

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
Exodus
together with wonderful things
which were seen in
the World of Spirits and the Heaven of Angels

First Published By
Emanuel Swedenborg
Servant of the Lord Jesus Christ

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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. The original title page called this Exodus part three, rather than part eight.

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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¹ Compiled by the Editor.

² 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.

EXODUS

CHAPTER TWENTY-FIVE

THE DOCTRINE OF CHARITY AND OF FAITH.

9443. The Forgiveness of Sins shall now be spoken of.

9444. The sins done by a man are rooted in his very life, and make it; and therefore no one is liberated from them unless he receives new life from the Lord, which is effected by means of regeneration.

9445. That from himself a man cannot do what is good or think what is true; but only from the Lord, is evident in John:

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

He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:5).

From this it is evident that no one can withdraw anyone from sins, thus forgive them, save the Lord alone.

9446. The Lord continually flows into man with the good of love and the truths of faith; but these are variously received; being received in one way by one person, and in a different way by another; by those who have been regenerated they are received well; but by those who do not suffer themselves to be regenerated they are received ill.

9447. Those who have been regenerated are continually kept by the Lord in the good of faith and of love, and are then withheld from evils and falsities. And those who do not suffer themselves to be regenerated by the Lord are also withheld from evil and kept in good, for good and truth continually flow in from the Lord with every man; but the infernal loves in which they are, namely, the loves of self and of the world, stand in the way, and turn the influx of good into evil, and that of truth into falsity.

9448. From all this it is evident what the Forgiveness of Sins is. To be able to be kept by the Lord in the good of love, and the truths of faith, and to be withheld from evils and falsities, is the Forgiveness

of Sins. And to shun evil and falsity, and to feel aversion for them, is then Repentance. But these are possible only with those who, through regeneration, have received new life from the Lord; because these things belong to the new life.

9449. The signs that sins have been forgiven are the following. Delight is felt in worshiping God for the sake of God; in being of service to the neighbor for the sake of the neighbor; thus in doing good for the sake of good, and in believing truth for the sake of truth. There is an unwillingness to merit by anything that belongs to charity and faith. Evils, such as enmities, hatreds, revenges, unmercifulness, adulteries, in a word, all things that are against God and against the neighbor, are shunned and are held in aversion.

9450. But the signs that sins have not been forgiven are the following. God is not worshiped for the sake of God; and the neighbor is not served for the sake of the neighbor; thus good is not done and truth is not spoken for the sake of good and truth, but for the sake of self and the world. There is a desire to merit by our deeds; others are despised in comparison with ourselves; delight is felt in evils, such as enmities, hatred, revenge, cruelty, adulteries; and the holy things of the church are held in contempt, and are at heart denied.

9451. When sins have been forgiven, they are believed to be wiped off, and washed away as dirt is with water. Nevertheless they remain in the man; and their being said to be “wiped off” is from the appearance when the man is withheld from them.

9452. The Lord regenerates a man from Divine Mercy. This is done from his infancy down to the last of his life in the world, and afterward to eternity. Thus it is from Divine Mercy that the Lord withdraws a man from evils and falsities, and leads him to the truths of faith and goods of love, and afterward keeps him in these. And after this, in Divine Mercy He raises him to Himself in heaven, and makes him happy. All this is what is meant by the Forgiveness of Sins from Mercy. They who believe that sins are forgiven in any other way, are quite mistaken; for it would be the absence of mercy to see a multitude of men in the hells, and not save them, if it could be done in any other way. And yet the Lord is mercy itself, and wills not the death of anyone, but that he may live.

9453. Consequently those who do not suffer themselves to be regenerated, thus who do not suffer themselves to be withheld from

evils and falsities, remove and cast away from themselves these mercies of the Lord. Therefore it is the man who is in fault if he cannot be saved.

9454. This is what is meant in John:

As many as received Him, to them gave He power to be sons of God, to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13); “of bloods” denotes those who are opposed to the goods of faith and of charity; “of the will of the flesh” denotes those who are in evils from the loves of self and of the world; “of the will of man” denotes those who are in falsities thence derived; to be “born of God” denotes to be regenerated. That no one can come into heaven unless he is regenerated, is taught in the same:

Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:3, 5);

“to be born of water” denotes through the truth of faith; and “to be born of the spirit” denotes through the good of love. From all this it can now be seen who they are whose sins have been forgiven; and who they are whose sins have not been forgiven.

EXODUS 25

1. And Jehovah spoke unto Moses, saying,
2. Speak unto the sons of Israel, and let them take for Me a collection; from every man whom his heart hath moved willingly ye shall take My collection.
3. And this is the collection which ye shall take from them; gold, and silver, and brass;
4. And blue, and crimson, and scarlet double-dyed, and fine linen, and goats' wool;
5. And skins of red rams, and badgers' skins, and shittim wood;
6. Oil for the luminary, spices for the oil of anointing, and for the incense of spices;

7. Onyx stones, and stones for filling, for the ephod, and for the breastplate.
8. And let them make for Me a sanctuary, that I may dwell in the midst of them.
9. According to all that I show thee, the form of the Habitation, and the form of all the vessels thereof, even so shall ye make it.
10. And let them make an ark of shittim wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about.
12. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it.
13. And thou shalt make staves of shittim wood, and overlay them with gold.
14. And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal.
15. The staves shall be in the rings of the ark; they shall not be removed from it.
16. And thou shalt put into the ark the Testimony which I shall give thee.
17. And thou shalt make a propitiatory [mercy seat] of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof.
18. And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the propitiatory [mercy seat].
19. And make one cherub at the one end, and one cherub at the other end; out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof.
20. And the cherubs shall spread out their wings upward, covering with their wings over the propitiatory [mercy seat], and their faces a man's to his brother; toward the propitiatory [mercy seat] shall be the faces of the cherubs.

21. And thou shalt put the propitiatory [mercy seat] upon the ark from above; and unto the ark thou shalt put the Testimony that I shall give unto thee.
22. And there I will meet with thee, and I will speak with thee from above the propitiatory [mercy seat], from between the two cherubs which are over the ark of the Testimony, all that I shall command thee for the sons of Israel.
23. And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.
24. And thou shalt overlay it with pure gold, and make thereto a border of gold round about.
25. And thou shalt make unto it a closure of a hand-breadth round about, and thou shalt make a border of gold for the closure thereof round about.
26. And thou shalt make for it four rings of gold, and put the rings upon the four corners that are on the four feet thereof.
27. Over against the closure shall the rings be, for houses for the staves to carry the table.
28. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them.
29. And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them.
30. And thou shalt set upon the table the bread of faces, unto My faces continually.
31. And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed; its cups, its pomegranates, and its flowers, shall be out of it;
32. And there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof;
33. Three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds going out of the lampstand.

34. And in the lampstand four almond-shaped cups, its pomegranates and its flowers.
 35. And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand.
 36. Their pomegranates and their reeds shall be out of it, all of them, one solid of pure gold.
 37. And thou shalt make the lamps thereof seven; and it shall make its lamps go up, to give light over against the faces of it.
 38. And the tongs thereof, and the basins thereof, shall be of pure gold.
 39. A talent of pure gold shall it be made, with all these vessels.
 40. And see and make them in the form which thou wast made to see in the mountain.
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9455. In this chapter is described the collection that was made for the tabernacle, for the tables therein, and also for the garments of Aaron; likewise the construction of the ark, of the table for the bread, and of the lampstand; by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are from the Lord therein. By the Habitation was represented heaven itself; by the ark in it, the inmost heaven; by the Testimony or law in the ark, the Lord; by the breads of faces upon the table, and by the lampstand, the celestial things; and by the garments of Aaron the spiritual things, which are from the Lord in the heavens.

THE INTERNAL SENSE

9456. Verses 1, 2. *And Jehovah spoke unto Moses, saying, Speak unto the sons of Israel, and let them take for Me a collection; from every man whom his heart hath moved willingly ye shall take My collection*

“And Jehovah spoke unto Moses, saying,” signifies instruction concerning the holy things of heaven that were to be represented; “Speak unto the sons of Israel,” signifies the representative church; “and let them take for Me a collection,” signifies the interior things of worship that were to be represented, and that are the things required; “from every man whom his heart hath moved willingly,” signifies that all things should be from love and thus from freedom; “ye shall take My collection,” signifies the things required for worship.

9457. *And Jehovah spoke unto Moses, saying.* That this signifies instruction concerning the holy things of heaven that were to be represented, is evident from what follows; for by “what Jehovah spoke unto Moses” are signified the holy things of heaven that were to be represented. For among the Israelitish people there was instituted a church in which were to be representatively presented in an external form the celestial things of the good of love and the spiritual things of the good and truth of faith, such as are in heaven, and such as must be in the church. From this it is evident that by “Jehovah spoke,” is signified instruction concerning the holy things of heaven that were to be represented. Inasmuch as the things that follow are representative of the celestial and spiritual things which are in the heavens from the Lord, it shall be told what a representative church is, and why it was instituted.

[2] There are three heavens: the inmost or third; the middle or second; and the ultimate or first. In the inmost heaven reigns the good of love to the Lord; in the middle heaven, the good of charity toward the neighbor; and in the ultimate heaven are represented the things which are thought, said, and come forth in the middle and inmost heavens. The representatives in this heaven are countless, consisting of paradises, gardens, forests, fields, plains; also of cities, palaces, houses; likewise of flocks and herds, animals and birds of many kinds, besides numberless other things. These things appear before the eyes of the angelic spirits there more clearly than similar

things appear in the light of noon on earth; and wonderful to say, their signification also is perceived.

[3] Such things appeared also to the prophets when their interior sight, which is the sight of the spirit, was opened; as horses to Zechariah (Zech. 6:1–8); animals that were cherubs, and afterward the new temple with all things belonging to it, to Ezekiel (Ezek. 1, 9, 10, 40–48); a lampstand, thrones, animals that also were cherubs, horses, the New Jerusalem, and many other things, to John, as described in the Revelation; in like manner horses and chariots of fire to the young man of Elisha (2 Kings 6:17). Things like these appear constantly in heaven before the eyes of spirits and angels, and they are natural forms in which the internal things of heaven terminate, and in which they are portrayed, and are thus presented to view before the very eyes. These things are representations. [4] A church is therefore representative when the internal holy things of love and faith from the Lord and to the Lord are presented to view by means of forms visible in the world; as in this chapter and the following by the ark, the propitiatory [mercy seat], the cherubs, the tables there, the lampstand, and all the other things of the tabernacle. For this tabernacle was so constructed as to represent the three heavens and all things therein; and the ark, in which was the Testimony, so as to represent the inmost heaven and the Lord Himself therein. Wherefore its form was shown to Moses in the mountain, Jehovah then saying that they should “make for Him a sanctuary, and He would dwell in the midst of them” (verse 8). Every one who has some capacity of thinking interiorly can perceive that Jehovah could not dwell in a tent, but that He dwells in heaven; and that this tent could not be called a sanctuary unless it referred to heaven, and to the celestial and spiritual things therein. Consider what it would be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation of wood, overlaid with gold and surrounded with curtains, unless heaven and the things of heaven had been there represented in a form.

[5] For the things represented in a form do indeed appear in a like form in the lowest or first heaven before the spirits who are there; but in the higher heavens are perceived the internal things which are represented, and which as before said are the celestial things of love to the Lord, and the spiritual things of faith in the Lord. Such were the things that filled heaven when Moses and the people were in

a holy external, and adored this tent as the habitation of Jehovah Himself. From this it is plain what a representative is, and also that through it heaven, thus the Lord, was present with man.

[6] Therefore when the Ancient Church ceased, a representative church was instituted among the Israelitish people, in order that by means of such representatives there might be the conjunction of heaven, thus of the Lord, with the human race; for without the conjunction of the Lord through heaven, man would perish, because he has his life by virtue of this conjunction. These representatives, however, were only external means of conjunction, with which the Lord miraculously conjoined heaven (see n. 4311). But when the conjunction through these things also perished, the Lord came into the world and opened the internal things themselves that were represented, which are those of love and faith in Him. These internal things now effect the conjunction; nevertheless at the present day the only means of conjunction is the Word, because it has been so written that each and all things therein correspond, and thus represent and signify the Divine things that are in the heavens.

9458. *Speak unto the sons of Israel.* That this signifies the representative church, is evident from the representation of the sons of Israel, as being the church, specifically the spiritual church (see n. 8805, 9340), but here the representative church, because such things are treated of as represented the holy things of the church and of heaven, namely, the ark, the propitiatory [mercy seat], the cherubs, the table upon which were the breads of faces, the lampstand; and in following chapters the tabernacle, the garments of Aaron, the altar, and the sacrifices, all of which were representative. That the spiritual church is signified by "the sons of Israel" is because it was represented by them. (But that with that people a representative church could not be instituted; but only the representative of a church, see n. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320.)

9459. *And let them take for Me a collection.* That hereby are signified the interior things of worship that were to be represented, and that are the things required, is evident from the signification of "a collection," as being the things required for worship, here the interior things that were to be represented; for such are signified by the things collected for the tent, for the tables, for the lampstand, and also for the garments of Aaron; namely, gold, silver, brass, blue, crimson, scarlet double-dyed, fine linen, goats' wool, and many other

things; as is evident from their signification, which is treated of in what follows.

9460. *From every man whom his heart hath moved willingly.* That this signifies that all things should be from love, and thus from freedom, is evident from the signification of “whom his heart hath moved willingly,” as being from freedom. That it denotes from love, is because all freedom is of love, for that which a man does from love, he does from freedom. (That the “heart” denotes that which is of the love because of the will, see n. 7542, 8910, 9050, 9113, 9300; and that all freedom is of love or of affection, see n. 2870–2893, 3158, 9096; consequently that worship must be from freedom, n. 1947, 2880, 2881, 7349.)

9461. *Ye shall take My collection.* That this signifies the things required for worship, is evident from the signification of a “collection,” as being the interior things of worship which were to be represented, and which are required (of which above, n. 9459).

9462. Verses 3–7. *And this is the collection which ye shall take from them; gold, and silver, and brass; and blue, and crimson, and scarlet double-dyed, and fine linen, and goats’ wool; and skins of red rams, and badgers’ skins, and shittim wood; oil for the luminary, spices for the oil of anointing, and for the incense of spices; onyx stones, and stones for filling, for the ephod, and for the breastplate*

“And this is the collection which ye shall take from them,” signifies that these things shall by all means be required; “gold and silver,” signifies good and truth in general; “and brass,” signifies external good; “and blue,” signifies the celestial love of truth; “and crimson,” signifies the celestial love of good; “and scarlet double-dyed,” signifies mutual love; “and fine linen,” signifies the truth thence derived; “and goats’ wool,” signifies the good thence derived; “and skins of red rams, and badgers’ skins,” signifies the external truths and goods by which they are held together; “and shittim wood,” signifies the goods of merit which are from the Lord, thus of the Lord alone; “oil for the luminary,” signifies the internal good which is in mutual love and charity; “spices for the oil of anointing,” signifies the internal truths that belong to the inaugurating good; “and for the incense of spices,” signifies for acceptable perception; “onyx stones, and stones for filling,” signifies spiritual truths and goods in general; “for the ephod, and for the breastplate,” signifies which should be for a covering for external and internal celestial things.

9463. [v. 3] *And this is the collection which ye shall take from them.* That this signifies that these things shall by all means be required, is evident from the signification of “the collection,” as being the things required (as above, n. 9459, 9461). That it signifies that they should by all means be required, is because it is here said a third time, and repetition implies necessity.

9464. *Gold, and silver.* That this signifies internal good and truth in general, is evident from the signification of “gold,” as being good, and of “silver,” as being truth (see n. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932). That internal good and truth are meant is because by “brass,” which follows, is signified external good.

9465. *And brass.* That this signifies external good, is evident from the signification of “brass,” as being natural good, or what is the same thing, external good (see n. 425, 1551). External good is the good of the external or natural man; but internal good is the good of the internal or spiritual man.

9466. [v. 4] *And blue.* That this signifies the celestial love of truth, is evident from the signification of “blue” (*hyacinthinum*) as being the celestial love of truth. That “blue” has this signification is because it belongs to the color of the sky, and because by this color is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost heaven, and in the middle or second heaven it is presented to view as crimson and blue; the good itself as crimson, and the derivative truth as blue. For in the other life, and in heaven itself, there appear most beautiful colors, all deriving their origin from good and truth. For the sphere of the affections of good and truth is sensibly presented before the eyes of angels and spirits by means of colors, and specific things by variously colored objects. They are presented to the nostrils also by means of odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, thus to the very senses of the spirits and angels there. The reason why the spheres of the affection of good and truth are visibly presented by means of colors, is that the colors are modifications of heavenly light, thus of intelligence and wisdom (see n. 4530, 4677, 4742, 4922).

[2] This then is the reason why among the things that were collected for the tabernacle, and for the garments of Aaron, were blue, crimson, scarlet double-dyed, and skins of red rams; for by the

tabernacle was represented the heaven of the Lord, and by the things of which it was constructed and woven together were represented the celestial and spiritual things that belong to good and truth; in like manner by the garments of Aaron (n. 9457). This is the reason why the veil, within which was the ark of the testimony, was woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:31); in like manner the covering for the door of the tent (verse 36), and likewise the covering of the gate of the court (Exod. 27:16); also why the loops upon the edge of the curtain were of blue (Exod. 26:4). Therefore also it was that the ephod was of gold, blue, crimson, scarlet double-dyed, and fine linen, all interwoven; and likewise the breastplate of judgment (Exod. 28:6, 15).

[3] By “blue” is signified the celestial love of truth, and by “garments of blue,” the knowledges of truth from this love, in Ezekiel:

Fine linen with brodered work from Egypt was thy spread, that it might be to thee for a sign; blue and crimson from the isles of Elishah were thy covering. These were thy traders with perfect things, with bales of blue and brodered work, and with treasures of precious garments (Ezek. 27:7, 24);

speaking of Tyre, by which are signified the knowledges of truth and good (n. 1201); knowledge and the derivative intelligence are described by “brodered work from Egypt,” and by “blue and crimson from the isles of Elishah,” “brodered work from Egypt” being the memory-knowledge of truth; “blue and crimson from the isles of Elishah” being the intelligence of truth and good.

[4] In the same:

Two women, the daughters of one mother, committed whoredoms in Egypt in their youth, Oholah and Oholibah. Oholah committed whoredom under Me; and doted on the Assyrians her neighbors, clothed in blue, commanders and leaders; horsemen riding on horses (Ezek. 23:2–6);

“Oholah” is Samaria, “Oholibah” is Jerusalem (verse 4). “Samaria” here denotes the spiritual church perverted; “committing whoredom in Egypt” denotes falsifying truths by means of memory-knowledges; “doting on the Assyrians her neighbors” denotes to love the consequent reasonings; “clothed with blue” denotes the appearances of the truth that is from good, because from the literal sense of the Word wrongly unfolded.

[5] In like manner in Jeremiah:

Silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the smith and of the hands of the metal caster; blue and crimson are their clothing; all the work of the wise (Jer. 10:9);

speaking of the idols of the house of Israel, by which are signified false doctrinal things confirmed from the external sense of the Word badly unfolded (see n. 9424); “the work of the smith and of the hands of the metal caster,” and also “they are all the work of the wise,” denote that it was from self-intelligence; “silver from Tarshish, and gold from Uphaz” denote truth and good so appearing in the external form, because from the Word; in like manner “blue and crimson,” which were “their clothing.”

[6] In John:

I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of blue and of sulphur, by whom was the third part of men killed (Rev. 9:17, 18);

where “horses and they that sat on them” denote the inverted and perverted understanding of truth; “breastplates as of fire, of blue, and of sulphur” denote the defense of falsities that are from the evils of diabolical loves. Here therefore “fire” denotes the infernal love of evil; and “blue” the infernal love of falsity; thus in the opposite sense; for most things in the Word have also an opposite sense.

9467. *And crimson.* That this signifies the celestial love of good, is evident from the signification of “crimson,” as being the celestial love of good. The reason why this is signified by “crimson,” is that by a red color is signified the good of celestial love. For there are two fundamental colors from which come the rest: the color red, and the color white. The color “red” signifies the good which is of love; and the color “white” signifies the truth which is of faith. That the color “red” signifies the good which is of love, is because it comes from fire, and “fire” denotes the good of love; and the color “white” signifies the truth which is of faith, because it comes from light, and “light” denotes the truth of faith. (That “fire” denotes the good of love, see n. 5215, 6314, 6832, 6834, 6849, 7324, 9434; and that “light” denotes the truth of faith, n. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407; that “red” denotes the good of love, n. 3300; and “white,” the truth of faith, n. 3993, 4007, 5319.)

[2] From this it is evident what the remaining colors signify; for insofar as they partake of red they signify the good of love; and

insofar as they partake of white they signify the truth of faith; for all the colors that appear in heaven are modifications of heavenly light and flame upon these two planes. For heavenly light is real light, and in itself is the Divine truth that proceeds from the Divine good of the Lord; wherefore the modifications of this light and flame are variegations of truth and good, thus of intelligence and wisdom.

[3] This shows why the veils and curtains of the tent, and also the garments of Aaron, were to be woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:1, 31, 36; 27:16; 28:6, 15); namely, that by these things might be represented the celestial things that belong to good, and the spiritual things that belong to truth (of which in what follows).

[4] Good from a celestial origin is signified by “crimson” also in Ezekiel:

Fine linen with brodered work from Egypt was thy spread, blue and crimson from the Isles of Elishah were thy covering (Ezek. 27:7);

speaking of Tyre, by which are signified the knowledges of truth and good; “blue and crimson for a covering” denote the knowledges of truth and good from a celestial origin.

[5] Like things are signified by “crimson and fine linen” in Luke:

There was a certain rich man, who was clothed in crimson and fine linen, and fared splendidly every day (Luke 16:19);

by the “rich man” was meant in the internal sense the Jewish nation and the church among them, which was called “rich” from the knowledges of good and truth from the Word there existing; “garments of crimson and fine linen” denote these knowledges; “garments of crimson,” the knowledges of good; and “garments of fine linen,” the knowledges of truth; both from a celestial origin, because from the Divine. The like is also signified by “crimson” in the Revelation:

A woman sitting upon a scarlet beast, arrayed in crimson and scarlet (Rev. 17:3, 4);

treating of Babylon, by which is signified the church wherein the holy things of the Word are applied to profane uses, that is, to such as aim at dominions in heaven and on earth; thus from the infernal love of self and of the world.

9468. *And scarlet double-dyed.* That this signifies mutual love, is evident from the signification of “scarlet,” and of “double-dyed,” as being celestial truth, which is the same as the good of mutual

love. There are two kingdoms into which the angelic heaven has been divided—the celestial kingdom, and the spiritual kingdom; and in each there is an internal and an external. The internal in the celestial kingdom is the good of love to the Lord, and the external is the good of mutual love. It is this latter good which is signified by “scarlet double-dyed;” by “scarlet” the good itself, and by “double-dyed” its truth. But in the spiritual kingdom the internal is the good of charity toward the neighbor, and the external is the good of obedience from faith. That “scarlet double-dyed” signifies the good of mutual love and its truth, is from its appearance in the other life; for when the sphere of this good and truth is presented to view in the lowest heaven, it appears of a scarlet color; because that which flows down from the celestial heaven and appears beneath, takes its color from flame, and beneath becomes scarlet from the shining whiteness of the light of the middle heaven, through which it passes. Hence, it is that among other colors, scarlet double-dyed was employed upon the curtains of the Habitation (Exod. 26:1); upon the veil before the ark (Exod. 26:31); upon the covering for the door of the tent (Exod. 26:36); upon the covering at the gate of the court (Exod. 27:16); upon the ephod (Exod. 28:6); upon the belt (Exod. 28:8) upon the breastplate of judgment (Exod. 28:15); and upon the fringes of the robe of the ephod (Exod. 28:33).

[2] That “scarlet double-dyed” signifies the good of mutual love, which is the external good of the celestial kingdom or church, is evident from the fact that a cloth of scarlet double-dyed was to be spread over the table on which were the breads of faces, and that it was to be covered next with a covering of badgers’ skins (Num. 4:8). For the inmost things that belong to the celestial kingdom or church, were signified by the things upon the table, especially by the breads; but exterior things by the coverings. From this also it is that the things to be collected are enumerated in this order; namely, the inmost things first, which were blue and crimson; the more outward things in the second place, which were scarlet double-dyed, fine linen, and goats’ wool; and lastly the outermost things, which were skins of red rams and badgers’ skins; in like manner everywhere in what follows.

[3] As external celestial good and its truth are signified by “scarlet double-dyed,” therefore the Word as to the external sense, and its derivative doctrine, are expressed by this color, for the reason

that the Word is the Divine truth that proceeds from the Divine good of the Lord, and this appears as a flaming light in the inmost heaven, and as a shining white light in the middle heaven.

[4] The Word and its derivative doctrine are thus expressed in the second book of Samuel:

David lamented a lamentation over Saul and over Jonathan; and he wrote down to teach the sons of Judah the bow. Ye daughters of Israel weep over Saul, who clothed you in double-dyed with delights, who put an ornament of gold upon your apparel (2 Sam. 1:17, 18, 24);

“to clothe in double-dyed” denotes to instruct in the truths that belong to the good of mutual love, thus in truths from a celestial origin. The subject treated of in this prophetic utterance is the doctrine of faith separated from the doctrine of love and charity; namely, that through the doctrine of faith separated, truths are extinguished, but are restored through the doctrine of love and charity. For by “the Philistines,” by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith separated from the doctrine of love and charity (n. 3412, 3413, 8093, 8096, 8099, 8313); and by “teaching the sons of Judah the bow” is signified instructing in the truths of doctrine those who are in the good of love and charity. (That “the sons of Judah” denote those who are in the good of love, see n. 3654, 3881, 5583, 5603, 5782, 5794, 5833, 6363; and that a “bow” denotes the doctrine of truth, n. 2686, 2709.)

[5] In Jeremiah:

Thou therefore, O wasted one, what wilt thou do? Though thou clothest thyself with double-dyed, though thou deckest thee with an ornament of gold, in vain shalt thou make thyself beautiful (Jer. 4:30);

the church that has been laid waste is here treated of; “clothing herself with double-dyed,” and “decking herself with an ornament of gold,” denotes to teach the truths of doctrine that are from a celestial origin, and the goods of life, consequently truths and goods from the Word. In like manner in the same:

They that did eat delicacies have been laid waste in the streets; they that were brought up upon scarlet have embraced a dunghill (Lam. 4:5); “to be brought up upon scarlet” denotes to be instructed from the Word from infancy in the good of mutual love.

[6] As the things that belong to the external sense of the Word appear in heaven of a scarlet color, for the reason spoken of above,

therefore they who apply the external sense of the Word to the confirmation of falsities from the evils of the love of self and of the world, and thus to those which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be “clothed in crimson and scarlet;” for so do their outward things appear, because they are from the Word; but their internal things are profane. Such things are signified by “scarlet” in John:

I saw a woman sitting upon a scarlet beast, full of names of blasphemy; she was clothed in crimson and scarlet (Rev. 17:3, 4);

speaking of Babylon, by which is meant a religion in which the holy things of the Word are profaned by being applied to falsities that favor diabolical loves, which are the loves of self and of the world, thus to gaining dominion in the heavens and on earth. Again in the same:

The great city that was clothed in fine linen, and crimson, and scarlet; and gilded with gold, and precious stone, and pearls (Rev. 18:16).

Therefore also among the merchandise of Babylon are enumerated “fine linen, crimson, and scarlet” (Rev. 18:12).

[7] As the external of the Word appears in heaven of a scarlet color, and as there is an influx out of heaven into man’s memory, in which what is drawn from the Word appears of such a color, therefore scarlet was employed in relation to the remembrance of things; as in Moses:

The sons of Israel shall make them a train upon the borders of their garments, and shall put upon the train of the border a scarlet¹ thread, that by it they may remember all the commandments of Jehovah, and do them (Num. 15:38, 39).

[8] For the same reason also it was customary in ancient time, when significatives were in use, to bind a scarlet thread for the remembrance or recollection of a thing, as we read of Perez the son of Tamar, upon whose hand “the midwife bound a double-dyed thread” (Gen. 38:28, 30); and as we read of the harlot Rahab, who “bound a scarlet thread in the window, that the spies might remember their promise” (Josh. 2:18, 21).

[9] As a man cannot be withdrawn from evils and falsities except by means of the truths and goods that are with him from

¹ The Latin has “scarlet” here; but blue in n. 2576, etc., as also it is in the Hebrew. [REVISER.]

the Word, therefore in the cleansing of leprosy there were employed “cedar wood, scarlet, and hyssop” (Lev. 14:4–7, 49–52); for “leprosy” denotes truth profaned, thus falsified (see n. 6963); and “to be cleansed from” these things denotes to be withdrawn from them by means of the truths and goods which are from the Word. In like manner scarlet was employed “in the waters of separation and expiation made from a red heifer” (Num. 19:6); “the waters of separation and expiation” also signified purification and withdrawal from evils and falsities by means of truths and goods from the Word.

[10] As most things have an opposite sense, so also have “double-dyed” and “scarlet,” and then they signify falsities and evils which are opposed to the before-mentioned truths and goods; as in Isaiah:

Though your sins be as double-dyed, they shall be as white as snow; though they be red as scarlet, they shall be as wool (Isa. 1:18);

the case herein is the same as with “red,” with “blood,” with “flame,” and with “fire,” which in the genuine sense signify the goods of love and of faith; but in the opposite sense the evils contrary to them.

9469. *And fine linen.* That this signifies the truth thence derived, namely, from the good which is from a celestial origin, is evident from the signification of “linen,” as being truth (see n. 7601); and from that of “fine linen,” as being truth from the Divine (n. 5319); both in the natural man. That “fine linen” denotes truth from a celestial origin, is because of its whiteness and softness.

9470. *And goats’ wool.* That this signifies the good thence derived, namely, from the good of mutual love, is evident from the signification of a “she-goat,” as being the good of innocence in the external or natural man (see n. 3519, 7840); and from the signification of the “wool” thereof, as being the truth of this good. But as good is here signified, and not truth, therefore in the original tongue it is not said “goats’ wool,” but only “goats,” as also in other passages; as in the following in Exodus:

All the women that were wise brought that which they had spun, the blue, the crimson, the scarlet double-dyed, the fine linen. And they whose heart stirred them up, spun goats (Exod. 35:25, 26);

“to spin goats” denotes what was made from the wool of goats.

[2] But that “wool” denotes truth from a celestial origin, which in itself is good, is evident from the passages in the Word where it is mentioned; as in Hosea:

She said, I will go after my lovers, that give me my bread and my water, my wool and my flax. Therefore will I return, and take my grain in its time, and will rescue My wool and My flax (Hos. 2:5, 9);

the perverted church is here treated of, which is here called the “mother;” the “lovers” with whom she is said to have “committed whoredom,” denote those who pervert goods and truths; “bread and water” denote the internal goods of love and truths of faith; “wool and flax” denote the same, but external.

[3] In Daniel:

I beheld till the thrones were cast forth, and the Ancient of Days did sit; His garment was like the white snow, and the hair of His head was like the clean wool (Dan. 7:9);

the vastation of the church in respect to all the truth of faith, and its restoration by the Lord, are here treated of; a complete vastation is signified by “the thrones being cast forth;” “the Ancient of Days” denotes the Lord as to celestial good, such as was in the Most Ancient Church, which was a celestial church, and which in the Word is called “ancient;” its external truth is signified by the “garment that was like the white snow;” and its external good by the “hair of the head that was like the clean wool.” In like manner in John:

In the midst of the seven lampstands was one like to the Son of man; His head and His hair were white as white wool, as snow (Rev. 1:13, 14).

[4] Such truth, which being a form of celestial good, is in itself good, is also signified by “wool” in these passages:

Damascus was thy merchant in wine of Helbon, and wool of Zachar (Ezek. 27:18).

Though your sins be as double-dyed, they shall be as white as snow; though they be red like scarlet, they shall be as wool (Isa. 1:18).

[5] As by the garments of Aaron were represented such things as belong to the Lord’s spiritual kingdom, thus the spiritual things of truth, his garments of holiness were of linen, and not of wool; for “linen” denotes spiritual truth, but “wool” celestial truth, which relatively is good. For this reason it is said in Ezekiel:

The priests, the Levites, the sons of Zadok, when they enter in at the gates of the inner court, they shall put on garments of linen; and no wool

shall come upon them. Linen turbans shall be upon their heads, breeches of linen upon their loins (Ezek. 44:15, 17, 18).

That the garments of Aaron also were not of wool, but of linen, is evident from Leviticus 16:4, 32.

[6] From all this it can be seen that “linen” signifies spiritual truth, which is the truth of the good of faith; but that “wool” signifies celestial truth, which is the truth of the good of love; and as those who are in the latter truth cannot be in the former truth, for the two differ as do the light from the sun and the light from the stars, therefore it was decreed that “a mixed garment of wool and linen was not to be worn” (Deut. 22:10,² 11). (That there is such a distinction between the celestial and the spiritual, and that the two are not together in one subject, see the citations in n. 9277.)

9471. [v. 5] *And skins of red rams, and badgers' skins.*³ That this signifies the external truths and goods by which they are held together, is evident from the signification of “skins,” as being external things (see n. 3540); from the signification of “rams,” as being spiritual things which are of truth (n. 2830, 4170); from the signification of “red” as being good (n. 3300); thus “skins of red rams” denote the external truths that are from good; and from the signification of “badgers,” as being goods. That “badgers” have this signification is evident from the fact that in the Word, where truth is spoken of, good also is spoken of, by reason of the heavenly marriage of truth and good (see n. 9263, 9314). Consequently as “skins of red rams” signify external truths which are from good, “badgers' skins” signify the goods themselves. The reason why they denote the truths and goods by which (*internal truths and goods*) are held together, is that all external things keep internal things together, as is also here evident from the use of these skins, in that they served for coverings; the skins of badgers, for coverings over things more holy than the skins of rams (Exod. 26:14; Num. 4:6, 8, 10–12, 14).

² Newsearch Footnote: the printed version only has verse 11. However, the Latin has verses 10 and 11.

³ Latin, *pelles melium*. “Badgers” is the usual rendering of *meles*. But in *Adversaria*, Exodus, n. 1297, Swedenborg says that these *meles* are *mares haedorum*, “the males of kids,” which would agree with what is here said of them. It is difficult to believe that a badger has a higher signification than a ram. [REVISER.]

9472. *And shittim wood.* That this signifies the goods of merit which are from the Lord and thus of the Lord alone, is evident from the signification of “wood,” as being the good of merit (see n. 1110, 2784, 2812, 4943, 8740). The good of merit is the good that proceeds from the Divine Human of the Lord, which is Christian good, or spiritual good with man. It is this good by which man is saved; for good which proceeds from any other source is not good, because the Divine is not in it, thus neither is heaven in it, consequently salvation is not in it. Shittim wood was the wood of the most excellent cedar; and by the “cedar” is signified the spiritual of the church. That shittim wood was a species of cedar, is evident in Isaiah:

I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19);

where “the cedar of Shittah” denotes spiritual good, and “the wood of oil” celestial good. As the good of merit that belongs to the Lord alone is the only good that reigns in heaven, and that makes heaven, therefore this wood was the only wood employed in the construction of the tabernacle (by which heaven was represented); as for instance for the ark itself, in which was the testimony; for its staves; for the table upon which were the breads of faces, and its staves; for the planks of the Habitation; for the bars and pillars of the covering; and also for the altar and its staves; as is evident from verses 10, 13, 23, 28 of this chapter; from verses 15, 26, 37 of the following chapter; and verses 1 and 6 of chapter 27.

9473. [v. 6] *Oil for the luminary.* That this signifies the internal good which is in mutual love and in charity, is evident from the signification of “oil,” as being the good of love (see n. 886, 4582, 4638); and from the signification of “the luminary,” as being mutual love and charity. That “the luminary” denotes mutual love, is from its flame, by which this love is signified; and that it denotes charity, is from the heat and light from it; for spiritual heat is the good of charity, and spiritual light is the truth of faith.

[2] It shall here be briefly stated what is meant by the internal good in mutual love, and in charity. Nothing comes forth from itself, but from what is prior to itself. This is the case also with truth and good. That from which another thing comes forth is internal; and that which comes forth is its external. Each and all things that come forth are like cause and effect. No effect can come forth without an

efficient cause. The efficient cause is the internal of the effect, and the effect is its external. They are also like endeavor and motion. No motion can come forth without endeavor, insomuch that when the endeavor ceases the motion ceases. Wherefore the internal of motion is endeavor, or moving force. The case is similar with living endeavor, which is will; and with living motion, which is action. No action can come forth without will, insomuch that when will ceases action ceases; and therefore the internal of action is will. From all this it is evident that in each and all things there must be an internal, in order that they may come forth, and that they may afterward subsist; and that without an internal they are not anything.

[3] So also it is with the good which is of love; unless there is an internal good in it, it is not good. The internal good in the good of faith is the good of charity, which is spiritual good; but the internal good in the good of charity is the good of mutual love, which is external celestial good; and the internal good in the good of mutual love is the good of love to the Lord, which is the good of innocence; and this good is internal celestial good. But the internal good in the good of love to the Lord, that is, in the good of innocence, is the good Divine itself that proceeds from the Divine Human of the Lord, and consequently it is the Lord Himself. This last good must be in all good, in order that it may be good; and therefore there is not any good unless its internal is from this source; for unless its internal is from this source, it is not good but evil, because it is from the man himself, and that which proceeds from man is evil; for man regards himself in all the good that he does, and also regards the world, and thus not the Lord nor heaven. If the Lord and heaven are thought of by him, they are to him as means to serve his own honor and his own profit. Consequently these goods are like whited sepulchers, which outwardly appear beautiful; but inwardly are full of dead men's bones, and of all uncleanness (Matt. 23:27, 29).

9474. *Spices for the oil of anointing.* That this signifies the internal truths that belong to the inaugurating good, is evident from the signification of "spices," as being interior truths, which are the truths of internal good (of which below); from the signification of "oil," as being the good of love (as above, n. 9473); and from the signification of "anointing," as being inauguration to represent; for

the things that were to represent holy things were anointed with perfumed oil, and so were inaugurated, as is evident from the following words in Exodus:

Take unto thee of the chief spices, noble myrrh, perfumed cinnamon, sweet-scented calamus, cassia, olive oil. And thou shalt make it an oil of anointing of holiness, an ointment of ointment; it shall be an oil of anointing of holiness, with which thou shalt anoint the tent and all the vessels thereof, the lampstand and the vessels thereof, the altar of incense, the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be the holy of holies. And thou shalt anoint Aaron and his sons (Exod. 30:23–31).

The reason why these things were holy after they had been anointed, was that they then represented holy things; from which it is evident that the anointing was an inauguration to represent.

[2] That the anointing was done with oil was because “oil” signified celestial good; and celestial good is the good of love from the Lord, and consequently the good of love to the Lord. This good is the very essential in each and all things of heaven and eternal life. The reason why this oil was made perfumed by spices was that it might represent that which is acceptable; for “odor” signifies perception; and an agreeable and sweet odor, an acceptable perception (n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748). And as all the perception of good is by means of truth, therefore spices were employed, by which are signified interior truths (n. 4748, 5621).

[3] It shall be briefly stated further why the oil of anointing, and also the incense, were to be made sweet-scented. “Oil,” as before said, signifies the good of love; and “spice,” internal truth. The good which is of love does not come to perception except through truths, for truth is the witness of good, and is also the revelation of good, and may be called the form of good. The case herein is as with the will and the understanding in man. The will can manifest itself only through the understanding, for the understanding receives the good of the will, and makes it clear. Moreover the understanding is the form of the will, and truth belongs to the understanding, and good to the will. From all this it can be seen why the oil of anointing was made perfumed, and also the incense. But the difference between them is that the perfume of the oil of anointing signifies the acceptableness of internal perception, whereas the perfume of the incense signifies the acceptableness of external perception; for the perfume of

the oil of anointing was unaccompanied by smoke, thus it presented its sweet odor without any external appearance; but the perfume of the incense was accompanied with smoke.

9475. *And for the incense of spices.* That this signifies for acceptable perception, is evident from the signification of “incense,” as being the things of worship which are acceptably perceived, such as confessions, adorations, prayers, and the like; and from the signification of “spices,” as being the truths of faith which are acceptable because from good; for sweet odors signify what is acceptable, in accordance with their perfumes, and whatever is acceptable is so from good through truths. It is for this reason that by “the incense of spices” is signified the acceptable perception of truth from good. The spices of which this incense was compounded are enumerated, and its preparation is described, in these words:

Take unto thee spices, stacte, and onycha, and galbanum; sweet spices, and pure frankincense. Thou shalt make them an incense salted, pure, holy. Thou shalt beat some of it very small, and put some of it before the testimony in the tent of meeting; it shall be to you the holy of holies. The incense shall be to thee holy for Jehovah (Exod. 30:34–37).

The altar of incense, and the burning of the incense itself, are thus described:

Thou shalt make an altar to burn incense upon. Thou shalt overlay it with pure gold. Thou shalt put it before the veil that is over the ark of the testimony, before the propitiatory [mercy seat], that Aaron may burn thereon incense of spices every morning; when he dresseth the lamps, he shall burn it; and between the evenings (Exod. 30:1–8; 37:25–29; 40:26, 27).

When Aaron shall come into the holy place, he shall take a censer full of coals of fire from off the altar; and his fists full of incense of spices beaten small; then he shall bring it within the veil, so that he may put the incense upon the fire before Jehovah, and the cloud of the incense may cover the propitiatory [mercy seat] that is upon the testimony (Lev. 16:3, 12, 13).

[2] As by “incense” were signified such things of worship as are from good through truths—as are all the things that belong to the faith that is from the good of love—therefore fire was taken from the altar; for by “the fire of the altar” was signified the good of Divine love (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and therefore when fire was taken from any other source, they were smitten with a plague, and died (Lev. 10:1, 2; Num. 17:10–13); for

by fire from some other source, or strange fire, was signified love not Divine.

[3] That such things as belong to the faith that is from the good of love and charity—as for instance confessions, adorations, and prayers—are signified by “incense,” is evident in the following passages:

Accepted are my prayers as incense before Thee (Ps. 141:2).

The four animals, and the four and twenty elders, fell down before the Lamb, having each one of them a harp, and golden vials full of incense, which are the prayers of the saints (Rev. 5:8).

Another angel came, having a golden censer, and there was given unto him much incense, that he should add it to the prayers of all the saints upon the golden altar which was before the throne. The smoke of the incense went up from the prayers of the saints (Rev. 8:3, 4).

[4] The reason why such things are signified by “incense” is that they belong to the thought and thence to the mouth; but the things which belong to affection, and thence to the heart, are signified by the “meat-offering” in Malachi:

From the rising of the sun even to its going down, the name of Jehovah shall be great among the nations, and in every place shall incense be offered to My name, and a clean meat-offering (Mal. 1:11);

and by “the burnt-offering” in Moses:

The sons of Levi shall teach Jacob Thy judgments, and Israel Thy law; they shall put incense in Thy nostrils, and a burnt-offering upon Thine altar (Deut. 33:10);

here “incense” denotes such things as belong to the thought and the mouth, and that bear relation to the truths of faith; and the “meat-offering” and “burnt-offering” denote such things as belong to the affection and the heart, and bear relation to the goods of love. Consequently in the opposite sense worship from falsities of faith is meant by “burning incense to other gods” (Jer. 1:16; 44:3, 5); and by “burning incense to idols” (Ezek. 8:11; 16:18); and by “burning incense to the Baals” (Hosea 2:13).

9476. *Onyx stones and stones for filling.* That this signifies spiritual truths and goods in general, is evident from the signification of “onyx stones,” as being the truths of faith that are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths; and from the signification of “stones for filling,” as being the goods of faith, or spiritual goods. That “stones for filling”

denote the goods of faith, and “onyx stones” the truths of faith, is because the stones for filling were for the breastplate, and by “the breast plate” upon the ephod was signified the good of faith, or spiritual good; but the onyx stones were upon the shoulders of the ephod, and by “the shoulders” of the ephod are signified the truths of faith, or spiritual truths. (That by precious stones in the Word are signified the truths and goods of faith, or spiritual truths and goods, see n. 114, 643, 3858, 6335, 6640.) And as the truths and goods of faith are signified by precious stones, intelligence and wisdom are also signified by them, for intelligence is from the truths of faith, and wisdom is from the goods of faith. So in Ezekiel:

Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish, the onyx (Ezek. 28:12, 13, 15);

speaking of the king of Tyre, by whom is signified intelligence from the knowledges of the truth of faith (n. 1201).

9477. [v. 7] *For the ephod, and for the breastplate.* That this signifies which should be for a covering for external and internal celestial things, is evident from the signification of “the ephod,” as being that which covers celestial good; for by Aaron as high priest was represented the Lord as to the good of love; by his garments, and especially the ephod, was represented the truth of faith which is from the good of love. The good of love is celestial, and the truth of faith is its covering, for truths cover goods; wherefore truths are signified in the Word by “garments” (see n. 4545, 5248, 5319, 5954, 9093, 9212). For the celestial things that belong to the good of love are represented in heaven naked, and therefore those who are from the Lord’s celestial kingdom appear without clothing; but those who are from the spiritual kingdom (who are those introduced by the Lord into the good of charity through the truths of faith) appear clothed with garments. This kingdom is beneath the celestial kingdom, and that which is beneath is a covering for that which is above; for that which is lower is exterior, and that which is higher is interior (n. 2148, 3084, 4599, 5146, 8325). From this it is plain what is signified by “the ephod” when by Aaron is represented the Lord as to the Divine celestial. (That priests represented the Lord as to Divine good, and kings as to Divine truth, see n. 6148.) But be it known that by “the ephod” was signified the covering for external celestial

things, and by "the breastplate" the covering for internal celestial things. But more shall be said of these in what follows, where the ephod, and the breastplate in which were the Urim and Thummim, are treated of.

9478. Verses 8, 9. *And let them make for Me a sanctuary, that I may dwell in the midst of them. According to all that I show thee, the form of the Habitation, and the form of all the vessels thereof, even so shall ye make it*

"And let them make for Me a sanctuary," signifies a representative of the Lord, and thus of heaven; "that I may dwell in the midst of them," signifies the consequent presence of the Lord in the representative church; "according to all that I show thee, the form of the Habitation," signifies a representative of heaven where the Lord is; "and the form of all the vessels thereof," signifies a representative of all the celestial and spiritual things that are from Him; "even so shall ye make it," signifies a sure and genuine representative.

9479. [v. 8] *And let them make for Me a sanctuary.* That this signifies a representative of the Lord, and thus of heaven, is evident from the signification of "a sanctuary," as being the Lord, and as being heaven; but here a representative of the Lord and of heaven, because it was a tabernacle made of wood and covered all round with curtains, and this could not have been a sanctuary except by means of the representation. For "a sanctuary" denotes holiness itself, and nothing is holy except the Divine alone, thus the Lord alone (see n. 9229). That heaven is "a sanctuary," is because heaven is heaven from what is Divine there; for the angels who are there make heaven in proportion as they have [something] from the Divine of the Lord; but in proportion as they have [anything] from themselves, they do not make heaven. From this it is plain how it is to be understood that the Lord is the all in all of heaven. (That the Lord dwells in His own, thus in the Divine with the angels, and thus in heaven, see n. 9338.)

[2] That in the supreme sense "the sanctuary" denotes the Lord, because He alone is holy, and that alone is holy which proceeds from Him; and also that "the sanctuary" denotes heaven, and likewise the church, and that those things are "sanctuaries" which are in heaven and in the church from the Lord, is evident from the passages in the Word in which "a sanctuary" and "sanctuaries" are spoken of; as in Ezekiel:

The Lord Jehovih said, I will scatter them in the lands, and I will be to them a little sanctuary in the lands whither they shall come (Ezek. 11:18);

where “a sanctuary” denotes the Lord Himself; for “the Lord Jehovih,” and “Jehovah,” in the Word, denote the Lord (n. 9373). Again:

Look forth from the heavens, and behold from the habitation of Thy holiness (Isa. 63:15).

As the throne of glory, the height from eternity, is the place of the sanctuary (Jer. 17:12);

in which passages “the habitation of holiness,” and “the sanctuary,” denote heaven.

[3] Again:

Little is lacking but that Thou wilt possess the people of Thy holiness; our adversaries have trodden down Thy sanctuary (Isa. 63:18).

The nations have come into His sanctuary (Lam. 1:10).

The Lord hath cast off His altar, He hath abhorred His sanctuary (Lam. 2:7).

The Lord Jehovih said, Behold I will profane My sanctuary, the magnificence of your strength, the desire of your eyes (Ezek. 24:21).

I will make your cities a waste, and will desolate your sanctuaries (Lev. 26:31).

In these passages “the sanctuary” denotes the church, and “sanctuaries,” the things that belong to the church. From all this it is evident why the tabernacle is called “a sanctuary,” namely, from the fact that by it was represented heaven and the church, and that by the holy things therein were represented Divine things that are from the Lord in heaven and in the church.

9480. *That I may dwell in the midst of them.* That this signifies the consequent presence of the Lord in the representative church, is evident from the signification of “dwelling in the midst,” when said of the Lord, as being His presence; for by “dwelling” is signified to be and to live (see n. 1293, 3613, 4451); and therefore “dwelling in the midst” denotes to be present, and to live present. That it signifies presence in the representative church, is because the presence of the Lord with that people was not in the internal things that belong to love and faith; but only in the external things that represented these. (As to the nature of this presence, see n. 4311, and the citations in n. 9320, 9380.)

9481. [v. 9] *According to all that I show thee, the form of the Habitation.* That this signifies a representative of heaven where the Lord is, is evident from the signification of “the form of the Habitation,” as being a representative of heaven; for a “form” denotes a representative, and “the Habitation” denotes heaven. That a “form” denotes a representative, is because the Divine things in the heavens are also presented to view in a form. These visible things are representatives. (That “the Habitation” denotes heaven where the Lord is, see n. 8269, 8309.) The nature of the representatives that appear in heaven is evident from the prophets; as from John in the Revelation; the lampstands (Rev. 1:12); a throne with four and twenty thrones around it, and four animals before the throne (Rev. 4:2, and following verses); a book sealed with seven seals (Rev. 5); horses going forth when the seals were opened (chap. 6); angels variously arrayed, with vials (Rev. 9, 10, 15) a white horse (Rev. 19); and lastly the New Jerusalem, of which the walls, gates, foundation, and its height, breadth, and length are described (Rev. 21, 22). There are similar things in other prophets.

[2] All these things are representatives such as continually appear before the angels in the heavens, and present in a visible form the Divine celestial things that belong to the good of love, and the Divine spiritual things that belong to the good of faith. The sum total of such things was represented by the tabernacle and the things that were in it; as by the ark itself; by the table on which were the breads; by the altar of incense; by the lampstand; and by all other things. As these things were forms of Divine celestial and spiritual things, therefore when they were seen by the people at the time they were in holy worship, there were then presented in heaven the things that were represented; which as before said were the Divine celestial things that belong to the good of love to the Lord, and the Divine spiritual things that belong to the good of faith in the Lord. Such an effect in heaven had all the representatives of that church. Be it known that there are always spirits and angels with man, and that he cannot live without them; in like manner that through them man has connection with the Lord, and that in this way the human race and also heaven subsist. From this it can be seen to what end the representatives and also the rituals of the church were instituted among the Israelitish nation; also to what end the Word was given, wherein all things of the literal sense correspond to Divine things

which are in heaven; thus wherein all the things are representative, and all the words significative. From this, man has connection with heaven, and through heaven with the Lord. Without this connection man would have no life whatever, for without connection with the very Being of Life from whom comes all the manifestation of life, no one has any life.

[3] But these things are not apprehended by those who believe that life is in man himself; and that he lives independently of spirits or angels; thus without any influx through heaven from the Divine; when yet everything unconnected with the Divine perishes and becomes nothing; and nothing can possibly exist without what is prior to itself, thus without the Divine, which is the First, and the Very Being from Itself, that is, Jehovah; and consequently neither can it subsist, for to subsist is to perpetually come forth. As the "Habitation" signifies heaven where the Lord is, it also signifies the good of love and of faith, for these make heaven; and because all good is from the Lord, and heaven is called heaven from love and faith in the Lord, therefore also in the supreme sense the "Habitation" signifies the Lord; as is plain in Isa. 63:15; Jer. 25:30; Ezek. 37:26, 27; Ps. 26:8; 43:3; 90:1; 91:9; Exod. 15:13; Deut. 12:5; and in other places. From this it is evident that the tabernacle was called "the sanctuary," and "the Habitation of Jehovah," because of this representation.

9482. *And the form of all the vessels thereof.* That this signifies a representative of all the celestial and spiritual things which are from the Lord, is evident from the signification of a "form," as being a representative (as shown just above, n. 9481); and from the signification of "vessels," as being truths (n. 3068, 3079, 3316, 3318), here the celestial and spiritual things which are from the Lord; for by "the vessels" are meant all things that were in the tabernacle, and constituted it, and by these are signified celestial and spiritual things when by the tabernacle itself is signified heaven where the Lord is (n. 9479), and by the testimony that was in the ark, the Lord Himself.

9483. *Even so shall ye make it.* That this signifies a sure and genuine representative, is evident from the signification of "so making it," when it is repeated, and becomes the conclusion, as being what is sure and genuine.

9484. Verses 10-16. *And let them make an ark of shittim wood; two cubits and a half the length thereof and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal. The staves shall be in the rings of the ark; they shall not be removed from it. And thou shalt put into the ark the Testimony which I shall give thee*

“And let them make an ark,” signifies the inmost heaven; “of shittim wood,” signifies justice; “two cubits and a half the length thereof,” signifies all in respect to good; “and a cubit and a half the breadth thereof,” signifies full in respect to truth; “and a cubit and a half the height thereof,” signifies full in respect to degrees; “and thou shalt overlay it with pure gold,” signifies that all these things must be founded on good; “from within and from without shalt thou overlay it,” signifies everywhere; “and shalt make upon it a border of gold round about,” signifies a fixing of the bounds by good, lest they be approached and injured by evils; “and thou shalt cast four rings of gold for it,” signifies the Divine truth conjoined with Divine good that is round about on all sides; “and put them upon the four corners thereof,” signifies stability; “and two rings shall be on the one side of it, and two rings on the other side of it,” signifies the marriage of truth with good and of good with truth; “and thou shalt make staves of shittim wood,” signifies the power thence derived; “and overlay them with gold,” signifies good everywhere; “and thou shalt put the staves into the rings,” signifies the power of the Divine sphere; “on the sides of the ark,” signifies in ultimates; “to carry the ark withal,” signifies thus the coming-forth and subsistence of heaven; “the staves shall be in the rings of the ark,” signifies that the power shall endure from the Divine sphere of good and truth; “they shall not be removed from it,” signifies forever, without change; “and thou shalt put into the ark the Testimony,” signifies the Divine truth, which is the Lord in heaven; “which I shall give thee,” signifies its representative.

9485. [v. 10] *And let them make an ark.* That this signifies the inmost heaven, is evident from the signification of the “ark,” as being the inmost heaven; for by the “testimony” or “law” in the ark is signified the Lord, for the reason that the “testimony” denotes the Divine truth, and Divine truth is the Lord in heaven (see below, n. 9503). It is from this that the ark signifies the inmost heaven; and therefore it was a most holy thing, and was worshiped by the people as Jehovah; for it was believed that Jehovah dwelt there, and between the cherubs, as is evident in David:

We heard in Ephrathah; we will enter into His habitation; we will bow at the footstool of His feet. Arise O Jehovah unto Thy rest; Thou, and the ark of Thy strength (Ps. 132:6–8);

treating of the Lord; “Ephrathah” is Bethlehem, where the Lord was born (Micah 5:2; Matt. 2:6); the “habitation” denotes heaven where the Lord is; “Thou and the ark of Thy strength” denote the Lord and His representative.

[2] That the ark is a representative of the Lord, is plain in Jeremiah:

I will bring you back to Zion; in those days they shall say no more, The ark of the covenant; neither shall it come up upon the heart; neither shall they make mention of it; neither shall they long for it; neither shall it be repaired anymore. At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together to it, on account of the name of Jehovah, to Jerusalem (Jer. 3:14, 16, 17);

treating of a new church. The representative of the former church, which representative was then to be abolished, is meant by “the ark,” which was “not to be spoken of anymore, neither to come up upon the heart, nor to be repaired.” “Jerusalem, to which the nations were to be gathered,” denotes this new church. From this it is plain that by “the ark” is signified a representative of the Lord and of the worship of Him in the church, the same as was signified by “the continual [burnt-offering],” and by “the habitation of the sanctuary,” in Daniel 8:11.

[3] That the ark was worshiped as Jehovah by the Israelitish and Jewish people, and that it was believed that He dwelt therein, and between the cherubs, is manifest in these passages:

David made them bring up the ark of God, the name of which is called the name of Jehovah Zebaoth, that sitteth on the cherubs upon it (2 Sam. 6:2).

When the ark set forward, Moses said, Rise up, Jehovah, let Thine enemies be scattered. When it rested, he said, Return, Jehovah, unto the ten thousands of the thousands of Israel (Num. 10:33-36).

That the inmost heaven was signified by "the ark," was because by the whole tabernacle or tent was represented the universal angelic heaven; its ultimate by the court; its middle by the habitation where the priest ministered; and its inmost by the habitation within the veil, where was the ark in which was the testimony.

9486. [v. 13] *Of shittim wood.* That this signifies justice, is evident from the signification of "shittim wood," as being the good of merit that belongs to the Lord alone (of which above, n. 9472), thus also justice, which is the good of merit. For by His own power the Lord reduced the universal heaven into order, and subjugated the hells, and at the same time made the Human in Himself Divine, whereby He has merit and justice; and therefore the only good that reigns in heaven and makes heaven, is the good of merit and the justice of the Lord; thus His Divine Human, for this was made merit and justice.

[2] That these things were done by the Lord of His own power, is evident in the following passages:

Who is this that cometh from Edom? I that speak in justice, Great to save. I have trodden the winepress alone; and of the peoples there was no man with Me. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore Mine own arm brought salvation to Me (Isa. 63:1-5).

He saw that there was no man, and was amazed that there was none to intercede; therefore His own arm brought salvation to Him; and His justice, it upheld Him. He put on justice as a coat of mail (Isa. 59:16, 17).

This is His name whereby they shall call Him, Jehovah our justice (Jer. 23:6; 33:15, 16).

I lay down My life that I may take it again. No one taketh It away from Me; I lay it down of Myself; I have power to lay it down, and I have power to take it again (John 10:17, 18).

From these passages it is plain that in respect to the Divine Human the Lord has merit and justice from Himself. As by "the ark" is signified heaven where the Lord is, there was employed in its construction shittim wood, by which this good is signified; for by "wood" in general is signified good (n. 643, 3720, 8354); and therefore they

who place merit in works appear in the other life to cut wood, beneath which there is something of the Lord (n. 1110, 4943, 8740). Consequently by cutting the wood of the burnt-offering is signified the good of merit, or the good of works (n. 2784, 2812).

9487. *Two cubits and a half the length thereof.* That this signifies all in respect to good, is evident from the signification of “two and a half,” as being much, and what is full; and when spoken of the Divine, as being all. That “two and a half” denotes much, and what is full, is because this number signifies the like as five, ten, a hundred, and a thousand; for the double of two and a half is five, the double of five is ten, ten times ten is a hundred, and when numbers are doubled and multiplied they signify the like as the simple numbers of which they are compounded (see n. 5291, 5335, 5708, 7973). (That the number “five” signifies much, and what is full, see n. 5708, 5956, 9102; in like manner “ten,” n. 3107, 4638; also “a hundred,” n. 2636, 4400; and “a thousand,” n. 2575, 8715.) Hence these numbers, when said of the Divine, denote all. And from the signification of “length,” as being good (n. 1613, 8898.)

[2] That “length” in the Word signifies good, and “breadth” truth, may seem a paradox, but still it is so. It originates in the fact that each and all things in the Word signify such things as belong to heaven and the church, thus as bear relation to the good of love, and to the truth of faith. Nothing of space—such as implies length and breadth—can be predicated of these; but instead of space the state of being, which is the state of good, and from this the state of manifestation, which is the state of truth. Moreover, in heaven spaces are appearances arising from these states (n. 4882, 9440). From all this it can be seen that real things are signified by the measures and dimensions in Ezekiel 40–47, where the new temple and the new earth are treated of; consequently here also, where the ark, the Habitation, and the court, the tables therein, and the altars, are treated of; and in like manner in the description of the temple of Jerusalem; and again in that of the holy Jerusalem coming down out of heaven, in that it was four-square, its length as great as its breadth (Rev. 21:16; and Zech. 2:1, 2); for by “Jerusalem” is signified the New Church; and by its measurement as to length, the quality of its good; and as to breadth, the quality of its truth.

[3] That by “breadth” is signified truth, is very manifest in the following passages:

In straitness I called upon Jah; He answereth me in breadth (Ps. 118:5).

Thou hast made my feet to stand in breadth (Ps. 31:8).

The stretching out of the wings of Asshur shall be the fullness of the breadth of the land (Isa. 8:8).

I raise up the Chaldeans, a bitter and swift nation, that walketh in the breadths of the land (Hab. 1:6);

“to walk in the breadths of the land,” when said of the Chaldeans, denotes to destroy the truths of faith.

9488. *And a cubit and a half the breadth thereof.* That this signifies full in respect to truth, is evident from the signification of “one and a half,” as being what is full. The reason why this number signifies what is full, is that “three” has this signification; for the half of a number signifies the like as double the number, because when a number is multiplied it retains the signification the simple number had before it was multiplied (see n. 5291, 5335). (That “three” denotes what is full, see n. 2788, 7718, 9188; and that all numbers in the Word signify real things, n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973.) And from the signification of “breadth,” as being truth (of which just above, n. 9487).

9489. *And a cubit and a half the height thereof.* That this signifies full in respect to degrees, is evident from the signification of “height,” as being degrees in respect to good, and in respect to truth. “Height” has this signification because all good and the derivative truth proceed from the Lord, and the Lord is in the highest, and is therefore called “the Highest” (see n. 8153); for He is the sun of heaven (n. 5097, 8812), and the sun is above the heavens, and is the center from which the universal heaven that is beneath comes forth and subsists. All the heights in heaven, being determined from its sun as the center, are differences of good and of the derivative truth. Consequently they who are in the inmost heaven are nearer to the Lord, because they are in the good of love to Him; thus are in good above all others. Those who are in the middle heaven are more distant from Him, because they are in a lower good; and still more distant are those who are in the ultimate heaven. But those who are in hell have been altogether removed from the Lord, because they are in evil and the derivative falsity. These do not even look toward the sun, but backward from it; and therefore when they are

looked at by the angels, they appear in an inverted position, with feet upward and head downward. Now as the distances and spaces in the other life are appearances in accordance with the states of good and the derivative truth (n. 9440), therefore in the spiritual sense “height” signifies degrees in respect to good, and in respect to truth, or degrees from the Highest, who is the Lord, and thus the Divine good itself.

[2] From this it is evident what is signified by “height” in the following passages; as in Jeremiah:

They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, and their soul shall be as a watered garden (Jer. 31:12);

where “the height of Zion” denotes celestial good, which is the good above spiritual good; and because “height” denotes good, therefore it is said that “they shall flow together to the good of Jehovah.” In Ezekiel:

Asshur was a cedar in Lebanon. Its height was made high, and its branches became long by reason of many waters. It was beautiful in its greatness, in the length of its branches (Ezek. 31:3, 5, 7);

“Asshur” denotes an enlightened rational; “a cedar in Lebanon,” the spiritual church; and its “height,” the degree of good.

[3] Again:

In the mountain of the height of Israel will I plant it (Ezek. 17:23).

In the mountain of My holiness, and in the mountain of the height of Israel, all the house of Israel shall serve Me (Ezek. 20:40).

“The mountain of the height of Israel” denotes the highest degree of good and of the derivative truth with those who are of the spiritual church. As most expressions in the Word have an opposite sense, so also has “height,” and in this sense it signifies the evil of the love of self, thus self-exaltation of mind; as in Isaiah 14:14; Ezekiel 31:10, 14; 32:5; Amos 2:9; Dan 4:11, 20⁴; and many other passages. A further reason why “height” denotes degrees in respect to good and the derivative truth, is that what is “high” signifies what is internal, and good is perfect according to the degrees toward interior things. (That what is “high” denotes what is internal, see n. 1735, 2148, 4210, 4599.)

⁴ Newseach footnote: This reference is missing in the printed text, but present in the 3rd Latin edition.

9490. *And thou shalt overlay it with pure gold.* That this signifies that all these things must be founded on good, is evident from the signification of “overlaying,” when said of heaven, which is signified by “the ark,” as being to lay the foundation (of which in what follows); and from the signification of “gold,” as being good (see n. 113, 1551, 1552, 5658, 6914, 6917). That “overlaying” denotes to lay the foundation, is because the good that proceeds from the Lord as a sun (for the heat from this sun is the good of love) encompasses not only heaven in general, but also the heavenly societies in heaven in particular, and likewise every angel individually, and thus protects them from the breaking in of evil from hell. That which in heaven encompasses, forms also the foundation, for heaven leans or rests upon it as a house upon its foundation, and as the outermost parts of the body rest on the air and ether which press round them; for that which encompasses, bounds, encloses, and holds together; consequently supports and sustains. From this it is plain that by “overlaying” is signified to lay the foundation; and by “overlaying with gold,” to lay the foundation upon good.

9491. *From within and from without shalt thou overlay it.* That this signifies everywhere, is evident from the signification of “within and without,” as being everywhere, namely, round about; because it is said, “thou shalt overlay it.” For within there was shittim wood, which was overlaid with gold, and by “shittim wood” is signified the good itself that proceeds from the Divine Human of the Lord (see n. 9472, 9486); but from without and from within there was gold, by which is also signified good, but such good as appears before the senses, thus relatively external. By “everywhere round about, from within and from without,” when said of heaven which is signified by “the ark,” is meant heaven in general, and every heavenly society in particular; heaven in general is meant by “from without,” and the heavenly societies by “from within,” because they are within heaven.

9492. *And shalt make upon it a border of gold round about.* That this signifies a fixing of the bounds by good, lest they be approached and injured by evils, is evident from the signification of “a border,” as being a fixing of the bounds (of which in what follows); and from the signification of “gold,” as being good (of which just above, n. 9490). It is said “lest they be approached and injured by evils,” because the good that proceeds from the Lord protects those

who are in heaven, lest they be approached and injured by evils from hell. For the hells continually breathe evil, and endeavor to destroy heaven (n. 8295); whence there appears there as it were an effervescence, and as it were a boiling up (n. 8209). For in the minds of those who are in the hells is seated hatred against the neighbor and hatred against God; and therefore they are infuriated when they perceive the bliss of the upright (n. 1974). But the good that proceeds from the Lord, which encompasses heaven in general, and the heavenly societies and individual angels there in particular, protects, and represses the assaults, and this continually. (That a sphere of endeavors to do evil and to destroy is perpetual from the hells; and a sphere of endeavors to do good and to protect is perpetual from the Lord, see n. 8209.) This bounding good, by which the Lord protects heaven, is signified by “the border of gold round about the ark.”

9493. [v. 12] *And thou shalt cast four rings of gold for it.* That this signifies the Divine truth conjoined with Divine good that is round about on all sides, is evident from the signification of “rings,” as being the conjunction of good and truth; here of Divine truth with Divine good, because by “the ark” is signified heaven where the Lord is (see below, n. 9496). That there were four rings was because by this number is signified conjunction (n. 1686, 8877); and that they were of gold was because by “gold” is signified good (n. 113, 1551, 1552, 5658, 6914), and good is that with which truth is conjoined, for good is like soil, and truth is like the seed.

9494. *And put them upon the four corners thereof.* That this signifies stability is evident from the signification of “corners,” as being strength and stability. That “corners” have this signification is because in the corners there is the greatest resistance, and also the binding together of the whole. As a “corner” denotes strength and stability, such as is that of Divine truth from Divine good, therefore the Lord is called “the cornerstone” in the following passages:

The stone which the builders rejected is become the head of the corner (Ps. 118:22; Matt. 21:42).

Out of Judah shall come forth the cornerstone, out of him the nail, and out of him the war-bow (Zech. 10:4).

The Lord Jehovah layeth in Zion a tried stone, a precious corner of sure foundation (Isa. 28:16);

where in like manner a “corner” denotes the stability of the doctrine that is from the truth which is from good.

[2] In Jeremiah:

They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26).

As by “corners” is signified stability, therefore horns were placed upon the four corners of the altar, of which we read in Moses:

Thou shalt make the horns of the altar upon the four corners; out of itself shall its horns be (Exod. 27:2).

(That “horns” denote the power of truth from good, thus strength and stability see n. 2832, 9081.)

[3] By “corners” are signified strength and power also in these passages:

A fire is gone forth out of Heshbon which hath devoured the corners of Moab (Jer. 48:45).

There shall arise a star out of Jacob, and a scepter shall rise out of Israel, and shall bruise the corners of Moab (Num. 24:17).

“Moab,” whose power was to be “destroyed,” denotes those who adulterate the goods of the church (n. 2468); their “corners” denote the powers of falsity from adulterated goods. As “corners” denote power and strength, therefore they who are not in the power of truth from good are called “corners cut off” (Jer. 9:26; 25:23). (What is signified by “corners” when the quarters of the world, or the winds, are meant by them, see below, n. 9642.)

9495. *And two rings shall be on the one side of it, and two rings on the other side of it.* That this signifies the marriage of truth with good and of good with truth, is evident from the signification of “rings,” as being the conjunction or marriage of good with truth (as above, n. 9493). This marriage is reciprocal, that is, of truth with good and of good with truth. An idea of this marriage may be had from the conjunction of the heart and the lungs. The heart conjoins itself with the lungs, and the lungs in turn conjoin themselves with the heart; for the heart from its right side sends forth blood into the lungs, and the lungs in turn send it back into the heart; but into its left side, and so on continually. Such also is the marriage in heaven of good with truth and of truth with good, where also the heart corresponds to the good which is of love, and the lungs to the truth which is of faith (n. 3883–3896, 9300). That two rings were to be on the one side and two rings on the other side, was because “two” signifies conjunction (n. 1686, 5194, 8423), and “the side” signifies

the good that is to be conjoined with truth, in order that there may be power therefrom (concerning which see the following article).

9496. *And thou shalt make staves of shittim wood.* That this signifies the power thence derived, is evident from the signification of “staves,” as being the power that belongs to truth from good (of which in what follows); and from the signification of “shittim wood,” as being the good of merit that belongs to the Lord alone (of which above, n. 9472, 9486). It shall now be told why it was that heaven could be represented by the ark and the Habitation; the fixing of the bounds by the border; stability by the corners; the conjunction of good with truth by the rings; and power by the staves. It has been shown that all nature, with each and all things therein that are in order, is representative of the Lord’s kingdom, that is, of heaven and the heavenly things therein (n. 9280). It has also been shown that the universal heaven bears relation to a man, and that for this reason heaven is called the Grand Man (n. 9276). From this it now follows that all the forms by which heavenly things are represented, bear relation to the human form, and have their signification in accordance with their agreement with this form.

[2] From this it is now plain why it is that when “the ark” signifies heaven where the Lord is, “the border of the ark” signifies the fixing of the bounds; “the sides,” the good with which truth is to be conjoined; “the corners,” stability; “the rings,” the conjunction itself; and “the staves,” power. For the staves bear relation to the arms in man, and therefore they signify the same as the arms; the rings bear relation to the joints or sockets by which the arms are joined to the breast; the corners, to the projections themselves, where this joining is effected; the sides, to the chest or thorax; the border, to the circumference in which the bounds are fixed. From this it can be seen that by “the staves,” as by “the arms,” is signified power. (That the “arms,” and “hands,” denote power, see n. 878, 4931–4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that by “the sides” is signified the same as by “the chest” or “thorax” of the body, namely, good; for in this part are the heart and lungs, and by “the heart” is signified celestial good, and by “the lungs” spiritual good, n. 3883–3896, 9300.) From this it is plain that by “the rings” is signified the same as by the joints or joinings of the chest to the shoulders, and of the shoulders to the arms; namely, the conjunction of good with truth; and that by

“the corners” is signified stability, for there the strength of the body puts itself forth, and its strength and power come forth through the arms. From all this it can be seen why it is that natural forms not living represent the same as living forms, that is, as the forms in the human body; namely, from the fact that heaven bears relation to a man, and the things in heaven to those which are in man, as can be seen from what has been abundantly shown concerning the correspondence of man with the Grand Man, or with heaven (see the citations in n. 9276).

[3] As the staves by which the ark was carried signified power, so also did the staves or bars by which the gates of cities were fastened, as is evident from the following passages. In Hosea:

The sword falls upon his cities, and consumes his bars (Hos. 11:6); “the sword” denotes truth fighting against falsity; “cities” denote doctrinal things; and “bars,” power. Again:

For your sake I have sent to Babel, and I will throw down all her bars (Isa. 43:14).

The mighty men of Babel sit in their strongholds; their power is given to oblivion; her bars are broken (Jer. 51:30).

I will break the bar of Damascus (Amos 1:5).

I will break in pieces the gates of brass, and cut in sunder the bars of iron (Isa. 45:2; Ps. 107:16⁵).

They have neither gates, nor bars; they dwell alone (Jer. 49:31).

They all dwell without wall; having neither bars nor gates (Ezek. 38:11).

Her gates are sunk into the earth; He hath destroyed and broken in pieces her bars (Lam. 2:9).

Praise thy God, O Zion, for He strengtheneth the bars of thy gates (Ps. 147:12, 13).

In these passages “cities” signify doctrinal things (n. 2449, 2712, 3216, 4492, 4493); “gates” signify stability and protection; and “bars” (or “staves”) signify the power belonging to the truth that is from good. (That all power belongs to truth, but to the truth which is from good, see n. 6344, 6423, 8200, 8304, 9133, 9327, 9410.)

9497. *And overlay them with gold.* That this signifies good everywhere, is evident from the signification of “overlaying,” as being to encompass, thus to be everywhere; and from the signification of “gold,” as being good (of which above, n. 9490).

⁵ Newsearch Footnote: printed version has 105, the Latin 107.

9498. *And thou shalt put the staves into the rings.* That this signifies the power of the Divine sphere, is evident from the signification of “staves,” as being power (of which just above, n. 9496); and from the signification of “the rings,” as being Divine truth conjoined with Divine good, which is everywhere round about (of which also above, n. 9493), thus the Divine sphere which encompasses and encloses heaven in general, and the heavenly societies and the individual angels themselves in particular, according to what has been before shown (n. 9490, 9492). For the Divine truth that proceeds from the Divine good of the Lord is not to be conceived of as speech and the influx thereof into the ear; but as a sphere from the sun, which by degrees, as it is removed from the sun, decreases in ardor and brightness, and at last becomes so tempered as to be accommodated to the reception of the angels. Within this sphere, but far from the sun on account of its ardor and brightness, is the angelic heaven. This sphere also extends outside heaven down into hell, but those who are there do not receive it in a suitable manner, but turn it into the opposite. From this it can be seen what is meant by the Divine sphere which encloses and holds together heaven, namely, that it is Divine truth conjoined with Divine good, which is everywhere around heaven, and around those who are in heaven. The heat that proceeds from the Lord as the sun in heaven is the Divine good of His Divine love accommodated to the reception of the angels who are in heaven; and the light that proceeds from the Lord as the sun is the Divine truth of His Divine good. Nevertheless both together are called “the Divine truth that proceeds from the Lord.”

9499. *On the sides of the ark.* That this signifies in ultimates, is evident from the signification of “the sides of the ark,” as being the Divine sphere that encompasses heaven in its ultimates; for “the sides” denote the boundaries, here, those of heaven. But the ultimates and boundaries in heaven differ from those in the world in this respect, that in the world they are such relatively to spaces, but in heaven relatively to goods conjoined with truths. The Divine good conjoined with the Divine truth, which is the ultimate of heaven, and by which it is bounded, enclosed, and held together, is comparatively as is the atmosphere in the world, which flows around man and holds together all the surface of his body in its connection, so as to prevent its dissolution; but in the world that which does this is natural, and operates on the human body as on what is material; whereas

in heaven it is the Divine celestial and the Divine spiritual from the Lord which operates around an angel, and holds him together in his form and power.

9500. *To carry the ark withal.* That this signifies thus the coming-forth and subsistence of heaven, is evident from the signification of "bearing," as being continually in a state of good and truth, thus to come forth and subsist; for by "the staves in the rings" is signified the power of the Divine sphere, that is, the power of Divine truth conjoined with Divine good (see n. 9498), thus the coming-forth and the subsistence, because heaven subsists through this power; and from the signification of "the ark," as being heaven (n. 9485).

9501. *The staves shall be in the rings of the ark.* That this signifies that the power shall endure from the Divine sphere of good and truth, is evident from the signification of "the rings of the ark," as being the Divine sphere of good and truth; and from the signification of "staves" as being power (of which above, n. 9498).

9502. *They shall not be removed from it.* That this signifies forever without change, is evident from the signification of "not being removed," as being the coming-forth and subsistence forever and without change. For heaven came forth and was created through the Divine sphere of good and truth that encompasses and encloses heaven in general and in particular; and through the same sphere it subsists and is preserved; for subsistence is a perpetual coming-forth, and preservation is a perpetual creation. Perpetuity without change was represented by the non-removal of the staves from the ark; and the eternal protection of heaven through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubs, and by their being "covered;" as is evident from the first book of Kings:

The cherubs spread forth their wings over the place of the ark, so that the cherubs covered the ark and the staves thereof from above. And the staves were drawn out, and the heads of the staves were seen from the holy place toward the faces of the sanctuary; but they were not seen without (1 Kings 8:7, 8).

9503. *And thou shalt put into the ark the Testimony.* That this signifies the Divine truth which is the Lord in heaven, is evident from the signification of "the ark," as being heaven (of which above); and from the signification of "the Testimony," as being the Divine

truth, and thus the Lord in heaven (of which in what follows). That Divine truth is the Lord in heaven, is because the Lord is good itself and truth itself, both of which proceed from Him, and that which proceeds from Him is Himself. Hence it is that the Lord is heaven; for the Divine truth which is from Him and is received by the angels, makes heaven; consequently the more perfectly the angels receive the Divine truth which is from the Lord, thus the more perfectly they receive the Lord, the more perfect human forms they are, and finally so perfect that their beauty surpasses belief. He who shall see, as I have, will be amazed; for they are heavenly loves and charities in form, which form is the truly human form. The reason why the angels are human forms, is that the Divine in heaven is the Lord, and they who receive from Him the Divine truth in good are images of Him.

[2] As to the signification of “the Testimony,” a distinction is made in the Word between “laws,” “statutes,” “judgments,” “precepts,” “testimonies,” “words,” “commands,” “truths,” and “covenants,” as can be seen from very many passages; especially in David, in Psalm 119, where these are all mentioned, but “testimonies,” in verses 2, 14, 31, 46, 59, 88, 95, 111, 119, 129, 138, 144, 168; and likewise in other places in David:

The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is steadfast, making wise the simple. The commandments of Jehovah are right, making glad the heart; the precept of Jehovah is pure, enlightening the eyes. The judgments of Jehovah are truth, they are just altogether (Ps. 19:7–9);

and also in Moses (Deut. 4:45; 6:17, 20); and in Jeremiah 44:23; and in many other passages. From all this it can be seen that “the Testimony” denotes the Divine truth which testifies concerning the Lord; thus the Word, for in the supreme sense the Word treats of the Lord alone, and consequently in the internal sense it testifies concerning Him; that is, it teaches Him and the truths of faith and the goods of love which are from Him. In this sense “testimony” is used also in the Revelation:

Who were slain for the word of God, and for the testimony which they held (Rev. 6:9).

They overcame the dragon by the blood of the Lamb, and by the word of their testimony (Rev. 12:11);

“the blood of the Lamb” denotes the Divine truth that proceeds from the Lord (n. 7846, 7877, 9127, 9393), and “the word of the testimony” denotes the Divine truth received by man; in like manner in Rev. 12:17; 19:10.

[3] That the Divine truth which proceeds from the Lord is called “the testimony,” is because it testifies concerning the Lord, as is evident from the words of the Lord Himself in John:

He that cometh from heaven is above all. What He hath seen and heard, that He testifieth. He that receiveth His testimony hath set his seal to this, that God is true (John 3:31–33).

I am He that testifieth of Myself, and the Father that sent Me testifieth of Me (John 8:18).

Search the Scriptures, and these are they which testify of Me (John 5:39).

The Paraclete, the Spirit of truth, He shall testify of Me (John 15:26).

From these passages it is evident that the Divine truth is called “the testimony” for the reason that it testifies concerning the Lord. This Divine truth is the Word, for as before said, in the supreme sense the Word treats of the Lord alone; consequently the Word is Divine, and from this comes its holiness. The Ten Words also, that is, the Law promulgated from Mount Sinai, and inscribed on the two tables, and stored up in the ark, is what is here called “the Testimony” (that this Law signifies the Word, that is, the Divine truth proceeding from the Lord, in its whole complex, see n. 9416). That it is the Lord from whom comes the Divine truth, is plain from His words to Pilate:

Pilate saith, Art thou a King? Jesus answered, Thou sayest I am a King. To this was I born, and for this am I come into the world, that I should give testimony to the truth (John 18:37);

by “a king” in the internal sense is signified the Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148); and therefore He said “I am a king, and to this was I born, that I should give testimony to the truth,” that is, that He is the Divine truth. From all this it is now plain that by “the Testimony” in the ark is signified the Divine truth, thus the Lord in heaven.

9504. *Which I shall give thee.* That hereby is signified its representative, is evident from the representation of Moses, to whom it was to be given, as being the Lord as to Divine truth (see n. 9372).

9505. Verses 17–22. *And thou shalt make a propitiatory [mercy seat] of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the propitiatory [mercy seat]. And make one cherub at the one end, and one cherub at the other end; out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof. And the cherubs shall spread out their wings upward, covering with their wings over the propitiatory [mercy seat], and their faces a man to his brother; toward the propitiatory [mercy seat] shall be the faces of the cherubs. And thou shalt put the propitiatory [mercy seat] upon the ark from above; and into the ark thou shalt put the Testimony that I shall give unto thee. And there I will meet with thee, and I will speak with thee from above the propitiatory [mercy seat], from between the two cherubs which are over the Ark of the Testimony, all that I shall command thee for the sons of Israel*

“And thou shalt make a propitiatory [mercy seat] of pure gold,” signifies the hearing and reception of all things that belong to worship from the good of love; “two cubits and a half the length thereof,” signifies all in respect to good; “and a cubit and a half the breadth thereof,” signifies full in respect to truth; “and thou shalt make two cherubs,” signifies no admission and approach to the Lord except through the good of love; “of solid gold shalt thou make them,” signifies a representative of this good; “at the two ends of the propitiatory [mercy seat],” signifies celestial good and spiritual good; “and make one cherub at the one end, and one cherub at the other end,” signifies an approach for celestial good and an approach for spiritual good; “out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof,” signifies the reception of all things of worship from these goods; “and the cherubs shall spread out their wings upward,” signifies elevation by means of the truth of faith; “covering with their wings over the propitiatory [mercy seat],” signifies the spiritual things that cover; “and their faces a man to his brother,” signifies the conjunction of truth and good; “toward the propitiatory [mercy seat] shall be the faces of the cherubs,” signifies the interiors continually looking to good, and thus to the Lord; “and thou shalt put the propitiatory [mercy seat] upon the ark from above,” signifies thus the hearing and reception of all things of worship that are from the good of love; “and unto the ark thou shalt put the Testimony,”

signifies from the Lord in heaven; “that I shall give thee,” signifies the representative; “and there I will meet with thee,” signifies hearing and reception; “and I will speak with thee from above the propitiatory [mercy seat],” signifies conjunction; “from between the two cherubs,” signifies where celestial good and spiritual good have been conjoined; “which are over the ark of the Testimony,” signifies with the Lord in heaven; “all that I shall command thee for the sons of Israel,” signifies the worship of the representative church.

9506. [v. 17] *And thou shalt make a propitiatory [mercy seat] of pure gold.* That this signifies the hearing and reception of all things that belong to worship from the good of love is evident from the signification of “a propitiatory [mercy seat]” as being a cleansing from evils, or the forgiveness of sins, consequently the hearing and reception of all things that belong to worship (of which in what follows); and from the signification of “gold” as being the good of love (see n. 113, 1551, 1552, 5658, 6917). That “the propitiatory [mercy seat]” denotes a cleansing from evils and the forgiveness of sins is evident from the passages in the Word where “propitiation” or “expiation” is mentioned.

[2] That it also denotes the reception of all things of worship is because those only are heard who have been propitiated or expiated, that is, cleansed from evils; and their worship alone is received by the Lord; but those are not heard who are in evils, that is, who have not been expiated or propitiated. On this account also Aaron was not allowed to approach the propitiatory [mercy seat] until he had cleansed and expiated himself and the people. That for this reason “the propitiatory [mercy seat]” denotes the hearing and reception of all things of worship is also evident from the fact that Jehovah spoke with Moses over the propitiatory [mercy seat] between the two cherubs. That it is worship from the good of love that is received is because no one is admitted into heaven, thus to the Lord, except one who is in good, namely, in the good of love to the Lord and in the good of charity toward the neighbor (see n. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274); consequently no one else is heard, and his worship received. For this reason also cherubs were over the propitiatory [mercy seat]; for by “the cherubs” is signified guard and providence lest the Lord be approached except through the good of love, thus lest any enter into heaven except those who are in good, and also lest those who are in heaven be approached and injured

by those who are in hell. From all this it can be seen what was signified by the propitiatory [mercy seat] being upon the ark, and by the cherubs being over the propitiatory [mercy seat]; and further by the propitiatory [mercy seat] and the cherubs being of pure gold; for “gold” signifies the good of love, and “the ark” signifies heaven where the Lord is.

[3] That “the propitiatory [mercy seat]” signifies cleansing from evils, thus the forgiveness of sins, is evident from the passages in the Word where “propitiation” or “expiation” is mentioned; as in the following passages:

O Jehovah, expiate our sins for Thy name’s sake (Ps. 79:9).

He, being merciful, expiated their iniquity (Ps. 78:38).

Thou shalt expiate me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow (Ps. 51:7).

Evil shall come upon thee, which thou shalt not know how to avert by prayer; calamity shall fall upon thee, which thou shall not be able to expiate (Isa. 47:11).

Sing, ye nations, His people; who will avenge the blood of His servants, and will make expiation for His land, for His people (Deut. 32:43).

[4] Expiations were made by means of sacrifices, and after they had been made, we read, “The priest shall expiate him from sin, and he shall be forgiven” (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30). Expiation was also made by means of silver (Exod. 30:16; Ps. 49:8). Therefore there was a day of expiations before the feast of tabernacles (Lev. 23:27–32). But be it known that these expiations were not real cleansings from evils, nor forgivenesses of sins, but represented them; for every ritual with the Israelitish and Jewish nation was merely representative of the Lord, of His kingdom and church, and of such things as belong to heaven and the church. (In what manner the representations presented such things before the angels in heaven, see in n. 9229.)

[5] As cleansing from evils and forgiveness of sins were signified by “the propitiatory [mercy seat],” there were also signified by it the hearing and reception of all things that belong to worship; for he who has been cleansed from evils is heard, and his worship is received. This was represented by Jehovah speaking above the propitiatory [mercy seat] with Moses, and commanding what the sons of Israel should do, as is evident from verse 22 of the present chapter, where it is said, “There I will meet with thee, and I will speak with

thee from above the propitiatory [mercy seat], from between the two cherubs that are over the ark of the testimony, all that I shall command thee for the sons of Israel." In like manner in another place: "When Moses spoke with Jehovah, he heard the voice speaking from above the propitiatory [mercy seat] that was upon the ark of the testimony, from between the two cherubs" (Num. 7:89). That a man would be heard and his worship received after he had been cleansed from evils, was represented by Aaron's not entering into the holy of holies within the veil before the propitiatory [mercy seat] until he had first expiated himself and the people, which was effected by means of washing, sacrifices, incense, and blood; and it is said, "So shall he expiate the holy place from the uncleannesses of the sons of Israel, and from their transgressions as to all their sins" (Lev. 16:16); "and that Jehovah would appear there in a cloud" (verse 2). "In a cloud" denotes in Divine truth accommodated to the reception and apprehension of men, such as is the Word in the sense of the letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781).

9507. *Two cubits and a half the length thereof.* That this signifies all in respect to good, is evident from what was shown above (n. 9487).

9508. *And a cubit and a half the breadth thereof, signifies full in respect to truth, as may also be seen above (n. 9488).*

9509. [v. 18] *And thou shalt make two cherubs.* That this signifies no admission and approach to the Lord except through the good of love, is evident from the signification of "cherubs," as being guard and providence lest the Lord should be approached except through the good of love. As this was signified by the "cherubs," they were placed over the propitiatory [mercy seat] that was upon the ark, and therefore they were made of solid gold; for by the "ark" is signified heaven where the Lord is (see n. 9485), and by "gold," the good of love (n. 9490). That there is no approach to the Lord except through the good of love, is because love is spiritual conjunction, and all good is of love. Therefore those who are in the good of love to the Lord are brought in to Him in heaven, because they are conjoined with Him; and so are those who are in the good of love toward the neighbor, for the neighbor is the good of one's fellow citizen, the good of our country, the good of the church, the good of the whole kingdom of the Lord, and in the supreme sense, the Lord Himself, because from Him is this good with man.

[2] During regeneration man has two states, one after the other. The first one is when the man is led by means of the truths of faith to the good of love. The second is when he is in the good of love; and when he is in this, he is in heaven with the Lord. From this it is evident that this good is heaven itself with man, because this good is the Lord with him, for it is from the Lord. (Concerning these two successive states with the man who is being regenerated, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and that a man comes into heaven when he is in good, that is, when he is led by the Lord by means of good, n. 8516, 8539, 8722, 8772, 9139.)

[3] That the “cherubs” signify guard and providence lest the Lord and also heaven be approached except through the good of love, that is, except by those who are in the good of love; and also lest the good which is from the Lord in heaven and with man be injured; is evident from the passages in the Word where “cherubs” are mentioned; as in Genesis:

And He cast out the man; and He caused to dwell at the east of the garden of Eden cherubs, and the flame of a sword that turned itself, to guard the way of the tree of lives (Gen. 3:24);

that “the cherubs” here are guards is evident, for it is said “to guard the way of the tree of lives.” “The tree of lives” denotes the good of love which is from the Lord, thus the Lord; and it is guarded by its not being approached except through the good of love.

[4] It is believed that the Lord can be approached through the truths of faith; but He cannot be approached through these truths when they are separated from the good of love; nor indeed can heaven; but as soon as truths separated wish to enter, heaven is closed against them, thus the way to the Lord; and as truth cannot enter by virtue of itself, unless good is in it, and it thereby becomes the truth of good, so neither can the understanding, and still less can memory-knowledges separated from the good of the will.

[5] As guard and providence lest the Lord be approached, and also heaven, except through the good of love, is signified by “the cherubs,” therefore in the Word Jehovah is said “to sit on the cherubs,” and also “to ride” and “to dwell upon the cherubs,” as in the following passages:

Give ear, O Shepherd of Israel, Thou that sittest upon the cherubs, shine forth (Ps. 80:1).

Jehovah shall reign; the peoples shall shake. He sitteth on the cherubs (Ps. 99:1).

Jehovah rode upon a cherub, and did fly (Ps. 18:10).

Jehovah Zebaoth, that dwellest on the cherubs (Isa. 37:16).

And for this reason there were cherubs on the curtains of the Habitation, and on the veil (Exod. 26:1, 31; 36:35); and also upon the walls of the temple round about, and upon the doors thereof (1 Kings 6:23–29, 31–35); and in like manner in the new temple described in Ezekiel (41:18–20). That there were cherubs upon the curtains of the Habitation, upon the veil, upon the walls of the temple, and upon the doors of it, signified the guard of the Lord lest the holy Divine should be approached except through the good of love; and that there were cherubs upon the ark signified that the Lord Himself was not to be approached except through this good. Therefore also the cherubs were made of solid gold, and in the temple at Jerusalem were made of wood of oil, for by “gold” and by “oil” is signified the good of love.

[6] This guard and providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel (1, 10); and also by the four animals round about the throne on which the Lord was, in the Revelation (4:6–10; 5:6, 8, 9, 14). By “the four animals” is signified under various aspects the good that proceeds from the Lord, and guarding and protecting lest there be admitted anything else except the good of love to the Lord, and the good of love toward the neighbor; by the “throne” upon which the Lord was, is signified heaven.

9510. *Of solid gold shalt thou make them.* That this signifies a representative of this good, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6917); that gold is not the good of love, but the representative of it, is manifest; in like manner the olive-wood of which the cherubs in the temple at Jerusalem were made (1 Kings 6:23). (That “olive-wood” denotes the good of love, see n. 886; and also the “oil” itself, n. 3728, 4582, 4638.)

9511. *At the two ends of the propitiatory [mercy seat].* That this signifies celestial good and spiritual good, is evident from the signification of the “cherub” at one end, as being the approach through celestial good; and from the signification of the “cherub” at the other end, as being the approach through spiritual good. The same is here

signified by “the two ends” as by the Lord’s right and left hands; by His “right hand” is signified the good of celestial love, which is the good of love to the Lord; and by His “left hand” the good of spiritual love, which is the good of love toward the neighbor. From this also all things on man’s right side correspond to celestial good; and those on his left side to spiritual good; for all things with man correspond to heaven. Those who are in these goods are meant by “sitting on the Lord’s right and left hands” in Mark:

To sit on My right hand, and on My left hand, is not Mine to give; except to those for whom it hath been prepared (Mark 10:40);

“to give to those for whom it hath been prepared” signifies to bestow from mercy upon those who are in the good of life and of faith (see n. 9305), thus on those who are in celestial good and in spiritual good.

9512. [v. 19] *And make one cherub at the one end, and one cherub at the other end.* That this signifies the approach for celestial good and for spiritual good, is evident from the signification of a “cherub,” as being admission and approach to the Lord through the good of love (of which above, n. 9509); and from the signification of “at the one end and at the other end,” as being celestial good and spiritual good (of which just above, n. 9511).

9513. *Out of the propitiatory [mercy seat] shall ye make the cherubs upon the two ends thereof.* That this signifies the reception of all things of worship from these goods, is evident from the signification of “the propitiatory [mercy seat]” as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of “the cherubs,” as being admission and approach to the Lord through this good (n. 9509); and from the signification of “the two ends” as being celestial good and spiritual good (n. 9511). From this it is plain that by, “out of the propitiatory [mercy seat] shall ye make the cherubs on the two ends thereof” is signified the reception of all things of worship from these goods. (What celestial good is, and what spiritual good, and what the difference between them, may be seen from these citations in n. 9277.)

9514. [v. 20] *And the cherubs shall spread out their wings upward.* That this signifies the elevation effected by the truth of faith, is evident from the signification of “wings,” as being the truths

of faith (of which in what follows); and from the signification of “spreading out the wings upward,” as being to be elevated; for in the spreading out of the wings upward there is the endeavor to elevate one’s self, the act of which is elevation. From this it is plain that by “the wings of the cherubs being spread out upward” is signified the elevation of good to the Lord by means of the truths of faith; for by “the cherubs” is signified approach to Him through good. It shall here be briefly stated how the case is with the elevation of good by means of the truths of faith. There are two things to which all things in heaven, and also all things in the world, bear relation, namely, good and truth. Good without truth is not good, and truth without good is not truth; for good without truth has no quality, and truth without good has no being; for truth is the very form of good, and there must be form in order that there may be quality; and good is that very being the manifestation (*existere*) of which is truth.

[2] Good is to truth exactly as the will is to the understanding, for the will has been allotted to the reception of good, and the understanding to the reception of truth. The will receives its quality from the understanding, and the understanding its being from the will; for the will is formed in the understanding, and thus puts on quality. Good also is to truth as the body is to the arms and feet, and in the case of flying creatures, as the body is to the wings. A body without arms and feet, or without wings, cannot move itself, but with their aid it moves itself. Moreover, in the Word the body corresponds to good, and the arms and wings to truths, and also to the powers of good through truths. From these comparisons, which are also correspondences, it may be known how the case is with the elevation of good by means of the truths of faith, which in general are called “spiritual” things. (That “wings” denote the truths of faith has been shown in n. 8764.)

9515. *Covering with their wings over the propitiatory [mercy seat].* That this signifies the spiritual things that cover (or protect), is evident from the signification of “covering over the propitiatory [mercy seat]” as being to cover the good through which there is an approach to the Lord; and from the signification of “wings,” as being the truths of faith, or things spiritual (of which just above, n. 9514, and n. 8764). Spiritual things are said to “cover,” because the celestial, which is the good of love, is presented in heaven as naked;

but as clothed, by means of spiritual things, which are the truths of faith.

9516. *And their faces a man's to his brother.* That this signifies the conjunction of truth and good, is evident from the signification of the "face," as being the interiors, here looking to, and conjunction (for when two look at each other they conjoin themselves as to their interiors, and by the "face" are signified the interiors, n. 1999, 2434, 3527, 3573, 4066, 4796–4805, 5102, 5165, 5168, 5695, 9306); and from the signification of "a man to his brother," as being mutually (n. 4725), thus the conjunction of truth with good, for "man" signifies truth (n. 3134, 3309, 3459, 4725, 7716, 9007), and "brother" signifies good (n. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756).

9517. *Toward the propitiatory [mercy seat] shall be the faces of the cherubs.* That this signifies the interiors continually looking to good, and thus to the Lord, is evident from the signification of "the propitiatory, [mercy seat]" as being the good of love, from which is the hearing and reception of all things of worship (see above, n. 9506), and thus also the Lord, because all the good of love is from the Lord, and is the Lord Himself with angel and man; from the signification of "faces," as being the interiors (of which just above, n. 9516); and from the signification of "the cherubs," as being a guard from providence lest the Lord be approached except through the good of love (n. 9509).

[2] The case herein is this. Heaven and the church, or the angels of heaven and the men of the church, are guarded by the Lord by means of the elevation of their interiors to Himself; and when they are elevated, they are in the good of love to Him and in the good of love toward the neighbor. Elevation to the Lord is attended with this; and in this way, as before said, the angels of heaven and the men of the church are guarded. They who are elevated by the Lord, continually turn their faces to Him, because, by means of the good of love, the Lord keeps them conjoined with Himself; whereas those who are not elevated turn their faces away from the Lord. From all this it can be seen what is signified by "the faces of the cherubs being toward the propitiatory [mercy seat]." But concerning this turning to the Lord, of the Lord's Divine mercy more shall be told from experience elsewhere.

9518. [v. 21] *And thou shalt put the propitiatory [mercy seat] upon the ark from above.* That this signifies thus the hearing and reception of all things of worship that are from the good of love, is evident from the signification of “the propitiatory [mercy seat]” as being the hearing and reception of all things of worship that are from the good of love (see n. 9506); and from the signification of the ark,” as being heaven where the Lord is (of which above). From this it is plain that by the joining together of the propitiatory [mercy seat] with the ark is signified the hearing and reception of all things of worship from the good of love by the Lord in heaven.

9519. *And unto the ark thou shalt put the Testimony.* That this signifies from the Lord in heaven, namely, the hearing and reception of all things that belong to worship from the good of love, is evident from the signification of “the ark,” as being heaven; and from the signification of “the Testimony,” as being the Lord (see n. 9503).

9520. *That I shall give unto thee.* That this signifies the representative, may be seen above (n. 9504).

9521. [v. 22] *And there I will meet with thee.* That this signifies hearing and reception, is evident from the signification of “meeting with,” when said by Jehovah, as being hearing and reception.

9522. *And I will speak with thee from above the propitiatory [mercy seat].* That this signifies conjunction, is evident from signification of “speaking,” when by Jehovah, as being influx (see n. 2951, 5481, 5743, 5797, 7270), thus also conjunction; for where there is influx, there is conjunction.

9523. *From between the two cherubs.* That this signifies where celestial good and spiritual good have been conjoined, is evident from the signification of “the two cherubs,” as being celestial good and spiritual good, by means of which there is approach to the Lord (see above, n. 9511). That there is approach where celestial good and spiritual good have been conjoined, is because celestial good flows into spiritual good, and in this way is communicated.

9524. *Which are over the ark of the Testimony.* That this signifies with the Lord in heaven, is evident from the representation of the ark, as being heaven; and from the signification of “the Testimony,” as being the Divine truth, thus the Lord in heaven (see n. 9503).

9525. *All that I shall command thee for the sons of Israel.* That this signifies the worship of the representative church, is evident from the signification of “commanding,” when by Jehovah unto Moses, as being the things that belong to worship, for all the things Jehovah commanded Moses for the sons of Israel were such as concerned worship; and from the representation of the sons of Israel, as being the spiritual church (n. 9340), here the spiritual church represented; for all things instituted among the sons of Israel were external things that represented the internal things of the church; but they were not the internal things themselves in their essence (on which subject see the citations in n. 9320).

9526. Verses 23–30. *And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a border of gold round about. And thou shalt make unto it a closure of a handbreadth round about, and thou shalt make a border of gold for the closure thereof round about. And thou shalt make for it four rings of gold, and shalt put the rings upon the four corners that are on the four feet thereof. Over against the closure shall the rings be, for houses for the staves to carry the table. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them. And thou shalt make the little dishes thereof and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them. And thou shalt set upon the table the bread of faces, unto My faces continually*

“And thou shalt make a table,” signifies a receptacle of the celestial things that belong to the good of love; “of shittim wood,” signifies from mercy; “two cubits the length thereof,” signifies all in respect to conjunction with good; “and a cubit the breadth thereof,” signifies somewhat in respect to conjunction with truth; “and a cubit and a half the height thereof,” signifies full in respect to degrees; “and thou shalt overlay it with pure gold,” signifies what is representative of this good from mercy; “and make thereto a border of gold round about,” signifies a fixing of the bounds of the sphere of good by the Divine good of the Lord; “and thou shalt make unto it a closure of a handbreadth round about,” signifies conjunction there with truth from the Divine; “and thou shalt make a border of gold for the closure thereof round about,” signifies a fixing of the bounds of the

sphere of Divine good; “and thou shalt make for it four rings of gold,” signifies the ultimate receptacle of the heavenly marriage, which is of Divine good with Divine truth; “and shalt put the rings upon the four corners,” signifies the consequent stability; “that are on the four feet thereof,” signifies in the natural sphere; “over against the closure shall the rings be, for houses for the staves,” signifies the consequent power; “to carry the table,” signifies for coming-forth and subsistence; “and thou shalt make the staves of shittim wood,” signifies the power of truth from good; “and overlay them with gold,” signifies what is representative of good; “and the table shall be carried with them” signifies the consequent endurance; “and thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered,” signifies the knowledges of celestial good and truth; “of pure gold shalt thou make them,” signifies that which is from good; “and thou shalt set upon the table the bread of faces,” signifies the Lord there as to celestial good; “unto My faces continually,” signifies thus the presence of the Lord with peace and with heavenly joy from mercy.

9527. [v. 23] *And thou shalt make a table.* That this signifies a receptacle of celestial things, is evident from the signification of the “table,” as being heaven, in respect to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the consequent blessedness and happiness. These things are signified by a “table,” because by “foods” are signified the celestial things that belong to the good of love and of faith, and the consequent wisdom and intelligence, which even in common speech are called heavenly foods, and are likewise meant by “foods” in the Word (see n. 56–58, 680, 681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). Moreover, these things are sometimes exhibited representatively in heaven by a table upon which are foods of every kind. From this it is plain that by the “table” is signified a receptacle of celestial things, thus heaven in respect to the reception of such things as are from the Lord. These things are likewise signified by a “table” in the following passages:

Jesus said, I appoint unto you, even as My Father appointed unto Me My kingdom, that ye may eat and drink at My table in My kingdom (Luke 22:29, 30).

Many shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob, in the Kingdom of the heavens (Matt. 8:11).

I will fear no evil; Thou wilt set out a table before me in the presence of mine enemies; Thou wilt make fat my head with oil; my cup shall run over; goodness and mercy shall follow me (Ps. 23:4-6).

But in the opposite sense a “table” signifies a receptacle of such things as are in hell; as in the following passages:

They go astray through strong drink; they wander about among those that see, they stagger in judgment. All tables are full of vomit. Whom shall He teach knowledge? And whom shall He make to understand what he hath heard? (Isa. 28:7-9).

Ye that forsake Jehovah, that set out a table for Gad, and a drink-offering to Meni (Isa. 65:11).

They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table before them become a snare (Ps. 69:21, 22).

9528. [v. 28] *Of shittim wood.* That this signifies from mercy, is evident from the signification of “shittim wood,” as being the good of merit which is of the Lord alone (see n. 9472, 9486); and because the good of merit is mercy, therefore this also is signified by “shittim wood.” For from pure love, and thus from pure mercy, the Lord assumed the Human, and endured the most grievous temptations, and finally the passion of the cross, that He might save the human race; whereby merit and justice became His. From this it is clear that the good of merit is mercy. Mercy is the Divine love toward those who are set fast in a state of misery. (That the Lord underwent the most grievous temptations, and thereby reduced heaven and hell into order, and that He fought from Divine love to save those who receive Him with love and faith, see n. 1266, 1663, 1668, 1676, 1690, 1691, 1737, 1787, 1789, 1812, 1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078.)

9529. *Two cubits the length thereof.* That this signifies all in respect to conjunction with good, is evident from the signification of “two,” as being conjunction, and as being each and all things (that it denotes conjunction, see n. 1686, 5194, 8423, and from this each and all things, n. 9166); and from the signification of “length,” as being good (n. 9487). Consequently by “a length of two cubits” is signified all in respect to conjunction with good. By conjunction with good is meant the conjunction of the receptacle, which is signified by “the table,” with the good of love, which is signified by “the breads of

faces” upon the table (of which below). For the receptacle must be accommodated to the things to be received, and the things to be received bear relation to good and to truth. Accommodation and the consequent conjunction are described by the numbers by which the length and breadth are marked out. (That in the Word real things are described by means of numbers, see n. 9488.)

9530. *And a cubit the breadth thereof.* That this signifies somewhat in respect to conjunction with truth, is evident from the signification of “a cubit,” or of “one cubit,” as being somewhat, for it is the half of the former number, and when the double signifies all, half of it signifies somewhat, consequently somewhat for conjunction; and from the signification of “breadth,” as being truth (see n. 9487–9488).

9531. *And a cubit and a half the height thereof, signifies full in respect to degrees (as above, n. 9489).*

9532. *And thou shall overlay it with pure gold.* That this signifies what is representative of this good from mercy, is evident from the signification of “overlaying with gold,” as being a representative of good; for by “gold” is signified the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917). Wherefore this good was represented by “gold,” when this was overlaid. That it denotes from mercy, is because all the good of love is from mercy; which also is signified by “shittim wood,” in that it was overlaid with gold (n. 9528).

9533. *And make thereto a border of gold round about.* That this signifies a bounding of the sphere of good by the Divine good of the Lord, is evident from the signification of “a border of gold round about,” as being a fixing of the bounds of the sphere of good by the Lord, lest they be approached and injured by the evil (of which above, n. 9492).

9534. [v. 25] *And thou shalt make unto it a closure of a hand-breadth round about.* That this signifies conjunction there with truth from the Divine, is evident from the signification of “a closure,” as being the ultimate of the bounding, because it was outside the border, and thus it signifies conjunction with truth from the Divine. That this is signified by the “closure” cannot be known unless it is known how the case is with the extension and the bounding by the Lord of the sphere of good which compasses and thus protects heaven. (That the sphere of Divine good encompasses heaven and

all the societies in heaven, and thus protects them from the breaking in of evils from hell, see above, n. 9490, 9492, 9498.)

[2] This Divine sphere extends even into the hells, and likewise guards them. Hence it is that the Lord reigns also in the hells, but with this difference, that the Divine sphere which encompasses and protects heaven is a sphere of Divine truth conjoined with Divine good; whereas the sphere which guards hell is a sphere of Divine truth separate from Divine good. That this is the sphere in hell, is because all who are there reject Divine good; thus the Lord's mercy. Such a sphere reigns in hell in the external form, but still in the internal form there reigns the sphere of Divine truth conjoined with Divine good; by which latter sphere those there are guarded lest one do evil to another beyond measure.

[3] From this it is evident that the sphere of Divine good in the external form ceases where heaven ceases; and that the sphere of Divine truth separate from Divine good begins where hell begins; and that in the interval between them there is conjunction, which is signified by "the closure of a handbreadth round about."

9535. *And thou shalt make a border of gold to the closure thereof round about.* That this signifies the bounding of the sphere of Divine good, is evident from the signification of "a border of gold," as being the fixing of the bounds by the Divine good (see above, n. 9533); and from the signification of "the closure thereof," as being conjunction with truth from the Divine (according to what was shown just above, n. 9534).

9536. [v. 26] *And thou shalt make for it four rings of gold.* That this signifies the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth, is evident from the signification of the "four rings of gold," as being Divine truth conjoined with Divine good everywhere round about (of which above, n. 9493), thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth.

9537. *And thou shall put the rings upon the four corners thereof.* That this signifies the consequent stability, is evident from the signification of "the rings," as being stability (see above, n. 9494), namely, from the conjunction of Divine truth with Divine good in ultimates, which is signified by "the four rings of gold" (n. 9536).

9538. *That are on the four feet thereof.* That this signifies in the natural sphere, is evident from the signification of “four,” which involves conjunction (see n. 1686, 8877); and from the signification of “feet,” as being the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That there is stability in the natural sphere, is because everything spiritual comes to a close in what is called natural truth, and everything celestial in what is called natural good, and there they subsist. From this it is that the natural is a foundation, and consequently a support to them. That this is so is as yet known to few; and therefore of the Lord’s Divine mercy it shall be told elsewhere from experience.

9539. [v. 27] *Over against the closure shall the rings be, for houses for the staves.* That this signifies the consequent power, is evident from the signification of “the closure over against which the rings were to be,” as being the conjunction in ultimates with truth from the Divine (see n. 9534); from the signification of “the rings,” as being the receptacle thereof (of which also above, n. 9536); and from the signification of “the staves,” as being power (n. 9496). It is said “for houses,” because the subject treated of is celestial good and the power of its receptacle; for this good is signified by the “bread of faces,” and its receptacle by the “table” on which this bread was set; by “houses” also is signified this good in ultimates (that a “house” denotes good, see n. 2233, 2234, 2559, 3652, 3720, 4982, 7848, 7929).

9540. *To carry the table.* That this signifies for coming-forth and subsistence, is evident from the signification of “carrying,” as being to hold together in a state of good, thus to come forth and subsist (see n. 9500).

9541. *And thou shalt make the staves of shittim wood.* That this signifies the power of truth from good, may be seen above (n. 9496), where the like words occur.

9542. *And shall overlay them with gold.* That this signifies that which is representative of good, may also be seen above (n. 9532).

9543. *And the table shall be carried with them.* That this signifies the consequent endurance, is evident from the signification of “to be carried,” as being to come forth and subsist (see n. 9540), thus also endurance; and from the signification of “the table,” as being a receptacle of celestial things (n. 9527). Thus is described the inmost or third heaven in respect to the reception of good from

the Lord. For “the breads of faces” denote the celestial good that is from the Lord; and “the table” on which these breads were, denotes the receptacle of this good. But it is not allowable to set forth every detail as it really is, because very many things in the celestial kingdom of the Lord do not fall into any idea of human thought, and scarcely into the idea of the thought of the angelic spirits who are in the ultimate heaven. For all things in the Lord’s celestial kingdom are founded upon the good which is of love, and not on the truth which is of faith. Moreover, they speak together by means of the goods which are of love, and not by means of the truths which are of faith, as do those who are in the Lord’s spiritual kingdom (see what is cited in n. 9277).

[2] The Lord’s celestial kingdom is the inmost or third heaven, in which as is known are things incomprehensible and unutterable, that is to say which have never entered into the mind of anyone, and eye hath not seen, nor ear heard. And therefore the things that come forth in this heaven are presented to view before the spirits below by means of representatives, from which some idea may be formed of the incomprehensible and unutterable things which are there. The same were represented in the world by the ark, the propitiatory [mercy seat], the cherubs, the table on which were the breads of faces, and by the lampstand. By means of these are presented all things in that kingdom; and by means of the Habitation and the court of the tent, and by means of the curtains and veils therein, were represented the things in the Lord’s spiritual kingdom, which is the second or middle heaven.

9544. *And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered.* That this signifies the knowledges of celestial good and truth, is evident from the signification of “vessels” in general, as being knowledges (see n. 3068, 3079). Thus the particular vessels here enumerated denote the knowledges of celestial good and truth. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; the knowledges of these goods are signified by the vessels in question. And as knowledges are signified, and knowledges belong to the memory of the natural man, and the natural is external, therefore it is said, “with which the table shall be covered;” for as the natural is without, or beneath, and covers and closes that which is within or above, it is called a “covering”

(n. 6377). The use of these vessels may be seen in Leviticus 24:6, 7, and in Numbers 4:7, 8.

9545. *And thou shalt set upon the table the bread of faces.* That this signifies the Lord there in respect to celestial good, is evident from the signification of “the table,” as being a receptacle of celestial things; from the signification of “the bread,” as being in the supreme sense the Lord, and in the relative sense the good of love which is from Him, thus the Lord in respect to celestial good (see n. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915); (that by “bread” is signified all heavenly food in general, that is, the food which nourishes man’s spiritual life, see n. 3478, 6118, 8410, 9323); and from the signification of “faces,” when said of the Lord, as being all that is from the Divine love; such as innocence, peace, joy; and thus heaven itself with man and angel (see n. 222, 223, 5585, 9306).

9546. *Unto My faces continually.* That this signifies thus the presence of the Lord with peace and with heavenly joy from mercy, is evident from the signification of the “faces of Jehovah,” or of the Lord, as being all things of the Divine love or mercy, such as innocence, peace, joy, and thus heaven itself with those who receive it. For by “faces,” when said of man and angel, are signified the interiors which are of the will and thence of the understanding, thus which are of love and thence of faith (see n. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168, 5585, 5592, 6604, 6848, 6849, 9306). From this it can be seen that by “faces,” when said of Jehovah or the Lord, are signified the things of the Divine love or mercy, thus all celestial good (n. 222, 223, 5585, 9306).

9547. Verses 31–39. *And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed, its cups, its pomegranates, and its flowers, shall be out of it; and there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof; three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds, going out of the lampstand; and in the lampstand four almond-shaped cups, its pomegranates, and its flowers; and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand. Their pomegranates and their reeds*

shall be out of it, all of them, one solid of pure gold. And thou shalt make the lamps thereof, seven; and it shall make its lamps go up, to give light over against the faces of it. And the tongs thereof, and the basins thereof shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels

“And thou shalt make a lampstand” signifies the spiritual heaven; “of pure gold” signifies that it is from celestial good; “solid shall the lampstand be made,” signifies that all is from good; “its shaft, and its reed, its cups,” signifies spiritual things in the natural; “its pomegranates,” signifies the memory-knowledges of good; “and its flowers,” signifies the memory-knowledges of truth; “shall be out of it,” signifies that they shall be from the spiritual which is from celestial good; “and there shall be six reeds going out of the sides thereof,” signifies all things of truth from good in the complex; “three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof,” signifies full in respect to good and truth; “three almond-shaped cups,” signifies full in respect to memory-knowledges from good; “in one reed,” signifies the power of truth from good; “a pomegranate and a flower,” signifies the memory-knowledge of good and the memory-knowledge of truth; “and three almond-shaped cups in the other reed, a pomegranate and a flower,” signifies the like things; “so for the six reeds going out of the lampstand,” signifies the power of truth from good in respect to all things in the spiritual heaven; “and in the lampstand,” signifies the middle of it through which there is conjunction, and from which are powers; “four almond-shaped cups,” signifies the memory-knowledges of truth from good; “its pomegranates, and its flowers,” signifies the memory-knowledges of good and of truth; “and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it,” signifies the memory-knowledge of good for all the several truths; “for the six reeds going out of the lampstand,” signifies the power of truth from good in respect to all things in the spiritual heaven; “their pomegranates and their reeds shall be out of it; all of it,” signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord; “one solid of pure gold,” signifies entire and perfect because from the same good; “and thou shalt make the lamps thereof, seven,” signifies holy spiritual things from thence; “and it shall make its lamps go up,” signifies the

light of the spiritual heaven; “and it shall give light over against the faces of it,” signifies from the Divine good of the Divine Human of the Lord; “and the tongs thereof, and the basins thereof,” signifies the purifiers and evacuators in the natural; “shall be of pure gold,” signifies also from good; “of a talent of pure gold shall it be made, with all these vessels,” signifies celestial good from which is spiritual good together with its memory-knowledges.

9548. [v. 31] *And thou shalt make a lampstand.* That this signifies the spiritual heaven, is evident from the signification of the “lampstand,” as being the Divine spiritual in heaven and in the church from the Lord. That by the “lampstand” is signified the Divine spiritual is because by “the table on which were the breads of faces” is signified the Divine celestial, as was shown in what goes before. The Divine celestial is the good of love, and the Divine spiritual is the truth of faith thence derived; both proceeding from the Lord. That the “lampstand” denotes the Divine spiritual is from its illumination, for the Divine truth which proceeds from the Divine good of the Lord is what gives light in heaven, nor have the angels light from any other source. Hence it is that in the Word the Lord is called “the Light,” and by “light” is signified faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407).

[2] That the “lampstand” denotes the spiritual heaven from the Divine truth which is from the Lord, thus also the church; and that a “lamp” denotes faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone; is evident from passages in the Word where a “lampstand,” and a “lamp,” are mentioned; as in John:

I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the Son of man. The seven lampstands are the seven churches (Rev. 1:12, 13, 20).

I will remove thy lampstand out of its place, except thou repent (Rev. 2:5).

The church is here called a “lampstand” from the Divine truth which is there from the Lord; for it is said, “the seven lampstands are the seven churches;” that the church is from the Divine truth is

plain from its being said, “I will remove thy lampstand except thou repent;” that it is from the Lord is also plain, for it is said, “in the midst of the lampstands was one like unto the Son of man.” (That the Lord is called “the Son of man” from Divine truth, see n. 2803, 2813, 3704.)

[3] In the same:

I will give unto My two witnesses that they shall prophesy a thousand two hundred and sixty days. These are the two olive-trees and the two lampstands that stand before the God of the earth (Rev. 11:3, 4);

the “two witnesses” denote the Word of both Testaments in respect to its witnessing concerning the Lord; it is called an “olive-tree” from the Divine good, and a “lampstand” from the Divine truth, which are from the Lord.

[4] In Zechariah:

The angel said unto the prophet, What seest thou? to whom I said, I see, and behold a lampstand all of gold, with its flask upon the top of it, and its seven lamps thereon, and seven funnels to the lamps. Two olive-trees near it, one on the right side of the flask, and one on the left side thereof (Zech. 4:2, 3);

this is said of Zerubbabel, who was about to lay the foundation of the house of God and to complete it, by whom is represented the Lord in that He would come and restore the spiritual heaven and church, which are the “lampstand,” and the holy truths therein, which are the “seven lamps.”

[5] That a “lamp” denotes faith, also the intelligence of truth and wisdom of good, which are from the Lord alone, is evident in these passages:

The holy Jerusalem hath no need of the sun, neither of the moon, to shine in it; the glory of God shall lighten it, and the Lamb is the lamp⁶ thereof. The nations which are saved shall walk in His light (Rev. 21:23, 24).

There shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light (Rev. 22:5).

In the former passage “the lamp” denotes the Divine truth which is from the Lord; and “the light,” faith, thus also intelligence and wisdom. Again:

⁶ Newsearch Footnote: printed version has “light.”

The light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee (Rev. 18:23).

[6] And in Jeremiah:

I will take away the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones, and the light of the lamp; that the whole land shall be a desolation and a devastation (Jer. 25:10, 11);

speaking of the extinction of faith and thereby of intelligence in spiritual things, which is meant by “the lamp which shall no longer be, and by the light of the lamp which shall be taken away.”

[7] In like manner in the following passages:

How oft is the lamp of the wicked put out, and destruction cometh upon them (Job 21:17).

Thou lightest my lamp; Jehovah my God maketh my darkness to shine (Ps. 18:28; also 2 Sam. 22:29).

From Thy commands I am become intelligent, Thy Word is a lamp to my foot, and a light to my path (Ps. 119:104, 105).

When God maketh His lamp to shine upon my head, by His light I walked in darkness (Job 29:3).

The lamp of the body is the eye; if thine eye be upright, thy whole body is full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness (Matt. 6:22, 23; also Luke 8:16; 11:33–36);

by “the eye” is here meant faith and the intelligence from it (that these things are meant in the internal sense by “the eye,” see n. 4403–4421, 4523–4534, 9051). From this it is plain what is signified by “the whole body being full of light if the eye be upright, and by the whole body being darkened if the eye be evil.” As faith and the derivative intelligence and wisdom are signified by a “lamp,” therefore the kings of Judah are called “lamps for David” (1 Kings 11:36; 15:4; 2 Kings 8:19); and David is called “the lamp of Israel” (2 Sam. 21:16, 17); not that the kings of Judah, nor David, were lamps, but that by a “king” is signified the Divine truth which is from the Lord (n. 6148); and by “David,” the Lord as to Divine truth, from which are faith, intelligence, and wisdom (n. 1888).

9549. [v. 39] *Of pure gold.* That this signifies that it is from celestial good, is evident from the signification of “gold,” as being the good of love, or celestial good (see n. 113, 1551, 1552, 5658, 6914, 6917). It shall here be briefly stated why the lampstand was to be

of pure gold. By “the lampstand” is signified the Divine spiritual, or the Divine truth which is from the Lord in heaven and in the church (n. 9548); and because this truth comes forth from the Divine good, the lampstand was of gold, for as before said, “gold” signifies good. This is further manifest from the influx of the Lord into the heavens. The inmost or third heaven is celestial; the middle or second heaven is spiritual. The Lord flows through the celestial heaven, which is in the good of love to Him, into the spiritual heaven, which is in the truth of faith in Him. From this it is evident why the whole lampstand was to be of pure gold, as also the ten lampstands in the temple built by Solomon (1 Kings 7:49. See also below, n. 9550, 9568).

9550. *Solid shall the lampstand be made.* That this signifies that all is from good, is evident from the signification of “solid,” as being wholly, thus all from good, which is signified by “gold.” For all the spiritual (which is signified by “the lampstand”), insofar as it illumines, comes forth from the celestial, and also continually subsists through the same, as all truth does from good; for if good is withdrawn, truth is extinguished in a moment, because good is the soul of truth. The case herein is like that of the affection of love in regard to thought; if the affection of love is withdrawn, thought is instantly extinguished; for affection is the very life or soul of thought. All the affection that is of love is of good, and all the thought from it is of truth. The truth which is from good is called the spiritual, and the good from which is truth is called the celestial.

9551. *Its shaft and its reed;⁷ its cups.* That this signifies spiritual things in the natural, is evident from the signification of a “shaft,” a “reed,” and a “cup” (which are prolongations from the lampstand itself, just as the arms, the hands, and the palms of the hands are from the body), as being spiritual things in the natural; for the natural is produced and derived from the spiritual; as is the spiritual from the celestial (see n. 9549). From this it is plain that as “the lampstand” signifies the Divine spiritual, the prolongations

⁷ Latin Calamus; Hebrew kaleyh; both of which mean “a reed.” “A reed” signifies the power of truth; as for instance the “golden reed” in Revelation 21; and as these six golden reeds that stood like arms out of the lampstand. Their being of gold causes these reeds to signify the power of the truth that comes from good. [REVISER.]

and derivations, which are called "the shaft, the reed, and the cups," denote spiritual things in the natural.

9552. *Its pomegranates.* That this signifies the memory-knowledges of good, is evident from the signification of "pomegranates," as being the memory-knowledges of good. There are memory-knowledges of good and memory-knowledges of truth; the former are signified by the "pomegranates," and the latter by the "flowers," with which the lampstand was encompassed and adorned. That memory-knowledges of good are signified by "pomegranates," is evident from other passages where these are mentioned; as in these passages:

A land of wheat and barley, and of the vine, and the fig-tree, and of the pomegranate (Deut. 8:8).

The seed is not yet in the barn, yea, even to the vine, and the fig-tree, and the pomegranate (Hag. 2:19).

"Wheat, barley, and the seed in the barn" signify celestial things internal and external; "the vine, the fig-tree, and the pomegranate" signify spiritual and natural things in their order, the last of which are the memory-knowledges that belong to the natural and sensuous man; wherefore "the pomegranate" is mentioned last.

[2] In Zephaniah:

Jehovah will destroy Asshur. Flocks shall lie down in the midst of her, every wild animal of the nation, also the pelican and the bittern shall pass the night in the pomegranates thereof (Zeph. 2:13, 14);

where "the pelican and the bittern in the pomegranates" denote falsities of evil in the memory-knowledges of good. In Amos:

I saw the Lord standing upon the altar, who said, Smite the pomegranate that the posts may shake; that is, divide them in the head, all of them; I will slay the last of them with the sword (Amos 9:1);

where "to smite the pomegranate" denotes to destroy the memory-knowledges of good by means of the falsities of evil; the posts are then said to "shake," because "posts" denote the truths of the natural (n. 7847); "to slay the last with the sword" denotes in this way to destroy the ultimate things; for a "sword" denotes truth fighting against falsity and destroying it; and the converse (n. 2799, 4499, 6353, 7102, 8294).

9553. *And its flowers.* That this signifies the memory-knowledges of truth, is evident from the signification of "flowers,"

as being the memory-knowledges of truth. “Flowers” have this signification, because flowers are growths which precede, and in their manner produce, the fruits and seeds; for, as is known, trees and plants blossom before they bear fruit. The case is the same with man in respect to intelligence and wisdom. The memory-knowledges of truth precede, and in their manner produce with man, the things of wisdom; for they serve as objects to his rational, and thus as means for growing wise. It is for this reason that the memory-knowledges of truth are as flowers; and the good of life, which is the good of wisdom, is as fruit. As all things in the spiritual world bear relation to such things as are in man, for the reason that heaven bears relation to a man, and corresponds to each and all things with man, therefore also all things in the natural world have a correspondence, a representation, and a signification in accordance with their agreement with such things as are in man (see n. 9496). From this it can now be seen why “flowers” signify the memory-knowledges of truth, and in general truths; and why “fruits,” and likewise “seeds,” signify goods.

[2] That “flowers” denote the memory-knowledges of truth, and in general truths, is evident from the following passages:

Their root shall be as rottenness, and their flower as dust; because they have rejected the law of Jehovah Zebaoth, and despised the discourse of the Holy One of Israel (Isa. 5:24).

Jacob shall cause those to come to take root; Israel shall blossom and flower; so that the faces of the world shall be filled with produce (Isa. 27:6).

Woe to the drunkards of Ephraim, and to the fading flower of his glory and comeliness (Isa. 28:1);

“drunkards” denote those who reason from falsities (see n. 1072); “Ephraim” denotes the intellectual of the church, here perverted (n. 5354, 6222, 6234, 6238, 6267); “glory,” truth Divine (n. 4809, 5922, 8267, 8427, 9429); from which it is plain that a “flower” denotes the memory-knowledge through which is truth. Again:

The grass is withered, the flower faded, the people is grass; but the word of our God abideth forever (Isa. 40:7, 8).

The flower of Lebanon languisheth (Nah. 1:4);

where also “the flower” denotes memory-knowledges as means for growing wise.

[3] In Daniel:

Nebuchadnezzar saw in a dream, and behold a tree in the midst of the earth, the height thereof great, the leaf thereof beautiful, and the flower thereof much; the beast of the field had shade under it, and the birds of heaven dwelt in the branches thereof, and all flesh was fed. But the Holy One from heaven, crying aloud, said, Hew down the tree, cut off his branches, shake off his leaf, scatter his flower; let the beast of the field flee from under it, and the birds from its branches (Dan. 4:10, 12–14);

by “the tree” and “the height thereof” is signified the increase of the religiosity signified by “Babel,” which is holy in externals, but profane in internals (n. 1182, 1283, 1295, 1304–1308, 1321, 1322, 1326); “the leaf” denotes memory-truth in general (n. 885); “the flower,” the memory-knowledge of truth insofar as it serves as a means for growing wise, but here insofar as it serves as a means for growing insane, because it is said that “the flower shall be scattered;” “the beast of the field” denotes those who are in affections of good; and in the opposite sense, those who are in affections of evil (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280); but “the birds of heaven” denotes those who are in affections of truth, and in the opposite sense those who are in affections of falsity (n. 3219, 5149, 7441); therefore it is said that “under the shade of that tree dwelt the beast of the field,” and that “in its branches dwelt the birds of heaven,” and that “all flesh was fed;” and afterward that “the beast of the field should flee from under it, and the birds from its branches.”

9554. *Shall be out of it.* That this signifies that they shall be from the spiritual which is from celestial good, is evident from the signification of “the lampstand,” out of which the pomegranates and flowers were to be, as being the Divine spiritual which is from the Divine celestial (of which above, n. 9548). Hence it is evident that by “shall be out of it” is signified from the spiritual which is from celestial good.

9555. *And there shall be six reeds going out of the sides thereof.* That this signifies all things of truth from good in the complex, is evident from the signification of “six,” as being all things in the complex (see n. 3960, 7973, 8148); and from the signification of “reeds going out of the sides,” as being truths from good. For by “the reeds out of the lampstand” is signified the like as by the arms and hands of a man, because each and all things in nature bear relation to the human form, and have their signification therefrom

(n. 9496, 9553). (The “arms” and “hands” in man correspond to truths from good, and to the derivative power, n. 878, 4931–4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133.) From all this it is evident that by “the six reeds going out of the sides” are signified all things of truth from good in the complex.

9556. *Three reeds of the lampstand out of the one side there of, and three reeds of the lampstand out of the other side thereof.* That hereby is signified full in respect to good and truth, is evident from the signification of “three,” as being what is full (see n. 2788, 4495, 7715, 9198); from the signification of “the reeds of the lampstand,” as being truths from good and the consequent power (of which above, n. 9555); and from the signification of “out of the one side, and out of the other side,” as being from good and the derivative truth. For by the things on the right side of the body are signified goods, and by those on the left side the truths thence derived, as is the case with the right and left sides of the face, the right and left eyes, the right and left ears, the right and left feet, and in like manner with all other things in the body.

9557. *Three almond-shaped cups.* That this signifies full in respect to memory-knowledges from good, is evident from the signification of “three,” as being what is full (see just above, n. 9556); from the signification of “cups,” as being memory-truths that are from the good of charity (n. 5120); and from the signification of “almonds,” as being the goods of life that correspond to the truths of interior natural good (n. 5622). From this it is evident that by “three almond-shaped cups” is signified what is full in respect to memory-truths from good.

9558. *In one reed.* That this signifies the power of truth from good, is evident from the signification of a “reed,” as being truth from good and the consequent power (of which above, n. 9555).

9559. *A pomegranate and a flower.* That this signifies the memory-knowledge of good and of truth, is evident from the signification of “a pomegranate,” as being the memory-knowledge of good (see n. 9552); and from the signification of “a flower,” as being the memory-knowledge of truth (n. 9553).

9560. *And three almond-shaped cups in the other reed, a pomegranate and a flower.* That this signifies the like things as just above (n. 9557–9559), is evident without explication.

9561. *So for the six reeds going out of the lampstand.* That this signifies the power of truth from good in respect to all things in the spiritual heaven, is evident from the signification of “six,” as being all things in the complex (see above, n. 9555); from the signification of “the reeds,” as being truths from good and the consequent power (n. 9555, 9558); and from the signification of “the lampstand,” as being the spiritual heaven (n. 9548). From this it is evident that by “the six reeds going out of the lampstand” is signified the power of truth from good in respect to all things in the spiritual heaven.

9562. *And in the lampstand.* That this signifies the middle of it through which there is conjunction, and from which are powers, is evident from the signification of “the lampstand,” as being the spiritual heaven (see n. 9548), but here, because the middle part is meant from which the six reeds went out, by which reeds are signified powers (n. 9558), therefore the middle is signified through which there is conjunction, and from which are powers.

9563. *Four almond-shaped cups.* That this signifies the memory-knowledges of truth from good, is evident from the signification of “four,” as being conjunction (see n. 8877); and from the signification of “almond-shaped cups,” as being memory-knowledges from good (of which above, n. 9557).

9564. *Its pomegranates, and its flowers.* That this signifies the memory-knowledges of good and of truth, is evident from the signification of “pomegranates,” as being memory-knowledges of good (see n. 9552); and from the signification of “flowers” as being memory-knowledges of truth (n. 9553).

9565. *And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under too reeds out of it.* That this signifies the memory-knowledge of good for all the several truths, is evident from the signification of “a pomegranate,” as being memory-knowledge of good (see n. 9552); and from the signification of the “reeds,” as being truths from good (n. 9555). Its being said three times signifies everything, and in the internal sense complete conjunction; for by “three” is signified what is complete (n. 2788, 4495, 7715, 9198); and by “two” is signified conjunction (n. 1686, 5194, 8423).

9566. *For the six reeds going out of the lampstand, signifies the power of truth from good in respect to all things in the spiritual heaven (as above, n. 9561).*

9567. *Their pomegranates and their reeds shall be out of it; all of it.* That this signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord, is evident from the signification of “pomegranates,” as being memory-knowledges of good (see n. 9552); from the signification of the “reeds,” as being truths from good and the consequent powers (as above, n. 9555, 9558); and from the signification of “the lampstand,” out of which they were to be, as being the Divine spiritual which is in heaven and in the church from the Lord (n. 9548). From this it is evident that by “the pomegranates and the reeds that were to be out of the lampstand,” is signified that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord. How the case is with these things may be seen in what now follows.

9568. *One solid of pure gold.* That this signifies entire and perfect because from the same good, is evident from the signification of “one solid thing,” as being wholly, thus all from the good which is signified by “gold” (see n. 9550), thus what is entire and perfect; for that which is wholly from good is entire and perfect. By that which is wholly from good, thus by that which is entire and perfect, is meant when good is the all in all, not only in the truths which are signified by “the reeds,” but also in the memory-knowledges which are signified by “the pomegranates and the flowers.” But how the case herein is shall now be stated. Good is the source of truths, and truths from good are the source of memory-knowledges. So is the one derived and produced from the other. Nevertheless good is everything in its products and derivatives, because these are from good. The case herein is like that with end, cause, and effect.

[2] The end is everything of the cause, and the cause is everything of the effect; whence it follows that the end is everything of the effect, insomuch that if the end or final cause is withdrawn, there is no efficient cause and no effect of it. In like manner do the celestial, the spiritual, and the natural succeed each other; from the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial through the spiritual. With man all is called “celestial” that is of the good of love, all “spiritual” that is of the truth of faith thence derived, and all “natural” that is of memory-knowledge. That memory-knowledge is natural, is because this knowledge is truth appearing in the light of the world; whereas

the truth of faith, insofar as it is of faith with man, is in the light of heaven.

[3] From all this it can now be seen how one thing is produced and derived from another, and that the first is everything in the products and derivatives, insomuch that if the first is withdrawn, the things which follow from it perish. Every one capable of perception can know that the Divine is the first of all things, and therefore is the all in all of the order of things, thus in all things of good and truth which make heaven, and which make the life of heaven, with man. Consequently good from the Divine is in all the truths of faith, and if good is not everything in them, and if the Divine of the Lord is not everything in good, the man has in him nothing of heaven, thus nothing of the church.

[4] But the Divine of the Lord is in all things of good with a man, and from this in all things of truth with him, when he wills from love, and believes from the consequent faith, that all good and all truth, thus everything of love and everything of faith, are from the Lord, and absolutely nothing from himself; and also that he possesses the truth of faith in the exact proportion of his reception of good from the Lord; for, as before said, good is the all in all things of truth, and truth without good is truth without life. From all this it can be seen what is meant by that which is entire and perfect because from the same good, which is signified by “one solid of pure gold.”

9569. *And thou shalt make the lamps thereof, seven.* That this signifies holy spiritual things from it, is evident from the signification of a “lamp,” as being the faith and intelligence of truth, which are from the Lord alone (see n. 9548), thus what is spiritual, for the Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is the spiritual; and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881, 5265, 5268). The lamps were seven in number because the Divine truth, from which are faith, intelligence, and wisdom, is what is called “holy,” for the reason that it proceeds from the Divine good of the Lord’s Divine love; and the Divine good of the Divine love is that which makes holy. It was from this that sanctifications were effected with oil, as the sanctification of the tent, and of all things therein, of the altar, of Aaron and his sons, and of their garments, and afterward

of the kings, from which they were called “the anointed;” for “oil” signifies the good of love (n. 886, 3728, 4582, 4638).

9570. *And it shall make its lamps go up.* That this signifies the light of the spiritual heaven, is evident from the signification of “making its lamps go up,” as being to kindle a light in them, that they may give light; and as the spiritual heaven was represented by the lampstand (see n. 9548), therefore by “making the lamps go up” is signified the light of the spiritual heaven. The light of the spiritual heaven is the Divine truth that proceeds from the Lord, and the consequent faith, intelligence of truth, and wisdom of good (see what was cited in n. 9548). How the case is with the light of the spiritual heaven shall be briefly stated. In the Lord’s celestial kingdom, which is the inmost or third heaven, there is a light which immeasurably surpasses the light in the spiritual kingdom, which is the middle or second heaven. The light of the celestial kingdom, that is, of the inmost heaven, does not appear as light, but as flame; the reason being that the good of love reigns in this heaven, and in heaven the good of love is presented to view as flame. But in the Lord’s spiritual kingdom, which is the middle or second heaven, there is a light which immeasurably surpasses the light of the world, and yet it appears bright white, for the reason that in this heaven there reigns the truth of faith from the good of charity; and in heaven the truth of faith from this good is presented to view as a bright white light. From this in the Word also “light” signifies the truth which is from good, and in the supreme sense the Divine truth that proceeds from the Lord’s Divine good. From all this it can now be seen what is meant by “the light of the spiritual heaven,” and what by “the flame of the lamp,” from which is this light.

9571. *And it shall give light over against the faces of it.* That this signifies from the Divine good of the Lord’s Divine Human, is evident from the signification of “giving light,” as being the Divine truth that proceeds from the Lord’s Divine good; for it is this which gives light to heaven and the angels themselves who are there, and also to the church and the men therein who are in faith from good. The illumination from this is the illumination of the mind, from which come intelligence and wisdom in the truths and goods of faith. The mind is illuminated by means of the Word, because the Word is Divine truth from the Lord. And from the signification of “the faces,” when said of the Lord, as being all that which is from the

Divine good of His Divine love (n. 9545, 9546). The reason why it is from the Divine good of the Lord's Divine Human, is that the Lord's Divine Human is the source of light in heaven, for it is the Sun of heaven, from which is light, and the light from this is Divine truth (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407); and that the Lord is the Sun of heaven may also be seen above (n. 1053, 1521, 1529, 1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8644, 8812). The Divine Human of the Lord is the source of light in heaven, because the Divine cannot be seen except under a human form, as also the Lord taught in these passages:

No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18).

Ye have not heard the voice of the Father at any time, nor seen His shape (John 5:37).

9572. *And the tongs thereof, and the basins thereof.* That this signifies the purifiers and evacuators in the natural, is evident from the signification of “tongs and basins,” as being things for cleansing, thus for purifying and emptying. That these are in the natural, is because the natural is the emunctory,⁸ thus the place of purifying and evacuating; for all things that belong to the internal or spiritual man descend into the natural, and are purified; for there things filthy and superfluous are discharged, and things suitable for uses are disposed into order. That this is done in the natural, can be seen from the fact that while the internal or spiritual man is in the body, it thinks in the natural, and sets forth or utters its thoughts in the corporeal; and that it also wills in the natural, and does what it wills in the corporeal; and therefore the evacuators and cleansers are there. This is signified by “the washing of the feet,” of which the Lord thus speaks in John:

He that is washed needeth not save to be washed as to his feet, and is clean every whit (John 13:10);

“washing” signified the purification of the internal man (n. 3147, 5954, 9088); and “the feet,” the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

⁸ place of waste removal

9573. *Shall be of pure gold.* That this signifies also from good, is evident from the signification of “gold,” as being the good of love (of which above, n. 9549). The reason why the purifiers and evacuator must also be from good, is evident from what was shown above (n. 9568).

9574. *A talent of pure gold shall it be made, with all these vessels.* That this signifies celestial good, from which is spiritual good together with its memory-knowledges, is evident from the signification of “a talent of pure gold,” as being the one good from which are all things, for “a talent” denotes one, and “gold” denotes good (see n. 9549); and “the vessels,” which were also to be of the same good, denote memory-knowledges (n. 9557, 9559, 9560, 9563, 9564; that “vessels” in general denote truths and memory-knowledges, see n. 3068, 3079, 9394, 9544). As good must be everything in all the products and derivatives, thus celestial good in spiritual goods, and from this in memory-knowledges (n. 9568), therefore it is said that the lampstand must be made of pure solid gold (n. 9549, 9550); and that the shaft, the reed, the cups, the pomegranates, and the flowers, must be from the same (n. 9551–9554); and here that it, together with all these vessels, must be made from a talent of pure gold.

9575. Verse 40. *And see and make them in their form which thou wast made to see in the mountain.* “*And see and make them in their form,*” signifies a representative of all things; “*which thou wast made to see in the mountain,*” signifies which were seen in heaven with the eyes of the spirit

9576. *And see and make them in their form.* That this signifies a representative of all things, is evident from the signification of a “form,” as being a representative (see above n. 9481, 9482); here a representative of heaven where the Lord is, and of all things of heaven, or of all things of the Lord in heaven; for there is meant the form of the ark, of the Habitation, of the table for the breads of faces, of the lampstand, and of the vessels, by which are represented heaven where the Lord is, and also the things of heaven.

9577. *Which thou wast made to see in the mountain.* That this signifies which were seen in heaven with the eyes of the spirit, is evident from the signification of “seeing,” when said of the representatives in heaven, as being to see with the eyes of the spirit (of which in what follows); and from the signification of “Mount Sinai,” as being heaven (see n. 8805, 9420). With regard to the fact that

“to see,” when said of the representatives that appear in heaven, denotes to see with the eyes of the spirit, be it known that the angelic spirits, who are in the ultimate or first heaven, constantly see forms of things like those which are in the world, such as paradises, trees therein with their fruits; flowers and plants; also houses, palaces, and likewise animals of many kinds; besides countless other things which are not seen in the world. All these things are representatives of the heavenly things in the higher heavens, and which in the first heaven are so presented in a form before the eyes of the spirits below, that an angelic spirit can know and perceive from them everything that is coming-forth in the higher heavens; for all things, down to the smallest particulars, are representative and significative. From this it can be seen what is meant by the representative of heaven and of the heavenly things which are signified by the ark, the cherubs, the Habitation, the table therein, and the lampstand.

[2] Such things cannot be seen by the eyes of a man, so long as he is in the world, for these eyes have been formed to receive earthly and bodily, thus material things. They are therefore so gross that they cannot even compass with their vision the interior things of nature, as can be well enough seen from the lenses they need to be furnished with in order to see merely those things of interior nature that are nearest to them. In a word, these eyes are most dull, and being such, the representatives which appear to spirits in the other life cannot possibly be seen by them; and if they are to appear, the light of the world must be taken away from the eyes, and then the things which are in the light of heaven may be seen. For there is a light of heaven, and there is a light of the world. The light of heaven is for the spirit of man, and the light of the world is for his body. The case herein is as follows. The things that are in the light of heaven are in thick darkness so long as a man sees from the light of the world; and, conversely, the things that are in the light of the world are in thick darkness when a man sees from the light of heaven. From this it is that when the light of the world is taken away from the sight of the bodily eye, the eyes of the man’s spirit are opened, and those things are seen which are in the light of heaven; thus, as before said, the representative forms.

[3] From all this it can be known why it is that at the present day men are in thick darkness concerning heavenly things, and why some are in darkness so great that they do not even believe that

there is a life after death, nor that they will live forever. For at the present day man is so immersed in the body, thus in bodily, earthly, and worldly things, and is consequently in so gross a light of the world, that heavenly things are absolute thick darkness to him and therefore the sight of his spirit cannot be enlightened. From all this it is now evident what it is to see with those eyes of the spirit with which Moses saw the form of the Tent on Mount Sinai.

ON THE EARTHS IN THE STARRY HEAVEN;
HERE, ON THE FIRST EARTH SEEN
THERE.

9578. By means of angels from the Lord I was conducted to a certain earth in the universe, where it was granted me to look at the earth itself; but not to speak with the inhabitants of it, but with the spirits who came from it. For after their life in the world is completed, all the inhabitants, or men, of every earth, become spirits, and remain about their earth. Nevertheless these give information about their earth, and the state of its inhabitants; for men who depart out of the body carry with them all their former life, and all their memory.

9579. To be conducted to the earths in the universe is not to be conducted and transported there as to the body, but as to the spirit; and the spirit is not conducted through spaces, but through variations of the state of the interior life, which appear to him like progressions through spaces (n. 5605, 7381, 9440). Moreover, approaches take place in accordance with the agreements or likenesses of the states, for the agreement or likeness of the state conjoins, and disagreement or unlikeness disjoins. From this it can be seen in what manner removal as to the spirit from one place to another is effected, and also the approach of the spirit to distant regions, while the man still remains in his own place.

9580. But to conduct a spirit outside his own world by means of variations of the state of his interiors, and to cause these variations to successively advance up to a suitable or like state with that of those to whom he is being led, is in the power of the Lord alone; for there must be a constant direction and foresight from first to last,

both ways, especially when this is to be effected with a man who as to the body is still in the world of nature, and who is thereby in space.

9581. That this has been done, no one who is in the sensuous things of the body, and who thinks from them, can be brought to believe. The reason is that these sensuous things cannot grasp progressions apart from spaces. Nevertheless they who think from the sensuous of their spirit somewhat removed or withdrawn from that of the body, thus they who think interiorly within themselves, can be brought to believe and to apprehend it, because in the idea of their thought there is neither space nor time, but instead of these such things as are the sources of spaces and times. Therefore the things which follow concerning the earths in the starry heaven are for these men, and not for those first mentioned, unless they are of such a character as to suffer themselves to be instructed.

9582. In company with some spirits from this earth, and while in a state of wakefulness, I was conducted as to my spirit to a certain earth in the universe, by means of angels from the Lord. The progression took place toward the right, and continued for two hours. Near the end of our solar system, there first appeared a shining but dense cloud, and after it a fiery smoke rising up from a great chasm. A vast abyss separated our solar world on that side from certain worlds of the starry heaven. The fiery smoke appeared for a considerable distance. I was being carried across this middle region, when underneath in that chasm or abyss there appeared very many men, who were spirits (for all spirits appear in the human form, and are actually men, n. 322, 1881). I also heard them speaking to each other there, but was not given to know whence they came and what was their nature; however, one of them told me that they were guards to prevent spirits from this world from passing into any other world in the universe without the needful facilities.

9583. That this was so was also confirmed, for when certain spirits who were in the company came to that great interspace, and who had not received permission to pass over it, they began to cry out vehemently that they were perishing, for they were like persons struggling in the agony of death; and therefore they stayed on that side of the abyss, and could not be conveyed any further; for the fiery smoke which exhaled from the abyss filled them, and thus tormented

them. The fiery smoke is falsity from the evils of concupiscences. So does this falsity appear.

9584. A continuation about the first earth seen in the starry heaven will be found at the end of the following chapter.

EXODUS

CHAPTER TWENTY-SIX

THE DOCTRINE OF CHARITY AND OF FAITH.

9585. All that is called Freedom which is of the will, thus which is of the love; whence it is that Freedom manifests itself by means of the delight of willing and thinking, and of the consequent doing and speaking. For all delight is of love, and all love is of the will, and the will is the being of man's life.

9586. To do evil from the delight of love appears like Freedom; but is slavery, because from hell. To do good from the delight of love appears to be Freedom, and also is Freedom, because it is from the Lord. It is therefore slavery to be led by hell, and it is Freedom to be led by the Lord. This the Lord teaches in John:

Every one that doeth sin is the servant of sin. The servant abideth not in the house forever; the Son abideth forever. If the Son shall make you free, ye shall be free indeed (John 8:34–36).

9587. The Lord keeps man in the Freedom of thinking; and insofar as outward bonds, which are the fear of the law and for life, and the fear of the loss of reputation, of honor, and of gain, do not hinder, He keeps him in the Freedom of doing; but, through Freedom, He bends him away from evil; and, through Freedom, He bends him to good; leading him so gently and silently that the man knows no otherwise than that everything proceeds from himself. Thus the Lord, in Freedom, inseminates and inroots good in the very life of the man, which good remains to eternity. This the Lord teaches in Mark:

So is the Kingdom of God, as a man who casteth seed into the earth; the seed germinateth and groweth, while he knoweth not. The earth beareth fruit of its own accord (Mark 4:26–28);

“the kingdom of God” denotes heaven with man, thus the good of love and the truth of faith.

9588. That which is inseminated in Freedom remains, because it is inrooted in the very will of man, which is the being of his life. But that which is inseminated under compulsion does not remain, because what is of compulsion is not from the will of the man, but is from the will of him who compels. For this reason worship from Freedom is pleasing to the Lord, but not worship from compulsion; for worship from Freedom is worship from love, because all Freedom is of love.

9589. There is heavenly Freedom, and there is infernal Freedom. Heavenly Freedom is to be led by the Lord, and this Freedom is the love of what is good and true. But infernal Freedom is to be led by the devil, and this Freedom is the love of what is evil and false; properly speaking, it is concupiscence.

9590. They who are in infernal Freedom believe it to be slavery and compulsion not to be allowed to do what is evil and to think what is false at pleasure. But they who are in heavenly Freedom feel horror in doing what is evil and in thinking what is false, and if they are compelled thereto, they are in torment.

9591. From all this it can be seen what Free Will is, namely, that is to do what is good from choice, or from the will; and that they are in this Freedom who are led by the Lord.

EXODUS 26

1. And thou shalt make the Habitation, ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs, the work of a thinker,¹ shalt thou make them.
2. The length of one curtain shall be eight and twenty cubits; and the breadth four cubits, for one curtain; one measure for all the curtains.
3. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other.
4. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining.

¹ skilled craftsman

5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining; the loops shall be taken up one to the other.
6. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to the other in the hooks, and it shall be one Habitation.
7. And thou shalt make curtains of goats' [hair] for a Tent over the Habitation; eleven curtains shalt thou make them.
8. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains.
9. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the Tent.
10. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining.
11. And thou shalt make fifty hooks of brass, and shalt bring the hooks into the loops, and shalt join together the Tent, that it may be one.
12. And that which superaboundeth over and above in the curtains of the Tent, the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation.
13. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation, on this side and on that, to cover it.
14. And thou shalt make for the Tent a covering of skins of red rams, and a covering of badgers' skins above.
15. And thou shalt make the planks for the Habitation of shittim wood, standing up.
16. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank.
17. Two hands shall there be in one plank, combined one to the other: thus shalt thou make for all the planks of the Habitation.

18. And thou shalt make the planks for the Habitation, twenty planks for the corner of the south toward the south.
19. And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands.
20. And for the other side of the Habitation, at the corner of the north, twenty planks:
21. And their forty bases of silver; two bases under one plank, and two bases under one plank.
22. And for the two legs of the Habitation toward the sea thou shalt make six planks.
23. And two planks shalt thou make for the corners of the Habitation in the two legs.
24. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners.
25. And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank.
26. And thou shalt make bars of shittim wood; five for the planks of the one side of the Habitation:
27. And five bars for the planks of the other side of the Habitation, and five bars for the planks of the side of the Habitation at the two legs toward the sea.
28. And the middle bar in the middle of the planks shall pass through from extremity to extremity.
29. And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold.
30. And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain.
31. And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker² shall he make it, with cherubs:
32. And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver.

² skilled craftsman

33. And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the Testimony; and the veil shall divide for you between the holy and the holy of holies.
 34. And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies.
 35. And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the Habitation toward the south; and thou shalt bestow the table at the side of the north.
 36. And thou shalt make a covering for the door of the Tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer.
 37. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass.
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THE CONTENTS

9592. In this chapter the second or middle heaven is represented by the Habitation and the Tent; and the celestial and spiritual things therein are represented by the things of which these were constructed. And afterward the Intermediate that unites this heaven and the inmost heaven is represented by the veil between the Habitation and the ark of the Testimony.

THE INTERNAL SENSE

9593. Verse 1. *And thou shalt make the Habitation ten curtains of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs; the work of a thinker shalt thou make them*

“And thou shalt make the Habitation,” signifies the second or middle heaven; “ten curtains,” signifies all the truths from which it is; “of fine twined linen, and blue, and crimson, and scarlet double-dyed,” signifies the spiritual and celestial things from which are these truths; “with cherubs,” signifies the guard of the Lord lest it be approached and injured by the hells; “the work of a thinker³ shalt thou make them,” signifies the understanding.

9594. *And thou shalt make the Habitation.* That this signifies the second or middle heaven, is evident from the signification of “the Habitation,” when said of the Divine, as being heaven, in particular the middle or second heaven. It is known that there are three heavens: the inmost, the middle, and the ultimate; or the third, the second, and the first. All these heavens were represented by the tabernacle: by the ark, where the Testimony was, the inmost or third heaven; by the Habitation, where were the table for the breads of faces and the lampstand, the middle or second heaven; and by the court, the ultimate or first heaven. That there are three heavens is because there are three degrees of life in man (for the man who becomes an angel after death constitutes heaven; from no other source are the angels, from no other is heaven). The inmost degree of the man’s life is for the inmost heaven; the middle degree of his life is for the middle heaven; and the ultimate degree is for the ultimate heaven. Man being such, or so formed, and heaven being from the human race, there are therefore three heavens.

[2] These three degrees of life in man are opened successively; the first degree by a life in accordance with what is equitable and just; the second degree by a life in accordance with the truths of faith from the Word, and in accordance with the consequent goods of charity toward the neighbor; and the third degree by a life in accordance with the good of mutual love and the good of love to the

³ skilled craftsman

Lord. These are the means whereby are successively opened these three degrees of life in man, thus the three heavens in him. But be it known that in proportion as a man recedes from the good of life, and accedes to the evil of life, these degrees are closed, that is, the heavens are closed in him; for just as the good of life opens them, so the evil of life closes them. It is from this that all who are in evil are outside of heaven, thus are in hell. And because, as before said, the heavens are successively opened in a man according to the good of his life, be it known that for this reason in some the first heaven is opened and not the second; and in some the second heaven is opened and not the third; and that the third heaven is opened in those only who are in the good of life from love to the Lord. (That a man is heaven in the least form, and that he was created after the image both of heaven and of the world, may be seen in the passages cited in n. 9279).

[3] Therefore it is the inmost heaven which is represented by the ark of the Testimony, treated of in the preceding chapter; it is the middle heaven which is represented by the Habitation, treated of in this chapter; and it is the ultimate heaven which is represented by the court, treated of in the following chapter. Heaven is called “the Habitation of God” from the fact that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Lord’s Divine good that makes heaven, for this gives the life of an angel who is there. And because the Lord dwells with the angels in that which is from Himself (n. 9338e), therefore heaven is called “the Habitation of God,” and the Divine truths themselves from the Divine good, of which the angels or the angelic societies are the receptions, are called His “Habitations; as in the following passages:

O send out Thy light and Thy truth; let these lead me; let them lead me unto the mountain of holiness, and to Thy habitations; that I may go in unto the altar of God, unto God (Ps. 43:3, 4).

There is a river, the streams whereof shall make glad the city of God, the holiness of the habitations of the Most High (Ps. 46:4).

They have profaned the habitation of Thy name to the earth (Ps. 74:7).

How lovely are Thy habitations, O Jehovah (Ps. 84:1).

[4] That the Divine things which proceed from the Lord’s Divine Human are what are in particular called His “Habitations,” and that

from this, heaven itself is called His “Habitation” is also evident in David:

He swore to Jehovah, he vowed to the Mighty One of Jacob, I will not give sleep to mine eyes until I have found out a place for Jehovah, habitations for the Mighty One of Jacob. Lo, we heard of Him in Ephrathah, we found Him in the fields of the forest; we will go into His Habitations (Ps. 132:2, 4–7);

“the Mighty One of Jacob” denotes the Lord as to the Divine Human (n. 6425); “Ephrathah,” where He was to be found, is Bethlehem, where He was born (Gen. 35:19; 48:7; Micah 5:2; Matt. 2:4–6); “the fields of the forest” denote the goods of the church among the Gentiles.

[5] In Ezekiel:

They shall dwell upon the land that I have given to Jacob My servant; they shall dwell upon it, they and their sons’ sons forever; and David My servant shall be prince to them forever. I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set My sanctuary in the midst of them forever. So shall My habitation be with them (Ezek. 37:25–27);

“David,” who was to be “prince to them” denotes the Lord (n. 1888); “the sanctuary” denotes the Lord’s Divine Human, because from Him is all that is holy (n. 3210, 9229); thus His “Habitation” denotes heaven and the church where the Lord is.

[6] In Jeremiah:

Thus said Jehovah, Behold I bring back the captivity of Jacob’s tents, and have compassion on his habitations, that the city shall be built upon its heap (Jer. 30:18);

“to bring back the captivity of Jacob’s tents” denotes to restore the goods and truths of the external church which had been destroyed; “having compassion on his habitations” denotes to restore the truths of the internal church; “the city which shall be built upon its heap” denotes the doctrine of truth (n. 2449, 2943, 3216, 4492, 4493).

[7] In what way the Lord dwells in the heavens, can be seen from what has been shown already concerning the Lord; namely, that the Lord as to the Divine Human is the Sun from which are the heat and light in the heavens. The heat from the Lord as the Sun is love, and the light is faith. From this the Lord dwells with those who receive from Him the good of love and the truth of faith, thus

the heat and light of life. His presence is according to the degrees of the reception.

9595. *Ten curtains.* That this signifies all the truths from which it is, is evident from the signification of “ten,” as being all (see n. 4638), consequently a “tenth part,” which is one curtain, denotes as much as is sufficient (n. 8468, 8540); and from the signification of the “curtains,” as being the interior truths of faith which are of the new understanding. For by “the Habitation” is signified the middle or second heaven, which is heaven from the reception of the Divine truth that is from the Lord’s Divine good (as above, n. 9594); consequently the “curtains” of which it was constructed and with which it was covered, denote the truths of faith which are of the new understanding. That these denote interior truths is because exterior truths are signified by the “curtains from goats” for the Tent that was round about, which also are treated of in this chapter.

[2] That “the curtains” denote the truths of faith belonging to those who are in the Lord’s spiritual kingdom, is evident from the passages in the Word where they are mentioned; as in Isaiah:

Sing, O barren one that didst not bear, for more are the sons of the desolate one than the sons of the married one; enlarge the place of thy tent, and let them stretch out the curtains of thine habitations; lengthen the cords. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations (Isa. 54:1–3);

treating of the church about to be set up among the Gentiles, which is called “the barren one that did not bear,” for the reason that they had been without truths from the Word (n. 9325); and now it is said to have “more sons than the sons of the married one,” because its truths are more numerous than the truths of the former devastated church, for “sons” denote truths (n. 489, 491, 533, 1147, 3373, 3704); “to enlarge the place of the tent” denotes the holiness of worship from the good of love (n. 3312, 4391, 4599); “to stretch out the curtains of the habitations” denotes the holiness of worship from the truths of faith.

[3] In Jeremiah:

The whole land hath been laid waste, suddenly have My tents been laid waste, My curtains in a moment (Jer. 4:20);

“the land that hath been laid waste” denotes the church (n. 9325); “tents laid waste” denotes the holiness of worship from the good of

love; “curtains laid waste” denotes holy worship from the truths of faith.

[4] Again:

My tent hath been laid waste, and all My cords pulled out; My sons are gone forth from Me, and they are not; there is none to stretch out My tent any more, and to set up My curtains. For the shepherds are become foolish (Jer. 10:20, 21);

where the meaning is similar. Again:

Arise ye, and go up against Arabia, and lay waste the sons of the east; let them take their tents and their flocks, let them carry away for themselves their curtains, and all their vessels, and their camels (Jer. 49:28, 29);

“Arabia and the sons of the east” denote those who are in the knowledges of good and truth (n. 3249); “taking the tents and flocks” denotes the interior goods of the church (n. 8937); “taking the curtains” denotes the interior truths of the church; “their vessels” denote the exterior truths of the church (n. 3068, 3079); “camels” denote general memory-knowledges (n. 3048, 3071, 3143, 3145). In Habakkuk:

Under Aven I saw the tents of Cushan; the curtains of Midian did shake (Hab. 3:7);

“the curtains of Midian” denote truths with those who are in simple good (n. 3242, 4756, 4788, 6773, 6775).

[5] From all this it is evident what is meant in David:

O Jehovah Thou hast put on glory and honor; who covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain (Ps. 104:1, 2);

“to cover Himself with light as with a garment” denotes Divine truths. (That “light” denotes truth, see n. 9548; as also “a garment,” n. 4545, 4763, 5319, 5954, 9093, 9212, 9216); consequently “to stretch out the heavens like a curtain” denotes to enlarge the heavens by means of an influx of truth Divine, from which come intelligence and wisdom. That “to stretch out and expand the heavens” is predicated of the new, that is, the regenerate, understanding, may be seen at the end of the following article.

9596. *Of fine twined linen, and blue, and crimson, and scarlet double-dyed.* That this signifies the spiritual and celestial things from which are these truths, is evident from the signification of “fine

twined linen," as being truths from a celestial origin (see n. 9469); from the signification of "blue" (*hyacinthinum*) as being the celestial love of truth (n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); and from the signification of "scarlet double-dyed," as being spiritual good, or the good of truth (n. 9468). Such is the order in which spiritual and celestial things, or truths and goods, follow with the man, and with the angel, who is in the middle or second heaven. For first is truth from a celestial origin, which is signified by "fine linen;" next is the love or affection of truth, which is signified by "blue;" afterward is the consequent love or affection of good, which is signified by "crimson;" and lastly is spiritual good, which is signified by "scarlet double-dyed."

[2] As spiritual and celestial things follow in this order, therefore fine twined linen is here mentioned first; but in the case of the veil, which was between the Habitation and the ark, or between the holy and the holy of holies—see verse 31 of this chapter—it is mentioned in the last place. The reason why in the veil the fine twined linen is mentioned last, is that the veil signifies the intermediate that unites the inmost heaven with the middle heaven, and therefore in this intermediate it must be the last, so that, for the sake of conjunction, it may be the first in what follows.

[3] But by "fine twined linen" is properly signified the understanding such as belongs to a spiritual man, or to an angel who is in the Lord's spiritual kingdom. The reason why the understanding is signified by "fine twined linen," is that with the spiritual man a new will from the Lord has been implanted in his understanding (n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113); and as the understanding of the spiritual man is signified by "fine twined linen," therefore also spiritual truth is signified thereby, because all truth belongs to the part of the understanding, and all good to the part of the will (n. 3623, 9300); for the understanding is the subject or containant, and truth belongs to it, and these two make a one. From all this it can also be seen that with those who are of the Lord's spiritual kingdom the understanding is "the Habitation" in the close sense (n. 9296, 9297), and that it is described by the expanse of the curtains.

[4] From all this it can be known what is signified by "spreading out and stretching out the heavens" in the following passages:

Jehovah that stretcheth out the heavens, that spreadeth out the earth, that giveth breath to the people upon it, and spirit to them that walk therein (Isa. 42:5).

I, Jehovah, that maketh all things; that stretcheth out the heavens alone; that spreadeth out the earth by Myself (Isa. 44:24).

I have made the earth, and created man upon it; I, My hands, have stretched out the heavens (Isa. 45:12).

He who maketh the earth by His power, prepareth the world by His wisdom, and by His intelligence stretcheth out the heavens (Jer. 51:15).

Jehovah, that stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

[5] That by “stretching out the heavens and spreading out the earth” the same is here signified as by “stretching out and spreading out the habitation” by means of the curtains is manifest; and that this denotes to regenerate man, and thus to create or form a new understanding in which is a new will, which is the very heaven of the spiritual man, wherein the Lord dwells with this man. That it is regeneration, or the formation of a new understanding and therein of a new will, thus of a new man, which is signified by “stretching out the heavens and spreading out the earth” is clear from the very explanation given in the above passages, for it is said, “that giveth breath to the people upon it, and spirit to them that walk therein; also, “that formeth the spirit of man within him.” That “heaven and earth” denote the internal and external church, see n. 1733, 1850, 2117, 2118, 3355, 4535; also that “the earth” in general denotes the Lord’s kingdom and church (n. 9334); and this is also plainly to be seen, for unless “the earth” had this signification, what could be meant by “spreading out the earth,” and by “laying the foundation of the earth,” and by “forming the spirit of man therein”?

[6] That by “stretching out the heavens, and spreading out the earth” the like is here signified as by “stretching out and spreading out the habitation” by means of the curtains is evident from other passages where it is stated more expressly, as in the following:

Jehovah, that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in (Isa. 40:22).

Enlarge the place of thy tent, and let them stretch the curtains of thy habitations (Isa. 54:2).

Jehovah covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain (Ps. 104:2).

From all this it is also evident what is signified by “the expanse” in the first chapter of Genesis:

God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. And God called the expanse heaven (Gen. 1:6–8);

in this first chapter is described the regeneration of the man of the celestial church; and his new will and understanding are described by “the expanse;” “the waters under the expanse, and above the expanse” denote the truths of the external and of the internal man (that “waters” denote truths, see n. 2702, 3058, 3424, 4976, 8568, 9323).

9597. *With cherubs.* That this signifies the guard of the Lord lest heaven be approached and injured by the hells, is evident from the signification of “cherubs,” as being a guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509); consequently lest heaven be approached and injured by the hells.

9598. *The work of a thinker⁴ shalt thou make them.* That this signifies the understanding, is evident from the signification of “a thinker,”⁵ as being the understanding, for this thinks and acts from what is thought. That it is the understanding to which wisdom, intelligence, and knowledge belong, is evident in what follows, where it is said of Bezaleel:

I have called by name Bezaleel, and I have filled him with the spirit of God, as to wisdom, as to intelligence, and as to knowledge, and as to all work; to think thoughts, to work in gold, in silver, and in brass, and in the engraving of stone for filling, and in the carving of wood, to work in every work of thought (Exod. 31:2–5; 35:30–33).

(That the understanding is signified, is also evident from what was shown just above, n. 9596.)

9599. Verses 2–6. *The length of one curtain shall be eight and twenty cubits, and the breadth four cubits, for one curtain; one*

⁴ Latin, excogitator; Hebrew, hashab, to think out—a skilled craftsman. [REVISER.]

⁵ Latin, excogitator; Hebrew, hashab, to think out—a skilled craftsman. [REVISER.]

measure for all the curtains. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining together. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together; the loops shall be taken up one to the other. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to another in the hooks, and it shall be one Habitation

“The length of one curtain shall be eight and twenty cubits,” signifies the holiness of truth from good; “and the breadth four cubits,” signifies the marriage of truth with good; “for one curtain,” signifies thus for each of the truths; “one measure for all the curtains,” signifies a like state of the matter; “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other,” signifies the constant communication of truth with good, and of good with truth; “and thou shalt make loops of blue,” signifies conjunction through the celestial love of truth; “upon the edge of the one curtain at the extremity in the joining,” signifies of one sphere with the other; “and so shalt thou do in the edge of the uttermost curtain in the second joining together,” signifies thus reciprocally; “fifty loops shalt thou make in the one curtain,” signifies complete conjunction in the ultimates of the spheres; “and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together,” signifies in like manner reciprocally; “the loops shall be taken up one to the other,” signifies conjunction in every way on both sides; “and thou shalt make fifty hooks of gold,” signifies a full capability of conjunction from good; “and shalt join together the curtains one to the other in the hooks,” signifies the method of conjunction everywhere; “and it shall be one Habitation,” signifies the whole heaven thus altogether one.

9600. [v. 2] *The length of one curtain shall be eight and twenty cubits.* That this signifies the holiness of truth from good, is evident from the signification of “length,” as being good (see n. 1613, 8898, 9487); from the signification of a “curtain,” as being the interior truth of faith which belongs to the new understanding (of which above, n. 9595); and from the signification of “eight and twenty,” as being the holiness of conjunction. That this is the signification

of “eight and twenty” is because this number arises from the multiplication of seven by four, and by “seven” is signified what is holy (n. 433, 716, 881, 5265, 5268), and by “four” conjunction (n. 1686, 8877). For numbers when multiplied have a similar signification to that of the simple numbers of which they are the product (n. 5291, 5335, 5708, 7973). From this it is plain that by “the length of one curtain being eight and twenty cubits” is signified the holiness of truth from good.

9601. *And the breadth four cubits.* That this signifies the marriage of truth with good, is evident from the signification of “breadth,” as being truth (see n. 1613, 3433, 3434, 4482, 9487); and from the signification of “four,” as being conjunction, thus marriage, for the conjunction of truth and good is called the heavenly marriage (n. 2173, 2618, 2728, 2729, 2803). “Four” denotes conjunction or marriage because this number arises from two multiplied by itself, and “two” denotes conjunction (n. 5194, 8423); and because multiplied numbers have a similar signification to that of the simple numbers of which they are compounded (as was said just above, n. 9600). (That all numbers in the Word signify real things, may be seen in the passages cited in n. 9488.)

9602. *For one curtain.* That this signifies thus for each of the truths, is evident from the signification of a “curtain,” as being truth (see n. 9595). Therefore by “one curtain,” or by each one, is signified each of the truths.

9603. *One measure for all the curtains.* That this signifies a like state of the matter, is evident from the signification of a “measure,” as being the state of a thing as to truth (see n. 3104); consequently “one measure for all the curtains” denotes a like state of the matter for all the truths. By a like state of the matter, when said concerning the truths of faith in the spiritual kingdom, is meant that they all look to good, and that through good they look to the Lord from whom they are; for the truths which do not look to good, and thus to the Lord, are not truths of faith, consequently are not the truths of the church or of heaven. The truths which look in another direction may indeed in their external form appear like truths, but they are not truths, because they are devoid of life; for the life of truth is good, and good is from the Lord, who alone is life. Truths

which look in another direction are like the members of a body without a soul, which are not members of any body, because they are lifeless, and therefore of no use.

[2] That “measure” signifies the state of a thing as to truth, and also the state of a thing as to good, is evident from the passages in the Word that treat of the measurements of the New Jerusalem, and also of the new temple. By the “New” or “Holy Jerusalem” is signified the Lord’s New Church, in like manner by the temple; and therefore by their “measurements” are signified states as to truth and as to good; as in John:

The angel had a golden reed, to measure the holy Jerusalem, and the gates thereof, and the wall thereof; and he measured the city with the reed, twelve thousand furlongs. And he measured the wall thereof, a hundred forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:15–17);

that the “measurements” here signify states as to good and truth is very manifest, for the “holy Jerusalem” denotes the Lord’s New Church; “the gates and the wall” denote the protecting truths of faith; “twelve thousand” denotes all truths and goods in the complex; likewise “a hundred forty and four” (n. 7973), for this number signifies the like as the number “twelve” because it arises from twelve multiplied by twelve (that “twelve” denotes all truths and goods in the complex, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913); “the measure of a man, that is, of an angel” signifies that such is the state of the church and of heaven in respect to the goods of love and the truths of faith, for “a man” denotes the church, and “an angel,” heaven. Unless it were known what is signified by “the holy Jerusalem,” by its “gate” and its “wall,” by the number “twelve thousand furlongs,” and by “the measure of the wall being a hundred forty and four,” also what by “measure,” what by “a man,” and what by “an angel,” who would ever know what is meant by “the measure of the city being twelve thousand furlongs,” and “the measure of the wall a hundred forty and four cubits, the measure of a man, that is, of an angel?”

[3] The like is signified by “measurement” in Zechariah:

I lifted up mine eyes again and saw a man in whose hand was a measuring line. I said, Whither goest thou? He said, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:1, 2).

Also in Ezekiel, where a man who had a measuring reed measured the houses of the new city, and also the temple, as to the outer walls, the inner walls, the gates, the foundations, the thresholds, the windows, the steps (Ezek. 40–42). Unless these measurements signified the states of the matter in respect to truth and good, such things would never have been mentioned. By “measuring” in general is signified the state of truth and good; as in these passages:

Thus said Jehovah, If the heavens above shall be measured, and the foundations of the earth searched out beneath, behold still will I disapprove the seed of Israel for all that they have done. Behold the days come in which the city shall be built to Jehovah. And the measuring line shall go out more fully over the hill Gareb, and shall turn about unto Goah (Jer. 31:37–39).

Who hath measured the waters in His fist, and meted out the heavens with the span, and weighed the mountains in scales, and the hills in a balance? (Isa. 40:12).

9604. [v. 3] *Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other.* That this signifies the constant communication of truth with good, and of good with truth, is evident from the signification of “five,” as being all things of one side, for by “ten” are signified all things of the whole (see n. 9595); and from the signification of the “curtains,” as being the interior truths of faith, which are of the new understanding (see also n. 9595). Hence, as five of the ten curtains were joined together, and also the other five, they therefore signified the reciprocal communication of truth and good, and of good and truth; for the communications must be reciprocal in order that there may be a conjugal conjunction of truth and good. The like things are signified by these curtains as by the things that belong to the left side and the right side in man. Those which belong to his right side relate to the good from which is truth, but those of the left side relate to the truth which is from good; and in the middle of these there is the communication of good with truth, and of truth with good, from which there results a perpetual and constant conjunction. Such are the things signified by the words, “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other.”

9605. [v. 4] *And thou shalt make loops of blue.* That this signifies conjunction through the celestial love of truth, is evident from the signification of “loops,” as being conjunction (that “loops”

denote conjunction is because a joining together is effected by means of them), and from the signification of “blue” (*hyacinthinum*) as being the celestial love of truth (see n. 9466).

9606. *Upon the edge of the one curtain at the extremity in the joining.* That this signifies the conjunction of one sphere with the other, is evident from the signification of “the edge of a curtain at the extremity in the joining,” as being where one ceases and the other begins, and thus the common boundary where the two are joined together. That the sphere is what is signified is because in heaven spheres conjoin. For there are spheres which proceed from each angelic society in heaven, and from each angel in a society. These spheres, with every one, exhale from the life of the affections of truth and of good, and are thence diffused to a distance. From this it is that the quality of spirits and of angels is known at a distance. Angels and angelic societies are conjoined, and are also disjoined, in accordance with these spheres; for similar spheres, that is, similar affections of truth and good, conjoin; and dissimilar spheres disjoin. (But see what has been already shown concerning these spheres in n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 2489, 4464, 5179, 6206, 6598–6613, 7454, 8630, 8794, 8797, 9490–9492, 9498, 9534.) Whether you say angels and angelic societies, from which the spheres proceed, or truth and good, it is the same; for the spheres are from the affections of truth and good, by virtue of which angels are angels from the Lord. Be it known that insofar as these spheres derive anything from the Lord, so far they conjoin; but insofar as they derive it from the angel’s own, so far they disjoin. From this it is evident that the Lord alone conjoins.

9607. *And so shalt thou do in the edge of the uttermost curtain in the second joining together.* That this signifies thus reciprocally, that is, that the conjunction of the one sphere with the other is through the celestial love of truth, is evident without further explanation.

9608. [v. 5] *Fifty loops shalt thou make in the one curtain.* That this signifies complete conjunction in the ultimates of the spheres, is evident from the signification of “fifty,” as being what is full (see n. 2252); from the signification of “loops,” as being conjunction (as just above, n. 9605); and from the signification of “the edge of the curtain” where the loops were, as being where the sphere of truth ceases (of which also above, n. 9606), thus in the ultimates.

9609. *And fifty loops shalt thou make in the extremity of the curtain that is in the second joining together.* That this signifies in like manner reciprocally, is evident without explication.

9610. *The loops shall be taken up one to the other.* That this signifies complete conjunction on both sides, is evident from the signification of “the loops,” as being conjunction (see n. 9605); and that it is complete on both sides is signified by “the taking up of one by the other” mutually and reciprocally; for when there is a taking up mutually and reciprocally, complete conjunction is effected.

9611. [v. 6] *And thou shalt make fifty hooks of gold.* That this signifies a full capability of conjunction from good, is evident from the signification of “fifty,” as being what is full (see n. 9608); from the signification of “the hooks,” as being the capability of conjunction, for the capability of conjunction is inherent in them from their form, which is that of something bent backward or curved inward; and from the signification of “gold,” as being good (n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510).

9612. *And thou shalt join together the curtains one to the other in the hooks.* That this signifies the method of the conjunction everywhere, is evident from the signification of “joining together the curtains with the hooks,” as being the method of the conjunction; for when by the “fifty hooks” is signified a full capability of conjunction, then by “joining together the curtains one to the other with the hooks,” is signified the method.

9613. *And it shall be one Habitation.* That this signifies the whole heaven thus altogether one, is evident from the signification of “the Habitation,” as being heaven (see n. 9594). That heaven is one when it is so conjoined, is manifest; for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man. The reason of this is that among all there is mutual love from the love of the Lord. When this love is among all, and in all, then all can be disposed into a heavenly form, which is such that many are a one, and the more in number they are, the more strongly they are a one. The case herein is like that of the countless things in the human body, which, though distinct and various, yet make a one. The reason is that they are in a form like that of heaven, for the two correspond, as has been shown at the end of many chapters; and from this correspondence they are in mutual love, and in this way are conjoined. Hence it is that the man who is in the good of

love and of faith is a heaven in the least form (n. 9279); and that before the Lord the whole heaven is as one man (see n. 9276).

[2] All the conjunction of the countless angelic societies in heaven, together with the methods of their conjunction, was represented in the form of the construction of the Habitation and of the Tent, as treated of in this chapter. But these methods of conjunction, such as they are in heaven, cannot come from this to a man's idea, for the reason that man does not even know that heaven was represented by the Habitation; and even if he knew this, still he does not know that the heavenly societies have been so joined together by means of love as to represent a one. But all these things flow fully into the idea of the angels, when these things relating to the Habitation are read; for each and all things of the description have an internal sense, which when made manifest by the Lord before the angels, exhibits the state of conjunction together, by means of the love which is from the Lord, of all in the universal heaven.

[3] The conjunction of the angelic societies into one heaven has reference to these laws: 1. Every one in the form of the heavens comes forth in accordance with the heavenly harmony of many associated together. 2. Love is spiritual conjunction, whence comes heavenly harmony. 3. There must be a universal bond, in order that all the individuals may be held together in conjunction. 4. The universal bond must flow into the individual bonds, and must make them. 5. The universal bond is the Lord, thus love from Him, and consequently love to Him. 6. The individual bonds are derived from this, and are those of mutual love, or of charity toward the neighbor. These are the laws by virtue of which heaven, consisting of innumerable angelic societies, is nevertheless as one man.

9614. Verses 7–14. *And thou shalt make curtains of goats' [hair] for a Tent over the Habitation, eleven curtains shalt thou make them. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the Tent. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining. And thou shalt make fifty hooks of brass, and thou shalt bring the hooks into the loops, and shalt join together the Tent, that it may be one.*

And that which superaboundeth over and above in the curtains of the Tent, the half of the curtain that is over and above thou shalt make to superabound over the hinder parts of the Habitation. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation on this side and on that, to cover it. And thou shalt make for the Tent a covering of skins of red rams, and a covering of badgers' skins above

"And thou shalt make curtains of goats' [hair] for a tent over the Habitation" signifies the external of heaven, which is from the truths that are from external celestial good; "eleven curtains shalt thou make them" signifies all the truths from which it is; "the length of one curtain shall be thirty cubits" signifies the fullness of truth from good; "and the breadth four cubits" signifies the marriage of truth with good; "for one curtain" signifies thus in each of the truths; "one measure for the eleven curtains" signifies a like state of the matter; "and thou shalt join together five curtains by themselves, and six curtains by themselves" signifies the constant communication of truth with good, and of good with truth; "and shalt double the sixth curtain over against the faces of the Tent" signifies the communication of all who are of that heaven with the extremes there, and influx thence into the ultimate heaven; "and thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining" signifies the complete conjunction of one sphere with the other; "and fifty loops upon the edge of the curtain of the second joining" signifies in like manner reciprocally; "and thou shalt make fifty hooks of brass" signifies a full capability of conjunction by external good; "and thou shalt bring the hooks into the loops" signifies the method of the conjunction; "and shalt join together the Tent, that it may be one" signifies the external of heaven thus altogether one; "and that which superaboundeth over and above in the curtains of the Tent" signifies that which proceeds; "the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation" signifies to the ultimate of this heaven; "and the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the habitation, on this side and that, to cover it" signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe; "and thou

shalt make a covering for the Tent” signifies the circumference of this heaven; “of skins of red rams” signifies external truths from good; “and a covering of badgers’ skins above” signifies outside of these from external good.

9615. [v. 7] *And thou shalt make curtains of goats’ [hair] for a Tent over the Habitation.* That this signifies the external of heaven which is from the truths that are from external celestial good is evident from the signification of “curtains” as being the interior truths of faith (see n. 9595), here the exterior truths of faith, because they were for the Tent that was over the Habitation; from the signification of “goats’ hair,” of which these curtains were made, as being external celestial good (n. 9470); and from the signification of “the Tent over the Habitation” as being the external of heaven, for by “the Habitation” is signified heaven (n. 9594), and by “the Tent which covered it over,” the external of the same. From this it is plain that by “the curtains of goats’ hair for the Tent over the Habitation,” are signified the truths which are from external celestial good, from which is the external of heaven. But how the case herein is cannot be known unless there is known what is the external and the internal of each heaven, and the influx of one heaven into the other; for the Lord flows into all the heavens both immediately and mediately (see n. 9223); mediately through the inmost heaven into the middle heaven, and through the internal of this latter into its external.

9616. *Eleven curtains shalt thou make them.* That this signifies all the truths from which it is, is evident from the signification of “eleven,” as being all (of which below); and from the signification of “the curtains of goats’ hair,” as being truths from external celestial good (of which just above, n. 9615). That “eleven” signifies all, is because ten curtains constituted the Tent itself, and the eleventh superabounded as what was over and above upon the hinder parts of the Habitation (as can be seen from verses 9, 12, 13, which follow). That “ten” denotes all, may be seen above (n. 4638, 9595).

9617. [v. 8] *The length of one curtain shall be thirty cubits.* That this signifies the fullness of truth from good, is evident from the signification of “length,” as being good (see n. 9487); from the signification of a “curtain,” as being truth from external celestial good (n. 9615); and from the signification of “thirty,” as being what is full (n. 9082).

9618. *And the breadth four cubits.* That this signifies the marriage of truth with good, may be seen above (n. 9601).

9619. *For one curtain.* That this signifies thus in each of the truths, is evident from the signification of “curtain,” of which also above (n. 9602), where the same words occur.

9620. *One measure for the eleven curtains.* That this signifies a like state of the matter, is evident from what has been shown above (n. 9603).

9621. [v. 9] *And thou shalt join together five curtains by themselves, and six curtains by themselves.* That this signifies the constant communication of truth with good, and of good with truth, may be seen above (n. 9604).

9622. *And shalt double the sixth curtain over against the faces of the Tent.* That this signifies the communication of all who are of this heaven with the extremes there, and influx from thence into the ultimate heaven, is evident from the fact that the doubling of this curtain was an extension over the extremity of the Habitation; for by the curtains and their extension was represented heaven in respect to communication and influx, consequently by the doubling and extension of the sixth curtain over the extremity of the Habitation was represented the communication of all who are of this heaven with the extremes there, and influx thence into the ultimate heaven.

9623. [v. 11] *And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining.* That this signifies the complete conjunction of one sphere with the other; and that “fifty loops upon the edge of the curtain of the second joining,” signifies in like manner reciprocally, is evident from what has been shown above (n. 9605–9609).

9624. *And thou shalt make fifty hooks of brass.* That this signifies a full capability of conjunction by external good, is evident from the signification of “fifty hooks,” as being a full capability of conjunction (of which above, n. 9611); and from the signification of “brass,” as being natural or external good (n. 425, 1551).

9625. *And thou shalt bring the hooks into the loops.* That this signifies the method of the conjunction, is evident from the fact that when by “the hooks” is signified the capability of conjunction (of which just above, n. 9624), by “bringing them into the loops,” and thereby joining the curtains together, is signified the method of the

conjunction, as also by “joining the curtains together one to the other with the hooks” (n. 9612).

9626. *And shalt join the Tent together, that it may be one.* That this signifies the external of heaven thus altogether one, is evident from the signification of “the Tent,” as being the external of heaven (see n. 9615); that it denotes thus altogether one, may be seen above (n. 9613), where the Habitation is treated of, by which is signified the internal of heaven.

9627. [v. 12] *And that which superaboundeth over and above in the curtains of the Tent.* That this signifies that which proceeds, is evident from the signification of “that which superaboundeth over and above,” as being that which proceeds (of which in what follows); and from the signification of “the curtains of the Tent,” as being the truths from external celestial good that constitute the external of heaven, which is signified by “the Tent” (see n. 9615). That “that which superaboundeth over and above the curtains” denotes that which proceeds, is because it proceeds by continuity from the expansion itself.

9628. *The half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the Habitation.* That this signifies that which proceeds to the ultimate of heaven, is evident from the signification of “that which superaboundeth,” as being that which proceeds (see just above, n. 9627); and from the signification of “the hinder parts of the Habitation,” as being the ultimate of heaven, for “the Habitation” denotes heaven, which is here treated of.

9629. [v. 13] *And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the Tent, shall superabound over the sides of the Habitation on this side and on that, to cover it.* That this signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe, is evident from the signification of “that which superaboundeth over the sides of the Habitation, a cubit on the one side and a cubit on the other side,” as being the ultimate which proceeds (of which above, n. 9627); from the signification of “the length of the curtains of the Tent,” as being truths from good (n. 9617); and from the signification of “to cover,” as being to protect, for that which covers protects from the assailing evil that would inflict injury. From these significations gathered into

one, there results this meaning, that this ultimate which proceeds from good is for the purpose that heaven may be rendered safe.

9630. *And thou shalt make a covering for the Tent.* That this signifies the circumference, is evident without explication, for the covering made of skins of red rams formed a circumference above and around the Tent.

9631. [v. 14] *Of skins of red rams.* That this signifies external truths from good, is evident from what has already been said and shown concerning the skins of red rams (n. 9471).

9632. *And a covering of badgers' skins above.* That this signifies outside of this, namely the circumference from the truths which are from external good, is evident from the signification of "the covering," as being the circumference (as just above, n. 9630); from the signification of "skins," as being external truths (n. 9471); and from the signification of "badgers," as being goods (also n. 9471). It is needless to further unfold the things thus far said concerning the Habitation, the Tent, and the two coverings of the latter, because they are of such a nature as by reason of ignorance would fall with difficulty into the idea of thought; for where there is ignorance there is blindness, thus no reception of light, and consequently no idea of the subject. For few if any know that heaven is represented and thus described by the Habitation, and its external by the Tent with its two coverings. The reason why these things are unknown, is that scarcely anyone knows that heavenly things are signified by all those which are in the Word, thus that there is an internal sense which is spiritual in each thing therein; and that this sense does not appear in the letter, but only from the letter to those who have been instructed about correspondences, and who while they read the Word are in enlightenment from the Lord.

[2] Nay, scarcely anyone knows that the man who is in the good of love and of faith is a heaven in the least form, and that such a man, both as to his interiors and his exteriors, corresponds to heaven (n. 9276). If these things had been known, the well-informed in the Christian world, who have acquired some knowledge of the forms of the human body, might have been in some intellectual light, and consequently in some idea about heaven, and then might have apprehended what things in heaven are represented by the ark, its propitiatory [mercy seat], and the cherubs over it; what by the table upon which were the breads of faces, and by the lampstand, and by

the golden altar of incense; also what things are represented by the Habitation, its curtains, planks, and bases; and further by the Tent and its two coverings; for like things occur with man, in his internals and in his externals, and they are also presented in a material form in his body, to which these internal things exactly correspond. For unless the external things which are of the body exactly corresponded to the internal things which are of the understanding and the will, there would not be any life in the body, and consequently there would not be any corresponding acts.

[3] It is said that like things occur in the tabernacle as in man, because the representatives in nature bear relation to the human form, and have a signification according to their relation to it (n. 9496). There are four coverings in man's external things that encompass and enclose all the interior things, and which are called coats and skins. To what internal things these correspond may be seen from experience (n. 5552-5559, 8980). Similar things were represented in the coverings which constituted the expanse of the tabernacle. From this the understanding may borrow some light concerning the forms of heaven; and yet this light would be extinguished with all those who have not a distinct knowledge of the things that are in the human body, and who have not at the same time a distinct knowledge of the spiritual things of faith and the celestial things of love, to which these things correspond. As with most people both the latter and the former things are in shade, nay, in thick darkness, not only from the lack of knowledge, but also from lack of faith, it is needless to unfold them further; for, as before said, they would not fall into any idea, because of the lack of intellectual light on such subjects.

9633. Verses 15-30. *And thou shalt make the planks for the Habitation of shittim wood, standing up. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank. Two hands shall there be in one plank, combined one to the other; thus shalt thou make for all the planks of the Habitation. And thou shalt make the planks for the Habitation twenty planks for the corner of the south toward the south. And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands. And for the other side of the Habitation, at the corner of the north, twenty planks; and their forty bases of silver; two bases*

under one plank, and two bases under one plank. And for the two legs of the Habitation toward the sea thou shalt make six planks. And two planks shalt thou make for the corners of the Habitation in the two legs. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners. And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank. And thou shalt make bars of shittim wood; five for the planks of the one side of the Habitation, and five bars for the planks of the other side of the Habitation, and five bars for the planks of the side of the Habitation at the two legs toward the sea. And the middle bar in the middle of the planks shall pass through from extremity to extremity. And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold. And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain

“And thou shalt make the planks for the Habitation” signifies the good which supports this heaven; “of shittim wood” signifies that it is the good of merit from the Lord’s Divine Human; “ten cubits shall be the length of a plank” signifies this good the all in all; “and a cubit and half a cubit the breadth of one plank” signifies the truth from which it conjoins, as much as is sufficient; “two hands shall there be in one plank” signifies power from it; “combined one to the other” signifies the consequent conjunction of the Lord with those who are in this heaven; “thus shalt thou make for all the planks of the Habitation” signifies thus everywhere; “and thou shalt make the planks for the Habitation twenty” signifies the good which supports heaven in every way and completely; “the planks for the corner of the south toward the south” signifies even into its interior and inmost things where truth is in light; “and thou shalt make forty bases of silver” signifies a full support by means of truth; “under the twenty planks” signifies which proceeds from the good that is from the Lord’s Divine Human; “two bases under one plank” signifies its conjunction with good; “for its two hands” signifies the consequent power; “and two bases under one plank for its two hands” signifies thus in each and all things; “and for the other side of the Habitation, at the corner of the north” signifies toward the exteriors of this heaven where truth is in obscurity; “twenty planks” signifies the good which supports

in every way and completely; “and their forty bases of silver” signifies there also a full support by means of truth; “two bases under one plank” signifies through conjunction with good; “and two bases under one plank” signifies everywhere; “and for the two legs of the Habitation toward the sea” signifies conjunction with heaven where good is in obscurity; “thou shalt make six planks” signifies where good from the Lord’s Divine Human is wholly; “and two planks shalt thou make for the corners of the Habitation in the two legs” signifies the quality of the conjunction there with good; “and they shall be twinned from beneath, and they shall be twinned together at the head of it” signifies conjunction from the exterior and from the interior; “unto one ring” signifies thus endurance; “thus shall it be for them both; they shall be at the two corners” signifies a like conjunction everywhere; “and there shall be eight planks, and their bases of silver” signifies support in every way by good through the truth which is from good; “sixteen bases” signifies complete support; “two bases under one plank, and two bases under one plank” signifies through the conjunction of truth with good everywhere; “and thou shalt make bars of shittim wood” signifies the power of truth from good; “five for the planks of the one side of the Habitation” signifies whereby it looks toward the interiors of heaven where truth is in light; “and five bars for the planks of the other side of the Habitation” signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity; “and five bars for the planks of the side of the Habitation at the two legs toward the sea” signifies the power of truth from good whereby it looks toward this heaven where there is conjunction with good which is in obscurity; “and the middle bar in the middle of the planks shall pass through from extremity to extremity” signifies the primary power from which the powers are everywhere continued; “and thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars, and thou shalt overlay the bars with gold” signifies a representative of good from which and through which are all things; “and thou shalt set up the Habitation according to the method which thou wast made to see in the mountain” signifies toward the quarters according to the states of good and of the derivative truth in the heaven which is represented.

9634. [v. 18] *And thou shalt make the planks for the Habitation.* That this signifies the good which supports this heaven is

evident from the signification of "the planks" as being the good which supports (of which below); and from the signification of "the Habitation" as being the middle or second heaven (see n. 9594). That "the planks" denote the good which supports, is because they were of wood, and supported the curtains of both the Habitation and the Tent, and also the two coverings over them. Consequently by "the planks" are signified supports, and because they were of wood, they signified supports which are from good; for everything that is of wood signifies good, even to the very houses that are of wood (n. 3720); the quality of the good is signified by the "shittim wood" of which the planks were made. As all the representatives in nature bear relation to the human form, and have a signification in accordance with this relation (n. 9496), so also do the planks of the Habitation. These planks correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins; by "flesh" also is signified good (n. 7850, 9127). From this it is that the planks were of shittim wood, by which is signified the good which supports heaven (n. 9472, 9486); also that they were overlaid with gold, by which also is signified good.

9635. [v. 26] *Of shittim wood.* That this signifies the good of merit from the Lord's Divine Human, is evident from the signification of "shittim wood," as being the good of merit from the Lord's Divine Human (see n. 9472, 9486). (That this good is the only good which reigns in heaven, and supports it, see n. 9486.)

9636. *Ten cubits shall be the length of a plank.* That this signifies this good the all in all, is evident from the signification of "ten," as being all (see n. 4638, 9595); and from the signification of "length," as being good (n. 1613, 8898, 9487, 9600), here the good which supports, which is the good of merit; for this is signified by the planks of the Habitation being made of shittim wood (n. 9635). That this good is the all in all of heaven, is because this good is the very Divine good which makes the heavens and sustains them (n. 9486); for the good which is with the angels is good itself, because all good is from the Lord; good from any other source is not good.

9637. *And a cubit and half a cubit the breadth of one plank.* That this signifies the truth from it which conjoins, as much as is sufficient, is evident from the signification of "one and a half," as being what is full (see n. 9487-9489), thus also as much as is sufficient, for this is what is full. The reason why this truth is from it, that

is, from the good which is signified by “the planks of shittim wood” (n. 9634, 9635), is that every good has its truth, and every truth its good. Good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the being of truth. It is from form that good appears, and it is from being that truth exists. The case herein is like that of flame and light; flame without light does not appear, and therefore it emits from itself light that it may appear; and light without flame does not exist. It is the same with man’s will and his understanding; the will does not appear without the understanding, and the understanding does not exist without the will. As it is with good and truth, or with flame and light, or again with the will and understanding, even so it is with love and faith, for all good is of love, and all truth is of faith from love; and man’s will has been allotted to the reception of the good which is of love, and his understanding to the reception of the truth which is of faith. Moreover, love is the flame or fire of life, and faith is the light of life.

9638. *Two hands shall there be in one plank.* That this signifies power from it, namely, through truth from good, is evident from the signification of “hands,” as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9133; and that all power is through truth from good, n. 6344, 6423, 9327, 9410).

9639. *Combined the one to the other.* That this signifies the consequent conjunction of the Lord with those who are in this heaven, is evident from the signification of “to be combined,” when said of the power which is signified by “the hands,” as being conjunction through truth from good. For all who are in heaven are called “powers,” and also are powers, from the fact that they are receptions of the Divine truth which is from the Lord; therefore also by “angels” in the Word are signified truths Divine (see n. 8192). It is the Divine good proceeding from the Lord that conjoins all in heaven; for it is the Divine good that reigns universally in Divine truths, and that which reigns universally, conjoins. This conjunction is what is signified by the “combining of the hands of each plank the one to the other.”

9640. *Thus shalt thou make for all the planks of the Habitation.* That this signifies thus everywhere, is evident from the signification of “all,” when said of heaven, as being everywhere, for that

which is done there to all is done everywhere; and from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634).

9641. *And thou shalt make the planks for the Habitation twenty.* That this signifies good which supports heaven in every way and completely, is evident from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634); and from the signification of “twenty,” as being what is full, thus in every way and completely. That “twenty” has this signification, is because numbers formed by multiplication have the same signification as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973); thus the number “twenty” signifies the same as “ten,” and “two,” from the multiplication of which it arises. (That “ten” denotes what is full, and all, see n. 3107, 4638; and in like manner “two,” n. 9103, 9166.)

9642. *The planks for the corner of the south toward the south.* That this signifies even into its interior and inmost things where truth is in light, is evident from the signification of “the planks of the Habitation,” as being the good which supports heaven (see n. 9634); from the signification of a “corner,” when said of the quarters of the world, as being where that state is which is marked out and signified by the quarter (of which in what follows); and from the signification of “the south toward the south,” as being the interior and inmost things where truth is in its light; for by “the south” is signified a state of light, which is a state of intelligence from truths, and thus an interior state; for light (and with the light intelligence and wisdom) in the heavens, increases toward more interior things; and farther from these truth is in shade, which state of truth is signified by “the north.” From this then it is that by “the corner of the south toward the south” is signified even to the interior and inmost things where truth is in light.

[2] The same is signified by “the south” or “noonday” in Isaiah:

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. 43:6);

in this passage a new church is treated of; “saying to the north” denotes to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the church; “saying to

the south” denotes to those who are in light from the knowledges of good and truth, who are those who are within the church; wherefore it is said to the latter that they should “not keep back,” but to the former that they should “give up.”

[3] In Ezekiel:

Set thy faces toward the south, and drop toward the south, and prophesy against the forest of the field unto the south; and say to the forest of the south, Behold, I kindle a fire in thee, and it shall devour every green tree in thee, and all faces from the south to the north shall be burned. Set thy faces toward Jerusalem, and drop against the holy places, and prophesy against the land of Israel (Ezek. 20:46, 47; 21:2);

“the south” here denotes those who are in the light of truth from the Word, thus those who are of the church, but who are in falsities which they confirm from the sense of the letter of the Word wrongly unfolded; whence it is said, “the forest of the field unto the south,” and “the forest of the south.” A “forest” denotes where memory-knowledge reigns; but a “garden,” where truth reigns. From this it is plain what is signified by “setting the faces toward the south, and dropping [words] toward the south, and prophesying against the forest of the field unto the south;” and afterward by “setting the faces toward Jerusalem, and dropping against the holy places, and prophesying against the land of Israel; for “Jerusalem” and “the land of Israel” denote the church, and “the holy places” there denote the things which are of the church.

[4] In Isaiah:

If thou draw out thy soul to the hungry, and sate the afflicted soul; then thy light shall arise in darkness, and thy thick darkness shall be as the noonday (Isa. 58:10);

where “darkness” and “thick darkness” denote ignorance of truth and good; while “light” and “the noonday” denote the understanding of them. Again:

Bring forth counsel, execute judgment; make thy shadow like the night in the midst of the noonday; hide the outcasts; reveal not the wanderer (Isa. 16:3);

where “in the midst of the noonday” denotes in the midst of the light of truth. In Jeremiah:

Sanctify ye the battle against the daughter of Zion; arise, and let us go up into the south, for the day is going away, for the shadows of the evening have been bent down (Jer. 6:4);

where “going up into the south” denotes against the church, in which truth is in light from the Word. In Amos:

I will make the sun go down at noon, and I will darken the earth in the day of light (Amos 8:9);

denoting the extinguishing of all the light of truth from the Word.

[5] In David:

Thou shalt not be afraid for the dread of night, nor for the arrow that flieth by day; for the pestilence in the thick darkness, for the death that wasteth at noonday (Ps. 91:5, 6);

“the dread of night” denotes the falsities of evil which are from hell; “the arrow that flieth by day,” the falsity which is openly taught; “the death that wasteth at noonday,” the evil which is openly lived in, whereby truth is destroyed where it can be in its light from the Word.

[6] Again:

The prophecy of the wilderness of the sea. As whirlwinds from the south, to pass through; it cometh from the wilderness, from a terrible land (Isa. 21:1).

The he-goat of the goats magnified himself exceedingly; and his horn grew toward the south, and toward the east, and toward comeliness; and it grew even unto the army of the heavens, and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:8–10);

the subject here treated of is the state of the future church, and it is foretold that the church will perish through the doctrine of faith separated from the good of charity; “the he-goat of the goats” denotes such a faith (n. 4169, 4769); its “horn growing toward the south” denotes the power of falsity therefrom against truths; “toward the east” denotes against goods; “toward comeliness” denotes against the church; “unto the army of the heavens” denotes against all the goods and truths of heaven; “casting down to the earth some of the army and of the stars” denotes to destroy these goods and truths, and the very knowledges of good and truth (n. 4697).

[7] In the same prophet is described a war between the king of the south and the king of the north (chap. 11), and by “the king of the south” is signified the light of truth from the Word, and by “the king of the north” reasoning from memory-knowledges about truths; the alternations that the church was to undergo until it should perish, are described by the various events of this war.

[8] As “the south” signified truth in light, it was ordained that the tribes of Reuben, Simeon, and Gad should encamp “toward the south” (Num. 2:10–15); the encampments represented the setting in order of all things in the heavens in accordance with the truths and goods of faith and love (see n. 4236, 8103, 8193, 8196); and “the twelve tribes” which encamped signified all truths and goods in the complex (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by “the tribe of Reuben” was signified the truth of faith in doctrine (n. 3861, 3866, 5542); by “the tribe of Simeon,” the derivative truth of faith in life (n. 3869–3872, 4497, 4502, 4503, 5482); and by “the tribe of Gad” were signified works from these truths (n. 6404, 6405). This shows why these tribes were encamped “toward the south;” for all things of truth, that is, of faith, belong to “the south,” because they belong to light.

[9] From all this it is now evident what is signified by “the corner of the south,” namely, where the state of truth is in light. For all states of the good of love and of the truth of faith are signified by “the four corners of the earth”—states of the good of love by “the corner of the east, and the corner of the west,” and states of the truth of faith by “the corner of the south,” and “the corner of the north.” In like manner by “the four winds” in these passages:

Angels standing on the four corners of the earth, holding back the four winds of the earth, that the wind should not blow on the earth (Rev. 7:1).

Satan shall go forth to seduce the nations which are in the four corners of the earth (Rev. 20:8).

He shall send His angels, and they shall gather together His elect from the four winds, from the ends of the heavens to the ends of them (Matt. 24:31).

Come from the four winds, O breath, and breathe into these slain, that they may live (Ezek. 37:9).

[10] As by these “winds,” that is, by these “quarters,” were signified all things of good and of truth, thus all things of heaven and of the church, and by “the temple” was signified heaven or the church, therefore it has been customary from ancient times to place temples in an east and west direction, because “the east” signified the good of love in its rising, and “the west,” the good of love in its going down. This had its origin from the representatives in which were the ancients who belonged to the church.

9643. *And thou shalt make forty bases of silver.* That this signifies full support by means of truth, is evident from the signification of “forty,” as being what is full (see n. 9437); from the signification of “bases,” as being support, for bases support; and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999). The reason why the bases were of “silver,” and the planks were overlaid with “gold,” was that by the “planks” is signified good, and by the “bases” truth, and good has power and thus support through truth (that good has power through truth, see n. 6344, 6423, 9327, 9410; also that “gold” signifies good, and “silver” truth, n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510). That good has power through truth, is because truth is the form of good, and good has quality thereby; for where there is quality, there is form. In this way good has that whereby it can work on other things in this or in that manner. From this it is that good has ability, but not determined to anything except by means of truth. Ability determined is actual power, consequently is supporting power.

[2] Moreover, the bases correspond to the feet and soles of the feet in man; and in general to the bones which support all the fleshy part of the body; and by “the feet” and “the bones” in like manner is signified the truth which supports; and by “the fleshy part” in the body is signified the good which supports itself by means of truth. (That all things in nature bear relation to the human form, and have a signification in accordance with their relation to it, see n. 9496; also that “flesh” signifies good, n. 3813, 6968, 7850, 9127; that “the feet” denote what is natural, thus truth in power from good, n. 5327, 5328; that “the body” signifies good, n. 6135; and “the bones,” truth supporting, n. 3812e, 8005.)

[3] It is for this reason also that a “foundation,” which is a common base, denotes the truth of faith, and faith itself, as can be seen from the passages in the Word where a “foundation” is spoken of; as in Isaiah:

Do ye not know? Do ye not hear? Do ye not understand the foundations of the earth? (Isa. 40:21);

he who does not know what is signified by a “foundation,” and what by “the earth,” has no other idea than that the lowest parts of the earth are here meant by “the foundations of the earth,” although he may perceive, if he pays attention, that something else is meant; for

what would it be to know, to hear, and to understand the foundations of the earth? From this it can be seen that by “the foundations of the earth” are signified such things as belong to the church. That “the earth” in the Word denotes the church, is very evident from the passages in the Word where “the earth” is mentioned (see what has been cited above, n. 9325); and that its “foundations” denote the truths of faith, for these truths serve the church for foundations, as can also be seen further from the following passages. In David:

They acknowledge not, neither do they understand; they walk in darkness; all the foundations of the earth totter (Ps. 82:5);

that the foundations of the earth do not “totter,” but the truths of the church with those who do not know, who do not understand, and who walk in darkness, is clear. Again:

The earth was shaken and quaked, and the foundations of the mountains were agitated, and were shaken (Ps. 18:7);

where “mountains” denote the goods of love (n. 795, 4210, 6435, 8327), and their “foundations,” the truths of faith. And in Isaiah:

The cataracts from on high have been opened, and the foundations of the earth have quaked (Isa. 24:18);

As a “foundation” denotes the truth of faith, and a “city,” the doctrine of it, therefore in the Word “the foundations of the city” is said when the truth of doctrine is meant; as in David:

The channels of waters appeared, and the foundations of the city⁶ were uncovered, by the rebuke of Jehovah (Ps. 18:15);

(that a “city” denotes the doctrine of truth, see n. 402, 2449, 2943, 3216, 4492, 4493).

[4] From this it can be seen what is signified by “the foundations of the city of the holy Jerusalem” in John:

The wall of the city of the holy Jerusalem had twelve foundations, and in them the names of the twelve apostles of the Lamb. The foundations of the wall were adorned with every precious stone (Rev. 21:14–20);

he who does not know what is signified by “the holy Jerusalem,” what by a “city,” what by a “wall,” what by a “foundation,” and what by “the twelve apostles,” can see nothing of the secret here hidden; when yet by “the holy Jerusalem” is meant the New Church of the Lord which will succeed this of ours; by “the city” is meant

⁶ Here urbis, city; but in n. 8286 and 9818, orbis, world.

doctrine; by a “wall,” the truth protecting and defending; by “the foundations,” the truths of faith; and by “the twelve apostles,” all the goods of love and truths of faith in the complex. From this it can be seen why it is said that there will be “twelve foundations,” and that they will be “adorned with every precious stone; for a “precious stone” denotes the truth of faith from the good of love (n. 114, 3858, 6640, 9476); and “the twelve apostles” denote all things of love and faith in the complex (n. 3488, 3858, 6397).

[5] From this it is evident what is here signified by “foundations” in Isaiah:

Behold, I set thy stones with antimony,⁷ and lay thy foundations with sapphires (Isa. 54:11);

where “sapphires” denote interior truths (n. 9407). In the same:

Jehovah shall smite Asshur with a rod. Then shall be every passing of the rod of the foundation, upon which Jehovah shall cause him to rest (Isa. 30:31, 32);

“the rod of the foundation” denotes the power of truth (that a “rod” denotes power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026). And in Jeremiah:

They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26);

where “a stone of foundations” denotes the truths of faith.

[6] In Job:

Where wast thou when I laid the foundations of the earth? Declare if thou knowest intelligence; who hath appointed the measures thereof, if thou knowest? Upon what were its bases? or who laid the cornerstone thereof? when the morning stars sang together, and all the sons of God sounded (Job 38:4-7).

He who does not know what is signified in the internal sense by “the earth,” by “the measures thereof,” and by “the bases,” also what by a “cornerstone,” “morning stars,” and “the sons of God,” sees nothing of the secret therein, believing that it is the earth which is meant, and also its foundation, measures, bases, and corner stone; and knowing not at all what is signified by “the morning stars singing,” and by “the sons of God sounding.” But he will come out of darkness into light as soon as he knows that “the earth” denotes the church; that its “foundations” denote the truth of faith; its “measures,” states of

⁷ In n. 1298, “carbuncle.”

good and truth; its “bases,” the supporting truths themselves; “the cornerstone,” the power of truth; “the morning stars,” the knowledges of good and truth derived from good; and “the sons of God,” truths Divine. The latter are said “to sound” when they come into existence, and the former “to sing” when they arise.

9644. *Under the twenty planks.* That this signifies which proceeds from the good that is from the Lord’s Divine Human, is evident from the signification of “twenty,” as being what is full, thus in every way and completely (see n. 9641); and from the signification of “the planks of the Habitation,” as being the good which supports heaven (n. 9634). (That this good is the good of merit, thus the good of the Lord’s Divine Human, see n. 7850, 9127; also that this is the only good which reigns in heaven, n. 9486.) That the truth signified by “the bases” is what proceeds from this good, is signified by the bases being “under the planks.”

9645. *Two bases under one plank.* That this signifies the conjunction of this truth with good, is evident from the signification of “two,” as being conjunction (see n. 5194, 8423); from the signification of “bases,” as being the truth by means of which there is support (n. 9643); and from the signification of a “plank,” as being the good which supports (as just above, n. 9644).

9646. *For its two hands.* That this signifies the consequent power, is evident from the signification of “hands,” as being power (see n. 9638).

9647. *And two bases under one plank for its two hands.* That this signifies thus in each and all things, is evident from the fact that such bases and hands were to be applied to every plank, as is involved in the repetition; and therefore the signification is that so it should be in all things. Be it known that with man and angel, good together with its truths is like itself in every particular such as it is in general (see n. 920, 1040, 1316, 4345), thus in each and all things.

9648. *And for the other side of the Habitation at the corner of the north.* That this signifies toward the exteriors of this heaven where truths are in obscurity, is evident from the signification of “the Habitation,” as being heaven (see n. 9594); and from the signification of “the north,” as being the exteriors in which truth is in obscurity (n. 3708). From this it is plain that by “the side of the

Habitation at the corner of the north," is signified toward the exteriors of heaven, where truth is in obscurity. There are four states to which the four quarters in the world, namely, the east, the west, the south, and the north, correspond. The east corresponds to a state of good in its rising, the west to a state of good in its going down; the south corresponds to a state of truth in its light; and the north to a state of truth in shade (n. 3708). The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states; and the state of good to which the west corresponds, and the state of truth to which the north corresponds, are exterior; for the more interior any state is, the more perfect it is; and the more exterior it is, the more imperfect, thus the more obscure. It is for this reason that the higher a man can be raised toward interior things, the more he comes into the perception of good, and into the light of truth; and therefore when a man puts off bodily things, which are the veriest external things, as is the case when he departs out of the world; if he has lived a life of truth and good he comes into intelligence and wisdom, and thus into the perception of every happiness; and into a perception the greater, in proportion as through a life of good from the doctrine of truth he has suffered himself to be raised toward the interior things of heaven.

9649. *Twenty planks.* That this signifies the good which supports in every way and completely, is evident from the signification of "twenty," as being in every way and completely (see n. 9641); and from the signification of "the planks of the Habitation," as being the good which supports heaven (n. 9634).

9650. *And their forty bases of silver.* This signifies there also a full support by means of truth (as above, n. 9643).

9651. *Two bases under one plank.* This signifies through conjunction with good (as also above, n. 9645).

9652. *And two bases under one plank.* This signifies everywhere, because in each and all things (n. 9647); for that which is in each and all things is everywhere.

9653. *And for the two legs of the Habitation toward the sea.* That this signifies conjunction with heaven where good is in obscurity, is evident from the signification of "two," as being conjunction (see n. 9645); from the signification of "the legs," as being the bounds where good verges to obscurity (n. 7859); from the signification of

“the Habitation,” as being heaven (n. 9594); and from the signification of “the west” or “the sea,” as being a state of good in obscurity (see n. 3708, 8615). That this state is signified by “the west,” is because by “the sun” is signified the Lord as to the good of love (n. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812). Hence by “the rising of the sun” is signified the good of love from the Lord in clear perception, and by its “setting,” good from Him in obscure perception. And because man and angel have clear perception when raised toward interior things, that is, into the light of heaven, and obscure perception when in exterior things (n. 9648), thus when in the light of the world, therefore the west is also called “the sea,” for “the sea” signifies memory-knowledge in general (n. 28, 2850), and memory-knowledge is in the external or natural man, where good is in obscurity. All memory-knowledge, being of the natural man, is in the light of the world.

9654. *Thou shalt make six planks.* That this signifies where good from the Lord’s Divine Human is wholly, is evident from the signification of “six,” as being all things in the complex (see n. 7973), thus wholly; and from the signification of “the planks of the Habitation,” as being good from the Lord’s Divine Human which supports heaven (n. 9644).

9655. *And two planks shalt thou make for the corners of the Habitation in the two legs.* That this signifies the quality of the conjunction there with good, is evident from what follows, where it is said that the planks there “shall be twinned from beneath,” and at the same time “twinned at the head of it unto one corner,” which denotes the quality of the conjunction there with good; for by “two” is signified conjunction (see n. 9645); by “planks,” the good which supports (n. 9634); and by “the corners of the Habitation in the two legs,” the bounds where this good is (n. 9653).

9656. *And they shall be twinned from beneath, and they shall be twinned together at the head of it.* That this signifies conjunction from the exterior and from the interior, is evident from the signification of “being twinned,” as being to be acted upon conjointly; from the signification of “from beneath,” as being from the exterior (for that which is outside is expressed in the Word by “beneath,” and that which is within by “above,” see n. 3084, 4599, 5146, 8325, whence things deep down denote exterior things, and high things

denote interior things, n. 2148, 4210, 4599); and from the signification of “the head,” when it is said “from beneath unto the head,” as being from the interior. That this is signified by “the head” is because the head is above the body, and as just said, by higher things are signified interior things. And besides, the interior things of man are in his head; for in the head are the beginnings of the senses and of motions, and the beginnings are the inmost things, because from them the rest are derived, the beginnings being like the veins yielding springs, from which are brooks.

[2] It is for this reason also that interior things are expressed in the Word by “the head;” as in these passages:

Jehovah will cut off from Israel head and tail, branch and rush, in one day (Isa. 9:14).

Neither shall there be for Egypt any work, which head and tail, branch and rush, may do (Isa. 19:15).

In these passages the subject treated of is the church, the interiors of which are “the head,” and the exteriors “the tail.”

[3] Again:

On all heads is baldness, every beard is shaved (Isa. 15:2);

“baldness on the heads” denotes no good and truth in the interiors; “the beard shaved,” no good and truth in the exteriors. In Jeremiah:

Thou shalt be ashamed of Egypt, as thou wast ashamed of Asshur. And thy hands shall be upon thy head; in that Jehovah hath abhorred thy defenses (Jer. 2:36, 37);

thus is described shame on account of the goods and truths of the church which have been destroyed through memory-knowledges and the reasonings from them. “Egypt” denotes memory-knowledge; “Asshur,” reasoning therefrom; “the hands upon the head” denotes to cover the interiors for shame. In like manner in another passage:

They were ashamed, and disgraced, and covered their head (Jer. 14:3; see also 2 Sam. 13:19).

9657. *Unto one ring.* That this signifies thus endurance, is evident from the signification of a “ring,” as being conjunction (see n. 9493, 9495), here endurance through conjunction, because it is said that “the planks shall be twinned unto one ring.”

9658. *Thus shall it be for them both, they shall be at the two corners.* That this signifies a like conjunction everywhere, is evident from the signification of “both,” or “two,” as being conjunction (see

above, n. 9655). As this is on both sides, it signifies a like conjunction everywhere, for the planks twinned at the two corners looked to every quarter. So they constructed the two legs at the two corners; and looking to every quarter denotes everywhere. And as it was the same on both sides, there is signified the like conjunction everywhere.

9659. *And there shall be eight planks, and their bases of silver.* That this signifies support in every way by good, and through the truth which is from good, is evident from the signification of “eight,” as being in every way, of which in what follows; from the signification of “planks,” as being the good which supports (see n. 9634); and from the signification of “bases of silver,” as being support through the truth which is from good (n. 9643).

[2] That “eight” denotes in every way is because by this number is signified the same as by “two,” and by “four,” for it arises from these multiplied together, and by “two” and “four” is signified conjunction to the full (n. 5194, 8423, 8877), and from this also what is full (see n. 9103), and consequently in every way; for that which is in fullness is also in every way. By “eight” is also signified what is full and in every way, from the fact that by a “week” is signified an entire period from beginning to end (n. 2044, 3845); consequently by “the eighth day” is signified a full state, from which there is afterward made a new beginning. From this it was that male children were circumcised when eight days old (Gen. 17:12; 21:4); for by “circumcision” was signified purification from filthy loves by means of the truth of faith (n. 2039, 2046, 2799, 3412, 3413, 4462); the foreskin corresponded to the defilement of good by these loves (n. 4462, 7045, 7225); and “the sword of stone,” with which the circumcision was performed, signified the truth of faith by means of which purification is effected (n. 2039e, 2046e, 2799, 7044).

[3] What is full and in every way is also signified by “eight” after “seven,” in Micah:

When Asshur shall come into our land, and shall tread our palaces, then shall we set over him seven shepherds and eight princes of men. And they shall feed on the land of Asshur with the sword; and He shall deliver us from Asshur (Micah 5:5, 6);

“Asshur” denotes reasoning about the goods and truths of the church from man’s own intelligence; total or complete deliverance from the

falsity thence, is signified by the “eight princes of men who shall destroy;” the “princes of men” denote the primary truths of good.

[4] That “eight” denotes what is full, and in every way, is also plain from experience concerning the admission and reception of societies into heaven (as may be seen above, n. 2130). The societies that were first received appeared up to twelve in number, and afterward eight; for those who are admitted and received into heaven are those who have been purified from earthly things, and therefore from the loves of them, and who have afterward been instructed; by the number “eight” was then signified what is full.

[5] The like is signified by “eight” in other parts of the Word, as by the porch of the gate from the house being “eight ells,” and by there being “eight steps” to the house, in Ezekiel 40:9, 31, 41. A new house is there treated of, by which is signified a New Church of the Lord; the truths which lead to good, and from good to truths, are signified by the porch and by the steps.

[6] He who knows not that in the Word numbers infold realities, is bound to get the idea that where the tabernacle, the temple of Solomon, and afterward a new house, and a new temple, and a new earth, are described in Ezekiel, the measurements and numbers have no real meaning, and therefore no holiness, although in the Word not a syllable is void of meaning. Let him who has intelligence consider the measurements and numbers in Ezekiel, from chapter 40 to chapter 48, and the measurements and numbers given by John in the Revelation, chapter 21, where also it is said that “the angel measured the wall of the New Jerusalem a hundred forty and four cubits,” and that “this measure is that of a man, that is, of an angel” (verse 17); also in another passage: “He that hath intelligence, let him compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six” (Rev. 13:18); besides those given in many other passages. (That all the numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973; and in the places where it has been shown what is signified by some numbers in particular.)

9660. *Sixteen bases.* That this signifies complete support, is evident from the signification of “sixteen,” as being wholly, for “sixteen” has a similar signification to “eight,” because multiplied numbers signify the like as do their factors (see n. 5291, 5335, 5708,

7973); that “eight” denotes what is full, and in every way, was shown just above (n. 9659); thus it also denotes wholly. And from the signification of “bases,” as being support (n. 9643).

9661. *Two bases under one plank, and two bases under one plank.* That this signifies through the conjunction of truth with good everywhere, is evident from the signification of “two,” as being conjunction (see n. 1686, 3519, 5194, 8423); from the signification of “bases,” as being the truth which supports (see n. 9645); and from the signification of a “plank,” as being the good which supports (n. 9634). That it is so in each and all things, consequently everywhere, is involved in the repetition, as several times above.

9662. *And thou shalt make bars of shittim wood.* That this signifies the power of truth from good, is evident from the signification of “bars,” as being the power which truth has from good (see n. 9496); and from the signification of “shittim wood,” as being the good of merit which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, see n. 9486; consequently it is that from which truths have power.

9663. *Five for the planks of the one side of the Habitation.* That this signifies whereby it looks toward the interiors of heaven where truth is in light, is evident from the signification of “five,” as being all things of that part (n. 9604); from the signification of “planks,” as being the goods which support (n. 9634); and from the signification of “the side of the Habitation,” as being the quarter of heaven which is looked to; for the “Habitation” denotes heaven (n. 9594); and “the side” denotes the quarter which is looked to. That it signifies toward the interiors where truth is in light, thus toward the south, is because the same things are said three times, and the third or last time, it is said “at the two legs toward the sea;” and three sides are mentioned, the first to the south (verse 18), the second to the north (verse 20), and the third to the sea (verse 22). (That “to the south” denotes to the interiors where truth is in light, see n. 9642; and that “to the north” denotes toward the exteriors where truth is in obscurity, see n. 9648; and that “to the sea” denotes where good is in obscurity, n. 9653.)

9664. *And five bars for the planks of the other side of the Habitation.* That this signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity, is evident from what has been unfolded just above (n. 9662, 9663).

9665. *And five bars for the planks of the side of the Habitation at the two legs toward the sea.* That this signifies the power of truth from good whereby it looks to this heaven, where there is conjunction with good which is in obscurity, is evident from what has been unfolded just above (n. 9653, 9662, 9663).

9666. *And the middle bar in the middle of the planks shall pass through from extremity to extremity.* That this signifies the primary power from which the powers are everywhere continued, is evident from the signification of a “bar,” or “stave,” as being power (see n. 9496); from the signification of “the middle,” as being what is inmost and primary (n. 1074, 2940, 2973, 5897, 6084, 6103); from the signification of “passing through from extremity to extremity,” when it is said of a bar, by which is signified power, as being the powers which are thence derived and everywhere continued.

[2] How the case is with these things cannot be known unless it is known how it is with interior and exterior things in the spiritual world. Those things which are best and purest, thus which are more perfect than the rest, are in the inmost; those which proceed thence toward the exteriors are less perfect according to the degree of removal from the inmost things; and finally those things which are in the extremes are the least perfect of all (n. 9648). Those things are said to be less perfect which can be more easily wrested from their form and beauty, thus from their order. It is the same with fruits, which contain in their inmost part seeds, on the outside of which is the pulp. The seeds are in a more perfect state than the pulp which is outside; as can be seen from the fact that when the pulp decays, the seeds nevertheless remain entire. The case is the same with the seeds; inmost in them is the prolific germ, and this is in a more perfect state than those parts of the seed which are outside; for when the exterior parts are dissolved the prolific germ remains in its entirety, and produces a new tree or plant. The case is the same in heaven, where the inmost things, being nearer to the Lord, are in a more perfect state than the exterior ones. From this it is that the inmost heaven excels in wisdom and intelligence, and therefore in happiness, the heavens which are below. The case is the same in each heaven, the inmost therein being more perfect than the things round about. It is the same with a man who is in the good of love and the truths of faith. His internal is in a more perfect state than his external, for the internal man is in the heat and light of heaven,

but the external is in the heat and light of the world. It is the same in every perfect form; its inmost is the best. It is the inmost which is meant by "the middle."

[3] That by "passing through from extremity to extremity," when said of the bar, is signified the power thence derived and everywhere continued, is because "from extremity to extremity," signifies the first end and the last, thus from beginning to end, for the first end is the beginning. It is for this reason that by "the extremities" are signified all things and everywhere; as in Jeremiah:

The sword of Jehovah devoureth from the extremity of the land unto the extremity thereof (Jer. 12:12);

a "sword" denotes truth fighting against falsity and destroying it, and in the opposite sense falsity fighting against truth and destroying it (n. 2799, 4499, 6353, 7102, 8294); "devouring from the extremity of the land unto the extremity thereof" denotes all things of the church, because "the land" denotes the church (n. 9334). In David:

His going forth is from the extremity of the heavens, and His circuit unto the extremities thereof (Ps. 19:6);

where also "from the extremity of the heavens unto the extremities thereof" denotes all things and everywhere.

[4] And in Mark:

He shall send forth His angels, and they shall gather together His elect from the four winds, from the extremity of the earth even unto the extremity of heaven (Mark 13:27);

where "the extremity of the earth and the extremity of heaven" denote all the external and internal things of the church (that "the earth" denotes the external of the church, and "heaven" its internal, see n. 1733, 1850, 2117, 2118, 3355, 4535, where the signification of "the new earth and the new heaven" is unfolded). So with "extremities" in the plural, as in these passages:

Look unto Me, that ye be saved, all the extremities of the earth (Isa. 45:22).

O God of our salvation, the trust of all the extremities of the earth, and of them that are afar off upon the sea (Ps. 65:5).

And also in the singular number, when it is said "even unto the extremity," as in these passages:

That My salvation may be even unto the extremity of the earth (Isa. 49:6).

Jehovah shall make it to be heard even unto the extremity of the earth, Say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:11).

A tumult shall come even unto the extremity of the earth (Jer. 25:31).

In these passages “even unto the extremity” implies from extremity to extremity.

[5] But when by “extremity” is meant only what is extreme or ultimate, then by it is signified that which is ultimate of heaven or of the church; as in Isaiah:

Sing unto Jehovah a new song, His praise, the extremity of the earth, going down to the sea, and the fullness thereof; ye Isles, and the inhabitants thereof (Isa. 42:10);

where “the extremity of the earth going down to the sea” denotes the ultimate of the church where good and truth are in obscurity (that “the sea” has this signification, see n. 9653); “the isles” denote those who are more remote from truths, and consequently from worship (n. 1158).

[6] Again:

Bring My sons from far, and My daughters from the extremity of the earth (Isa. 43:6);

where “sons from far” denote those who are in obscurity as to truths; and “daughters from the extremity of the earth” denote those who are in obscurity as to goods; such as were the Gentiles. (That “sons” denote those who are in truths, and in the abstract sense, truths, see n. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704; also that “daughters” denote those who are in goods, and in the abstract sense, goods, n. 489–491, 2362, 3963, 8994.) From this it is also evident that “extremity” is predicated of good, and “from far” of truth (see also Ps. 65:5, and Isa. 13:5). But be it known that by “the extremity of heaven” is not meant any extremity of space, but of the state of good and truth; for in heaven there is no space, but only the appearance of it according to the states of good and truth.

9667. *And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold.* That this signifies a representative of the good from which and through which are all things, is evident from the signification of “overlaying with gold,” and of “making of gold,” as being a representative of good (see n. 9510); by “the planks” also is signified the good which supports (n. 9634); by “the rings,” the

conjunction of good and truth (n. 9493, 9495); and by “the bars,” the power of truth from good (n. 9496). The reason why all things are from good and through good, is that all things in the universe bear relation to good and truth, and good is that from which is truth, thus from which is everything. Good has its origin from the Divine Itself. The Lord’s Divine love is the Divine good, for all good belongs to love. The Divine love itself, thus the Divine good, is the very being that is called “Jehovah,” and also “the Lord;” the coming-forth therefrom is truth. From this it can be seen that all things are from good.

9668. *And thou shalt set up the Habitation according to the method which thou wast made to see in the mountain.* That this signifies toward the quarters, according to the states of good and of the derivative truth in the heaven which is represented, is evident from the signification of “the Habitation,” as being a representative of heaven (see n. 9594); from the signification of “according to the method which thou wast made to see in the mountain,” as being toward the quarters, according to the states of good and of the derivative truth in heaven; for this is meant by “the method according to which the Habitation was to be set up.” (That “Mount Sinai,” where it was seen, denotes heaven, see n. 9420.) From the description it is evident that as regards its length the Habitation was placed from east to west, and that the entrance was toward the east, and the ark toward the west; consequently the sides were toward the south and the north. The eastern quarter of the Habitation represented the state of good in its rising; the western quarter the state of good in its going down; the southern quarter the state of truth in its light; and the northern quarter the state of truth in its shade.

[2] The entrance was toward the eastern quarter for the reason that the Lord enters into heaven through the good of love, as can also be seen in Ezekiel, where the “new temple” is treated of, and where are these words:

He led me to the gate that looketh toward the east, when behold the glory of the God of Israel came from the way of the east. And the glory of Jehovah entered into the house by the way of the gate whose face is toward the east, and the glory of Jehovah filled the house (Ezek. 43:1–6).

Jehovah said unto me, This gate that looketh toward the east shall be shut, it shall not be opened, and no man shall enter in by it; but Jehovah the God of Israel shall enter in by it (Ezek. 44:1, 2);

from which it is very evident that the Lord alone enters into heaven through the good of love, and that the good of love from the Lord fills heaven and makes it. "The east" signifies the Lord as to the good of love, for the reason that the Lord is the Sun of heaven (n. 3636, 3643, 7078, 7083, 7270). But in heaven the case is this. The east is where the Lord appears as the Sun, which is in front over against the right eye (n. 4321, 7078, 7171); toward the west from it, and thus in a straight line from the east to the west, are those who are in the good of love; but toward the south are those who are in the light of truth, and toward the north are those who are in the shade of truth. All who are in heaven look toward the Lord, for looking forward there is looking to Him. No one in heaven can look backward from Him, however he may turn himself (see n. 4321). But this is a secret which the natural man cannot comprehend. Such are the things represented by the method shown to Moses in the mountain, in accordance with which the Habitation was to be set up.

9669. Verses 31-33. *And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker shall he make it, with cherubs. And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver. And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the Testimony; and the veil shall divide for you between the holy and the holy of holies*

"And thou shalt make a veil," signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good; "of blue, and crimson, and scarlet double-dyed, and fine twined linen," signifies the goods of love and of faith conjoined; "with the work of a thinker⁸ shall he make it," signifies the understanding; "with cherubs," signifies a guard lest they should be commingled; "and thou shalt bestow it upon four pillars of shittim," signifies the good of merit, which belongs to the Lord alone, conjoining and supporting; "overlaid with gold," signifies the representative there; "and their hooks of gold," signifies the methods of conjunction by means of good; "upon four bases of silver," signifies the power of conjunction by means of truth; "and thou shalt bestow the veil under the hooks," signifies the capability of conjunction and

⁸ skilled craftsman

the consequent actuality; “and shalt bring in thither from within the veil the ark of the Testimony,” signifies the coming-forth of the inmost heaven within this uniting medium; “and the veil shall divide for you between the holy and the holy of holies,” signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love.

9670. [v. 31] *And thou shalt make a veil.* That this signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good, is evident from the signification of the “veil,” which made a division between the Habitation where was the ark of the Testimony, and the place where were the lampstand and the table on which were the breads of faces, as being the intermediate which unites the middle heaven and the inmost heaven; for by the ark in which was the Testimony was represented the inmost heaven, where the Lord is (see n. 9457, 9481, 9485), and by the Habitation outside the veil was represented the middle heaven (n. 9594). And as the good of love to the Lord makes the inmost heaven, and the good of charity toward the neighbor makes the middle heaven, therefore by the “veil” is also signified the intermediate which unites spiritual good and celestial good. Spiritual good is the good of charity toward the neighbor, and celestial good is the good of love to the Lord (that the heavens are distinguished according to these goods, may be seen from the citations given above n. 9277). From all this it is now evident what is signified by the “veil,” both in the tabernacle and in the temple.

[2] These two heavens, namely the inmost and the middle, are so distinct that there is no entrance from the one into the other. But still they constitute one heaven by means of intermediate angelic societies, which are of such a genius that they can accede to the good of both heavens. These societies are what constitute the uniting intermediate which was represented by the veil. It has also been sometimes granted me to speak with angels from these societies. The quality of the angels of the inmost heaven, and the relative quality of the angels of the middle heaven, can be seen from correspondence. To the angels of the inmost heaven correspond those things in man which belong to the province of the heart, and to that of the cerebellum; but to the angels of the middle heaven correspond those things in man which belong to the province of the lungs, and to that of the

cerebrum. The things that belong to the heart and the cerebellum are called involuntary and spontaneous, because they so appear; but those which belong to the lungs and the cerebrum are called voluntary. From this can in some measure be seen the nature of the perfection of the one heaven over the other, and also the nature of the difference between them. But to the intermediate angels who accede to both heavens, and conjoin them, correspond the cardiac and pulmonary networks of blood vessels by means of which is effected the conjunction of the heart with the lungs; and also the medulla oblongata, in which the fiber of the cerebellum is conjoined with the fiber of the cerebrum.

[3] (That the angels who are of the Lord's celestial kingdom, that is, who are in the inmost heaven, constitute the province of the heart in the Grand Man; and that the angels who are of the Lord's spiritual kingdom, that is, who are in the middle heaven, constitute the province of the lungs, see n. 3635, 3886–3890; also that from this comes the correspondence of the heart and of the lungs in man, n. 3883–3896.) It is the same with the correspondence of the cerebrum and the cerebellum. The quality of the celestial, or of those who are in the inmost heaven, and the quality of the spiritual, or of those who are in the middle heaven; and the difference between them, may be seen above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521). From this it can be seen what is the quality of the intermediate angels who constitute the uniting intermediate which was represented by the veil.

[4] That the veil of the temple was rent in twain when the Lord suffered the cross (Matt. 27:51; Mark 15:38; Luke 23:45) signified His glorification; for when the Lord was in the world, He made His Human Divine truth; but when He departed out of the world, He made His Human Divine good, from which the Divine truth now proceeds (see the citations in n. 9199, 9315). Divine good is the holy of holies.

[5] The glorification of the Lord's Human even to the Divine good which is "Jehovah," is also described in the internal sense by the process of expiation, when Aaron entered into the holy of holies within the veil (Lev. 16); and in the relative sense by the same

process is described the regeneration of man even to celestial good, which is the good of the inmost heaven. The process referred to was as follows. Aaron was to take a bullock for a sacrifice, and a ram for a burnt-offering, for himself and his house; and he was to put on the garments of holiness, which were a tunic of linen, breeches of linen, a belt of linen, and a miter of linen, and to wash his flesh in water. And he was to take two he-goats, and cast lots upon them; and one of these was to be offered to Jehovah, and the other to be sent forth into the wilderness; the latter for the assembly of the sons of Israel. When he sacrificed the bullock he was to bring incense within the veil and to sprinkle of the blood of the bullock and of the he-goat seven times upon the propitiatory [mercy seat] eastward, and also to put blood upon the horns of the altar. Afterward he was to confess the sins of the sons of Israel, which he was to put upon the he-goat, and this was to be sent forth into the wilderness. Lastly he was to put off the garments of linen, and to put on his own, and to make a burnt-offering for himself and for the people. The sacrifices that were not to be offered are stated. This was to be done every year, when Aaron entered into the holy of holies within the veil. The priesthood which Aaron administered represented the Lord as to Divine good, even as the regal office which was afterward vested in the kings represented the Lord as to Divine truth (n. 6148). The process of the glorification of the Lord's Human even to Divine good is here described in the internal sense. This process was exhibited to the angels when Aaron performed these things and entered within the veil, and it is also now exhibited to them when this portion of the Word is read.

[6] By "the bullock for the sin-offering," and by "the ram for a burnt-offering," is signified the purification of good from evils in the external and in the internal man; by "the tunic of linen, the breeches of linen, the belt of linen, and the miter of linen," which he was to put on when he entered in, and by "the washing of his flesh," is signified that the purification was effected by means of truths from good; by "the two he-goats of the goats for a sin-offering," and by "the ram for a burnt-offering," and by "the he-goat which was offered," and by the other one that was "sent forth," is signified the purification of truth from falsities in the external man; by "the incense which he was to bring within the veil," is signified adaptation; by "the blood of the bullock; and the blood of the he-goat which was to be sprinkled seven

times upon the propitiatory [mercy seat] eastward and afterward upon the horns of the altar," is signified Divine truth from Divine good; by "the confession of sins over the living goat, which was to be sent forth into the wilderness," is signified a complete separation and casting out of evil from good; by his "putting off the garments of linen, and putting on his own garments," when he was to offer the burnt-offerings, also by "the bringing forth of the flesh, the skin, and the dung of the sacrifices outside the camp and burning them," is signified the putting on of celestial good with a regenerate person, and the glorification in the Lord of the Human even to Divine good, after all those things had been rejected which were of the human derived from the mother, even until He was no longer her son (see the citations in n. 9315). These are the things which are signified by this process of purification, when Aaron entered into the holy of holies within the veil; for after these things had been performed, Aaron represented the Lord as to Divine good. From all this it can be seen that by "the veil between the holy and the holy of holies" is also signified the intermediate uniting the Divine truth and the Divine good in the Lord.

9671. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies the goods of love and of faith conjoined there, is evident from the signification of "blue" (*hyacinthinum*) as being the celestial love of truth (see n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); from the signification of "scarlet double-dyed," as being spiritual good (n. 4922, 9468); and from the signification of "fine twined linen," as being truth from a celestial origin (n. 9469). From this it is plain that by these four are signified the goods of love and of faith conjoined in the uniting medium. The case herein is this. Those in heaven who bear relation to the uniting medium represented by the veil, have the goods of love and the goods of faith conjoined together in themselves; for through the goods of love they are conjoined with the celestial who are in the inmost heaven, and through the goods of faith with the spiritual who are in the middle heaven; for the good of love to the Lord is called "celestial good;" and the good of faith in Him is called "spiritual good."

[2] Those in heaven who bear relation to the uniting medium are called "celestial spiritual" and "spiritual celestial;" the former are represented in the Word by Joseph, and the latter by Benjamin.

(That in the representative sense “Joseph” denotes the celestial spiritual, see n. 4286, 4592, 4963, 5249, 5307, 5331, 5332, 5417, 5869, 5877, 6224, 6526; and that “Benjamin” denotes the spiritual celestial, n. 3969, 4592; and thus that “Joseph” denotes the internal uniting medium, and “Benjamin” the external uniting medium, n. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 5822. What the celestial spiritual is, and what the spiritual celestial, see n. 1577, 1824, 2184, 4585, 4592, 4594.)

[3] From the opposites also, which are in the hells, it is known of what nature is the distinction between the celestial and the spiritual in the heavens. Those in the hells who are opposite to the celestial are called “genii;” and those in the hells who are opposite to the spiritual are called “spirits.” The genii, who are opposite to the celestial, are at the back; but the spirits, who are opposite to the spiritual, are in front; and the intermediate ones are at the sides. The genii, being opposite to the celestial, are in more interior evil than the spirits. (Concerning both of these from experience, see n. 5977, 8593, 8622, 8625.) The hell of the genii is quite separate from that of the spirits, insomuch that they who are in the one cannot pass into the other; for there are intermediate ones there who conjoin them, who are opposite to the intermediate ones in the heavens.

9672. *With the work of a thinker shall he make it*, signifies the understanding (as above, n. 9598).

9673. *With cherubs.* That this signifies a guard lest spiritual good and celestial good, and thus the middle heaven and the inmost heaven, should be commingled, is evident from the signification of the “cherubs,” as being guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509). That it also denotes lest spiritual good and celestial good, thus those two heavens, should be commingled, is because, if they were commingled, both goods would be injured, insomuch that the heavens themselves would perish. This can be seen from the difference between the two goods, thus between the two heavens, as shown in the places above cited (n. 9670). For this reason there are intermediate angelic societies which are in celestial spiritual good, and in spiritual celestial good, through which the conjunction is effected (n. 9671). Neither are these goods conjoined in these angelic societies; but they are distinct from one another. From all this it is evident that these societies

are guards lest the two goods should be commingled; and therefore also that by the “cherubs” is signified this guard and providence of the Lord.

9674. [v. 32] *And thou shalt bestow it upon four pillars of shittim.* That this signifies the good of merit, which belongs to the Lord alone, conjoining and supporting, is evident from the signification of “four,” as being conjunction (see n. 1686, 8877); that “four” denotes conjunction is because this number arises from two multiplied into itself, and multiplied numbers have the same signification as the simple numbers of which they are composed (n. 5291, 5335, 5708, 7973, and that “two” denotes conjunction, see n. 5194, 8423); from the signification of “pillars,” as being support (of which in what follows); and from the signification of “shittim wood,” as being the good of merit, which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, may be seen above (n. 9486); thus it is also that which supports heaven. The reason why “pillars” signify support, is that they supported the veil, just as the planks, also of shittim wood, supported the curtains of the Habitation (n. 9634).

[2] By “pillars” in the spiritual sense are signified those things which support heaven and the church, and which are the goods of love and the goods of faith from the Lord. These are signified by “pillars” in these passages:

I will judge in rectitudes, the earths are melting and all its inhabitants, I will make firm its pillars (Ps. 75:2, 3).

God, who shaketh the earth out of her place, so that the pillars thereof tremble (Job 9:6).

“The pillars of the earth” denote the goods and truths which support the church; for “the earth” in the Word denotes the church (n. 9325). It is evident that the pillars of the earth are not the things which tremble. And in John:

He that overcometh, I will make him a pillar in the temple of My God, and he shall go outside no more; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and My new name (Rev. 3:12); where a “pillar in the temple” denotes the goods and truths of the church, which are also meant by “the name of God,” and “the name of the city, the New Jerusalem.” (That “the name of God” denotes

all the good and truth of the church, or everything in the complex by which the Lord is worshiped, see n. 2724, 3006, 6674, 9310.)

9675. *Overlaid with gold.* That this signifies a representative there of good, namely, of the good which is signified by “the pillars of shittim wood,” is evident from the signification of “overlaying with gold,” and of “making of gold,” as being a representative of good (see n. 9510).

9676. *Their hooks of gold.* That this signifies the methods of conjunction by means of good, is evident from the signification of “hooks,” as being methods of conjunction—“hooks” have this signification from their form; and from the signification of “gold,” as being good (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490).

9677. *Upon four bases of silver.* That this signifies the power of conjunction by means of truth, is evident from the signification of “four,” as being conjunction (of which just above, n. 9674); from the signification of “bases,” as being power (see n. 9643); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9678. [v. 33] *And thou shalt bestow the veil under the hooks.* That this signifies the capability of conjunction, and the consequent actuality, is evident from the signification of “the hooks,” as being capability of conjunction (see n. 9611); the consequent actuality is signified by “bestowing the veil under” them.

9679. *And shalt bring in thither from within the veil the ark of the Testimony.* That this signifies the coming-forth (*existentia*) of the inmost heaven within this uniting medium, is evident from the signification of “the veil,” as being the medium which unites the two heavens (see n. 9670, 9671); and from the signification of “the ark of the Testimony,” as being the inmost heaven (n. 9485) the coming-forth of this heaven is signified by “bringing in thither the ark.”

9680. *And the veil shall divide for you between the holy and the holy of holies.* That this signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love, is evident from the signification of “the holy,” as being the good that reigns in the middle heaven; and from the signification of “the holy of holies,” as being the good that reigns in the inmost heaven. That this good is the good of love to the Lord

and the good of mutual love; and that the former, namely, the good that reigns in the middle heaven, is the good of charity toward the neighbor and the good of faith in the Lord, is evident from all that has been shown concerning each kind of good, celestial and spiritual, in the passages cited above (see n. 9670). The good of love to the Lord in the inmost heaven is the internal good there, and the good of mutual love is the external good there. And the good of charity toward the neighbor is the internal good in the middle heaven, and the good of faith in the Lord is the external good there. In each heaven there is an internal and an external, just as there is in the church, which is both internal and external (as may be seen above, n. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375).

[2] All good is holy, and all truth is holy insofar as it has good in it. Good is called "holy" from the Lord, because the Lord alone is holy, and because from Him is all good and all truth (n. 9229, 9479). From this it is evident why the Habitation is called "the holy;" and why the ark in which was the Testimony is called "the holy of holies;" for the Testimony denotes the Lord Himself as to Divine truth (n. 9503); and "the ark" denotes the inmost heaven where the Lord is (n. 9485). The Lord is also in the middle heaven; but He is more fully present in the inmost heaven; for they who are conjoined with the Lord by the good of love are with Him; but they who are conjoined with the Lord by the good of faith are indeed with Him, but more remotely. In the middle heaven there is conjunction with the Lord through faith implanted in the good of charity toward the neighbor. From all this it is evident why the Habitation that was outside the veil is called "the holy;" and why the Habitation that was within the veil is called "the holy of holies."

[3] That it is the Lord from whom is all the holy, and that He is the very holy of holies, is evident in these passages:

Seventy weeks have been decreed upon My people, to anoint the holy of holies (Dan. 9:24).

Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy (Rev. 15:4).

Therefore also the Lord is called "the Holy One of Israel" (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 60:9, 14; Jer. 50:29; 51:5; Ezek. 39:7; Ps. 71:22; 78:41; 89:18; 2 Kings 19:22; and elsewhere). Therefore among the sons of Israel whatever represented the Lord, or the good and

truth which proceed from Him, after inauguration was called “holy,” for the reason that the Lord alone is holy. The “Holy Spirit” in the Word is also the holy which proceeds from the Lord.

9681. Verses 34–37. *And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies. And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the Habitation toward the south; and thou shalt bestow the table at the side of the north. And thou shalt make a covering for the door of the Tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass*

“And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies,” signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord; “and thou shalt put the table outside the veil,” signifies influx through the celestial things that belong to love; “and the lampstand over against the table on the side of the Habitation toward the south,” signifies the illumination of the spiritual kingdom through the Divine truth that proceeds from the Lord’s Divine Human to those who are in good; “and thou shalt bestow the table at the side of the north,” signifies good in obscurity; “and thou shalt make a covering for the door of the Tent,” signifies the intermediate that unites the second or middle heaven with the first or ultimate one; “of blue, and crimson, and scarlet double-dyed, and fine twined linen,” signifies from the good of charity and of faith; “the work of the embroiderer,” signifies things of memory-knowledge; “and thou shalt make for the covering five pillars of shittim,” signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit which belongs to the Lord’s Divine Human; “and overlay them with gold,” signifies a representative of good; “and their hooks shall be of gold,” signifies the methods of conjunction through good; “and thou shalt cast for them five bases of brass,” signifies power from external good.

9682. [v. 35] *And thou shalt bestow the propitiatory [mercy seat] upon the ark of the Testimony in the holy of holies.* That this signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord, is evident

from the signification of “the propitiatory [mercy seat]” as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of “the ark of the Testimony,” as being the inmost heaven where the Lord is (n. 9485; that “the Testimony” in the ark denotes the Lord, see n. 9503); and from the signification of “the holy of holies,” as being where the good of love from the Lord is (n. 9680). From this it is plain that by the words “and thou shalt bestow the propitiatory [mercy seat] upon the ark of the testimony in the holy of holies” is signified the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord.

[2] How the case is with the presence of the Lord in the inmost heaven, and with His presence in the middle heaven, and also in the ultimate heaven, can be seen from what has been shown in many places about the influx of good and truth from the Lord. The presence of the Lord is effected by means of influx, and the influx is according to the life of good and of truth. Those who are in the good of love to the Lord are those who receive the influx most immediately; those who are in the good of charity toward the neighbor also receive it, but more remotely, because the good of charity toward the neighbor is more remote than the good itself of love to the Lord; while those who are in the good of faith also do indeed receive the influx, but only in proportion to the good which the faith has in it; and therefore those who receive it are in the good of life from the truths of faith; for the Lord is in good, because all good is from Him, and absolutely none from man, nor from the angels in heaven.

[3] As to what further concerns the presence of the Lord in heaven, and through heaven with man, be it known that the Lord is above the heavens, for He is the very Sun of heaven, but nevertheless He is present by means of the light and heat from the Sun. The light therefrom is the Divine truth which is of faith, and the heat therefrom is the Divine good which is of love. That which proceeds from the Lord is Himself. From all this it is evident that the Lord is present where the good which is from Him is received. But all these things can be better comprehended from what has been shown concerning influx; namely, that everything of life flows in from the Lord, thus all good and truth, because these make the life of man, and that which flows in, is according to the reception with every one (n. 2535, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742, 3743,

4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216); and that influx from the Lord is immediate, and also mediate through the heavens (n. 5147, 6058, 6063, 6466, 6472, 6473, 6982, 6985, 6996, 7004, 7007, 7055, 7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216).

9683. *And thou shalt put the table outside the veil.* That this signifies influx through the celestial things that belong to love, is evident from the signification of “the table on which were the breads of faces,” as being the receptacle of celestial things (n. 9527, 9545); and from the signification of “outside the veil,” as being outside the uniting intermediate through which there is mediate influx; for by “the veil” is signified the uniting intermediate (n. 9670), and because that table was behind the veil, therefore there was signified influx through the celestial things of the inmost heaven, which are the goods of love. That there is mediate influx from the Lord through the inmost heaven, and immediate influx from Himself, can be seen from the places above cited (n. 9682e). With every good which makes heavenly life, thus eternal life, with man and with angel, the case is this. The inmost of good is the Lord Himself, consequently is the good of love which is immediately from Him; the good which next succeeds is the good of mutual love; then the good of charity toward the neighbor; finally the good of faith. This is the successive order of goods from the inmost. From this it can be seen how the case is with immediate and mediate influx. In general it may be said that insofar as a good succeeding in order (that is, a more external good), has in it a more interior good, so far it is good, for insofar it is nearer to the Lord Himself, who, as before said, is the inmost good. But the successive arrangement and setting in order of interior goods in exterior, varies in each and all subjects according to the reception, and the reception is according to the spiritual and moral life in the world of every one, for the life in the world remains with every one to eternity.

[2] The influx of the Lord is also immediate with every one, for without immediate influx the mediate effects nothing. Immediate influx is received according to the order in which the man or angel is, thus according to the Divine truth which is from the Divine, because this is order (n. 1728, 1919, 2447, 4839, 5703, 7995, 8512, 8513, 8700, 8988); and so it is order itself with man that he should

live in the good which is from the Lord, that is, that he should live from the Lord. This influx is continual, and is adjoined to each and all things of the will of man, directing them as much as possible into order, for man's own will is continually leading him away from order. It is the same with the voluntary and involuntary things in man. His voluntary things continually lead away from order, but the involuntary ones continually bring back to order. It is for this reason that the motion of the heart, which is involuntary, is completely removed from man's will, and in like manner the action of the cerebellum; and that the motions of the heart, and the powers of the cerebellum, direct the voluntary things, to prevent them from rushing beyond bounds and extinguishing the life of the body before its time; and therefore the primal activities of both the involuntary and the voluntary things in the whole body go on conjointly. These things have been said in order in some measure to illustrate the idea about the immediate and the mediate influx of the celestial things of love and the spiritual things of faith from the Lord.

9684. *And the lampstand over against the table on the side of the Habitation toward the south.* That this signifies the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord's Divine Human to those who are in good is evident from the signification of "the lampstand" as being the Lord as to Divine truth, thus the Divine truth that proceeds from His Divine Human, and the consequent illumination of His spiritual kingdom (of which in what follows); from the signification of "the table upon which were the breads of faces," over against which was the lampstand, as being the Lord as to celestial good, and thus this good itself, from which and through which the Lord flows into the spiritual kingdom, that is, into the middle heaven (of which also in what follows); and from the signification of "on the side of the Habitation toward the south," as being in heaven where the Divine truth that proceeds from the Lord's Divine Human is in the greatest light; for the Habitation outside the veil, where the lampstand was, denotes the middle heaven (n. 9594), and "the south" or "midday" denotes where Divine truth is in its light (see n. 9642). That the lampstand was in the Habitation near the veil, and also the table upon which were the breads of faces; and that the lampstand was on the side toward the south, and the table on the side toward the north; are arcana of heaven which cannot be made plain unless it is known that

the Habitation represented heaven, and the things in the Habitation the celestial and spiritual things which are in heaven. (What “the lampstand” represented has been shown above, n. 9548; and what “the table upon which were the breads of faces,” n. 9527, 9545; and what “the south” or “midday,” n. 9642; and what “the north,” n. 3708.) From this it can be seen that by “the lampstand on the side of the Habitation toward the south” is signified the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord’s Divine Human.

[2] But in order that the arcana themselves may be clearly seen, it must be stated how the case is in the heavens. The Lord appears to those who are of the celestial kingdom as a Sun, but to those who are of the spiritual kingdom as a Moon. The Lord as a Sun appears at a middle altitude over against the right eye; and as a Moon also at a middle altitude over against the left eye. From the Lord as a Sun, light comes to those who are in His celestial kingdom; and from the Lord as a Moon, light comes to those who are in His spiritual kingdom (concerning these two kingdoms, see the places cited in n. 9277). The light in the heavens is the Divine truth that proceeds from the Lord’s Divine Human, and this, when received by the angels of the spiritual kingdom, is called the truth of faith from the good of charity toward the neighbor. The middle heaven, which is called the spiritual heaven, consists of this good and this truth. The lampstand in the Habitation represented the Moon, from which those who are of the spiritual kingdom have light, thus it represented the Lord as to Divine truth there; for, as before said, the Lord appears as a Moon to those who belong to this kingdom. From all this it can now be seen why the lampstand was placed toward the south, for “the south” or “midday” denotes where Divine truth is in light (see n. 9642); and why the table upon which were the breads of faces was placed toward the north, for “the north” denotes where Divine truth is in obscurity (n. 3708). The case is the same with the Divine good signified by “the breads” upon this table; this good becomes spiritual good through the reception of Divine truth as of light from the Moon. These are the arcana which are signified by the lampstand and its position toward the south; and by the table upon which were the breads of faces, and its position toward the north.

[3] That “the lampstand” denotes the Divine truth that proceeds from the Lord’s Divine Human, is evident from the Apocalypse:

I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the Son of man, clothed with a garment down to the feet, and girt about the breasts with a golden girdle (Rev. 1:12, 13);

“the Son of man” denotes the Lord in respect to the Divine truth from His Divine Human (n. 2803, 2813, 3704). And in another passage in the same book:

The glory of God shall lighten the Holy City Jerusalem, and the Lamb is the lamp thereof (Rev. 21:23);

“the glory of God” denotes the Divine truth that proceeds from the Lord (n. 9429); “the lamp which is the Lamb,” that is, the Lord, denotes faith, and the consequent intelligence of truth and wisdom of good, which are from the Lord alone (n. 9548); “the New Jerusalem” denotes the Lord’s New Church (see n. 2117).

[4] (That the Lord is a Sun to those who are in the celestial kingdom, and appears as a Moon to those who are in the spiritual kingdom, see n. 1053, 1521, 1529–1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812; consequently that by “the sun” in the Word is signified the Lord as to celestial good, and by “the moon” the Lord as to spiritual good, n. 1529, 1530, 2441, 2495, 4060, 4696, 7083, 8644; and that the Lord as a Sun appears at a middle altitude over against the right eye, and as a Moon also at a middle altitude over against the left eye, n. 1531, 4321, 7078, 7171. It is for this reason that the east in heaven is where the Lord appears as a Sun, and the south where the Lord appears as a Moon. (That the light from the Lord as a Sun and as a Man is the Divine truth that proceeds from His Divine Human, see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407.) And as the light from the Lord as a Sun and as a Moon is the Divine truth that proceeds from Him, therefore the heat from the Lord as a Sun in heaven is the Divine good of His Divine love (n. 3338, 3339, 3636, 3643, 5215, 6032).

[5] From this can be seen the nature of the difference between the celestial kingdom and the spiritual kingdom of the Lord in respect to the reception of Divine truth, namely, that it is like the difference between the light from the sun and the light from the

moon. (That on this account they who are in the spiritual kingdom are comparatively in obscurity in respect to the truth of faith and the good of love, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233; that these especially were saved by the coming of the Lord into the world, n. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7828, 7932a, 8018, 8054, 8159, 8321, 9596; and that they have illumination in the Lord's Divine Human, n. 2716, 2833, 2834; but that those belonging to the spiritual church are saved who are in the good of life through the truths of faith, n. 2954, 6435, 6647, 6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701.)

9685. *And thou shalt bestow the table at the side of the north.* That this signifies good in obscurity, is evident from the signification of "the table upon which were the breads of faces," as being a receptacle of celestial things (see n. 9527), for "the breads" denote celestial good which is from the Lord (n. 9545); and from the signification of "the north," as being obscurity in respect to the truths of faith (n. 3708) and when truth is in obscurity, good also is in obscurity; because in the Lord's spiritual kingdom good appears through truth, and truth is perceived as good when it comes from the understanding into the will. This good is the good of charity toward the neighbor, and is called "spiritual good." It is otherwise in the Lord's celestial kingdom; there good does not appear as good through truth, but is perceived from good itself. From this it can be seen why the table was placed on the side toward the north, and the lampstand on the side toward the south. But see what has been said and shown on this subject just above (n. 9684).

9686. [v. 36] *And thou shalt make a covering for the door of the Tent.* That this signifies the intermediate that unites the second or middle heaven with the first or ultimate heaven, is evident from the signification of the "covering," as being the intermediate that unites this heaven, which is represented by the Tent of meeting, with the heaven represented by the court, which is treated of in the following chapter. For as "the veil" between the holy and the holy of holies signified the uniting intermediate between the inmost or third heaven and the middle or second heaven, so this "covering" signifies the like between the middle or second heaven and the first or ultimate heaven. That there are three heavens, and that two of them were represented by the Habitation that was inside the veil

and the Habitation that was outside the veil, has been shown above; and that the first or ultimate heaven is represented by the court, will of the Lord's Divine mercy be shown in the following chapter. The entrance from the one heaven into the other is signified by "the door" where the covering was. That a "door" signifies entrance, see n. 2145, 2152, 2356, 2385; and hence communication (n. 8989); wherefore "the covering" at the entrance, which was in the place of a door, denotes the intermediate that communicates and unites.

9687. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies from the good of charity and of faith, is evident from the signification of "blue, crimson, scarlet double-dyed, and fine twined linen," where the veil is treated of, by which is signified the uniting intermediate between the inmost and the middle heavens, as being the goods of love and of faith (see n. 9671); but here the goods of charity and of faith, because the covering is treated of, by which is signified the uniting intermediate between the second and the ultimate heavens (n. 9686). For in the inmost heaven there reigns the good of love to the Lord, but in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith. From this it is that by "blue, crimson, scarlet double-dyed, and fine twined linen" are signified the goods which reign in these last-mentioned heavens.

9688. *The work of the embroiderer.* That this signifies matters of memory-knowledge, is evident from the signification of "the work of the embroiderer," or of "embroidery," as being memory-knowledge. In many passages in the Word mention is made of "what is embroidered," and of "embroidery," and everywhere is thereby signified memory-knowledge. This originates in the representatives in the other life, where embroidered garments of various kinds appear, by which are signified memory-truths.

[2] Such truths differ from intellectual truths as external things differ from internal, or as in man the natural differs from the spiritual; for memory-knowledges serve the understanding as objects from which it may hatch out truths. For the understanding is the organ of sight of the internal man, and memory-knowledges are the objects of the same in the external or natural man. These latter are signified by "the work of the embroiderer," but the former by

“the work of the thinker,”⁹ for thinking belongs to the understanding, and “embroidering” denotes the work of one who knows and executes from the understanding. It is for this reason that those things in the Habitation which signified internal things were “from the work of the thinker,”¹⁰ as for instance the curtains themselves therein (verse 1), and the veil between the holy and the holy of holies (verse 31); but those which signified what is external were “from the work of the embroiderer,” as for instance the covering for the door of the Tent, and for the gate of the court (Exod. 38:18), and also the belt (Exod. 39:29); for “the belt” denotes the external thing which conjoins all the internal things. “The court” denotes the ultimate of heaven, and “the door of the Tent” denotes where there is an exit from the middle heaven into the ultimate one.

[3] That “embroidery” and “what is embroidered” denote the memory-knowledge that belongs to the external or natural man, is evident from the following passages in the Word. In Ezekiel:

Fine linen in embroidery from Egypt was thy spreading forth, blue and crimson from the isles of Elishah were thy covering. Syria was thy trader by reason of the multitude of thy works, with chrysoprase, crimson, and brodered work, and fine linen. The traders of Sheba with bales of blue and brodered work (Ezek. 27:7, 16, 24);

treating of Tyre, by which are signified those who are in the knowledges of truth and of good, and in the abstract sense these knowledges themselves (n. 1201). By “fine linen in embroidery” is signified memory-truth, for “fine linen” denotes truth from a celestial origin (n. 5319, 9469), and “embroidery” denotes memory-knowledge; and therefore it is said to come “from Egypt,” because by “Egypt” is signified memory-knowledge (n. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391); and also to come “from Syria” and “Sheba,” because by “Syria” is signified the knowledges of truth and of good (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112), and in like manner by “Sheba” (n. 1171, 3240). The knowledges of truth and of good are the memory-knowledges of the church. Every one who possesses the capacity of thinking intellectually, and of taking things into consideration, can see that in the above passage is not meant embroidery,

⁹ skilled craftsman

¹⁰ skilled craftsman

nor fine linen, nor blue, nor crimson; but that by these things are signified such as are worthy of the Word, thus spiritual things that belong to heaven and the church.

[4] In the same:

All the princes of the sea shall come down from their thrones, and shall cast away their mantles, and put off their brodered garments; they shall be clothed with terrors (Ezek. 26:16);

speaking here also of Tyre; “the princes of the sea” denote primary memory-knowledges, which are called dogmas (that “princes” denote primary things, see n. 1482, 2089, 5044; and “the sea” memory-knowledge in general, n. 28, 2850); “mantles” denote external truths; “embroideries” denote memory-truths, which are also external (that “garments” denote truths, see n. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918, 9093, 9158, 9212, 9216).

[5] In the same:

I clothed thee with brodered work, and shod thee with badger; I girded thee about with fine linen, and covered thee with silk. Thus wast thou adorned with gold and silver; and thy garments were of fine linen, and silk, and brodered work. But thou hast taken the garments of thy brodered work, and hast covered images, with which thou didst commit whoredom (Ezek. 16:10, 13, 16, 18);

speaking of Jerusalem, by which is signified the church; “garments of brodered work” denote memory-truths; “covering images with which whoredom was committed,” denotes to confirm falsities, for “committing whoredom” denotes to pervert truths by applying them to falsities or evils. Who does not see that by “fine linen,” “silk,” and “brodered work,” are not here meant fine linen, silk, and embroidered work? For the subject treated of is Jerusalem. But what is meant the Christian world does not inquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior ones mystical things that it does not care for.

[6] In the same:

A great eagle, with great wings, with long pinions, full of feathers, which had embroidery (Ezek. 17:3);

speaking of the house of Israel, by which is signified the spiritual church, which is called an “eagle” from perception (n. 3901, 8764); its having “embroidery” denotes that it has memory-knowledge. In David:

The King's daughter is all glorious within; her garment is of interweavings of gold. She is brought unto the King in broidered work (Ps. 45:13, 14);

where "the King's daughter" denotes the affection of truth, "broidered work" denotes the memory-knowledge of truth. In the book of Judges:

They shall divide the spoil, to Sisera a spoil of colors, a spoil of colors of embroidered work, the color of the broidered works on the necks of the spoil (Judg. 5:30);

the song of Deborah and Barak, where "broidered work" denotes the memory-knowledge which is of the natural man.

9689. [v. 37] *And thou shalt make for the covering five pillars of shittim.* That this signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit that belongs to the Lord's Divine Human, is evident from the signification of "the covering for the door of the Tent," as being the intermediate that unites the second or middle heaven with the first or ultimate heaven (of which above, n. 9686); from the signification of "five," as being some part, or somewhat (n. 4638), and also as much as is sufficient; from the signification of "pillars," as being support (n. 9674); and from the signification of "shittim wood," as being the good of merit that belongs to the Lord alone (n. 9472, 9486), thus His Divine Human, because to this belongs merit (n. 9486).

9690. *And shalt overlay them with gold.* That this signifies a representative of good, is evident from the signification of "overlaying with gold," and "making of gold," as being a representative of good (see n. 9510).

9691. *And their hooks shall be of gold.* That this signifies the methods of conjunction by means of good, may be seen above (n. 9676).

9692. *And thou shalt cast for them five bases of brass.* That this signifies power from external good, is evident from the signification of "bases," as being the power which supports (see n. 9643); and from the signification of "brass," as being natural good, or external good (n. 425, 1551).

CONTINUATION CONCERNING THE FIRST EARTH SEEN IN THE STARRY HEAVEN.

9693. After I had been carried across that great chasm, I at last arrived at a place where I stayed; and then spirits appeared to me above, with whom it was granted to speak. From their speech, and their peculiar way of looking at things, and of setting them forth, I clearly perceived that they were from another earth; for they were quite different from the spirits of our solar system. On the other hand they too noticed from my speech that I had come from afar.

9694. After speaking together for a while about various matters, I asked them what God they worship. They said they worship a certain angel who appears to them as a Divine man, for he flashes with light; and he instructs them and enables them to perceive what they ought to do. They said further that the Great God is in the Sun of the angelic heaven, and that He appears to their angel, but not to themselves; and that He is so great that they do not dare to adore Him.

9695. The angel whom they worshiped was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right. Therefore they have light from a certain flame, which appears like a fiery and yellow torch. The reason of this is that they do not worship the Lord; and consequently have no light from the Sun of the angelic heaven, but from an angelic society; for when allowed by the Lord, an angelic society can present such a light to spirits who are in a lower sphere.

9696. For the rest, they were modest, somewhat simple, but still thought very well. The nature of their understanding could be inferred from the light they had; for the understanding is according to the reception of the light which is in the heavens; because the Divine truth which proceeds from the Lord as a Sun is what shines there, and enables the angels not only to see, but also to understand.

9697. They were questioned about the sun of their world, which gives light to their earth; and they said that to them the sun has a flaming appearance. And when I represented to them the size of the sun of our earth, they said that their sun is smaller; but to our eyes their sun appears as a star; and I was told by the angels that it

is one of the smaller stars. They also said that the starry heaven is seen from their earth.

9698. I was instructed that the inhabitants and spirits of that earth relate in the Grand Man to something in the spleen, which was confirmed by an influx into the spleen while they were talking with me.

9699. My sight was afterward opened so that I could in some measure look upon their earth itself, and there appeared many meadows and forests with trees in foliage, and also woolly sheep.

9700. The subject of the First Earth seen in the Starry Heaven will be continued at the end of the following chapter.

EXODUS

CHAPTER TWENTY-SEVEN

THE DOCTRINE OF CHARITY AND OF FAITH.

9701. Something shall now be said about the Internal and the External Man.

9702. They who have only a general idea about the Internal and the External Man, believe that it is the Internal Man which thinks and wills, and the External Man which speaks and acts; because to think and to will are internal, and from these to speak and act is external.

9703. But be it known that it is not only the Internal Man that thinks and wills, but also the External; yet in one way when they are conjoined, and in another when they are separated.

9704. When a man thinks intelligently and wills wisely, he thinks and wills from the Internal Man; but when he does not think intelligently and will wisely, he does not think and will from the Internal Man. Consequently, when a man thinks well about the Lord and about what belongs to the Lord, and when he thinks well about the neighbor and what belongs to the neighbor, and when he also wills well to these, he then thinks and wills from the Internal Man. But when a man thinks evilly in regard to these, and bears them ill will, he then does not think and will from the Internal Man. To think well is from the faith of truth, and to will well is from the love of good; but to think evilly is from the faith of what is false, and to will evilly is from the love of what is evil.

9705. In a word, insofar as a man is in love to the Lord and in love toward the neighbor, so far he is in the Internal Man, and thinks and wills and also speaks and acts from it; but insofar as a man is in the love of self and in the love of the world, so far he is in the External Man, and insofar as he dares, he also speaks and acts from it.

9706. The reason is that man has been created according to the image of heaven and the image of the world; the Internal Man according to the image of heaven, and the External Man according to the image of the world. Wherefore to think and will from the Internal Man is to think and will from heaven, that is, through heaven from the Lord; but to think and will from the External Man is to think and will from the world, that is, through the world from self.

9707. It has been so provided and ordained by the Lord that insofar as a man thinks and wills from heaven, that is, through heaven from the Lord, so far his Internal Man is opened: the opening is unto heaven, even unto the Lord Himself. Therefore, on the other hand, insofar as a man thinks and wills from the world, that is, through the world from self, so far the Internal Man is closed, and the External Man is opened: the opening is unto the world and unto self.

9708. In order that the External Man may be reduced into order, it must be made subordinate to the Internal Man, and it is made subordinate when it obeys. So far as this is effected, so far the External Man also is wise. This is meant by the old man with its evil affections needing to die in order that the man may become a new creature.

9709. Those with whom the Internal Man has been closed, do not know that there is an Internal Man, neither do they believe that there is a heaven and an eternal life. And wonderful to say they nevertheless suppose that they think more wisely than others; for they love themselves and what belongs to them, and these they worship. It is otherwise in the case of those with whom the Internal Man has been opened toward heaven unto the Lord, for these are in the light of heaven, thus in illumination from the Lord; whereas the former are not in the light of heaven, but in the light of the world, and thus in illumination from self. Those who are illumined from self, and not from the Lord, see falsity as truth and evil as good.

EXODUS 27

1. And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits.
2. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass.
3. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs; all the vessels thereof thou shalt make of brass.
4. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it.
5. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar.
6. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass.
7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it.
8. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it.
9. And thou shalt make the court of the Habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner.
10. And the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver.
11. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.
12. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; their pillars ten, and their bases ten.

13. And the breadth of the court at the corner of the east eastward shall be fifty cubits.
14. And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and their bases three.
15. And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three.
16. And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four.
17. All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass.
18. The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass.
19. And as for all the vessels of the Habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass.
20. And thou shalt command the sons of Israel, and let them take unto thee olive oil, pure, beaten, for the luminary, to cause the lamp to go up continually.
21. In the Tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel.

THE CONTENTS

9710. In this chapter, in the internal sense, the subject treated of is the worship of the Lord from the good of love. This worship is signified by “the altar,” and is described in general by all things relating to the altar.

9711. Afterward the subject treated of is the ultimate heaven, which is represented and described by “the court.”

9712. Lastly the subject treated of is the good of charity, through which the spiritual heaven is illumined by the Lord in the

truths of faith; these things are signified by “the oil of olive,” and by “the luminary.”

THE INTERNAL SENSE

9713. Verses 1-8. *And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its fleshhooks, and its fire-tongs; all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it*

“And thou shalt make the altar,” signifies a representative of the Lord and of the worship of Him; “of shittim wood,” signifies justice; “five cubits the length, and five cubits the breadth,” signifies equally from good and from truth; “the altar shall be foursquare,” signifies thus what is just; “and the height thereof shall be three cubits,” signifies full in respect to degrees; “and thou shalt make its horns,” signifies power; “upon the four corners thereof,” signifies complete power; “from it shall be its horns,” signifies that the power shall be from good; “and thou shalt overlay it with brass,” signifies a representative of good; “and thou shalt make its pans to take away its ashes,” signifies what is to be removed after uses; “and its shovels, and its basins, and its fleshhooks, and its fire-tongs,” signifies memory-knowledges that contain and that are of service for every use; “all the vessels thereof thou shalt make of brass,” signifies all things from good; “and thou shalt make for it a grating,

a network," signifies the sensuous, which is the ultimate; "of brass," signifies which also is from good; "and upon the net shalt thou make four rings of brass," signifies the sphere of good through which there is conjunction; "upon the four extremities of it," signifies everywhere; "and thou shalt bestow it under the compass of the altar beneath," signifies this in ultimates; "and the net shall be even unto the middle of the altar," signifies the extension of the sensuous; "and thou shalt make staves for the altar," signifies the power of keeping in a state of good; "staves of shittim wood," signifies the good of justice and the consequent power; "and shalt overlay them with brass," signifies a representative of good; "and the staves thereof shall be put into the rings," signifies the power of the sphere of Divine good; "and the staves shall be upon the two sides of the altar," signifies the power of good through truth, and of truth from good; "in carrying it," signifies coming-forth and subsistence; "hollow of boards shalt thou make it," signifies application; "as thou wast made to see in the mountain, so shall they make it," signifies from the correspondence of Divine things in heaven.

9714. *And thou shalt make the altar.* That this signifies a representative of the Lord and of the worship of Him, is evident from the signification of "the altar which was for burnt-offerings and sacrifices," as being a representative of the Lord; and as by "the burnt-offerings and sacrifices" were signified all things of the worship of the Lord, therefore also the altar was a representative of the worship of Him. The Lord, however, is not worshiped by means of burnt-offerings and sacrifices, but by means of those things which were represented thereby, which are celestial things of love and spiritual things of faith (see n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936).

[2] There were two things by which was represented the Lord as to the Divine Human: the temple and the altar. That this was represented by the temple, He Himself teaches in John:

Jesus said, Take apart this temple, and in three days I will raise it up. He spoke of the temple of His body (John 2:19, 21).

That the same was represented by the altar can also be seen from His own words when He speaks of the temple and at the same time of the altar, in Matthew:

Ye fools and blind, because ye say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is guilty. Which is the greater, the gold, or the temple that sanctifieth the gold? Likewise, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. Ye fools and blind; for which is the greater, the gift, or the altar that sanctifieth the gift? He that shall swear by the altar, sweareth by it, and by everything that is upon it. And he that shall swear by the temple, sweareth by it, and by Him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon (Matt. 23:16-22).

From this it is evident that, as the temple, so also the altar was a representative of the Lord's Divine Human; for the same is said of the altar as of the temple, namely, that it is that which sanctifieth the gift that is upon it; thus that the altar was the subject from which came the sanctification; consequently that it also was a representative of the Lord's Divine Human, from which all that is holy proceeds. But the altar was a representative of the Lord in respect to His Divine good; whereas the temple was a representative of Him in respect to His Divine truth, thus in respect to heaven; for the Divine truth that proceeds from the Lord makes heaven. For this reason it is said of the temple that "he that shall swear by the temple, sweareth by it and by Him that dwelleth therein"; and it is added that "he that shall swear by heaven, sweareth by the throne of God, and by Him that sitteth thereon." "The throne of God" denotes the Divine truth that proceeds from the Lord, thus heaven, and "He that sitteth thereon" denotes the Lord (n. 5313). The same that was represented by the temple, was represented also by the Habitation; the Lord in respect to Divine truth being there denoted by "the Testimony" which was in the ark (n. 9503).

[3] As the altar represented the Lord in respect to Divine good, it was the very holy of holies, and sanctified everything that touched it; as can be seen from what follows in this book, where it is said, "Seven days thou shalt make atonement for the altar, and sanctify it; that the altar may be a holy of holies, and everything that shall touch it shall be made holy" (Exod. 29:37); and therefore the fire upon the altar was perpetually burning, and was never put out (Lev. 6:13); and from that fire was taken the fire for the incense, and from no other source (Lev. 10:1-6); for by "the fire of the altar" was

signified the Divine good of the Lord's Divine love (n. 5215, 6314, 6832, 6834, 6849).

[4] That the altar was a representative of the Lord, is evident from the following passages in David:

Let Thy light and Thy truth bring me unto the mountain of Thy holiness, and unto Thy habitations, that I may go in unto the altar of God, unto God (Ps. 43:3, 4).

I wash mine hands in innocency; and I compass Thine altar, O Jehovah (Ps. 26:6).

[5] But that the altar was a representative of the worship of the Lord, is evident from these passages:

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

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

where "to forsake the altar" denotes to abolish the representative of the worship of the Lord from the good of love; "to abhor the sanctuary" denotes to abolish the representative of the worship of the Lord from the truths of faith.

[6] In Ezekiel:

Your altars shall be destroyed; I will scatter your bones round about your altars; and your altars shall be laid waste, and made desolate; and your idols shall be broken, and shall cease (Ezek. 6:5, 6);

"to destroy, lay waste, and desolate the altars" denotes that so it shall be with representative worship. In Isaiah:

The iniquity of Jacob shall not be expiated, when he shall put all the stones of the altar as chalkstones that are scattered (Isa. 27:9);

where "the stones of the altar that are scattered" denote all the truths of worship.

[7] Again:

In that day shall a man look unto his Maker, and his eyes unto the Holy One of Israel. And he shall not look unto the altars, the work of his hands, and to that which his fingers have made (Isa. 17:7, 8);

where "the altars which are the work of his hands and that which his fingers have made" denote worship from one's own intelligence.

[8] In Hosea:

Ephraim hath multiplied altars for sinning (Hos. 8:11);

where “multiplying altars for sinning” denotes to invent worthless things of worship. In the same:

The thistle and the thorn shall come up on their altars (Hos. 10:8); denoting that evils and falsities shall enter in and make the worship.

[9] In Isaiah:

In that day there shall be an altar to Jehovah in the midst of Egypt (Isa. 19:19);

where “an altar to Jehovah” denotes the worship of the Lord.

[10] As the altar described in this chapter was portable, it was made of shittim wood, and was overlaid with brass; but the altar which was to remain in its place was made either of earth or of unhewn stones. The altar made of earth was the principal representative of the worship of the Lord from the good of love; and the altar made of unhewn stones was a representative of worship from the goods and truths of faith (n. 8935, 8940); while the portable altar here described was a representative of the worship of the Lord from the good of love. For this reason it was of shittim wood and was overlaid with brass.

9715. *Of shittim wood.* That this signifies justice, is evident from the signification of “shittim wood,” as being the good of merit and of justice that belongs to the Lord alone (see n. 9472, 9486); it shall here be stated what are the justice and the merit that belong to the Lord alone. It is believed that the Lord had merit and justice because He fulfilled all things of the law, and because by the passion of the cross He saved the human race; yet these things are not meant in the Word by the justice and merit of the Lord; but by His merit and justice is meant that He fought alone with all the hells, and subjugated them, and thus reduced into order all things in the hells, and at the same time all things in the heavens. For with every man there are spirits from hell, and also angels from heaven; without these man cannot possibly live; and unless the hells had been subjugated by the Lord, and the heavens brought back into order, no man could have been saved.

[2] This could not have been effected except by means of His Human; that is, through combats with the hells from His Human. And as the Lord did this from His own power, thus alone, therefore to the Lord alone belong merit and justice; and therefore it is He alone who still conquers the hells with man; for He who once conquers

them, conquers them forever. Wherefore absolutely nothing of merit and justice belongs to man; but the merit and justice of the Lord are imputed to him when he acknowledges that nothing is from himself, but everything from the Lord. From this it is that the Lord alone regenerates man; for to regenerate man is to drive away the hells from him, consequently the evils and falsities which are from the hells, and to implant heaven in their stead; that is, the goods of love and the truths of faith, for these make heaven. Moreover, by means of continual combats with the hells the Lord glorified His Human, that is, made it Divine; for as man is regenerated by means of combats which are temptations, so the Lord was glorified by means of combats which were temptations. Consequently the glorification of the Human of the Lord by His own power is merit and justice; for thereby man has been saved, for thereby all the hells are kept by the Lord in subjection forever.

[3] That this is so is evident from the passages in the Word where the merit and justice of the Lord are treated of; as in Isaiah:

Who is this that cometh from Edom, with sprinkled garments from Bozrah? marching in the multitude of His strength? I that speak in justice, great to save. Wherefore art Thou red in Thy garments, and Thy garment like his that treadeth in the winepress? I have trodden the winepress alone; and of the people there was no man with Me; therefore I have trodden them in Mine anger; whence their victory has been sprinkled upon My garments, and I have soiled all My raiment. For the day of vengeance was in Mine heart, and the year of My redeemed had come. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore Mine arm brought salvation to Me; and My wrath sustained Me. And I trampled the peoples in Mine anger, and I brought down their victory to the earth. Therefore He became the Savior (Isa. 63:1–8);

that these things are said of the Lord, is known; His combats with the hells are described by His “garments being sprinkled,” by His “being red in His garments,” by His “garments being like his that treadeth in the winepress,” and by “the days of vengeance.” His victories and subjugations of the hells are described by His “treading them in His anger,” whereby “their victory was sprinkled upon His garments,” by His “trampling the peoples in anger,” and “bringing down their victory to the earth.” That the Lord did these things from His own power, is described by His “treading the winepress alone,” and by “there being of the peoples no man with Him;” also by His “looking

around, but there was none to help;" and by His "being amazed, but there was none to uphold;" likewise by His "own arm bringing salvation unto Him." That from this came salvation, is described by His "marching in the multitude of His strength, mighty to save," by "the year of His redeemed being come," and by His "therefore becoming the Savior." [4] That all these things belong to justice, appears still more clearly in other passages in the same prophet:

He saw that there was no man, and was amazed that there was none to intercede; therefore His arm performed salvation for Him, and His justice upheld Him; whence He put on justice as a coat of mail, and a helmet of salvation upon His head; He put on garments of vengeance, and covered Himself with zeal as with a cloak (Isa. 59:16, 17).

My justice is near, My salvation hath gone forth, and Mine arms shall judge the peoples; in Me shall the islands hope, and upon Mine arm shall they trust (Isa. 51:6);

"the arm which performed salvation for Him, and upon which they shall trust," denotes His own power, by which He subjugated the hells (that "the arm" denotes power, see n. 4932, 7205). From this it is clear what is meant by "the justice and merit that belong to the Lord alone."

[5] In like manner in other passages:

Who hath stirred up one from the east, whom He hath called in justice to follow Him? He hath given nations before Him, and made Him to rule over kings (Isa. 41:2).

I have brought near My justice, it is not far off, My salvation shall not tarry (Isa. 46:13).

Jehovah will clothe me with garments of salvation, He hath covered me with the mantle of justice (Isa. 61:10).

My mouth shall recount Thy justice, Thy salvation all the day; I know not the numberings; I will make mention of Thy justice, forsake me not until I have declared Thine arm, Thy might, for Thy justice is even unto the height; Thou who hast done great things (Ps. 71:15, 16, 18, 19, 24).

Behold the days come when I will raise unto David a just offshoot, who shall reign as king, and shall prosper, and shall do judgment and justice in the earth. In those 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; 33:15, 16).

Seventy weeks have been decreed to expiate iniquity, and to bring in the justice of the ages (Dan. 9:24).

[6] That the subjugation of the hells, the setting in order of the heavens by the Lord, the glorification of His Human, and the consequent salvation for the man who receives the Lord in love and faith, are the justice and merit that belong to the Lord alone, can be seen from the passages above quoted. But those cannot apprehend this matter who are not aware that there are with man spirits from the hells, and that from them he has evils and falsities; and also that there are angels from heaven with him, and that from them he has goods and truths; and that thus on the one side the life of man is joined to the hells, and on the other to the heavens, that is, through the heavens to the Lord; and thus that man could not possibly be saved unless the hells had been subjugated, and the heavens reduced into order, and in this manner all things made subject to the Lord.

[7] From all this it can be seen why (as said above, n. 9486) the good of the Lord's merit is the only good that reigns in the heavens; for this good of merit is even now the continual subjugation of the hells, and thus the protection of the faithful. This good is the good of the Lord's love; for from the Divine love He fought and conquered in the world. From the Divine power in the Human thence acquired, He alone forever fights and conquers for heaven and the church; and thus for the whole human race, and thereby saves them. This then is the good of merit, which is called "justice," because it belongs to justice to restrain the hells which are endeavoring to destroy the human race; and to protect and save the good and faithful. (Concerning the combats or temptations of the Lord while He was in the world, see n. 1663, 1668, 1690–1692, 1737, 1787, 1812, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273; and that the Lord alone fights for the human race against the hells, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969.)

9716. *Five cubits the length, and five cubits the breadth.* That this signifies equally from good and from truth, is evident from the signification of "five," as being equally; for when two things are alike, as in this case the length and the breadth, there is equality. The length and the breadth of the altar were five cubits, because "five" signifies also the same as "ten," "a hundred," and "a thousand," and by these numbers is signified much, all, what is full; and in the supreme sense which treats of the Lord, what is infinite; therefore such also is the signification of "five;" for compound numbers signify the like as the simple numbers of which they are composed, and

therefore the simple numbers the like as their compounds (n. 5291, 5335, 5708, 7973). (That "ten," "a hundred," and "a thousand" denote much, all, and what is full, see n. 2636, 3107, 4400, 4638, 8715; likewise "five," n. 5708, 5956, 9102; and that "a thousand" when said of the Divine denotes what is infinite, n. 2575.)

And from the signification of "length," as being good (n. 1613, 9487); and from the signification of "breadth," as being truth (n. 1613, 3433, 3434, 4482, 9487). From this it is evident that by "five cubits the length, and five cubits the breadth" is signified equally from good and from truth. It is said "equally from good and from truth," when truth is of good and good is of truth; thus when good and truth act as one, and form a marriage, such as is in heaven from the Lord. This can be illustrated by the understanding and the will in man; when the understanding acts as one with the will, that is, when man perceives truth to be of good, and good to be of truth, then he partakes equally of good and of truth. Moreover, the understanding has been appointed for the perception of truth from good, and the will for the perception of good in truth.

9717. *The altar shall be foursquare.* That this signifies thus what is just, is evident from the signification of "foursquare," as being what is just (of which in what follows); and from the signification of "the altar," as being a representative of the Lord, and of the worship of Him. Consequently by "the altar being foursquare" is signified what is just in the Lord, and consequently in worship. Worship is said to be "just" when the good and truth which are in it are from the Lord, and not from man; for what is just is from the Lord alone (see n. 9263). That "foursquare" denotes what is just, originates in the representatives in the other life. There, goods are presented as round, and the goods of the external man, which are called "just," are presented as foursquare; but truths and rights are presented as linear and triangular. From this then it is that by "foursquare" is signified what is just, as also by "the altar of incense being foursquare" (Exod. 30:2), and by "the breastplate of judgment being a doubled square" (Exod. 28:16), and likewise by "the New Jerusalem being foursquare" (Rev. 21:16). The "New Jerusalem" here denotes the New Church of the Lord which is to succeed our present church; the external good of it, which is what is just, is signified by its being "foursquare."

9718. *And the height thereof shall be three cubits.* That this signifies full in respect to degrees, is evident from the signification of “three,” as being what is full (see n. 4495, 7715, 9488, 9489); and from the signification of “height,” as being degrees in respect to good (n. 9489).

9719. *And thou shalt make its horns.* That this signifies power, is evident from the signification of “horns,” as being the power of truth from good (see n. 2832, 9081).

9720. *Upon the four corners thereof.* That this signifies complete power, is evident from the signification of “four,” as being conjunction (see n. 9601, 9674); and from the signification of “corners,” as being stability and strength (n. 9494), also all things of truth and of good (n. 9642). Wherefore by “the horns upon the four corners” is signified complete power.

9721. *From it shall be its horns.* That this signifies that the power shall be from good, is evident from the signification of “the altar,” from which the horns were to be, as being a representative of the Lord, and of the worship of Him from the good of love (see n. 9714); and from the signification of “horns,” as being power (n. 9719). From this it is evident that by “the horns being from it” is signified that the power shall be from good. (That in the spiritual world all power is of good through truth, see n. 6344, 6423, 9643.)

9722. *And thou shalt overlay it with brass.* That this signifies a representative of good, is evident from the signification of “brass,” as being natural or external good (see n. 425, 1551). That the overlaying with, and putting on, of brass, is a representative of this good, is manifest.

9723. *And thou shalt make its pans, to take away its ashes.* That this signifies what is to be removed after uses, is evident from the signification of “the pans for taking away the ashes,” as being the things that effect removal after uses. For “ashes” signify such things in man’s natural or external memory as remain after uses, and have to be removed so as not to prevent other things from taking their place, by means of which there may again be uses. The “pans” denote such things as effect removal, because by them the ashes are taken away. That it may be known what is signified by the “ashes” which remained upon the altar after a burnt-offering or sacrifice, it shall first be told how the case is with the things which remain in man after uses. From his infancy up to the end of his life in the world, a

man is being perfected as to intelligence and wisdom; and if it is well with him, as to faith and love. memory-knowledges chiefly conduce to this use. These knowledges are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. These are of service to the internal sight or understanding as a plane of objects, from which it may choose and bring out such things as promote wisdom. For by virtue of its light, which is from heaven, the interior sight or understanding looks into this plane, that is, into this memory, which is below itself; and from the various things which are there, it chooses and brings out such as agree with its love. These it calls forth to itself from thence, and stores them up in its own memory, which is the internal memory (concerning which see n. 2469-2494). From this is the life of the internal man, and its intelligence and wisdom. The case is the same with the things that belong to spiritual intelligence and wisdom, which are those of faith and love. memory-knowledges, that is to say, memory-knowledges from the Word, or from the doctrine of the church, which are called the knowledges of truth and good, are in like manner of service for implanting in the internal man these things of spiritual intelligence and wisdom. When these knowledges are stored up in the memory of the external man, they are in like manner of service as objects to the sight of the internal man, which sees from the light of heaven, and from them chooses and brings out such things as are in agreement with its love; for the internal man sees nothing else in the external man. For the things which a man loves, he sees in the light, but the things which he does not love, he sees in the shade; the latter he rejects, but the former he chooses.

[2] From all this it can be seen how the case is with the truths of faith and the goods of love with the man who is being regenerated; namely, that the good of love chooses for itself suitable truths of faith, and by their means perfects itself; and thus the good of love is in the first place, and the truth of faith in the second, as often shown before (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272, 6273). After the memory-knowledges, or the knowledges of good and truth, in the memory of the external man, have performed this use, they as it were vanish from this memory. They are circumstanced like those matters of instruction which have served the man from infancy as means for perfecting his moral and civil life; after these have performed this

use, and the man has acquired life therefrom, they perish from the memory, and remain only as a matter of practice or use. In this way man learns to speak, to think, to discriminate, and to judge, to lead a moral life, and to conduct himself becomingly; in a word, he learns languages, good manners, intelligence, and wisdom.

[3] The memory-knowledges which have served for these uses are signified by “the ashes which are to be removed;” and the knowledges of truth and of good, through which the man has gained spiritual life, after they have served this use, that is, after they have become of the life, are also signified by “the ashes of the altar which were to be removed.” But when they are being removed, they are first placed near the altar, and afterward are carried forth outside the camp into a clean place. Meanwhile the fire of the altar is always burning for the use of a new burnt-offering or sacrifice, according to the process described by Moses in Leviticus:

The priest shall cause the burnt-offering to ascend upon the hearth upon the altar all night even unto the dawn. Afterward he shall put on his linen clothing and his linen breeches, and he shall take up the ashes, into which the fire hath consumed the burnt-offering on the altar. Afterward he shall put off his garments, and shall put on other garments, and carry forth the ashes outside the camp into a clean place. But the fire upon the altar shall be burning, it shall not be put out; the priest shall burn wood on it at the dawn of every day; and he shall arrange the burnt-offering upon it, and shall burn upon it the fat of the sacrifices. The fire shall be burning upon the altar continually; it shall not be put out (Lev. 6:9–13);

all these particulars involve arcana of heaven, and signify the Divine things of the worship of the Lord from the good of love; what “the ashes” consequently signify has been told above. That something heavenly is signified by “the ashes of the altar” can be seen by every one who reflects, as that when the priest was to take away the ashes from the altar, he was to put on clothing of linen and breeches of linen, and afterward in other garments was to carry them outside the camp, and lay them in a clean place. Nothing in the Word is worthless, not even any word, thus not any circumstance of this procedure.

[4] From all this it can in some measure be seen what is signified by “the ashes of the red cow that was burnt,” by means of which the water of separation and of cleansing was prepared, of which we read in Numbers 19:2–10, 17; and what is signified by “ashes” in the

opposite sense, namely, what is condemned that remains after the burning from the fire of self love. This is signified by “the ashes” which they carried on the head, and in which they rolled themselves when bewailing their sins (Jer. 6:26; Ezek. 27:30; Jonah 3:6).

9724. *And its shovels, and its basins, and its fleshhooks, and its fire-tongs.* That this signifies memory-knowledges that contain and that are of service for every use, is evident from the signification of “vessels” in general, as being the things of the external memory; that is, memory-knowledges (see n. 3068, 3069); and, in holy things, as being the knowledges of good and truth, which are means for the worship of the Lord (see n. 9544). Such also is the meaning of the vessels for ministration about the altar; but each vessel there must signify memory-knowledges for a particular use; thus all the vessels there signify memory-knowledges that are of service for every use.

9725. *All the vessels thereof thou shalt make of brass.* That this signifies all things from good, is evident from the signification of “vessels,” as being memory-knowledges (of which just above, n. 9724), here all such knowledges, because it is said “all the vessels;” and from the signification of “brass,” as being external or natural good (see n. 425, 1551).

9726. *And thou shalt make for it a grating, a network.* That this signifies the sensuous, which is the ultimate, is evident from the signification of “a grating, a network,” as being the external sensuous, thus that which is the ultimate of life with man; and because it signifies the ultimate, it was put round about the altar. This sensuous was represented by “the grating” because in the first place it as it were sifts and separates the things which enter to man and are presented to the understanding and the will, thus truths and goods. If the sensuous is from good, it admits nothing but goods and truths which are from good, and rejects evils and the falsities which are from evil; for the sensuous is the perceptive and sensitive itself of the things of the understanding and of the will in the extremes, being formed precisely according to their affections. The nature of it may be illustrated by very many things in the body; for everywhere in the extremes of the body there are net-like forms, and as it were sieves or gratings, which sift the things that flow in from the world, admitting, from desire, those which are suitable, and rejecting, from aversion, those which are not suitable. There are such most exquisite forms in the stomach, which in accordance with the desires, and for

the sake of use, admit into the blood what is suitable of the chyle, and reject what is unsuitable, in accordance with the aversion that is felt for things injurious. The case is similar with the sensuous, which is the ultimate of man's life. But with man this has been completely destroyed, for the reason that it stands out nearest to the world, and therefore is the last to be regenerated, and at this day scarcely anyone can be regenerated as far as this; and what in consequence is the nature of this sensuous with such persons can be seen from what has been already shown about it (see n. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216). Therefore man is raised by the Lord from this sensuous toward more inward things, in order that he may see and take hold of the truths which are of faith, and the goods which are of love. But the sensuous which is signified by "the grating, a network round about the altar," is the sensuous of the Lord's Divine Human; for the altar is the representative of the Lord, and of the worship of Him from the good of love (n. 9714).

9727. *Of brass.* That this signifies which also is from good, is evident from the signification of "brass," as being external or natural good (see n. 425, 1551). As by the "grating, a network round about the altar" is signified the sensuous of the Lord's Divine Human (n. 9726), therefore the good which is here signified is the Divine good of His Divine love. All things of the Lord's Divine Human are from this good.

9728. *And upon the net shalt thou make four rings of brass.* That this signifies the sphere of good through which there is conjunction, is evident from the signification of "the net," as being the extreme of life that corresponds to the interior life, which is that of the understanding and of the will (of which just above, n. 9726); from the signification of "four," as being conjunction (see n. 1686, 8877, 9601, 9674); from the signification of "the rings," as being the sphere of Divine good and truth through which there is conjunction (n. 9498, 9501); and from the signification of "brass," as being good (n. 9727).

9729. *Upon the four extremities of it.* That this signifies everywhere, is evident from the signification of "the four extremities," as being everywhere (see n. 9666).

9730. *And thou shalt bestow it under the compass of the altar beneath.* That hereby is signified this in ultimates, is evident from the signification of “the grating, a network” which was to be put under the compass of the altar, as being the sensuous (of which above, n. 9726); from the signification of “the compass,” when said of the sensuous, as being the ultimate (that the external sensuous is the ultimate of life with man, see n. 9726); and from the signification of “beneath,” as being outward, for by higher things are signified interior things, and by lower things are signified exterior ones (n. 6952, 6954, 7814-7821, 8604); consequently by “above” or “upward” is signified inward; and by “beneath” or “downward” is signified outward. By the external sensuous is not meant the sense of the body itself, as its sight, hearing, taste, smell, and touch, but that which is most nearly from these; for he is called a sensuous man who thinks and desires according to these senses of the body and their appetites, and considers no further. He who considers further, and examines what the sensuous desires, and what he himself thinks from the sensuous, is said to be raised above the sensuous, or to be withdrawn from it, and to think interiorly. This is the case with those at the present day who are in the good of charity and of faith. When this is done, the sensuous is quiescent, and is deprived of its active life which it has from the world and its objects. There are with man two determinations of the things of the understanding and of the will; one determination is outward toward the world, and the other is inward toward heaven. With natural and sensuous men, the determination of the things of the understanding and of the will, thus of the thoughts and affections, is toward the world; but with spiritual and celestial men the determination of these things is toward heaven, and also alternately toward the world. The hinge of the determinations turns inward when the man is being regenerated, and so far as it can then be turned inward, so far the man can be raised by the Lord toward heaven to Himself, and consequently be in the same proportion imbued with wisdom, faith, and love. For the man then lives in the internal man, consequently in his spirit, and the external man is subordinate thereto. But if a man does not suffer himself to be regenerated, then all his interiors remain determined toward the world, and then his life is in the external man, and the internal man is subordinate thereto. This is the case when the external man supplies reasonings which favor evil lusts. These

men are called natural, and they who abide in things most external are called sensuous; from which it can be seen what is meant by “the sensuous.”

9731. *And the net shall be even unto the middle of the altar.* That this signifies the extension of the sensuous, is evident from the signification of “the net,” as being the sensuous (of which above, n. 9726); its extension is signified by its being “unto the middle of the altar.” The secret which this extension involves cannot be described to the apprehension unless it is known that this sensuous which is signified by “the grating, a network,” extends with man from the head down to the loins, and there ceases. It is this extension that was represented by the extension of the net even to the middle of the altar; for the representatives which are in nature bear relation to the human form, and have a signification in accordance with their relation to this form (n. 9496). But from the loins there is continued with man the sensuous which is the next inward, and which was represented by the general overlaying or covering of brass about the altar (of which above, n. 9722).

9732. *And thou shalt make staves for the altar.* That this signifies the power of keeping in a state of good, is evident from the signification of “staves,” as being power (see n. 9496). That they denote the power to keep in a state of good, is because the staves belonged to the altar, and by the altar was represented the Lord and the worship of Him from the good of love.

9733. *Staves of shittim wood.* That this signifies the good of justice and the consequent power, is evident from the signification of “staves,” as being power (see n. 9732); and from the signification of “shittim wood,” as being the good of merit, that is, the good of justice (n. 9472, 9486). That this good is the good of love of the Lord’s Divine Human, see n. 9715.

9734. *And thou shalt overlay them with brass,* signifies what is representative of good (as above, n. 9722).

9735. *And the staves thereof shall be put into the rings.* That this signifies the power of the sphere of Divine good, is evident from the signification of “staves,” as being power (see n. 9732); and from the signification of “the rings,” as being the sphere of Divine good and truth through which there is conjunction (of which also above, n. 9728).

9736. *And the staves shall be upon the two sides of the altar.* That this signifies the power of good from which is truth, and of truth from good, is evident from the signification of "the staves," as being power (as just above); and from the signification of "the two sides," as being the good from which is truth, and truth from good; thus the marriage of good with truth and of truth with good. The reason of this is that the things which are on the right side in man bear relation to the good from which is truth, and the things which are on the left side bear relation to truth from good (see n. 9604); and that by the conjunction of these is therefore signified the marriage of good and truth (n. 9495). Wherefore the same things are signified by the sides of the altar, where were the staves; for all the representatives in nature bear relation to the human form, and have a signification according to their relation to this form (n. 9496).

9737. *In carrying it.* That this signifies coming-forth and subsistence, is evident from the signification of "to carry," as being to keep in a state of good and of truth, thus to come forth and subsist (see n. 9500). The same is signified by "carrying" in Isaiah:

Attend unto Me, O house of Jacob, and all the remains of the house of Israel, which I have carried from the womb; and even to old age, I am the same, and even to hoar hairs will I carry you; I have made, and I will carry, and I will bear (Isa. 46:3, 4);

where "to make" denotes that it may come-forth; "to carry," that it may subsist; and "to bear," that it may come-forth perpetually.

9738. *Hollow of boards shalt thou make it.* That this signifies application, is evident from the signification of "hollow of boards," when said of the altar on which the burnt-offerings were to be burned and the fat things of the sacrifices were to be offered, as being application; for the altar was thereby rendered applicable to this use. Consequently there is also signified application in respect to those things which belong to the worship of the Lord from the good of love, which were represented by the altar, and by the burnt-offerings and sacrifices upon it (see n. 9714).

9739. *As thou wast made to see in the mountain, so shall they make it.* That this signifies from the correspondence of Divine things in heaven, is evident from the signification of "the altar seen in the mountain," as being a form that corresponds to Divine things in heaven; for "Mount Sinai" denotes heaven (see n. 8805, 9420); and the forms which appear in the heavens correspond exactly to

the Divine celestial and Divine spiritual things themselves which belong to good and truth. That these things are thus rendered visible before the internal sight of angels and spirits, can be seen from all those things which have been already stated and shown about the representation of heavenly things in natural forms (n. 1619, 1971, 1980, 1981, 2987–3003, 3213–3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577). The Divine things to which the altar corresponded are those which have been thus far described.

9740. Verses 9–19. *And thou shalt make the court of the Habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner; and the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; the pillars thereof ten, and their bases ten. And the breadth of the court at the corner of the east eastward shall be fifty cubits. And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and their bases three. And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three. And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four. All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass. The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass. And as for all the vessels of the Habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass*

“And thou shalt make the court of the Habitation,” signifies the ultimate heaven; “at the corner of the south southward,” signifies that is in the light of truth; “the hangings for the court,” signifies the truths of this heaven; “shall be of fine twined linen,” signifies from the understanding; “a hundred cubits the length,” signifies full of good from the Lord; “at the one corner,” signifies where truths

are in light; "and the pillars thereof shall be twenty," signifies the goods of truth fully supporting; "and their bases twenty, of brass," signifies truths from good also fully supporting; "the hooks of the pillars and their fillets shall be of silver," signifies the methods of conjunction by means of truth; "and so at the corner of the north in length," signifies where the good of truth is in obscurity; "there shall be hangings a hundred cubits in length," signifies also full of truths from good; "and the pillars thereof twenty," signifies the goods of truth fully supporting; "and their bases twenty, of brass," signifies truths from good also fully supporting; "the hooks of the pillars and their fillets of silver," signifies the methods of conjunction by means of truth; "and the breadth of the court at the corner of the sea," signifies the state of this heaven in respect to memory-truths; "shall be hangings of fifty cubits," signifies truths sufficient for uses; "the pillars thereof ten, and their bases ten," signifies the supporting goods and derivative truths also sufficient for uses; "and the breadth of the court at the corner of the east eastward," signifies the state of truth of this heaven, where goods are; "shall be fifty cubits," signifies sufficient for uses; "and the hangings for the one wing shall be fifteen cubits," signifies truths in light, as many as are sufficient; "the pillars thereof three, and their bases three," signifies goods and the derivative truths fully supporting; "and for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three," signifies similar things where truths are in obscurity; "and for the gate of the court a covering," signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared; "of twenty cubits," signifies to the full; "of blue, and crimson, and scarlet double-dyed, and fine twined linen," signifies the goods of charity and of faith; "the work of the embroiderer," signifies which are in memory-knowledge; "its pillars four, and their bases four," signifies goods and the derivative truths supporting the conjunction; "all the pillars of the court round about," signifies all the good that supports heaven; "shall be filleted with fillets of silver, and their hooks of silver," signifies all the methods of conjunction by means of truth; "and their bases of brass," signifies the supports by means of good; "the length of the court shall be a hundred cubits," signifies the good of this heaven to the full; "and the breadth fifty by fifty," signifies truth as much as is sufficient; and the height five cubits," signifies the degrees of good and truth, also as much as

is sufficient; “of fine twined linen,” signifies from the understanding; “and their bases of brass,” signifies the support of all things by means of good; “and as for all the vessels of the habitation in all the service thereof,” signifies the memory-truths and goods that belong to the external man; “all the pegs thereof, and all the pegs of the court, shall be of brass,” signifies all things conjoining and strengthening each heaven, the middle and the ultimate, by means of good.

9741. [v. 9] *And thou shalt make the court of the Habitation.* That this signifies the ultimate heaven is evident from the signification of “the court of the Habitation” as being the external of heaven, thus the ultimate heaven. For there are three heavens—the inmost, the middle, and the ultimate; the inmost heaven was represented by the inmost part of the habitation, where was the ark of the Testimony; the middle heaven, by the Habitation outside the veil; and the ultimate heaven by the court, which is now treated of. This heaven is called “the court” because in it are those who are in the good of faith, and not yet in the good of charity toward the neighbor; those who are in the good of charity are in the middle heaven. Those who are in the ultimate heaven, which is called “the court,” are called “angelic spirits;” those who are in the middle heaven are called “spiritual angels;” but those who are in the inmost heaven are called “celestial angels.”

[2] Moreover, the very good of faith, which is the good of the ultimate heaven, is a court, for through it man is introduced into the good of charity toward the neighbor, which is the good of the middle heaven. Be it known that the good with a man makes his heaven, and that his heaven is such as his good is. There are three goods which follow in order: the good of faith, the good of charity toward the neighbor, and the good of love to the Lord. The good of faith, as just said, makes the ultimate or first heaven; the good of charity toward the neighbor makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven.

[3] A few words shall be said in order to make known still better how the case is with the heavens. The heavens are distinguished into two kingdoms: the celestial kingdom, and the spiritual kingdom; and in each of these kingdoms there is an internal and an external. In the internal of the celestial kingdom are those who are in the good of love to the Lord, and in its external are those who are in the good of mutual love; but in the internal of the spiritual kingdom are

those who are in the good of charity toward the neighbor, and in its external are those who are in the good of faith (see n. 9680). The external of both kingdoms is what is called the ultimate or first heaven, and was represented by the court. It was for this reason that the court around the temple was twofold, outer and inner; the outer court denotes those who are in the external things of the spiritual kingdom, and the inner court those who are in the external things of the celestial kingdom.

[4] With respect to these two courts of the temple at Jerusalem, see 1 Kings 6:3, 36; 2 Kings 21:5. With respect to the outer court of the new temple in Ezekiel, see Ezek. 40:17, 31, 34; 42:1–20; and with respect to the inner court there, Ezek. 40:23, 28, 32, 44; 42:3; 43:5. From this it is evident that it is the good of faith which makes the ultimate heaven that was represented by the outer court of the temple, and that it is the good of mutual love which makes the ultimate heaven that was represented by the inner court. Those who are in the good of mutual love are in the affection of good for the sake of good; but those who are in the good of faith are in the affection of truth for the sake of truth; for good rules in the celestial kingdom, but truth in the spiritual kingdom.

[5] That the ultimate heaven is signified by “the courts,” is evident from the passages in the Word where these are mentioned; as in Ezekiel:

The glory of Jehovah lifted up itself above the cherub, over the threshold of the house; and the house was filled with the cloud, and the cloud filled the inner court, and the court was full of the brightness of the glory of Jehovah. And the voice of the wings of the cherubs was heard even to the outer court (Ezek. 10:3–5).

As the court was the representative of the ultimate heaven, therefore it was filled with the cloud and the brightness of the glory of Jehovah, as was the house itself; for “the cloud” and “the glory” denote Divine truth (that a “cloud” denotes this, see n. 5922, 6343, 6752, 8106, 8443; and also “glory,” n. 8267, 8427, 9429); “the voice of the wings” denotes the truth of faith from good (n. 8764, 9514).

[6] Again:

The spirit took me up, and brought me into the inner court of the temple, when behold the glory of Jehovah filled the house. And I heard one speaking unto me out of the house, saying, Son of man, this is the

place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel forever (Ezek. 43:5-7);

here the temple together with the court is called "the place of the throne of Jehovah, and the place of the soles of His feet," because the temple together with the court represented heaven; "the throne of Jehovah" denotes the spiritual heaven (n. 5313, 8625), and "the place of the soles of His feet" denotes the ultimate heaven.

[7] The ultimate heaven is also signified by "the court," and by "courts," in the following passages. In David:

Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts; we shall be sated with the good of Thy house, with the holy of Thy temple (Ps. 65:4);

it is evident that to "dwell in the courts" denotes to dwell in heaven. Again:

A day in Thy courts is better than thousands. I have chosen to stand at the door in the house of my God (Ps. 84:10).

Give unto Jehovah the glory of His name; bring an offering, and come into His courts (Ps. 96:8).

Praise ye the name of Jehovah; praise ye, O servants of Jehovah, who stand in the house of Jehovah, in the courts of the house of our God (Ps. 135:1, 2).

They shall gather the grain and the new wine; they shall eat it, and praise Jehovah, and they that shall gather it shall drink it in the courts of My holiness (Isa. 62:9).

In these passages "the courts" denote the ultimate heavens, for the interior heavens are called "the house of Jehovah" and "His temple" (n. 3720).

[8] In John:

The angel said, Arise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple cast out, and measure it not; because it hath been given unto the Gentiles; and the holy city shall they tread under foot forty and two months (Rev. 11:1, 2);

"the temple, and the altar, and they that worship therein" denote the church and the worship of the church; "the court without the temple" denotes the good of mutual love (as before said); "the Gentiles, to whom it has been given to tread under foot the holy city," denote the evils of self-love and of the love of the world, which destroy the church (n. 6306); "forty and two months" signify the like as six weeks, and six weeks the like as the six days of one week, for six

multiplied by seven makes forty-two; “a week” signifies an entire period, greater or less (n. 2044, 3845); “the six days which precede the seventh,” which is the Sabbath, signify the former church even to the end, and the setting up of a new church; “the Sabbath” denotes the conjunction of good and truth, thus the church (n. 8495, 8510, 8889, 8893, 9274).

9742. *At the corner of the south southward.* That this signifies that it is in the light of truth, is evident from the signification of “the south southward,” as being where truth is in light (see n. 9642). That the court was on this side, was because those who are in the court of heaven, that is, who are in the ultimate heaven, are in the good of faith, and the good of faith arises by illumination from the light which is from the Lord. The light which is from the Lord is the truth of faith, and when this becomes of the will, it is called the good of faith. With those who are in the outer court, a new will is formed in the understanding (n. 9596), for the formation of which it is necessary that they be in the light of truth. From this it is that the court was made “southward” relatively to the Habitation.

9743. *The hangings for the court.* That this signifies the truths of this heaven, is evident from the signification of “curtains,” as being truths (see n. 9595, 9596), thus also “hangings;” and from the signification of “the court,” as being the ultimate heaven (of which above, n. 9741).

9744. *Shall be of fine twined linen.* That this signifies from the understanding, is evident from the signification of “fine linen,” as being truth from a celestial origin (see n. 5319, 9469); whence “fine twined linen” denotes the understanding, because this consists and is as it were twined, or woven, of truths from a celestial origin. For there are two things to which all things in the universe bear relation, namely, truth and good; and therefore man has two faculties, one appointed for the reception of truth, and the other for the reception of good; the faculty appointed for the reception of truth is called the understanding, and the faculty appointed for the reception of good is called the will. Insofar therefore as the understanding has been formed from genuine truths, so far it excels, and so far it is “fine twined linen,” for “fine linen” denotes truth from the Divine (n. 5319; that from this the “fine twined linen” denotes the understanding, see also n. 9596).

9745. *A hundred cubits the length.* That this signifies full of good from the Lord, is evident from the signification of “a hundred,” as being all, much, and what is full (of which in what follows); and from the signification of “length,” as being good (see n. 1613, 9487). That it denotes good from the Lord, is because the good of faith, in which are those who are in the ultimate heaven, which is represented by the court of the Habitation, is from the Lord. That “a hundred” denotes all, much, and what is full, is because “a hundred” has the same signification as “ten,” “a thousand,” and “ten thousand” (that by these numbers such things are signified, see n. 2575, 3107, 4638, 8715; and that the same is signified by “a hundred,” n. 2636, 4400).

9746. *At the one corner.* That this signifies where truth is in light, is evident from the signification of “the corner of the south southward,” which is here “the one corner,” as being where truth is in light (of which above, n. 9742).

9747. [v. 10] *And the pillars thereof shall be twenty.* That this signifies the goods of truth fully supporting, is evident from the signification of “the pillars,” as being the goods of heaven and of the church which support (see n. 9674), here the goods of truth, because they are said of the ultimate heaven which is supported by the good of faith, which is the same as the good of truth; and from the signification of “twenty,” as being fully (n. 9641).

9748. [v. 11] *And their bases twenty, of brass.* That this signifies truths from good also fully supporting, is evident from the signification of “the bases,” as being truths of faith from good (see n. 9643); from the signification of “twenty,” as being fully (as just above, n. 9747); and from the signification of “brass,” as being good (n. 425, 1551).

9749. *The hooks of the pillars and their fillets shall be of silver.* That this signifies the methods of conjunction by means of truth, is evident from the signification of “hooks,” and “fillets,” as being methods of conjunction (that “hooks” have this signification see above, n. 9676; and that “fillets” have the same, is by their application); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9750. *And so at the corner of the north in length.* That this signifies where the good of truth is in obscurity, is evident from the signification of “the corner of the north,” as being where truth is in

obscurity; and from the signification of "length," as being good (see n. 1613, 9487).

9751. *There shall be hangings a hundred cubits in length.* That this signifies also full of truth from good, is evident from the signification of "the hangings of the court," as being the truths of the ultimate heaven (see above, n. 9743); from the signification of "a hundred," as being what is full (see n. 9745); and from the signification of "length," as being good (n. 1613, 9487).

9752. *And the pillars thereof twenty,* signifies the goods of truth fully supporting (as above, n. 9747).

9753. *And their bases twenty, of brass,* signifies truths from good also fully supporting (as also above, n. 9748).

9754. *The hooks of the pillars and their fillets of silver,* signifies the methods of conjunction by means of truth (as also above, n. 9749).

9755. [v. 13] *And the breadth of the court at the corner of the sea.* That this signifies the state of this heaven in respect to memory-truths, is evident from the signification of "breadth," as being truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of "the court," as being the ultimate heaven (see above, n. 9741); and from the signification of "the sea," as being where there is a collection of memory-knowledges, from which there is reasoning about truths, thus also the natural and the sensuous, because these are what contain them. Here by "the corner of the sea" is meant the west corner, and by "the west" is signified good in obscurity. But when the west is not called "the west," but "the sea," then memory-knowledge is signified, which also is relatively in obscurity, because memory-knowledge belongs to the natural or external man; and the natural or external man is in the light of the world, which light relatively to the light of heaven, in which is the internal man, is like the shade when the sun is setting.

[2] This can also be seen from the things which appear in the other life. The Sun of heaven, which is the Lord, appears at a middle altitude toward the right eye; from this the angels of the heavens have all light, and with the light all intelligence and wisdom. But when the sun of the world is thought of, it does not appear; but in its stead there appears something dark which is in the opposite direction, at the back. There also is the west to the heavens, for the Lord as a Sun is the east in heaven. From this it can be seen that by "the

west” is signified good in obscurity, and that the external or natural man is in this good, who as before said is in the light of the world, which light relatively to the light of heaven is like the shade when the sun is setting. But the truth of the natural man is signified by “the water of the sea,” and this truth is memory-knowledge; for the truth in the natural or external man is truth in knowledge; whereas the truth in the spiritual or internal man is the truth of faith. Truth in knowledge also becomes truth in faith when it is raised out of the natural or external man into the spiritual or internal man. Hence the truths with a man in his youth are truths in knowledge; but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened even to this age.

[3] That “the sea” denotes a collection of memory-knowledges, comes from the fact that “waters,” “springs,” and “rivers,” signify truths, and therefore collections of these are signified by “seas.” That this is so, is also evident from passages in the Word where mention is made of “the sea” and of “seas;” as in David:

The earth is Jehovah’s, and the fullness thereof; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the streams (Ps. 24:1, 2);

where “the earth” and “the world” denote the church; “the seas upon which He hath founded the world,” denote memory-truths; “the streams upon which He hath established it,” denote the truth of faith. That the earth, the world, seas, and rivers are not meant here, is evident, for the world is not founded upon the seas, nor is it established upon the streams.

[4] Again:

Thou didst break through the sea by Thy strength; Thou hast broken the heads of the whales upon the waters. Thou hast broken the heads of Leviathan, Thou gavest him for meat to the people Ziim, Thou hast dried up the rivers of strength (Ps. 74:13–15);

in the internal sense, the subject here treated of is the memory-knowledges that destroy the truths of faith; “the whales whose heads are broken,” denote memory-knowledges in general (n. 42, 7293); in like manner “Leviathan” (n. 7293); “the people Ziim to whom he was to be given for meat,” denote those who are in falsities, or the falsities themselves. From this it is evident what is denoted by “the sea,” namely, memory-knowledge misapplied to weaken and destroy truths. In Habakkuk:

Thou didst tread the sea with Thy horses, the mire of many waters (Hab. 3:15);

where “treading the sea with horses,” when spoken of Jehovah, denotes to instruct the natural man who has memory-knowledges.

[5] In Zechariah:

In that day, living waters shall go out from Jerusalem; part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:8);

“living waters from Jerusalem” denote truths of faith made living from the good of love; “the eastern sea and the hinder sea” denote the natural and sensuous in which are memory-knowledges, which are collections of truths. In Hosea:

They shall walk after Jehovah, and the sons shall come with honor from the sea. They shall come with honor as a bird out of Egypt (Hos. 11:10, 11);

“sons from the sea” denote the memory-truths that belong to the natural man; for this reason it is said that “they shall come as a bird out of Egypt,” for “Egypt” in the Word denotes memory-knowledge (n. 9340, 9391).

[6] In Ezekiel:

All the princes of the sea shall come down from upon their thrones, and shall cast away their mantles, and put off the garments of their embroidery; they shall be clothed with terrors; they shall say, How hast thou perished that wast inhabited in the seas, the renowned city, that wast strong in the sea (Ezek. 26:16, 17);

where the subject treated of is the vastation of the knowledges of good and truth, which are “Tyre” (n. 1201); the knowledges of good and truth are the memory-knowledges of the church; “the princes of the sea” denote the primary knowledges (n. 1482, 2089, 5044); “to cast away the mantles and garments of embroidery” denotes to cast away memory-truths (n. 9688). As these things are signified by “Tyre,” therefore Tyre is said to be “inhabited in the seas, and to be a city strong on the sea.”

[7] In Jeremiah:

The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities have been brought into desolation (Jer. 51:42, 43);

“Babylon” denotes worship which in externals appears holy, but in internals is profane (n. 1182, 1326); “the sea upon Babylon” denotes falsity from memory-knowledges; its “waves” denote reasonings therefrom, and the consequent denials; “the cities which are brought into desolation” denote doctrinal things.

[8] In like manner in the Revelation:

Every pilot, and every one who is employed upon the seas, and mariners, and all they who trade upon the sea, stood afar off, when they saw the smoke of the burning of Babylon, saying, Woe, woe, the great city, wherein were made rich all that have ships in the sea by reason of her costliness! Then an angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be cast down (Rev. 18:17–21).

“ships” denote doctrinal things from the Word (see n. 6385); hence it is plain what is meant by a “pilot,” and a “mariner,” also by “the sea,” and “those who trade upon it;” “a stone as it were a millstone,” denotes the truth through which is faith; “being cast into the sea,” denotes into the falsity of memory-knowledges. In the other life there appear seas, and also ships upon them; as has often been granted me to see. The seas there in a bad sense signify the falsities of memory-knowledges, and those who are in the ships signify those who boast of having such things, and teach them.

[9] In Jeremiah:

Thus said Jehovah, that giveth the sun for a light by day, the statutes of the moon and of the stars for a light by night, who throweth into commotion the sea, that the waves thereof are tumultuous (Jer. 31:35); “the sun for a light by day” denotes the good of love from which comes the light in truths; “the statutes of the moon and of the stars for a light by night” denote the goods of faith and of knowledges, from which comes the light of truth in the dark; “to throw the sea into commotion that the waves thereof are tumultuous,” denotes to dispel the falsities of memory-knowledges from which come reasonings about truth.

[10] In Isaiah:

By shortening is My hand shortened, that there is no redemption? Or is there no power in Me to rescue? Behold by My rebuke I dry up the sea, I make the rivers a wilderness; their fish shall rot, because there is no water, and it dieth of thirst (Isa. 50:2);

“to dry up the sea” denotes to destroy the good and truth of memory-knowledges; “to make the rivers a wilderness” denotes to vastate the truths themselves; “the fish which shall rot” denotes the memory-knowledge that belongs to the natural man (see n. 40, 991); “because there is no water” denotes that there is no truth (n. 2702, 3058, 3424, 4976, 5668, 8568).

[11] In like manner elsewhere in the same:

The waters shall fail from the sea, and the river shall be made quite dry and shall dry up. And the stream shall recede; the rivers of Egypt shall be diminished and dried up (Isa. 19:5, 6);

“the waters that shall fail from the sea” denote truths where there is a collection of them; “the rivers of Egypt which shall be dried up,” denote memory-knowledges. Again:

The earth is full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9);

“the waters” denote truths; “the sea,” a collection of them, that is, of memory-knowledges; therefore it is said, “the earth is full of the knowledge of Jehovah.”

[12] In John:

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; whence there died the third part of the creatures that were in the sea having souls; and the third part of the ships was destroyed (Rev. 8:8, 9);

“a great mountain burning with fire” denotes the love of self; “the sea into which it was cast” denotes memory-knowledge in general; “the blood which was from it” denotes truth falsified and profaned (n. 4735, 6978, 7317, 7326); “the creatures which thereby died” denote those who are in the doctrinal things of truth.

[13] In like manner elsewhere in the same:

The second angel poured out his vial into the sea; and it became blood as of a dead man; whence every living soul in the sea died (Rev. 16:3); here by “the sea” is meant memory-knowledge that is of service to evils to destroy truths, and to confirm falsities. Again:

A beast coming up out of the sea speaking blasphemies (Rev. 13:1, and following verses);

“a beast out of the sea” denotes memory-knowledge destroying the truths of faith. From all this it can be seen that “the sea” denotes

where there is a collection of memory-knowledges, from which there is reasoning about the truths of faith.

[14] As “the sea” has this signification, it is said of Zebulun:

He shall dwell at the shore of the seas, and at a haven of ships (Gen. 49:13).

He shall suck the affluence of the sea, and the covered things of the hidden things of the sand (Deut. 33:19);

by “Zebulun” in the representative sense are meant those who draw conclusions from memory-knowledges about the truths of faith; wherefore it is said that “he should dwell at the shore of the seas.”

[15] But in the opposite sense “the sea” denotes memory-knowledge which looks to the world; its “waves” are in this case reasonings from worldly things about Divine ones; consequently “to be sunk in the sea” denotes to be immersed in memory-knowledges from worldly and earthly things even to the denial of truth Divine; as in Matthew:

Whoso shall cause to stumble one of these little ones that believe in Me, it is expedient for him that an ass millstone be hanged about his neck, and that he be sunk in the depth of the sea (Matt. 18:6);

“a millstone” denotes the truth that is of service to faith (n. 4335, 7780); “an ass” denotes the natural, because it is a beast of service (n. 2781, 5741, 5958, 6389, 8078); consequently “an ass millstone,”¹ denotes memory-knowledge that is natural and worldly; “the neck” denotes the conjunction of things interior and exterior (n. 3542); “being hanged there” denotes the shutting off and interception of good and truth (n. 3542, 3603); “being sunk in the depth of the sea” denotes in what is merely worldly and bodily, thus into hell. These things spoken by the Lord, like all other things spoken by Him, are therefore significative.

[16] But memory-knowledge is signified by “the sea” in accordance with the density and blackness of its waters; and on the other hand, in accordance with their tenuity and transparency. From this it is that the memory-knowledge which looks to heaven, which is spiritual in the natural man, is called “a glassy sea” (Rev. 15:1, 2). That there shall be no reasoning about the truths of faith from memory-knowledges; but that truths shall be impressed on the heart, is signified by, “the sea shall be no more” (Rev. 21:1).

¹ That is, a millstone turned by an ass. [REVISER.]

9756. *Shall be hangings of fifty cubits.* That this signifies truths sufficient for uses, is evident from the signification of “the hangings of the court,” as being truths such as are in the ultimate heaven (of which above, n. 9743); and from the signification of “fifty,” as being all things of one side, and likewise as much as is sufficient; for “fifty” signifies the like as “five,” and that “five” has this signification, see n. 9604, 9689; thus also sufficient for uses, for this is as much as is sufficient.

9757. *The pillars thereof ten and their bases ten.* That this signifies the supporting goods and derivative truths also sufficient for uses, is evident from the signification of “the pillars,” as being supporting goods (as above, n. 9747); from the signification of “the bases,” as being truths from good also supporting (n. 9748); and from the signification of “ten,” as being as much as is sufficient, that is, sufficient for uses. The case with the goods and truths which support is the same as with the truths themselves which are supported (n. 9747). “Ten” therefore here involves the like as “fifty,” or “five,” namely, sufficient for uses. Moreover, ten arises out of five by multiplication, being its double; and numbers multiplied have the like signification as the simple numbers (n. 5291, 5335, 5708, 7973).

9758. *And the breadth of the court at the corner of the east eastward.* That this signifies the state of truth of this heaven, where goods are, is evident from the signification of “breadth,” as being a state of truth (see n. 1613, 3433, 3434, 4482, 9487); from the signification of “the court,” as being the ultimate heaven (of which above, n. 9741); and from the signification of “the east” and “the sunrise,” as being the good of love (n. 1250, 3249, 3708).

9759. *Shall be fifty cubits,* signifies sufficient for uses (as above, n. 9756).

9760. [v. 14] *And the hangings for the one wing shall be fifteen cubits.* That this signifies truths in light, as many as are sufficient, is evident from the signification of “fifteen,” as being as much as is sufficient; from the signification of “the hangings,” as being truths (of which above, n. 9743); and from the signification of a “wing,” as being where truth is in light. That the “wing” has this signification is because by the “wing” is signified one side of the breadth of the court toward the corner of the east; for its breadth was fifty cubits, and in the middle of the breadth was the gate, the covering of which was twenty cubits (verse 16). The two sides, one to the right of the gate,

and the other to the left, are called the “wings,” the hangings for each being fifteen cubits; therefore as before said the whole breadth was fifty cubits. It is plain therefore that one wing was toward the south, and the other toward the north. Consequently by “the hangings of the wing toward the south” are signified truths in light, for “the south” denotes where truth is in light (n. 9642); and by “the hangings of the wing toward the north” (of which in the following verse) are signified truths in obscurity, for “the north” denotes where truth is in obscurity (n. 3708).

9761. [v. 15] *The pillars thereof three, and their bases three.* That this signifies goods and the derivative truths fully supporting, is evident from the signification of “the pillars,” as being goods supporting (of which above, n. 9747, 9757); from the signification of “the bases,” as being truths from good likewise supporting (n. 9748); and from the signification of “three,” as being what is full (n. 2788, 4495, 7715).

9762. *And for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three.* That this signifies similar things where truths are in obscurity, is evident, for they are the same words as those which were unfolded just above. And that by “the hangings of this wing” are signified truths in obscurity, see just above (n. 9760).

9763. [v. 16] *And for the gate of the court a covering.* That this signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared, is evident from the signification of a “gate,” as being communication and introduction (see n. 8989); from the signification of “the court,” as being the ultimate heaven (n. 9741); and from the signification of “the covering,” as being a guard lest it be entered; for the gate was guarded by the covering. That it denotes a guard lest it should be entered by any except those who are prepared, is because no one is introduced into heaven unless he is prepared. The case herein is this. Those who come from the world into the other life, which takes place immediately after their decease, bring with them worldly and earthly things which do not agree with the spiritual and celestial things in which the angels are; and therefore those who are to be raised into heaven are first prepared, which is effected by the separation of the worldly and earthly things which they have brought with them; for if they were taken up into heaven sooner, they could not possibly remain

in the societies there, because they have a taste and love for grosser things than are suited to the purity in which the angels are. But after they have been prepared, they are taken up and introduced by the Lord into heaven, and are admitted into those angelic societies with which they are in agreement in respect to the truths and goods of faith and of love. From all this it can be seen what is meant by a guard lest heaven should be entered by any except those who are prepared.

9764. *Of twenty cubits.* That this signifies to the full is evident from the signification of “twenty,” as being what is full (see n. 9641).

9765. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies the goods of charity and of faith, is evident from what has been already shown (n. 9687), where the same words occur.

9766. *The work of the embroiderer.* That this signifies which belong to memory-knowledge, is evident from the signification of “the work of the embroiderer,” as being memory-knowledge (see n. 9688).

9767. *Its pillars four, and their bases four.* That this signifies goods and the derivative truths supporting the conjunction, is evident from the signification of “pillars and their bases,” as being goods and the derivative truths which support (see n. 9761); and from the signification of “four,” as being conjunction (n. 8877, 9601, 9674).

9768. [v. 17] *All the pillars of the court round about.* That this signifies all the good that supports heaven, is evident from the signification of “all the pillars round about,” as being all the good that supports (that “the pillars” denote goods supporting, see n. 9747, 9757); and from the signification of “the court,” as being the ultimate heaven (n. 9741).

9769. *Shall be filleted with fillets of silver, and their hooks shall be of silver.* That this signifies all the methods of conjunction by means of truth, is evident from the signification of “fillets,” and of “hooks,” as being methods of conjunction (of which above, n. 9749); and from the signification of “silver,” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9770. [v. 18] *And their bases of brass.* That this signifies supports by means of good, is evident from the signification of “the

bases," as being supports (see n. 9643); and from the signification of "brass," as being good (n. 425, 1551).

9771. *The length of the court shall be a hundred cubits.* That this signifies the good of this heaven to the full, is evident from the signification of "length," as being good (see n. 1613, 9487); from the signification of "the court," as being the ultimate heaven (n. 9741); and from the signification of "a hundred," as being to the full (of which above, n. 9745).

9772. *And the breadth fifty by fifty.* That this signifies truth as much as is sufficient, is evident from the signification of "breadth," as being truth (see n. 1613, 3433, 3434, 4482, 9487); and from the signification of "fifty," as being as much as is sufficient (n. 9756).

9773. *And the height five cubits.* That this signifies the degrees of good and truth also as much as is sufficient, is evident from the signification of "height," as being degrees in respect to good (see n. 9489), and because this is predicated of the ultimate heaven, it denotes degrees also in respect to truth, for this heaven is in the good and truth of faith; and from the signification of "five," as being as much as is sufficient (n. 9689). The reason why by "height" are signified degrees in respect to good and truth is that by "what is high" is signified what is internal (n. 1735, 2148, 4599); therefore the higher anything is, so much the more interior it is. In heaven that which is more interior is nearer to the Lord, for the Lord is in the inmost, and from the inmost all things proceed. Distances from the inmost are degrees of good and truth from Him. As the Lord is the inmost, He is also the Highest, for He is the Sun of heaven, from which is all height in the heavens. For this reason it is that the Lord is called in the Word "the Highest."

9774. *Of fine twined linen.* That this signifies from the understanding, is evident from the signification of "fine twined linen," as being what belongs to the understanding (see n. 9596, 9744).

9775. *And their bases of brass,* signifies the supports of all things by means of good (as above, n. 9770). That it denotes of all things, is because all the things of the court are treated of in this verse.

9776. [v. 19] *And as for all the vessels of the Habitation in all the service thereof.* That this signifies the memory-truths and goods that belong to the external man, is evident from the signification of "vessels," as being memory-knowledges (see n. 3068, 3079, 9394,

9544); from the signification of “the Habitation,” as being heaven (n. 9594, 9596, 9632); and from the signification of “service,” as being the external or natural of man (n. 3019, 3020, 5305, 7998). That man’s external or natural is denoted by “service,” is because it ought to serve the internal or spiritual of man. For man has been created according to the image of heaven and the image of the world, the internal or spiritual man according to the image of heaven, and the external or natural man according to the image of the world (see n. 9279). Just as the world ought to serve heaven, so man’s external or natural ought to serve his internal or spiritual. Moreover, the natural was created for service; for it does not live from itself, thus can do nothing from itself; but from the internal or spiritual, that is, through this from the Lord. From this it is also evident that man’s external or natural is nothing unless it is of service to the internal or spiritual, and that it becomes something in proportion as it is of service. To be of service is to obey, and the natural obeys when it does not take for itself from the understanding reasons which favor the evils of the loves of self and of the world; but when it complies with the dictates of reason and the doctrine of the church, which declare that good and truth ought to be done, not for the sake of self and the world as ends, but for the sake of good and truth itself. In this manner the Lord does these through man’s heaven, that is, through his internal; for all good and truth are from the Lord, insomuch that good and truth with man are the Lord Himself. From all this it can be seen why it is that the external man must be a thing of service to the internal man.

9777. *All the pegs thereof and all the pegs of the court, shall be of brass.* That this signifies all things which conjoin and strengthen each heaven, the middle and the ultimate, by means of good, is evident from the signification of “the pegs,” as being things that conjoin and strengthen (of which in what follows); from the signification of “the Habitation,” which is here meant by “thereof,” as being heaven, specifically the middle heaven (see n. 9594, 9596, 9632); from the signification of “the court,” as being the ultimate heaven (n. 9741); and from the signification of “brass,” as being external good (see n. 425, 1551).

[2] That, “pegs,” “stakes,” or “nails,” denote things which conjoin and strengthen, is because they do conjoin and strengthen. Similar things are also signified by them in the Word throughout; as in Isaiah:

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; forbid not; lengthen thy cords, and strengthen thy stakes (Isa. 54:2);

a new church from the Lord is here treated of; “enlarging the place of the tent, and stretching forth the curtains of the habitations,” denotes the doctrine of good and truth, and the consequent worship (n. 9596); “long cords,” and “stakes,” denote an ample connection and confirmation of truths. That the court also had its cords may be seen in Exodus 35:18; Numbers 3:37; 4:32.

[3] Again:

Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be dispersed; the stakes thereof shall never be removed, neither shall any of the cords thereof be pulled away (Isa. 33:20);

where “stakes,” and “cords,” in like manner denote things which strengthen and conjoin. “Nails” also denote strengthening and conjunction in Isaiah 41:7, and in Jeremiah 10:4; but are there used in regard to idols, by which are signified doctrines of falsity, because from own intelligence (n. 8941, 9424). However, by “the nail” on which anything is hung, is signified affixing and adjoining, in Isaiah 22:23, 24, and in Ezekiel 15:3.

9778. Verses 20, 21. *And thou shalt command the sons of Israel, and let them take unto thee olive oil pure, beaten, for the luminary, to cause the lamp to go up continually. In the Tent of meeting, without the veil which is over the Testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel.*

“And thou shalt command the sons of Israel,” signifies the church through the Word from the Lord; “and let them take unto thee olive oil,” signifies the good of charity and of faith; “pure, beaten,” signifies consequently genuine and clear; “for the luminary,” signifies the spiritual heaven; “to cause the lamp to go up continually,” signifies the consequent faith, and through faith intelligence of truth and wisdom of good from the Lord; “in the Tent of meeting,” signifies where is the presence of the Lord; “without the veil

which is over the Testimony,” signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven; “Aaron and his sons shall order it,” signifies perpetual influx from the Lord; “from evening until morning before Jehovah,” signifies continually in every state; “a statute of an age,” signifies Divine order; “for their generations with the sons of Israel,” signifies what is eternal in the spiritual kingdom.

9779. [v. 20] *And thou shalt command the sons of Israel.* That this signifies for the church through the Word from the Lord, is evident from the representation of Moses, who is meant by “thou,” as being the Lord in respect to the Word, or the Word which is from the Lord (see n. 4859, 5922, 6752, 7014, 7089, 9372); and from the representation of the sons of Israel, as being those of the spiritual church (n. 9340). From this it is plain that by “Moses commanding the sons of Israel” is signified that it was commanded for the church through the Word by the Lord.

9780. *And let them take unto thee olive oil.* That this signifies the good of charity and of faith, is evident from the signification of “olive oil,” as being the good of celestial love (see n. 886), but here the good of spiritual love, which is the good of charity toward the neighbor and the good of faith. That this good is here signified by “olive oil,” is because it was for the luminary, that is, for the lampstand, and by the “lampstand” is signified the spiritual heaven (n. 9548). The spiritual heaven on earth is the spiritual church. “Oil,” and “the olive-tree,” in the Word signify both celestial good and spiritual good; celestial good where the subject treated of is the celestial kingdom or the celestial church, and spiritual good where it is the spiritual kingdom or the spiritual church. These kingdoms or churches are distinguished by their goods. The goods of the celestial kingdom, or of the celestial church, are the good of love to the Lord and the good of mutual love; and the goods of the spiritual kingdom, or of the spiritual church, are the good of charity toward the neighbor and the good of faith (n. 9741). These goods and the truths therefrom are treated of in the Word throughout, for the Word is the doctrine of good, because it is the doctrine of love to the Lord and of love toward the neighbor (see Matt. 22:35–40); and all good is of love, even the good of faith, for this comes forth from the good of love, and not without it.

[2] As the Word is the doctrine of good, therefore in order that the Word may be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word; for when anyone lives in good according to the Word, then the Lord instills good into his life, from which the man perceives it and feels it, and consequently apprehends the nature of it; otherwise it does not appear, because it is not perceived. From this it can be seen in what state they are who merely know what is in the Word, and persuade themselves that it is so, and yet do not do it. They have no knowledge of good, consequently none of truth; for truth is known from good, and never without good, except as memory-knowledge devoid of life, which perishes in the other life.

[3] That “oil” and also “the olive” denote good, is evident from the passages in the Word where they are mentioned, as in Zechariah:

I saw a lampstand of gold. Two olive-trees were beside it; one on the right side of the flask, and the other on the left side thereof. These are the two sons of oil that stand beside the Lord of the whole earth (Zech. 4:2, 3, 14);

where “the two olive-trees,” and “the two sons of oil,” denote the good of love to the Lord, which is on His right, and the good of charity toward the neighbor, which is on His left. In like manner in John:

The two witnesses prophesied a thousand two hundred and sixty days. These are the two olive-trees and the two lampstands that stand before the God of the earth (Rev 11:3, 4);

where “the two olive-trees and the two lampstands” denote these same goods, which, being from the Lord, are called “the two witnesses.”

[4] Again:

I heard a voice in the midst of the four living creatures, saying, Hurt not the oil and the wine (Rev. 6:6);

where “the oil” denotes the good of love and charity, and “the wine,” the good and truth of faith. Again:

I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19).

They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, and to the new wine, and to the oil (Jer. 31:12).

The field is wasted, the land mourneth; for the grain is wasted, the new wine is dried up, the oil languisheth (Joel 1:10).

The floors are full of pure grain, and the presses overflow with new wine and oil (Joel 2:24).

I will give the rain of your land in its season, that thou mayest gather in thy grain, thy new wine, and thine oil (Deut. 11:14).

[5] "Grain, new wine, and oil" are here spoken of, but that these things are not meant can be seen by every one who considers; for the Word, being Divine, is spiritual, not worldly, and therefore it does not treat of the grain, the new wine, and the oil of the earth, insofar as these are of service to the body for foods, but insofar as they are of service to the soul; for all foods in the Word signify heavenly foods, as do the bread and the wine in the Holy Supper. What "the grain" and "the new wine" signify in the passages here quoted, may be seen above (n. 3580, 5295, 5410, 5959); from this it is evident what "the oil" signifies.

[6] The case is the same with all things spoken by the Lord while He was in the world, as when He said of the Samaritan that "he came to the man who was wounded by thieves, and bound up his wounds and poured in oil and wine" (Luke 10:33, 34). Here are not meant oil and wine, but the good of love and of charity, by "oil" the good of love, and by "wine" the good of charity and of faith; for the subject treated of, is the neighbor, thus charity toward him (that "wine" has this signification, see n. 6377).

[7] In like manner what the Lord said of the ten virgins, of whom "five took their lamps and no oil with them, and five took also oil," and that the latter were admitted into heaven, but the former rejected (Matt. 25:3, 4, and following verses); "oil in the lamps" denotes the good of love and of charity in the truths of faith; "the virgins who took their lamps and no oil" denote those who hear the Word, read it, and say that they believe, and yet do no good in consequence, and if they do any good, it is not done from the love of good or of truth, but from the love of self and of the world.

[8] As "oil" signified the good of charity, therefore also the sick were anointed with oil and were healed, as we read of the Lord's disciples, who "went forth and cast out demons, and anointed with oil them that were sick, and healed them" (Mark 6:13). And in David:

Thou wilt make fat my head with oil; my cup shall run over (Ps. 23:5);

where “to make fat the head with oil” denotes to endow with celestial good. In Moses:

Jehovah fed him with the produce of the fields; He made him to suck honey out of the rock, and oil out of the stone of the rock (Deut. 32:13); speaking of the Ancient Church; where “sucking oil out of the stone of the rock” denotes to be imbued with good through the truths of faith.

[9] In Habakkuk:

The fig-tree shall not blossom, neither shall produce be in the vines; the labor of the olive shall lie, and the fields shall yield no food (Hab. 3:17);

here neither fig-tree, nor vine, nor olive, nor fields are meant, but heavenly things to which they correspond; as also every one is able to acknowledge from himself who acknowledges that the Word treats of such things as belong to heaven and the church, thus as belong to the soul. But they who think of nothing but worldly, earthly, and bodily things, do not see the internal things, and even do not wish to see them, for they say within themselves, What are spiritual things? What are celestial things? and so, What is heavenly food? That these are such things as belong to intelligence and wisdom they indeed know when it is so said; but that they belong to faith and love, they do not desire; for the reason that they do not imbue their life with such things, and therefore do not attain to the intelligence and wisdom of heavenly truths and goodnesses.

[10] In Ezekiel:

I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil. I clothed thee with brodered work. Thy garments were fine linen, silk, and brodered work; thou didst eat fine flour, and honey, and oil. But thou didst take thy brodered garments, and coveredst images; and didst set Mine oil and Mine incense before them (Ezek. 16:9, 10, 13, 18);

who cannot see that in this passage are not meant garments of brodered work, fine linen, and silk, nor oil, honey, or fine flour; but Divine things which are of heaven and the church; for the subject treated of is Jerusalem, by which is meant the church; and therefore by the several things mentioned are meant such things as are of the church. That by each particular is meant some special thing of the church, is evident; for in the Word, which is Divine, there is not a word that is worthless. (That “Jerusalem” denotes the church,

see n. 3654; also what is meant by "broidered work," n. 9688; by "fine linen," n. 5319, 9469; by "fine flour," n. 2177; by "honey," n. 5620, 6857; by "washing with waters," n. 3147, 5954, 9088; and by "washing away bloods," n. 4735, 9127.)

[11] In Hosea:

Ephraim feedeth on wind, they make a covenant with the Assyrian, and oil is carried down into Egypt (Hos. 12:1);

these things are quite unintelligible unless it is known what is meant by "Ephraim," what by "the Assyrian," and what by "Egypt;" yet there is here described the understanding of the man of the church, which is perverted through reasonings from memory-knowledges; for "Ephraim" denotes this understanding (n. 3969, 5354, 6222, 6238, 6267); "the Assyrian," reasoning (n. 1186); and "Egypt," memory-knowledge (n. 9391); consequently "to carry down oil into Egypt" denotes to defile in this way the good of the church.

[12] That the Lord so often went up the Mount of Olives (Luke 21:37; 22:39), was because "oil" and "the olive" signified the good of love, as also does a "mountain" (n. 6435, 8758). The reason was that while the Lord was in the world all things respecting Him were representative of heaven; for thereby the universal heaven was adjoined to Him; wherefore whatever He did and whatever He said was Divine and heavenly, and the ultimate things were representative. The Mount of Olives represented heaven in respect to the good of love and of charity; as also can be seen in Zechariah:

Jehovah shall go forth, and fight against the nations. His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem, and the Mount of Olives shall be cleft asunder, that a part thereof shall recede toward the east, and toward the sea, with a great valley; and a part of the mountain shall recede toward the north, and a part of it toward the south (Zech. 14:3, 4);

[13] here the Lord and His coming are the subject treated of; by "the Mount of Olives" is signified the good of love and of charity; thus the church, for these goods make the church. That the church would recede from the Jewish nation, and would be set up among the Gentiles, is signified by "the mountain being cleft asunder toward the east, toward the sea, and toward the north, and the south;" in like manner as by the words of the Lord in Luke:

Ye shall be cast down outside; whereas they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God (Luke 13:28, 29).

In a universal sense by "Jehovah going forth and fighting against the nations," and by "His feet standing upon the Mount of Olives which is before the faces of Jerusalem," is meant that the Lord from Divine love would fight against the hells; for "the nations" denote evils which are from the hells (n. 1868, 6306), and "the Mount of Olives," on which were His feet, denotes the Divine love.

9781. *Pure, beaten.* That this signifies genuine and clear, is evident from the signification of "pure," when said of the good which is signified by "oil," as being genuine; for the more celestial good is—thus the more genuine—so much the purer it is; and from the signification of "beaten," when said of the good which is signified by "oil," as being clear. Good is said to be clear when it becomes truth; for good appears by means of truth, because truth is the form of good; and good does not appear in light except in a form. The better therefore that good is presented in a form, the more clearly it appears, for the result is that good itself shines forth, even so as to affect both the understanding and at the same time the will of others. For as is the case with good and truth, so it is with the will and the understanding in man, because the will has been appointed for the reception of good, and the understanding for the reception of truth; and the will does not appear in light except through the understanding, for it is understanding which gives form to what is of the will, and presents it in clearness. That which is formed is as it were divided into parts, and among these parts, which are analytically associated together, there are established various regards or relations. In this manner good is presented to view in the understanding and is rendered clear. When good has been rendered clear in the understanding, it is the truth of this good. From this then it is that the oil was to be beaten, as also the frankincense, of which it is said that it shall be pure, and that some of it shall be beaten very small, and thus burned as incense (Exod. 30:34-36). The like that is signified by "beaten" is also signified by being "ground in a mill," as can be seen from the signification of "wheat" and of "fine flour;" "wheat" signifying good, and "fine flour" its truth. Just as that which is beaten and ground signifies in the genuine sense good

made clear, so what is beaten and ground, in the opposite sense signifies evil made clear. This is signified by Moses beating the golden calf, and grinding it very small; and when it was as fine as dust, casting it into the brook that descended from the mountain (Deut. 9:21; see n. 9391).

9782. *For the luminary.* That this signifies the spiritual heaven, is evident from the signification of “the luminary,” or “lamp-stand,” as being the spiritual heaven (see n. 9548).

9783. *To cause the lamp to go up continually.* That this signifies the consequent faith, and through faith the intelligence of truth and wisdom of good from the Lord, is evident from the signification of a “lamp,” as being faith and the consequent intelligence of truth and wisdom of good (see n. 9548). That a “lamp” denotes faith, is because the Divine truth that proceeds from the Lord is light in the heavens; this light, when received by the angels who are there, or by man, is like a lamp, for it illuminates all things of the mind, and imparts intelligence and wisdom. This light when received is faith. But be it known that faith is not a lamp, that is, does not illuminate the mind, unless it is from charity; thus unless it is charity. The case with faith and charity is the same as with truth and good; truth is the form of good, that is, it is good so formed as to appear in light. So faith is the form of charity, or charity formed. Moreover, truth pertains to faith, and good to charity; for that which is true is believed, and becomes of faith; and that which is good is loved, and becomes of charity. The truth and good itself which are loved are the neighbor, and the love of these is charity.

9784. [v. 21] *In the Tent of meeting.* That this signifies where is the presence of the Lord, is evident from the fact that the Tent was made in order that the Lord might there meet Moses and Aaron, and also the sons of Israel. Therefore also what is holy of worship was instituted there, as can be seen from the following passages in Exodus:

They shall make a continual burnt-offering at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak there with thee. And there I will meet with the sons of Israel; and it shall be sanctified by My glory. And I will sanctify the Tent of meeting, and the altar. Aaron also and his sons will I sanctify, that they may minister to Me in the priesthood. And I will dwell in the midst of the sons of Israel (Exod. 29:42–45).

And that the Lord met with them there, that is, that He was present there, can be seen from this passage:

When all things were finished, the cloud covered the Tent of meeting, and the glory of Jehovah filled the Habitation. And Moses could not enter into the Tent of meeting, because the cloud dwelt upon it, and the glory of Jehovah filled the Habitation. The cloud of Jehovah was upon the Habitation by day; and there was fire therein by night, in the eyes of all the house of Israel (Exod. 40:33, to the end).

From all this it can be seen that by “the Tent of meeting” is signified where the presence of the Lord is. The reason was that the Tent represented heaven, and heaven is heaven by virtue of the presence of the Lord in it, on which account also it was called “the Habitation of Jehovah.”

9785. *Without the veil which is over the Testimony.* That this signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven, is evident from the signification of “the veil,” as being the intermediate that unites the inmost heaven and the middle heaven (see n. 9670, 9671), thus where there is communication and conjunction; and from the signification of “the Testimony,” as being the Lord in respect to Divine truth.

9786. *Aaron and his sons shall order it.* That this signifies perpetual influx from the Lord, is evident from the signification of “ordering,” when said of the Lord, who was represented by Aaron, as being influx; for all communication of Divine good and Divine truth from the Lord, and all conjunction with Him, are effected through influx. Angels and men are recipient forms. That perpetual influx is signified, is because the subject treated of is the ordering of the lamp from evening until morning, by which is signified continually and perpetually. That the influx is from the Lord, is because by Aaron was represented the Lord as to Divine good, and by his sons the Lord as to Divine truth (of which in what follows).

9787. *From evening until morning before Jehovah.* That this signifies continually in every state, is evident from the signification of “evening,” as being the end of one state (see n. 8426); and from the signification of “morning,” as being the beginning of another (n. 8427). That it denotes continually in every state, is because “evening” involves every state of shade which is signified by the following night; and “morning” involves every state of light which is

signified by the following day; for with the Lord things following and future are together in the present, because everything which the Lord ordains, that is, provides with man and angel, is eternal. From this it can be seen that by the “ordering of the lamp from evening until morning” is signified the perpetual influx of good and of truth from the Lord continually in every state.

9788. *It shall be a statute of an age.* That this signifies the Divine order, is evident from the signification of “a statute,” as being Divine order (see n. 7884, 7995, 8357); and from the signification of “age,” as being what is eternal; moreover, what is Divine is eternal.

9789. *For their generations with the sons of Israel.* That this signifies what is eternal in the spiritual kingdom, is evident from the signification of “generations,” as being what is eternal (of which in what follows); and from the signification of “the sons of Israel,” as being the spiritual church (see n. 9340), and therefore the spiritual kingdom; for the spiritual kingdom of the Lord in the heavens is the spiritual heaven, and on earth it is the spiritual church. “Generations” denote what is eternal, because by them in the internal sense are meant the generations of faith and charity (n. 613, 2020, 2584, 6239, 9042, 9079), thus the things which are of heaven and the church, which are eternal. Moreover, by “the sons of Israel,” of whom the “generations” are predicated, is signified the church (n. 9340). That by “generations” is signified what is eternal, is plain from the following passages in the Word:

My justice shall be to eternity, and My salvation unto generations of generations. Awake as in the days of antiquities, the generations of eternities (Isa. 51:8, 9).

I will set thee for a magnificence of eternities, a joy of generation and generation (Isa. 60:15).

The smoke thereof shall go up to eternity; from generation to generation it shall be laid waste, none shall pass through it for everlasting of everlastings (Isa. 34:10).

The counsel of Jehovah shall stand to eternity, the thoughts of His heart to generation and generation (Ps. 33:11).

I will praise Thy name to eternity and forever, generation to generation shall praise Thy works (Ps. 145:2, 4).

They shall fear Thee with the sun, and before the moon, from generation of generations (Ps. 72:5).

This is My name to eternity, and this My memorial unto generation and generation (Exod. 3:15);

besides many other passages. It is said “to eternity,” and “to generation and generation,” and “eternity” is predicated of the Divine celestial, or good; and “generation,” of the Divine spiritual, or truth; for in the Word, especially in the prophetic Word, there are for the most part two expressions relating to one and the same thing, as in the passages above quoted, “to eternity,” and “to generation and generation;” and this on account of the heavenly marriage in each and all things of the Word. The heavenly marriage is the marriage of good and truth, or the conjunction of the Lord and heaven (see the passages cited in n. 9263).

CONTINUATION ABOUT THE FIRST EARTH SEEN IN THE STARRY HEAVENS.

9790. It has also been granted me to see some of the inhabitants of a lower class. They were seen in a garment such as is worn by rustics in Europe. There was also seen a man with his wife. She appeared of handsome figure and becoming mien, as did likewise the man. But I was surprised at his grand style of walking, with steps as it were haughty, while on the other hand the woman walked with a lowly gait. The angels said that such is the custom on that earth, and that the men who are like this are loved, because they are nevertheless good. It was said further that they are not allowed to have more wives than one, because this is contrary to the laws.

9791. A man who is in the spirit, when allowed to do so by the Lord, can look at what occurs in the earth to which he is near; for in the other life there is no space, thus no distance between those who are in a similar state (according to what was said above, n. 9579–9581). What I have just mentioned took place in the same way as with the spirits of some of the earths in our solar system, to whom it was given by the Lord to see through my eyes many things in our earth, as already stated in several places.

9792. The woman who was seen had a wide garment in front of her bosom, behind which she could hide herself. It was so made that she could insert her arms, and clothe herself with it, and so go away. The lower part of it could be drawn up; and when drawn up and applied to the body, it appeared like a stomacher, such as is

worn by the women of our earth. But the same garment served the man also for a covering, and he was seen to take it from the woman and apply it to his own back, loosening the lower part, which then flowed down to his feet like a gown, and in this manner he walked clad.

9793. Afterward I spoke with spirits who were from that earth, and told them many things about our earth; as that there are sciences here which do not exist elsewhere, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and philosophy; besides arts which also are unknown elsewhere, as the art of ship-building, of casting metals, of writing on paper, and of printing what is written, and thus of communicating it to all in the whole earth, and of preserving it to posterity for thousands of years; and that it has been so done with the Word, which is from the Lord, and that therefore the revealed Word remains unchanged in this earth (see n. 9350–9360).

9794. Lastly there was shown me the hell of those who are from that earth. Those who were seen from it excited the greatest terror. I would not venture to describe their monstrous faces. Sorceresses also were seen there who practice direful arts; they appeared clad in green, and excited horror.

9795. The second earth that was seen in the starry heaven will be described at the end of the following chapter.

EXODUS

CHAPTER TWENTY-EIGHT

THE DOCTRINE OF CHARITY AND FAITH

9796. When it is known what the internal man is, and what the external man, the source of the Understanding of Truth, and of the Will of Good, can then be known.

9797. In proportion as the internal man has been opened toward heaven, thus to the Lord, in the same proportion a man is in the light of heaven, thus in the same proportion he is in the understanding of truth. The light of heaven is the Divine truth that proceeds from the Lord; to be enlightened by this light is to understand truth.

9798. In proportion as the internal man has been opened to the Lord, and the external man subordinated to it, in the same proportion a man is in the fire of heaven; thus in the same proportion he is in the will of good. The fire of heaven is the Divine love that proceeds from the Lord; to be kindled by this fire is to will good.

9799. Therefore the understanding of truth is to see truths from the Word by virtue of enlightenment from the Lord; and the will of good is to will these truths from affection.

9800. They who are in love and faith in the Lord, and in charity toward the neighbor, are in the understanding of truth and in the will of good, for with them there is a reception of the good and truth which are from the Lord.

9801. On the other hand, in proportion as the internal man has been closed toward heaven and to the Lord, in the same proportion a man is in cold and thick darkness in respect to the things of heaven. And then in proportion as the external man has been opened toward the world, in the same proportion the man thinks what is false, and wills what is evil, and thus is insane; for the light of the world extinguishes in him the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self, and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

9803. From this it is evident that to be intelligent and wise does not consist in understanding and being wise about many things of the world; but in understanding and willing the things of heaven. For there are those who understand and are wise about many things of the world, and yet do not believe or will the things of heaven; thus are insane. These are they of whom the Lord says:

I speak by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13).

The world cannot receive the Spirit of truth, because it seeth Him not, neither knoweth Him (John 14:17).

EXODUS 28

1. And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to Me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
2. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness.
3. And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, that he may minister to Me in the priest's office.
4. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister to Me in the priest's office.
5. And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen.
6. And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a thinker.¹
7. It shall have two shoulders joined at the two extremities thereof; and it shall be joined together.

¹ skilled craftsman

8. And the girdle of his ephod, which is upon it, according to the work thereof, shall be from it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen.
9. And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel.
10. Six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations.
11. With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them.
12. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.
13. And thou shalt make settings of gold.
14. And two chains of pure gold; from their borders shalt thou make them, with cord-work; and thou shalt put the chains of cords on the settings.
15. And thou shalt make a breastplate of judgment, with the work of a thinker;² like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it.
16. Foursquare it shall be, doubled; a span the length thereof, and a span the breadth thereof.
17. And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one;
18. And the second row, a chrysoprase, a sapphire, and a diamond;
19. And the third row, a cyanus, an agate, and an amethyst;
20. And the fourth row, a tarshish [beryl], and an onyx, and a jasper; they shall be enclosed in gold in their fillings.
21. And the stones shall be upon the names of the sons of Israel, twelve, upon their names; with the engravings of a signet, for every one upon his name, they shall be for the twelve tribes.
22. And thou shalt make upon the breastplate chains of the border with cord-work, of pure gold.
23. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate.
24. And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate.

² skilled craftsman

25. And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof.
26. And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof, which is toward the side of the ephod inward.
27. And thou shalt make two rings of gold; and shalt put them on the two shoulders of the ephod underneath, over against its faces, opposite to the joining thereof, above the girdle of the ephod.
28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod.
29. And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holiness, for a remembrance before Jehovah continually.
30. And thou shalt put unto 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 carry the judgment of the sons of Israel upon his heart before Jehovah continually.
31. And thou shalt make the robe of the ephod all of blue.
32. And there shall be a mouth of the head of it in the midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent.
33. And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about.
34. A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.
35. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out, that he die not.
36. And thou shalt make a plate of pure gold, and engrave upon it with the engravings of a signet, Holiness to Jehovah.
37. And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter it shall be.
38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well-pleasing before Jehovah.

39. And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer.
40. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness.
41. And thou shalt put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to Me in the priest's office.
42. And thou shalt make for them breeches of linen to cover the flesh of nakedness; from the loins even unto the thighs they shall be.
43. And they shall be upon Aaron, and upon his sons, when they go in unto the Tent of meeting, or when they come near unto the altar to minister in the holiness; lest they bear iniquity, and die: it is a statute of an age to him and to his seed after him.

THE CONTENTS

9804. The subject here treated of is the garments of holiness which Aaron and his sons were to put on when they ministered. By the priesthood which Aaron with his sons was to administer was represented the Lord in respect to the Divine celestial, which is the Divine good in heaven; and by Aaron's garments was represented the Divine spiritual, which is the Divine truth thence proceeding.

THE INTERNAL SENSE

9805. Verses 1, 2. *And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to Me; Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness.*

"And thou shalt cause to draw near unto thee Aaron thy brother," signifies the conjunction of Divine truth with Divine good in the Lord's Divine Human; "and his sons with him," signifies the Divine truth that proceeds from the Divine good; "from the midst of the sons of Israel," signifies in heaven and in the church; "that

he may minister in the priest's office to Me," signifies a representative of the Lord; "Aaron," signifies in respect to the Divine celestial; "Nadab and Abihu," signifies in respect to the Divine spiritual thence derived; "Eleazar and Ithamar," signifies in respect to the Divine natural; "Aaron's sons," signifies which proceed from the Divine celestial; "and thou shalt make garments of holiness for Aaron thy brother," signifies a representative of the spiritual kingdom joined to the celestial kingdom; "for glory and for comeliness," signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom.

9806. *And thou shalt cause to draw near unto thee Aaron thy brother.* That this signifies the conjunction of Divine truth with Divine good in the Lord's Divine Human, is evident from the representation of Moses, who here causes Aaron to draw near to himself, as being the Lord in respect to Divine truth (see n. 6752, 6771, 7014, 9372); from the signification of "drawing near," as being conjunction and presence (n. 9378); from the representation of Aaron, as being the Lord in respect to Divine good (of which in what follows); and from the signification of "brother," as being good (n. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756). From all this it is plain that by "Moses causing Aaron his brother to draw near unto him" is signified the conjunction of Divine truth with Divine good in the Lord. That it signifies in His Divine Human, is because this was the very thing in which this conjunction was effected; for the Lord first made His Human Divine truth, and afterward Divine good (see the places cited in n. 9199, 9315). That Aaron was chosen to minister in the priesthood, was because he was the brother of Moses; for in this way there was at the same time represented the brotherhood of Divine truth and Divine good in heaven, because as before said, Moses represented Divine truth, and Aaron Divine good.

[2] All things in the universe, both in heaven and in the world, bear relation to good and to truth in order to be anything; for good is the being of truth, and truth is the coming-forth of good; and therefore good without truth does not come-forth, and truth without good has no being; from which it is evident that they must be conjoined. Their conjunction is represented in the Word by two married partners, and also by two brothers; by two married partners, when the subject treated of is the heavenly marriage, which is that of good and truth, and successive derivation from it; and by

two brothers, when the subject treated of is the double ministry of judgment and of worship. Those who ministered in judgment were called “judges,” and afterward “kings;” and those who ministered in worship were called “priests.” And because all judgment is effected by means of truth, and all worship is effected from good, therefore by “judges” in the Word, in a sense abstracted from person, is signified truth from good; but by “kings,” truth from which is good; and by “priests” is signified good itself. It is from this that in the Word the Lord is called a “Judge,” also a “Prophet,” and likewise a “King,” when truth is treated of; but a “Priest” when good is treated of. In like manner He is called “the Christ,” “the Anointed,” or “the Messiah,” when truth is treated of; but “Jesus,” or “Savior,” when good is treated of.

[3] On account of this brotherhood, which is that of the truth which is of judgment and the good which is of worship, Aaron the brother of Moses was chosen to minister in the priesthood. That by “Aaron and his house” is therefore signified good, is evident in the following passages:

O Israel, trust thou in Jehovah; He is their help and their shield. O house of Aaron, trust ye in Jehovah; He is their help and their shield. Jehovah hath remembered us, He will bless the house of Israel, He will bless the house of Aaron (Ps. 115:9, 10, 12).

Let Israel now say, that His mercy is forever. Let the house of Aaron now say, that His mercy is forever (Ps. 118:2, 3).

O house of Israel, bless ye Jehovah; O house of Aaron, bless ye Jehovah (Ps. 135:19);

“the house of Israel” denotes those who are in truths; “the house of Aaron,” those who are in goods; for in the Word, where truth is treated of, good is also treated of, because of the heavenly marriage (n. 9263, 9314); (that “the house of Israel” denotes those who are in truths, see n. 5414, 5879, 5951, 7956, 8234).

[4] Again:

Jehovah sent Moses His servant, Aaron whom He had chosen (Ps. 105:26);

where Moses is called a “servant” because a “servant” is predicated of truths (n. 3409); and a “chosen one” is predicated of good (n. 3755). Again:

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the good oil upon the head, that went down upon

the beard, even Aaron's beard; that went down upon the mouth of his garments (Ps. 133:1, 2);

he who does not know what is signified by a "brother," what by "oil," what by "the head," what by "the beard," what by "garments," and likewise what Aaron represents, cannot apprehend why these things are compared to the dwelling together of brethren, for how can the oil that went down from the head upon Aaron's beard, and from thence upon his garments, be like the concord of brethren? But the likeness in the comparison is plain from the internal sense, in which the subject treated of is the influx of good into truths, and the brotherhood of these is described in this way. For "oil" denotes good; "the head of Aaron," the inmost of good; "the beard," the most external of it; "garments" denote truths; and "to go down" denotes influx. From this it is clear that by these words is signified the influx of good from interiors to exteriors into truths, and conjunction there. Without the internal sense, who can see that these heavenly things are contained in these words? (That "oil" denotes the good of love, see n. 886, 4582, 4638, 9780; that "the head" denotes what is inmost, n. 5328, 6436, 7859, 9656; that "the beard" denotes what is most external, is evident in Isaiah 7:20; 15:2; in Jeremiah 48:37; and in Ezekiel 5:1; that "garments" denote truths, n. 2576, 4545, 4763, 5319, 5954, 6914, 6917, 9093, 9212, 9216; and that "Aaron" denotes celestial good, may be seen above.)

[5] From the fact that Aaron was chosen to minister in the priest's office, thus to administer the most holy things, it may be comprehended how the case was with the representations in the Jewish Church, namely, that they did not regard the person who represented, but the thing that was represented; thus that a holy thing, nay, a most holy one, could be represented by persons whose interiors were unclean, and even idolatrous, provided that while they were in worship their externals were disposed to holiness. The quality of Aaron can be seen from the following words in Moses:

Aaron took the gold from the hand of the sons of Israel, and fashioned it with a graving tool, and made it a molten calf. And Aaron built an altar before it; and Aaron made proclamation and said, Tomorrow shall be a feast to Jehovah (Exod. 32:4, 5, 25).

Jehovah was moved with anger exceedingly against Aaron, to destroy him; but I prayed for Aaron also in that time (Deut. 9:20).

(That the representatives of the church with the Israelitish and Jewish nation did not regard persons, but the things themselves, see the places cited in n. 9229.)

9807. *And his sons.* That this signifies the Divine truth that proceeds from the Divine good, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here the Divine truth that proceeds from the Lord’s Divine good, because they were the sons of Aaron, and by Aaron as high-priest was represented the Lord as to Divine good (as has been shown just above). That “sons” denote truths, is because all things in the internal sense of the Word are spiritual; and in the spiritual sense “sons” denote those who are born anew from the Lord, thus who are in truths from good, consequently abstractedly from persons, the truths themselves which are from good. These therefore are what are meant in the Word by “the sons of God,” “the sons of a king,” and “the sons of the kingdom.” They are also “the sons of the new birth,” or regeneration. Moreover, the truths and goods with a regenerated man, or one born anew from the Lord, are exactly like families in a large and long series from one father. There are those which bear relation to sons and daughters, to grandsons and granddaughters, to sons-in-law and daughters-in-law, and thus to relationships of many degrees, and therefore of many kinds. Truths and goods thus arranged are what in the spiritual sense are “sons,” “daughters,” “grandsons,” “granddaughters,” “sons-in-law,” “daughters-in-law,” in a word, relations of various degrees, and consequently of various kinds. That spiritual generations are in such an order has been shown by living experience, and at the same time it was said that the truths and goods with a regenerate man are in such an order for the reason that the angelic societies in heaven are in the same, and the truths and goods with man correspond to these societies; wherefore also the man whose truths and goods are in such a correspondence is a heaven in the least form.

[2] Anyone who knows that by “sons” are signified truths, and by “daughters” goods, can see many arcana in the Word, especially in the prophetic Word, that otherwise would be hidden; as also what is meant in particular by “the Son of man,” which the Lord often calls Himself in the Word. That the Divine truth which proceeds from His Divine Human is meant, is evident from the passages in which He is so named, and which may be here cited for the purpose

of confirming at the same time that a “son” denotes truth; as in John:

The crowd said unto Jesus, How sayest Thou, the Son of man must be exalted? Who is this Son of man? Jesus answered them, Yet a little while is the light with you. Walk while ye have the light, lest darkness take you. While ye have the light, believe in the light, that ye may be sons of light (John 12:34-36);

from these words it is evident that by “the Son of man” is signified the like as by “the light,” for when they inquired, Who is this Son of man? the Lord answered that He was the light in which they should believe (that this “light” denotes the Divine truth, see the places cited in n. 9548, 9684); thus it also denotes the Son of man.

[3] In Luke:

Blessed are ye when men shall hate you for the Son of man’s sake (Luke 6:22);

where “for the Son of man’s sake” denotes for the sake of the Divine truth which proceeds from the Lord; Divine truth is everything of faith in, and of love to, the Lord, and “being hated for the sake of this” is “blessedness.” Again:

The days will come when ye shall desire to see one of the days of the Son of man, but ye shall not see it. Then they shall say unto you, Lo here! or Lo there! go not away, nor make search (Luke 17:22, 23);

“to desire to see one of the days of the Son of man” denotes to see one of the states of Divine truth which is genuine. The subject here treated of is the end of the church, when there is no longer any faith, because no charity; at which time all genuine truth Divine will perish; and because truth Divine is signified by “the Son of man,” therefore it is said, “then they shall say, Lo here! or Lo there! search not,” which can be said of truth Divine from the Lord, but not of the Lord Himself.

[4] Again:

When the Son of man cometh, shall He find faith on the earth? (Luke 18:8);

that is, when truth Divine shall be revealed from heaven, it will not be believed. “The Son of man” here also denotes the Lord as to truth Divine, that is, the truth Divine which proceeds from the Lord. “The coming of the Lord” denotes the revelation of truth Divine at the end of the church.

[5] In Matthew:

As the lightning goeth forth from the east, and appeareth even unto the west, so shall be the coming of the Son of man. Then shall appear the sign, and then shall all the tribes of the earth wail, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:27, 30);

“the coming of the Son of man” denotes the revelation of truth Divine in the consummation of the age, that is, at the end of the church; “all the tribes of the earth which shall then wail,” denote all the truths and goods of faith and of love from the Lord, and thus to the Lord, in the complex; “the clouds of heaven in which He will come,” denote the literal sense of the Word; “power and glory” denote the internal sense, in the inmost of which the subject treated of is the Lord alone (see the further explication of these words in n. 4060).

[6] In like manner elsewhere:

I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64).

From henceforth shall the Son of man be sitting at the right hand of the power of God (Luke 22:69);

“the Son of man” denotes the Divine truth that proceeds from the Lord; “sitting at the right hand of power” denotes that He has omnipotence, for Divine good has omnipotence by means of Divine truth; its being said that “from henceforth they shall see it” signifies that Divine truth was in its omnipotence after the Lord in the world had conquered the hells, and had reduced all things therein and in the heavens into order, and that in this way those could be saved who would receive Him in faith and love (see n. 9715). (That “sitting at the right hand” denotes omnipotence, see n. 3387, 4592, 4933, 7518, 8281, 9133; that good has all power through truth, see n. 6344, 6423, 8304, 9327, 9410, 9639, 9643; that the Divine power itself is Divine truth, n. 6948; that “the clouds in which the Son of man,” that is, Divine truth, “will come,” denote the Word in the letter, see the preface to Genesis 18; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that “glory” denotes the Divine truth itself, such as it is in the internal sense of the Word, see the preface to Genesis 18; and n. 4809, 5922, 8267, 9429.)

[7] From all this it can now be seen what is signified by these words:

I saw and behold a white cloud; and on the cloud one sitting like unto the Son of man, having on His head a golden crown (Rev. 14:14).

I saw in the night visions, and behold there came with the clouds of heaven one like unto the Son of man (Dan. 7:13).

The Father gave Him to execute judgment, because He is the Son of man (John 5:27).

As all judgment is effected from truth, it is said that it was "given to the Lord to execute judgment, because He is the Son of man;" "the Son of man," as before said, denotes the Divine truth; the Father from whom it proceeds, denotes the Divine good (n. 2803, 3704, 7499, 8328, 8897). As it pertains to Divine truth to execute judgment, therefore it is said that "when He shall come, the Son of man shall sit upon the throne of His glory" (Matt. 19:28; 25:31); and that "the Son of man shall render to every one according to his deeds" (Matt. 16:27).

[8] Further:

He that soweth the good seed is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one (Matt. 13:37, 38);

"the good seed" denotes truth Divine, therefore it is said that "the Son of man soweth it;" "the sons of the kingdom" denote truths Divine in heaven and in the church, for a "son" denotes truth (see n. 489, 491, 533, 1147, 2623), and in the opposite sense, falsity, which also is "the son of the evil one;" "the kingdom" denotes heaven, and likewise the church.

[9] In John:

No man hath ascended into heaven, but He that came down from heaven, the Son of man who is in the heavens (John 3:13);

from this it is evident that "the Son of man" denotes the Divine truth in the heavens; for this comes down, and therefore ascends, because no one can ascend into heaven unless Divine truth comes down into him from heaven, because the influx is Divine, and not the other way about. And because the Lord is this truth, therefore He calls Himself "the Son of man who is in the heavens." In Matthew:

The Son of man hath not where to lay His head (Matt. 8:20);

here "the Son of man" denotes the Divine truth; "not having where to lay His head," means that Divine truth had no place anywhere, or with any man, at that time.

[10] That “the Son of man was to suffer, and to be put to death” (Matt. 17:12, 23; 20:18; 26:2, 24, 45; Mark 8:31; 9:12, 31; and elsewhere), involves that such was the treatment of Divine truth, and consequently of the Lord, who was the Divine truth itself, as also He Himself teaches in the following passages:

I am the way, and the truth, and the life (John 14:6).

No man shall dwell there, neither shall any son of man stay therein (Jer. 49:18, 33).

In the cities shall no man dwell, neither shall any son of man pass through them (Jer. 51:43);

any one not acquainted with the spiritual sense of the Word will believe that by “cities” are here meant cities, and that by “man” and “the son of man” are meant a man and a son; and that the cities would be so desolated that no one would dwell there; but it is the state of the church in respect to the doctrine of truth which is described by these words; for “cities” denote the doctrinal things of the church (n. 402, 2449, 3216, 4492, 4493); “a man,” the truth itself of the church conjoined with good (n. 3134, 7716, 9007); therefore “the son of man” denotes truth.

[11] As by “the Son of man” was signified the Divine truth that proceeds from the Lord, therefore also the prophets, through whom it was revealed, were called “sons of man,” as in Daniel 8:17; in Ezekiel 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25; 4:1, 16; 8:5, 6, 8, 12, 15; 12:2, 3, 9, 18, 22, 27; and in many other passages.

[12] As most expressions in the Word have also an opposite sense, it is the same with the signification of “the son of man,” which in this sense denotes the falsity that is opposite to truth, as in Isaiah:

Who art thou, that thou art afraid of man that dieth, and of the son of man who is given as grass? (Isa. 51:12);

where “the son of man given as grass” denotes the memory-knowledge through which falsity arises. In David:

Put not your trust in princes, in the son of man, in whom there is no salvation (Ps. 146:3);

where “princes” denote primary truths (n. 2089, 5044), thus in the opposite sense, primary falsities; and “the son of man” denotes the falsity itself.

9808. *From the midst of the sons of Israel.* That this signifies in heaven and in the church, is evident from the signification of "Israel," as being those who are of the church, thus abstractedly the church itself (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340); and as "Israel" denotes the church, it also denotes heaven, for heaven and the church make one, and the church is the heaven of the Lord on earth. Moreover, heaven is within every member of the church when he is in truth and at the same time in good from the Lord.

9809. *That he may minister in the priest's office to Me.* That this signifies a representative of the Lord, is evident from the representation of "the priest's office," as being in the supreme sense every office which the Lord discharges as the Savior; and whatever He does as the Savior is from Divine love, thus from Divine good, for all good is of love. For this reason also by "the priest's office" in the supreme sense is signified the Divine good of the Lord's Divine love. There is Divine good, and there is Divine truth; Divine good is in the Lord, and therefore it is His being, which in the Word is called "Jehovah;" but Divine truth is from the Lord, and therefore it is the coming-forth from this being, which in the Word is meant by "God;" and as that which comes forth from Him is also Himself, therefore also the Lord is Divine truth, which is His Divine in the heavens. For the heavens come forth from Him, because the angels who are there are receptions of His Divine; the celestial angels being receptions of the Divine good which is from Him, and the spiritual angels being receptions of the Divine truth which is thence derived. From all this it can be seen what of the Lord was represented by the priestly office, and what of the Lord was represented by the kingly office; namely, by the priestly office the Divine good of His Divine love, and by the kingly office the Divine truth thence derived.

[2] That by the priestly office was represented the Divine good of the Lord's Divine love, thus every office which the Lord discharges as the Savior is evident from the following passages in the Word:

The saying of Jehovah unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send forth the scepter of strength out of Zion; rule Thou in the midst of Thine enemies. Thy people is one of readinesses in the day of Thy strength, in the honors of holiness from the womb of the dawn, Thou hast the dew of Thy

birth. Jehovah hath sworn, and will not repent, Thou art a priest forever, according to My word, Melchizedek. The Lord at Thy right hand hath smitten kings in the day of His anger; He hath judged among the nations; He hath filled with dead bodies; He hath smitten the head over much land. He shall drink of the stream in the way: therefore shall He lift up the head (Ps. 110:1–7);

from this it is plain what the Lord is as a priest, consequently what the priestly office represented in the Lord, namely, all the work of the salvation of the human race; for in this passage the subject treated of is the Lord's combats with the hells, while He was in the world, through which He acquired for Himself Divine omnipotence over the hells, by virtue of which He saved the human race, and also saves at this day all those who receive Him. It is this salvation itself, because it is from the Divine good of the Divine love, by virtue of which it is said of the Lord, "Thou art a priest forever, according to My word, Melchizedek." "Melchizedek" means "the king of justice"; and the Lord was so called from the fact that He became justice, and thereby salvation (according to what was shown above, n. 9715).

[3] But as each particular expression in the above Psalm contains arcana concerning the Lord's combats while He was in the world, and these cannot be revealed without the internal sense, therefore they may here be briefly unfolded. "The saying of Jehovah unto My Lord" signifies that it is said of the Lord while He was in the world (that by "the Lord" here is meant the Lord as to the Divine Human is evident in Matthew 22:41–43, in Mark 12:35, 36, and in Luke 20:41–44). "Sit thou at My right hand" signifies the omnipotence of Divine good through the Divine truth which the Lord then was, and from which He fought and conquered (that "sitting at the right hand" denotes a state of power, and that when said of the Divine it denotes omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133; and that all the power of good is through truth, n. 6344, 6423, 8304, 9327, 9410, 9639, 9643).

[4] "Until I make Thine enemies Thy footstool" signifies until the evils which are in the hells shall be subjugated and made subject to his Divine power. "Jehovah shall send forth the scepter of strength out of Zion" signifies power then from celestial good (that "Zion" denotes this good, see n. 2362, 9055). "Rule Thou in the midst of Thine enemies" signifies that this good has dominion over evils; evils are meant by "enemies" because they are opposed to the Divine, and

specifically to the Lord. "Thy people is one of readiesses in the day of Thy strength" signifies the Divine truths then fighting. "In the honors of holiness" signifies which are from the Divine good. "From the womb of the dawn, Thou hast the dew of Thy birth," signifies conception from the Divine good itself from which He had Divine truth. "Jehovah hath sworn and will not repent" signifies what is stable and certain.

[5] "Thou art a priest forever" signifies the Divine good of the Divine love in Him. "According to My word, Melchizedek," signifies that His Divine Human is the like; "Melchizedek" means "king of justice," thus that Jehovah became justice through combats and victories (n. 9715). "The Lord at Thy right hand" signifies the Divine truth which is then from Him, through which He has omnipotence, as above. "Hath smitten kings in the day of His anger" signifies the destruction then of falsities; "the day of anger" was when He fought against evils and destroyed them; "kings" denote truths, and in the opposite sense falsities (n. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148). "He hath judged among the nations" signifies the dispersion of evils; for "nations" denote goods, and in the opposite sense evils (n. 1259, 1260, 1849, 6005). "He hath filled with dead bodies" signifies thus spiritual death, which is the total deprivation of truth and good. "He hath smitten the head over much land" signifies the casting down of the infernal love of self into the hells, and its damnation. "He shall drink of the stream in the way, therefore shall He lift up the head," signifies the endeavor to emerge by means of reasonings about truths. This is the sense of the above words which is perceived in heaven when this Psalm is read by man.

[6] As the priestly office was representative of the Lord in respect to all the work of salvation from Divine love, therefore also all Divine worship belonged to the office of the priest; which worship at that time consisted chiefly in offering burnt-offerings, sacrifices, and meat-offerings, and in arranging the breads of faces upon the table, in lighting the lamps every day, and in burning incense; consequently in making expiation for the people and in remitting sins. Moreover, when the priests were at the same time prophets, it also consisted in unfolding the Divine law, and in teaching. That Aaron with his sons performed all these things is evident from the institution of the priest's office in Moses. That all these things were representative of the Lord's works of salvation, is manifest; wherefore also that part

of the sacrifices and meat-offerings which was for Jehovah, that is, for the Lord, was given to Aaron; in like manner the firstfruits of various kinds, and also the tithes (see Exod. 29:1–36; Lev. 7:35, 36; 23:15–21; 27:21; Num. 5:6–10; 18:8–20, and 25 to the end; Deut. 18:1–5), and the firstborn; but instead of all the firstborn of men were the Levites, who were given as a gift to Aaron (Num. 1:47; 3:9), for the reason that they belonged to Jehovah (Num. 3:12, 13, 40–45).

[7] As the Lord in respect to the whole work of salvation was represented by the high-priest, and the work of salvation itself by his office, which is called the priesthood, therefore no inheritance and portion with the people was given to Aaron and his sons, for it is declared that Jehovah God is their inheritance and portion (Num. 18:20); neither was any portion given to the Levites, because they belonged to Aaron (Num. 26:58–63; Deut. 10:9; 18:1, 2). For the people represented heaven and the church, but Aaron with his sons and with the Levites represented the good of love and of faith which makes heaven and the church, thus they represented the Lord from whom is this good. For this reason the land was granted to the people for an inheritance, but not to the priests, for the Lord is in them, but not among them as one of them and distinct from them.

[8] The like is involved in these words from Isaiah:

Ye shall be called the priests of Jehovah, the ministers of our God; ye shall eat the wealth of the nations, and in their glory ye shall boast yourselves (Isa. 61:6);

where “eating the wealth of the nations” denotes to appropriate goods to themselves; “boasting themselves in their glory” denotes to enjoy truths, thus to have joy and happiness from both. (That “nations” denote goods, see n. 1259, 1260, 4574, 6005; and that “glory” denotes truth from the Divine, n. 9429.)

[9] In the Word throughout “kings” and “priests” are mentioned in a series, also “kings,” “princes,” “priests,” and “prophets;” and in the internal sense by “kings” are there signified truths in the complex; by “princes,” primary truths; by “priests,” goods in the complex; and by “prophets,” doctrines, as in the following passages:

Jesus Christ hath made us kings and priests (Rev. 1:6; 5:10).

The house of Israel were ashamed, they, their kings, their princes, and their priests, and their prophets (Jer. 2:26).

In that day the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall marvel (Jer. 4:9).

At that time they shall draw out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets (Jer. 8:1).

(That by "kings" in the sense abstracted from persons are signified truths in the complex, see n. 1672, 2015, 2069, 4581, 4966, 5044, 6148; that by "princes" are signified primary truths, n. 1482, 2089, 5044; that "priests" denote goods, n. 1728, 2015, 3670, 6148; and that "prophets" denote doctrines derived from these things and concerning them, n. 2534, 7269.) The kingly office of the Lord is also signified by His name "Christ," "Anointed," "Messiah"; and His priestly office by His name "Jesus," for "Jesus" means "Savior" or "Salvation," concerning which it is thus written in Matthew:

The angel appeared unto Joseph in a dream, and said, Thou shalt call His name Jesus, for He shall save His people from their sins (Matt. 1:21).

As this belonged to the priest's office, therefore the like was represented by the office of the high priest who made expiation for the people for sins (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30).

[10] Seeing that evil cannot possibly be joined to good, because they have aversion for each other, therefore purifications of various kinds were commanded for Aaron and his sons when they ministered in the priest's office, whether at the altar, or in the Tent of meeting; and it was also commanded that the high priest was not to marry any but a virgin; not a widow, nor one divorced, nor a harlot (Lev. 21:13-15); that those of the sons of Aaron who were unclean "if they should eat of the sanctified things, were to be cut off" (Lev. 22:2-9); that "no one of the seed of Aaron in whom was a blemish should offer bread" (Lev. 21:17-21); that "the high priest was not to shave his head, to rend his garments, to defile himself with any dead body, not even of his father and his mother, and that he was not to go out of the sanctuary" (Lev. 21:10-12). As before said, these and many other laws were enacted for the reason that the high priest represented the Lord as to Divine good; and good is of such a nature that evil cannot be joined to it, for good shuns evil, and evil dreads good as hell dreads heaven; and therefore no conjunction of them is possible.

[11] But as for truth, it is of such a character that falsity can be joined to it; yet not the falsity in which there is evil; but that in which there is good, such as there is with little children, and with boys and girls while they are as yet in innocence, and with well-disposed Gentiles who are in ignorance; and such as there is with all who are in the literal sense of the Word, and who remain in the doctrine thence derived, and who nevertheless have the good of life as their end; for this good, as the end, drives away all the malevolence of falsity, and by applying itself forms the falsity into a certain likeness of truth.

9810. *Aaron.* That this signifies a representative of the Lord in respect to the Divine celestial, is evident from the representation of Aaron, as being the Lord as to Divine good (see above, n. 9806). The Divine celestial is the Divine of the Lord in the inmost heaven; for the angels of this heaven are called celestial angels, and are receptions of Divine truth in their will part. When the Divine truth that proceeds from the Lord is received in this part, it is called celestial good; but when received in the intellectual part it is called spiritual good. (The quality of these two goods, that is, of celestial good and of spiritual good, and the nature of the difference between them, may be seen in the places cited in n. 9277, 9543.)

9811. *Nadab and Abihu.* That this signifies in respect to the Divine spiritual thence derived, is evident from the representation of the sons of Aaron, as being the Divine truth that proceeds from the Divine good (see above, n. 9807). The Divine spiritual is the Divine truth that proceeds from the Divine celestial; thus is the Divine of the Lord received in the middle or second heaven. This is represented by the two first born sons of Aaron, because it proceeds, and thus is as it were born, as a son from a father, from the celestial good which is in the inmost heaven. But by the two younger sons of Aaron, who are Eleazar and Ithamar (so long as the firstborn, Nadab and Abihu, lived), is represented the Divine in the ultimate heaven, which heaven follows next after the former or middle heaven; and which is the Divine natural (of which in the following article).

9812. *Eleazar and Ithamar.* That this signifies in respect to the Divine natural, is evident from the fact that these were the younger sons of Aaron, and that by Aaron is represented the Lord as to the Divine celestial; wherefore by his sons is represented the Lord as to the Divine which succeeds in order; thus by the elder sons is

represented the Lord as to the Divine spiritual; and by the younger sons the Lord as to the Divine natural; for the Divine goods in the heavens succeed in this order; nay, the heavens themselves which are in these goods do so. Moreover, one good comes forth, and also subsists, through another.

[2] Divine celestial good, which makes the third or inmost heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second heaven, is the good of charity toward the neighbor; and Divine natural good, which makes the first or ultimate heaven, is the good of faith and of obedience. To Divine natural good pertains also civil good, which is called what is just among citizens; and also moral good, which is that of all the virtues that belong to what is honorable.

[3] These three goods follow in order, like end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is everything in natural good. That which is the soul, and that which is everything, in something else, is within it, as endeavor is in motion, or as will is in action. That will is the soul and everything in action, is plain, for when will ceases, action ceases. From all this it can be seen how the case is with the celestial, the spiritual, and the natural; namely, that inmost in natural good there must be celestial good, that is, the good of love to the Lord, which also is the good of innocence.

9813. *Aaron's sons.* That this signifies the things which proceed from the Divine celestial, is evident from the signification of "sons," as being those things which are born from another thing as from a father, thus which proceed; and from the representation of Aaron, as being the Lord in respect to the Divine celestial (of which just above, n. 9810). From this it is evident that by "the sons of Aaron" are signified those things which proceed from the Divine celestial.

9814. *And thou shalt make garments of holiness for Aaron thy brother.* That this signifies a representative of the spiritual kingdom joined to the celestial kingdom, is evident from the signification of "garments," as being truths in general, and indeed truths which clothe good (see n. 5954, 9212, 9216). That "garments" denote truths, originates in heaven, where angels appear clothed in garments in accordance with their truths from good (n. 165, 5248, 5954,

9212); from which it can be seen that by the garments of Aaron was represented the spiritual kingdom of the Lord joined to His celestial kingdom. For Aaron represented the Lord as to the Divine celestial (n. 9810); whence the garments joined to him represented the Divine spiritual joined to the celestial kingdom, as a garment is to the body. The Divine spiritual is the Divine truth that proceeds from the Lord's Divine good; this appears in heaven as light, and moreover, is the light which illumines the external as well as the internal sight of the angels. The modification of this light according to the recipient subjects, which are angels, presents to the sight various phenomena, such as clouds, rainbows, colors, and splendors, of various kinds; and it also presents shining garments about the angels. From this it can be seen that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness. For there are two kingdoms into which the heavens have been divided, the celestial kingdom and the spiritual kingdom (on which see n. 9277); they who are in the celestial kingdom appear naked, but they who are in the spiritual kingdom appear clothed. From this it is again evident that it is Divine truth, or the Divine spiritual, and which appears as light, that invests or clothes.

[2] But who could possibly believe that within the church, where there is the Word, and the consequent enlightenment about Divine and heavenly things, ignorance so great should reign that it is not known that angels and spirits are in the human form, and appear to themselves as men; and also that they see and hear each other, and converse together; and that it is known still less that they appear clothed in garments. That this is the case falls not only into doubt, but also into total denial, with those who are so much immersed in outward things as to believe that the body alone lives, and that all is nothing which they do not see with the bodily eyes, and touch with the bodily hands (n. 1881); when yet the heavens are full of men, who are angels, and who are clothed in garments of varied resplendence. But nothing of these things can be seen by a man on earth through the eyes of his body; but through the eyes of his spirit, when these are opened by the Lord. The angels who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also the prophets, were not seen with the eyes of the body, but with the eyes of the spirit, which were then opened. That

these angels appeared clothed in garments, is evident from the angels who sat at the Lord's sepulcher, and were seen in shining white garments by Mary Magdalene and Mary the mother of James (Matt. 28:3; Mark 16:5; Luke 24:4); and especially is the same thing evident from the Lord Himself when seen in His glory by Peter, James, and John, in that His raiment was then white and glistening, and was like the light (Matt. 17:2; Luke 9:29); by which raiment there was also represented the Divine spiritual, that is, the Divine truth which is from Him.

[3] From this it can be seen what is signified by "white garments" in the Apocalypse:

Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white garments (Rev. 3:4, 5);

here "garments" denote spiritual truths, which are truths from good (as was shown above); and "white" denotes genuine truth (n. 3301, 4007, 5319). In like manner elsewhere:

I saw heaven open, and behold a white horse, and He that sat upon him was called Faithful and True; and in justice He doth judge and fight. His armies in heaven followed Him clothed in fine linen, white and clean (Rev. 19:11, 14).

Upon the thrones I saw four and twenty elders, clothed in white garments (Rev. 4:4).

9815. *For glory and for comeliness.* That this signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom, is evident from the signification of "glory," as being Divine truth (see the preface to Genesis 18; and n. 5922, 9429); and from the signification of "comeliness," as also being Divine truth, but in the external form, for the brightness and beauty of Divine truth as it appears in externals is meant by "comeliness." From this it is that the Word in the internal sense is called "glory," but in the internal sense relatively to the brightness and beauty thence derived, it is called "comeliness." Consequently the spiritual heaven, which is meant here by "the garments of holiness," which serve "for glory and for comeliness," is "glory" so far as Divine truth there is in an internal form, and is also "comeliness."

[2] The like is signified by "comeliness" in the following passages. In Jeremiah:

The Lord in His anger doth cloud over the daughter of Zion; He hath cast forth from the heavens unto the earth the comeliness of Israel, neither doth He remember His footstool (Lam. 2:1);

where “the daughter of Zion” denotes the celestial church; and “the comeliness of Israel,” the spiritual church, which is called “comeliness” from the brightness and beauty of truth. In like manner in Isaiah:

I have made My justice to draw nigh; it is not far off, and My salvation shall not tarry; I will give salvation in Zion, unto Israel My comeliness (Isa. 46:13).

Look forth from the heavens, from the habitation of Thy holiness and of Thy comeliness (Isa. 63:15);

where “the habitation of holiness” denotes the celestial kingdom; and “the habitation of comeliness” the spiritual kingdom. And in Daniel:

And there came forth one horn from a little one, and grew exceedingly, toward the south, and toward the east, and toward comeliness (Dan. 8:9).

The king of the north shall stand in the land of comeliness, and there is consummation by his hand, and when he shall come into the land of comeliness, many shall be overthrown (Dan. 11:16, 41);

where “the land of comeliness” denotes the church of the Lord, in which is truth Divine, or the Word.

9816. Verses 3, 4. *And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, that he may minister to Me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister to Me in the priest's office.*

“And thou shalt speak unto all the wise in heart,” signifies the influx of the Lord through the Word into all who are in the good of love; “whom I have filled with the spirit of wisdom,” signifies in whom Divine truth has been inscribed; “and they shall make Aaron's garments,” signifies through whom is the spiritual kingdom; “to sanctify him,” signifies thereby a representation of the Divine truth in this kingdom; “that he may minister to Me in the priest's office,” signifies a representative of the Lord; “and these are the garments which they shall make,” signifies Divine truths in the spiritual kingdom, in their order; “a breastplate,” signifies Divine truth shining forth

from Divine good; “and an ephod,” signifies Divine truth there in the external form in which interior things cease; “and a robe,” signifies Divine truth there in the internal form; “and a tunic of checker work,” signifies Divine truth there inmost proceeding immediately from the Divine celestial; “a miter,” signifies intelligence and wisdom; “and a belt,” signifies a general bond, in order that all things may look to one end; “and they shall make garments of holiness for Aaron thy brother, and for his sons,” signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom; “that he may minister to Me in the priest’s office,” signifies a representative of the Lord.

9817. [v. 3] *And thou shalt speak unto all the wise in heart.* That this signifies the influx of the Lord through the Word into all who are in the good of love, is evident from the signification of “speaking,” as being influx (see n. 2951, 5481, 5743, 5797, 7270); and from the signification of “the wise in heart,” as being those who are in the good of love (of which in what follows). That the influx of the Lord through the Word is signified, is because the Lord flows in with the man of the church chiefly through the Word. The reason is that the Word is of such a nature that each and all things therein correspond to the Divine spiritual and Divine celestial things that are in the heavens; whence there is a communication of the affections and thoughts of man with the angels, insomuch that they are as it were a one. From this it is that the world is conjoined with heaven through the Word; but only with those who are in the good of faith and of love. From all this it can be seen that the influx of the Lord with the man of the church is through the Word; for in the heavens the Lord is everything, because the Divine which proceeds from Him and is received by the angels makes heaven.

[2] The reason why “the wise in heart” denote those who are in the good of love, is that wisdom is predicated of the life of heaven in man, and also that by “the heart” is signified the good of love. The life of heaven in man is expressed in the Word by “spirit” and by “heart;” by “spirit” is meant the life of man’s intellectual part, and by “heart” the life of his will part. To the intellectual part belongs truth, and to the will part belongs good. Truth belongs to faith, and good to love; for the understanding receives the truths which are of faith, and the will the goods which are of love. From this it is plain that by “the wise in heart” are signified those who

are in the good of love from the Lord. The good of love is celestial good, through which is spiritual good; and spiritual good is that which covers celestial good, as garments cover the body. And as by the garments of Aaron was represented the spiritual kingdom of the Lord joined to His celestial kingdom, and the former comes forth through the latter, therefore it is here said that “the wise in heart,” that is, they who are in the good of love from the Lord, “shall make the garments for Aaron and his sons” (as in what follows). (That “the heart” denotes the good of love, or celestial good, see n. 3635, 3880, 3883–3896, 9050; and that on this account it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9495.)

9818. *Whom I have filled with the spirit of wisdom.* That this signifies in whom Divine truth has been inscribed, is evident from the signification of “the spirit of wisdom,” when said of those who are in celestial good, as being Divine truth (of which in what follows); they are said to be “filled with it” when what has been inscribed remains. The case herein is that those who are in the celestial kingdom of the Lord do not know truths from memory-knowledge, and the consequent faith; but from internal perception; for they are in the good of love from the Lord, and all truths have been ingrafted in this good. The good itself has been implanted in their will part, and the derivative truth in their intellectual part. With them the will part and the intellectual part act absolutely as a one, differently from those who are in the spiritual kingdom. From this it is that those who are in the celestial kingdom of the Lord do not from their intellectual part know truths, but perceive them; for the good that has been implanted in the will is presented in its quality and in its form in the understanding, and is there in a light as it were flaming. With them, truth is the form of good, and the quality of it, which is not seen but perceived, is from good. From this it is that they never dispute about truths, insomuch that when they discourse about truths, they say that it is so, or is not so, nothing further; for anything further is not from good. These are they who are meant in Matthew:

Let your discourse be, Yea, yea; Nay, nay; whatsoever is more than these is from evil (Matt. 5:37).

(That they who are in the celestial kingdom of the Lord are of this character, see n. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166,

9543; what the difference is between those who are in the celestial kingdom, and those who are in the spiritual kingdom, may be seen in the places cited in n. 9276.)

[2] From all this it can now be seen what is meant by Divine truths being “inscribed.” The word “spirit” is used in many passages in the Word, and when said of man, by his “spirit” is signified the good and truth that have been inscribed on his intellectual part, consequently there is signified the life of this part. That when predicated of man, “spirit” has this signification, is because in respect to his interiors man is a spirit, and in respect to these is also in company with spirits. On this subject see what has been abundantly shown above, namely, that there are spirits and angels with man, and man is directed by the Lord by means of them (n. 50, 697, 986, 2796, 2886, 2887, 4047, 4048, 5846–5866, 5976–5993); that man is among spirits and angels such as he is himself (n. 4067, 4073, 4077, 4111); and that every man has a spirit through which his body has life (n. 4622).

[3] From this it can be known what is meant by “Spirit” when said of the Lord, namely, the Divine truth that proceeds from His Divine good, and that when this Divine truth flows in with man, and is received by him, it is “the Spirit of Truth,” “the Spirit of God,” and “the Holy Spirit;” for it flows in immediately from the Lord, and also mediately through angels and spirits (see the places cited in n. 9682); that “the Spirit of Truth,” “the Spirit of God,” and “the Holy Spirit,” denote this, will be seen in what follows. For it must first be shown that in the Word, “spirit,” when said of man, denotes the good and truth that has been inscribed on his intellectual part, consequently that it denotes the life of this. For there is the life of the intellectual part, and the life of the will part; the life of the intellectual part is to know, to see, and to understand, that truth is true, and that good is good; whereas the life of the will part is to will and to love truth for the sake of truth, and good for the sake of good. This latter life is called in the Word “heart;” but the former is called “spirit.”

[4] That such is the case is evident from the following passages in the Word:

Make for you a new heart and a new spirit; why will ye die, O house of Israel? (Ezek. 18:31).

I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:26);

“a new heart” denotes a new will; and “a new spirit,” a new understanding. In Zechariah:

Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1);

where “stretching forth the heavens, and laying the foundation of the earth” denotes a new church (that the church is meant by “heaven and earth,” see n. 1733, 1850, 2117, 2118, 3355, 4535); “to form the spirit of man in the midst of him” denotes to regenerate him in respect to the understanding of truth and good.

[5] In David:

Create in me a clean heart, O God; and renew a steadfast spirit in the midst of me. Cast me not away from before Thee, and take not the Spirit of Thy holiness from me. Restore unto me the joy of Thy salvation; and let an ingenuous spirit uphold me. The sacrifices of God are a broken spirit; a broken and a contrite heart God doth not despise (Ps. 51:10–12, 17);

“a clean heart” denotes a will that is averse to evils, which are unclean; “a steadfast spirit” denotes the understanding and faith of truth; “a broken spirit,” and “a broken heart,” denote a state of temptation and the consequent humiliation of the life of both of these. That “spirit” denotes life, is plain from each of the above expressions. The Divine truth, from which is this life, is “the Spirit of holiness.” Again:

A generation that maketh not its heart right, and whose spirit is not constant with God (Ps. 78:8);

“a heart not right” denotes that the will is not right; “a spirit not constant with God,” denotes that the understanding and faith are not constant.

[6] In Moses:

Jehovah God made worse the spirit of Sihon king of Heshbon, and hardened his heart (Deut. 2:30);

in this passage also “spirit” and “heart” denote the two lives, which are said to be “hardened” when there is no will of understanding truth and good, nor of doing them. In Ezekiel:

Every heart shall melt, and all hands shall be let down, and every spirit shall be contracted (Ezek. 21:7);

where the meaning is similar. In Isaiah:

Jehovah, that giveth soul unto the people upon the earth, and spirit to them that walk therein (Isa. 42:5);

“giving soul to the people” denotes the life of faith (that “soul” denotes the life of faith, see n. 9050); and “giving spirit” denotes the understanding of truth. Again:

With my soul have I desired Thee in the night; yea, with my spirit in the midst of me have I awaited Thee in the morning (Isa. 26:9);

where the meaning is similar.

[7] Again:

Conceive ye refuse, bring forth stubble; your spirit the fire shall devour (Isa. 33:11);

“the spirit which the fire shall devour,” denotes the understanding of truth, thus intelligence; “fire” denotes evil affection, which being from evil destroys.

[8] Again in the following passages:

Woe to the foolish prophets that go away after their own spirit (Ezek. 13:3).

That which cometh up upon your spirit shall never come to pass (Ezek. 20:32).

Not one hath done so, and the rest who have the spirit: what therefore the one, seeking the seed of God? Therefore take heed by your spirit, that he may not deal treacherously against the wife of thy youth (Mal. 2:15).

Blessed is the man to whom Jehovah imputeth not iniquity, provided in his spirit there is no deceit (Ps. 32:2).

Blessed are the poor in spirit, for theirs is the kingdom of the heavens (Matt. 5:3.)

Jesus said unto His disciples, Watch and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak (Matt. 26:41).

It is very evident that in these passages by “spirit” is meant the very life of man; that it denotes the intellectual life, or the life of truth, can be seen from the fact that by “spirit” in the natural sense is meant the life of man’s respiration; and that the respiration of the lungs corresponds to the life of truth, which is the life of faith and from this of the understanding; while the beating of the heart corresponds to the life of the will, thus of the love. That there is this correspondence of the lungs and of the heart, see n. 3883–3896, 9300, 9495; from which it can be seen what life is meant in the spiritual sense by “spirit.”

[9] That in a general sense “spirit” denotes the life of man’s respiration, is very plain in the following passages:

Thou hidest Thy face, they are troubled; Thou gatherest their spirit, they expire. Thou sendest forth Thy spirit, they are created (Ps. 104:29, 30).

Answer me, O Jehovah, my spirit hath been consumed; hide not Thy faces from me (Ps. 143:7).

My spirit hath been consumed, my days extinguished (Job 17:1).

Jesus, taking the hand of the maid that was dead, said, Maid arise. And so her spirit returned, and straightway she rose up (Luke 8:54, 55).

Every man is become foolish with knowledge, a graven image is a lie, and there is no spirit in it (Jer. 10:14; 51:17).

He carried me forth in the spirit of Jehovah, and set me in the midst of the valley. And there the Lord Jehovih said to the dry bones, Behold I bring spirit into you, that ye may live. Thus said the Lord Jehovih, Come from the four winds, O spirit, and breathe into these slain; and the spirit came into them, and they lived again (Ezek. 37:1, 5, 9, 10).

The two witnesses were slain by the beast that came up out of the abyss; but after three days and a half the spirit of life from God entered into them, that they should stand upon their feet (Rev. 11:7, 11).

[10] From these passages it is very manifest that “spirit” denotes the life of man. That specifically it denotes the life of truth, which is the life of man’s intellectual part, and is called intelligence, is clear in these passages:

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, therefore those who worship Him must worship in spirit and in truth (John 4:23, 24).

Forasmuch as an excellent spirit, both of knowledge and of understanding, was in him (Dan. 5:12, 14).

John grew, and waxed strong in spirit (Luke 1:80).

The child Jesus grew, and waxed strong in spirit, and was filled with wisdom (Luke 2:40).

He whom the Father hath sent speaketh the words of God; for God hath not given the spirit by measure to him (John 3:34);

“spirit” here denotes intelligence and wisdom; “speaking the words of God” denotes to speak Divine truths.

[11] From all this it is now evident what is signified by “spirit” in John:

Jesus said to Nicodemus, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which hath been begotten of the flesh is flesh; and that which hath been begotten of the spirit is spirit (John 3:5, 6);

where “to be begotten of water” denotes by means of truth; and “to be begotten of the spirit” denotes the consequent life from the Lord, which is called spiritual life. (That “water” denotes the truth through which is regeneration, see n. 2702, 3058, 3424, 4976, 5668, 9323; but “the flesh” denotes what is man’s own, in which there is nothing of spiritual life, n. 3813, 8409.)

[12] The like is signified by “spirit” and “flesh” in the same:

It is the spirit that maketh alive; the flesh profiteth nothing; the words that I speak to you are spirit, and are life (John 6:63);

“the words which the Lord spoke” are Divine truths, the life thence derived is “the spirit.” In Isaiah:

Egypt is man and not God; and his horses are flesh, and not spirit (Isa. 31:3);

“Egypt” denotes memory-knowledge in general; “his horses” denote memory-knowledge from the intellectual, which is called “flesh, and not spirit” when there is nothing of spiritual life therein. (That “Egypt” denotes memory-knowledge, see the places cited in n. 9340, 9391; that “horses” denote the intellectual, n. 2761, 2762, 3217, 5321; and that “the horses of Egypt” denote memory-knowledges from the intellectual, n. 6125, 8146, 8148.) He who does not know what is signified by “Egypt,” by “horses,” and also by “flesh” and “spirit,” cannot possibly know what these words involve.

[13] When it is known what is signified by “spirit” in regard to man, it can be known what is signified by “Spirit” when it is said of Jehovah or the Lord, to whom are attributed all things belonging to man; as face, eyes, ears, arms, hands, and also a heart and a soul; thus also a Spirit, which in the Word is called “the Spirit of God,” “the Spirit of Jehovah,” “the Spirit of His mouth,” “the Spirit of holiness,” or “the Holy Spirit.” That by the “Spirit” is meant the Divine truth that proceeds from the Lord, is evident from many passages in the Word. The reason why the Divine truth that proceeds from the Lord is signified by “the Spirit of God,” is that the whole life of man is thence, and those have heavenly life who receive this Divine truth in faith and love. That this is “the Spirit of God,” the Lord Himself teaches in John:

The words that I speak to you are spirit, and are life (John 6:63);

“the words which the Lord spoke” are Divine truths.

[14] Again:

Jesus cried with a great voice, saying, If anyone thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow streams of living water. This said He of the Spirit, which they that believe in Him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37–39);

that by “the Spirit which they that believe in the Lord were to receive” is meant the life which is from the Lord, and which is the life of faith and of love, is plain from the details of this passage; for “thirsting and drinking” signify a longing to know and perceive truth; “streams of living water which shall flow from the belly” denote truths Divine. From this it is evident that “the Spirit which they should receive,” which is also called “the Holy Spirit,” denotes life from the Divine truth which proceeds from the Lord, which life (as just said) is called “the life of faith and of love,” and is the very spiritual and celestial life with man. The reason why it is said that “the Holy Spirit was not yet, because Jesus was not yet glorified,” is that while the Lord was in the world He Himself taught Divine truth; but when He was glorified, which was after the resurrection, He taught it through angels and spirits. This holy thing which proceeds from the Lord, and flows into man through angels and spirits, whether manifestly or not manifestly, is “the Holy Spirit” there mentioned; for it is the Divine truth that proceeds from the Lord that is called “holy” in the Word (see n. 9680).

[15] From this it is that the Holy Spirit is called “the Spirit of Truth,” and that it is said that “He will lead into all truth;” and that “He shall not speak of Himself, but what things soever He shall hear from the Lord;” and that “He shall receive from the Lord the things that He will proclaim” (John 16:13, 14); and also that when the Lord departed from the disciples, “He breathed into them, and said, Receive ye the Holy Spirit” (John 20:21, 22). The respiration signifies the life of faith (n. 9229, 9281); consequently the inspiration [or breathing] of the Lord signifies a capability imparted to men to perceive Divine truths, and thus to receive the life of faith; whence also comes the word “spirit” from “blowing” and from “wind,” because from the respiration; and therefore spirit is sometimes called “wind.” That the respiration of the lungs corresponds to the life of faith, and the beating of the heart to the life of love, see n. 3883–3896, 9300, 9495.)

[16] The like is signified by “inspiration” [or “breathing into”] in the book of Genesis:

And Jehovah breathed into man’s nostrils the soul of lives (Gen. 2:7). From this the Lord is called “the spirit of our nostrils” (Lam. 4:20). And as Divine truth consumes and vastates the evil, it is said in the following passages:

The foundations of the world were revealed at the blast of the spirit of Thy nostrils (Ps. 18:15).

By the breath of God they perish, and by the spirit of His nostrils are they consumed (Job 4:9).

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

“the word of Jehovah” denotes Divine truth; in like manner “the spirit of His mouth.” That this denotes the Lord is evident in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him. And the Word was made flesh, and dwelt among us (John 1:1, 3, 14).

[17] That Divine truth, from which is the heavenly life of man, is signified by “the Holy Spirit,” is plain also from the following passages. In Isaiah:

There shall go forth a rod out of the stem of Jesse; and the spirit of Jehovah shall rest upon him, the spirit of wisdom and intelligence, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah (Isa. 11:1, 2);

these words are said of the Lord, in whom Divine truth, consequently Divine wisdom and intelligence, are called “the Spirit of Jehovah;” and this Spirit is called “the spirit of wisdom and intelligence, of counsel, of might, and of knowledge.” Again:

I have put My Spirit upon Him; he shall bring forth judgment to the nations (Isa. 42:1);

speaking here also of the Lord; “the Spirit of Jehovah upon Him” denotes Divine truth, consequently Divine wisdom and intelligence. Divine truth is also called “judgment” (n. 2235).

[18] Again:

When the enemy shall come as a pent-up stream, the spirit of Jehovah shall lift up a standard against him (Isa. 59:19).

The spirit of the Lord Jehovah is upon Me; therefore Jehovah hath anointed Me to preach glad tidings to the poor (Isa. 61:1);

speaking here also of the Lord; the Divine truth which was in the Lord while He was in the world, and which He Himself then was is “the Spirit of Jehovah.”

[19] That “the Spirit of Jehovah” denotes Divine truth, and that the man who receives it has heavenly life therefrom is still more evident from the following passages. In Isaiah:

Until the spirit be poured upon you from on high, then shall the wilderness become a fruitful field; then judgment shall dwell in the wilderness (Isa. 32:15, 16);

the subject here treated of is regeneration; “the spirit from on high” denotes life from the Divine; for “the wilderness becoming a fruitful field,” and “judgment dwelling in the wilderness,” signifies intelligence where there was none before, thus new life.

[20] In like manner in these passages:

That ye may know that I will give My spirit in you, that ye may live (Ezek. 37:13, 14).

Then I will not hide My faces any more from them; for I will pour out My spirit upon the house of Israel (Ezek. 39:29).

I will pour out My spirit upon all flesh, and upon the manservants and upon the maidservants in those days will I pour out My spirit (Joel 2:28, 29).

I am full of might with the spirit of Jehovah, and with judgment and strength to declare to Jacob his transgression, and to Israel his sin (Micah 3:8).

The horses that go forth into the land of the north have quieted my spirit in the land of the north (Zech. 6:8).

I will pour waters upon him that is thirsty, and streams upon the dry land; I will pour out My spirit upon thy seed (Isa. 44:3).

That in these passages “the Spirit of Jehovah” denotes the Divine truth, and through this the life of faith and of love, is evident; that it flows in immediately from the Lord and also mediately from Him through spirits and angels, may be seen above (n. 9682).

[21] In like manner in another passage in Isaiah:

In that day shall Jehovah Zebaoth be for a crown of ornament and for a diadem of beauty to the remains of His people; and for a spirit of judgment to him that sitteth upon judgment, and for strength to them (Isa. 28:5, 6);

where “a crown of ornament” denotes the wisdom which is of good; “a diadem of beauty,” the intelligence which is of truth; and “a spirit

of judgment,” Divine truth, for judgment is predicated of truth (n. 2235, 6397, 7206, 8685, 8695, 9260, 9383).

[22] Again:

The Angel of the faces of Jehovah delivered them; in His love and in His pity He redeemed them; yet they rebelled, and embittered the Spirit of His Holiness; whereby He was turned to be their enemy. He put the Spirit of His Holiness in the midst of him; the Spirit of Jehovah led him (Isa. 63:9–11, 14);

here “the Spirit of holiness” denotes the Lord as to Divine truth, thus the Divine truth which is from the Lord; “the Angel of His faces” denotes the Lord as to Divine good, for “the face of Jehovah” denotes love, mercy, and good. In the Revelation:

The testimony of Jesus is the spirit of prophecy (Rev. 19:10);

“the testimony of Jesus” denotes the Divine truth which is from Him and concerning Him (n. 9503).

[23] In David:

Jehovah God maketh His angels spirits; and His ministers a flaming fire (Ps. 104:4);

where “making the angels spirits” denotes receptions of Divine truth; and “making them a flaming fire” denotes receptions of Divine good, that is, of Divine love. In Matthew:

John said, I baptize you with water unto repentance; but He that cometh after me shall baptize you with the Holy Spirit and with fire (Matt. 3:11);

where “to baptize” denotes to regenerate; “with the Holy Spirit” denotes by means of Divine truth; and “with fire” denotes from the Divine good of the Divine love. (That “to baptize” denotes to regenerate, see n. 5120, 9088; and that “fire” denotes the Divine good of the Divine love, n. 4906, 5215, 6314, 6832, 6834, 4849, 7324.)

[24] In Luke:

If ye, being evil, know how to give good things to your children; how much more shall the Father who is in Heaven give the Holy Spirit to them that ask Him? (Luke 11:13);

“to give the Holy Spirit” denotes to enlighten with Divine truth, and to endow with the life thence derived, which is the life of intelligence and wisdom. In the Revelation:

The seven lamps of fire burning before the throne are the seven Spirits of God (Rev. 4:5).

In the midst of the elders a Lamb standing, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth (Rev. 5:6).

That in these passages “Spirits” do not mean spirits, is evident from the fact that the lamps and the eyes of the Lamb are called “the Spirits of God;” for “lamps” denote Divine truths (n. 4638, 7072), and “eyes” denote the understanding of truth, and when said of the Lord, the Divine intelligence and wisdom (n. 2701, 4403–4421, 4523–4534, 9051); from which it is evident that “the Spirits of God” signify Divine truths.

[25] When therefore it is known that “the Holy Spirit” denotes the Divine truth that proceeds from the Lord, which is holiness itself, the Divine meaning of the Word can be known wherever mention is made of “the Spirit of God,” and “the Holy Spirit;” as in the following passages:

I will ask the Father that He may give you another Paraclete, that He may abide with you forever; the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you. I will not leave you orphans. The Paraclete, the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and put you in mind of all things that I have said unto you (John 14:16–18, 26).

When the Paraclete shall come, whom I will send unto you from the Father, the Spirit of Truth, who goeth forth from the Father, He shall bear witness of Me; and ye shall bear witness (John 15:26, 27).

I tell you the truth; it is expedient for you that I go away; if I go not away, the Paraclete will not come unto you; but if I go away, I will send Him unto you (John 16:7).

[26] From these passages it is again evident that the Divine truth proceeding from the Divine good which is “the Father,” is “the Paraclete,” and “the Holy Spirit,” and therefore also He is called “the Spirit of Truth;” and it is said of Him that “He shall abide in them,” that “He shall teach all things,” that “He shall bear witness of the Lord.” In the spiritual sense “to bear witness of the Lord” denotes to teach about Him. Its being said that “the Paraclete who is the Holy Spirit is sent from the Father in the name of the Lord,” and again that “the Lord will send Him from the Father,” and afterward that “the Lord Himself will send Him,” is because the Father signifies the

Divine Itself which is in the Lord, and consequently that the Father and He are one, as the Lord plainly declares in John 10:30; 14:9–11.

[27] Again:

All sin and blasphemy shall be forgiven unto men; but the blasphemy of the Spirit shall not be forgiven unto men. If anyone shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (Matt. 12:31, 32);

“to say a word against the Son of man” denotes against truth Divine not yet implanted or inscribed in the life of man (that “the Son of man” denotes the Divine truth, see n. 9807); but “to speak against the Holy Spirit” denotes against the Divine truth that has been implanted or inscribed in the life of man, especially against the Divine truth about the Lord Himself. To speak against this, that is, to deny it after it has once been acknowledged, is profanation; and the profanation is of such a nature that it utterly destroys the interiors of man; and from this it is said that this sin cannot be forgiven. (What profanation is, see n. 3398, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8394, 8882, 9298.)

[28] And again:

Jesus said unto the disciples, Go ye, and baptize in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19);

“the Father” here denotes the Divine Itself; “the Son” denotes this Divine Itself in a human form; and “the Holy Spirit” denotes the Divine which proceeds. Thus there is one Divine, and yet a Trinity. That the Lord is the Divine Itself under a human form, He Himself teaches in John:

From henceforth ye have known the Father, and have seen Him; he that seeth Me seeth the Father; I am in the Father, and the Father in Me (John 14:7, 9, 10).

9819. *And they shall make Aaron's garments.* That this signifies through whom is the spiritual kingdom, is evident from the signification of “Aaron's garments,” as being a representative of the spiritual kingdom of the Lord joined to His celestial kingdom (of which above, n. 9814). That the wise in heart, filled with the spirit of wisdom, were to make the garments, was because by them are meant those who are in the celestial kingdom; and the spiritual kingdom is that which is from the celestial, and thus covers it, as a garment

covers the body (as can also be seen from what was said above, n. 9818).

9820. *To sanctify him.* That this signifies thereby a representative of the Divine truth in this kingdom, is evident from the signification of “to be sanctified,” as being to be imbued with Divine truth from the Lord; for the Divine truth that proceeds from the Lord is what is called “holy” in the Word, for the reason that the Lord alone is holy, thus whatever proceeds from Him (see n. 9680). From this it is that the holiness which proceeds from Him is called “the Holy Spirit” (as shown just above, n. 9818, and on which subject see also what was adduced in the passages cited in n. 9229).

[2] From this it is plain how it is to be understood that angels, prophets, and apostles are called “holy” (“holy angels” in Matt. 25:31; Mark 8:38; Luke 9:26; “holy prophets” in Rev. 16:6; 18:20; and “holy apostles” in Rev. 18:20), that is, not that they were holy from themselves, but from the Lord; “holy angels” because these are receptions of the Divine truth which is from the Lord, and therefore by them in the Word are signified truths Divine, and in general something of the Lord (n. 1925, 2821, 4085, 4295); “holy prophets” because by these is signified the Word which is Divine truth, and specifically doctrines derived from the Word (n. 2534, 3652, 7269); and “holy apostles” because by these is signified all the truth of faith and all the good of love in the complex (n. 3488, 3858, 6397).

[3] That the Divine truth which proceeds from the Lord is holiness itself, thus the Lord, from whom is this holiness, is evident from many passages in the Word, of which may now be adduced only the words of the Lord in John:

Father, sanctify them in Thy truth; Thy Word is truth. For their sakes I sanctify Myself, that they also may be sanctified in the truth (John 17:17, 19);

from this it is evident that it is the Lord who sanctifies man, spirit, and angel, because He alone is holy (Rev. 15:4), and that they are holy only insofar as they receive of the Lord, that is, insofar as they receive from Him of faith and love to Him.

9821. *To his ministering in the priest's office to Me.* That this signifies a representative of the Lord, is evident from what was shown above (n. 9809).

9822. [v. 4] *And these are the garments which they shall make.* That this signifies Divine truths in the spiritual kingdom in their order, is evident from the signification of “Aaron’s garments,” as being the spiritual kingdom joined to the celestial kingdom (see above, n. 9814). That these garments denote Divine truths in this kingdom, is because “garments” signify truths (n. 5954, 9212, 9216), and because this kingdom is called the spiritual kingdom from the Divine truths which are there. For there are two kingdoms into which heaven is distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom good reigns, and in the spiritual kingdom truth, both from the Lord; and because the garments of Aaron represented the latter kingdom, and these garments were an ephod, a robe, and a tunic, therefore by these are signified Divine truths in this kingdom in their order.

9823. *A breastplate.* That this signifies Divine truth shining forth from Divine good, is evident from the signification of “the breastplate,” as being Divine truth shining forth from Divine good, here in ultimates progressively from the inmost things in the heavens. For the ephod, on which was this breastplate, represented the ultimates of the spiritual kingdom, and consequently the ultimates of heaven. “The breast plate” had this signification because it was fastened upon the breast where the heart is, and was filled with precious stones, and the heart corresponds to celestial good, which is the good of love to the Lord from the Lord, and the twelve precious stones correspond to Divine truths thence derived. Hence by “the breastplate” in the supreme sense is signified Divine truth shining forth from the Divine good of the Lord. (That the heart corresponds to celestial good, that is, to the good of love to the Lord from the Lord, see n. 170, 172, 176, 3635, 3883–3896, 7542, 9050, 9300, 9495; and that the twelve precious stones correspond to Divine truths which are from the Divine good, will be seen in what follows in this chapter, where this breastplate is fully described, and is called “the breastplate of judgment,” and “the Urim and Thummim,” from the twelve precious stones with which it was filled.) That it was fastened upon the breast where is the heart, is evident from the description given of it below, where this is plainly stated in these words, “Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart” (verse 29); and again, “They shall be upon Aaron’s heart, when he goeth in before Jehovah; and Aaron shall carry the

judgment of the sons of Israel upon his heart before Jehovah continually" (verse 30). That "judgment" also denotes the Divine truth which proceeds from the Divine good of the Lord, will be seen in what follows.

9824. *And an ephod.* That this signifies Divine truth in this kingdom in the external form in which interior things cease, is evident from the signification of "the ephod," as being Divine truth in an external form. The reason why this is signified by "the ephod" is that by Aaron's garments of holiness were represented Divine truths in the spiritual kingdom in their order (see above, n. 9522); and the ephod was the outermost of three garments; Aaron's garments for the priest's office being the ephod, the robe, and the checkered tunic. That which is outermost not only contains the interior things, but the interior things also cease in it. This is the case in the human body, and consequently also in the heavens, to which the things of the human body correspond. The case is similar with truths and goods, for these make the heavens.

[2] As the ephod represented the outermost of the Lord's spiritual kingdom, it was more holy than the rest of the garments, and on it was the breastplate, in which were the Urim and Thummim, through which answers were given by the Divine. That what is most external is more holy than the internal things, is because the external holds all the interior things in their order, and in their form and connection, insomuch that if the external were removed, the internal things would be dispersed; for internal things not only cease in the external, but they are also together in it. That this is so can be known to those who know how it is with things successive and things simultaneous; namely, that successive things, which proceed and follow one another in their order, are nevertheless presented together in the ultimate things. Take for example, end, cause, and effect; the end is the first in order, the cause is the second, and the effect is the ultimate. So also do they advance in succession. Nevertheless the cause is presented simultaneously in the effect, which is the ultimate; and the end is so presented in the cause. Consequently the effect is the completion, in which the interior or prior things are collected together and are lodged.

[3] The case is similar in man, with will, thought, and action. To will comes first, to think second, and to do is the ultimate, and this is also the effect in which the prior or interior things come forth

in simultaneous order. For insofar as the act contains within itself that which the man is thinking, and that which he is willing, so far the interior things are held together in their form and in their connection. It is from this that it is said in the Word, that man will be judged according to his deeds, or according to his works, which means that he will be judged according to his thought and will, for these are in his deeds as the soul is in his body. As then the interior things are presented simultaneously in the ultimate, it follows that, as already said, if the order is perfect, the ultimate is accounted more holy than the interior things, for therein is complete the holiness of the interior things.

[4] As the interior things are together in the ultimate ones (as for instance, as just said, man's thought and will are together in his deeds or works; or in regard to spiritual things, his faith and love are so), therefore John was beloved by the Lord more than the rest of the disciples, and lay on His breast (John 13:23; 21:20, 22), for the reason that this disciple represented the works of charity. (See the prefaces to Genesis 18 and 22, and also n. 3934.) From this it is also evident why the external or ultimate which is in perfect order, is more holy than the internal things regarded singly; for when the Lord is in the ultimate, He is simultaneously in all things, and when He is in this, the interior things are held together in their order, connection, and form; and under supervision and guidance at His good pleasure. This is the secret which is meant in n. 9360, which see.

[5] This then is the reason why the ephod, being a representative of the ultimate in the Lord's spiritual kingdom, was accounted more holy than the rest of the garments of the priesthood. Wherefore the ephod was the chief priestly vestment, and was made of threads of gold in the midst of blue, of crimson, of scarlet double-dyed, and of fine twined linen (Exod. 39:3); but the rest of the priests had ephods of linen (1 Sam. 2:18; 22:18). On this account also the ephod stood for all the vestments of a priest, and he was said "to wear the ephod," whereby was signified that he was a priest (1 Sam. 2:28; 14:3). On this account also the breastplate was fastened to the ephod, and answers were given by means of the Urim and Thummim thereon, for the reason that this vestment was a representative of the ultimate in the Lord's spiritual kingdom; and Divine answers are presented in ultimates, for they pass through all the interior things in succession,

and are there dictated, because there they cease. That answers were given when the priests were clothed with the ephod, is evident from 1 Samuel 23:6–13; 30:7, 8; and also in Hosea:

The sons of Israel tarried many days without king, and without prince, and without sacrifice, and without pillar, and without ephod, and teraphim (Hos. 3:4);

where “teraphim” signify Divine answers, for answers were formerly given by means of these (Zech. 10:2). Moreover, in the original tongue the word “ephod” comes from “to enclose all the interior things,” as is evident from the meaning of the word in Exodus 29:5; Leviticus 8:7.

9825. *And a robe.* That this signifies Divine truth there in the internal form, is evident from the signification of “the robe,” as being the middle of the spiritual kingdom, thus the truth itself which is there; for by Aaron’s garments was represented the Lord’s spiritual kingdom (n. 9814), thus the truths which are there, in their order (see n. 9822); and as this kingdom has been distinguished into three degrees, the inmost, the middle, and the external, therefore by “the robe” was signified that which is in the middle of this kingdom. The reason why this kingdom has been distinguished into three degrees, is that the inmost there communicates with the celestial, and the external with the natural, and therefore the middle partakes equally of both. Moreover, in order that anything may be perfect, it must be distinguished into three degrees. This is the case with heaven, and with the goods and the truths in it. That there are three heavens is known; consequently there are three degrees of goods and truths there. Each heaven also is distinguished into three degrees; for its inmost must communicate immediately with what is higher, and its external with what is lower, and so, through these, its middle must communicate with both, whence comes its perfection. The case is the same with the interiors of man, which in general have been distinguished into three degrees, namely, into the celestial, the spiritual, and the natural; in like manner each of these into its own three degrees; for a man who is in the good of faith and of love to the Lord is a heaven in the least form corresponding to the greatest (n. 9279). Such also is the case in all things of nature. (That the natural of man has been distinguished into three degrees, see n. 4570, and in general all his interior and exterior things, n. 4154.) The reason of

its being so is that everywhere there must be end, cause, and effect; the end must be the inmost, the cause the middle, and the effect the ultimate, in order that the thing may be perfect. It is from this that in the Word "three" signifies what is complete from beginning to end (n. 2788, 4495, 7715, 9198, 9488, 9489). From all this it can be known why Aaron's garments of holiness were an ephod, a robe, and a tunic; and that the ephod represented the external, the robe the middle, and the tunic the inmost, of the spiritual kingdom.

[2] As the robe represented the middle in the spiritual kingdom, and the middle partakes of both the others, it is taken representatively for that kingdom itself, as in the first book of Samuel:

Samuel turned about to go away, but Saul laid hold upon the skirt of his robe, and it was rent; wherefore Samuel said, Jehovah shall rend the kingdom of Israel from upon thee this day, and shall give it to thy companion who is better than thou (1 Sam. 15:27, 28);

from these words it is evident that "the rending of the skirt of Samuel's robe" signified the rending of the kingdom of Israel from Saul, for "the kingdom of Israel" signifies the Lord's spiritual kingdom (n. 4286, 4598, 6424, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805). In like manner in the same:

David cut off the skirt of Saul's robe privily; and when he showed it to Saul, Saul said, Now I know that reigning thou shalt reign, and the kingdom of Israel shall continue in thine hand (1 Sam. 24:4, 5, 11, 20).

When Jonathan made a covenant with David, he stripped himself of his robe, and gave it to David, even to his sword, to his bow, and to his girdle (1 Sam. 18:3, 4);

by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel and transferred it to David.

[3] As a robe represented the spiritual kingdom, so likewise it represented the truths of this kingdom in general. The truths of this kingdom are what are called spiritual truths, which are in the intellectual part of man. These are signified by "robes" in Ezekiel:

All the princes of the sea shall come down from upon their thrones, and shall cast away their robes, and put off the garments of their embroidery (Ezek. 26:16);

this is said of Tyre, by which are signified the knowledges of good and truth (n. 1201); the vastation of these in the church is here described; "the robes which they shall cast away" denote the truths of faith which are in the intellectual part; but "the garments of embroidery"

denote the memory-knowledges which are in the natural (n. 9688). The reason why these truths are signified, is that the truth which belongs to the understanding reigns in the Lord's spiritual kingdom; but in the celestial kingdom the good which belongs to the will. In Matthew:

The scribes and Pharisees do all their works to be seen of men, and enlarge the borders of their robes (Matt. 23:5);

where "enlarging the borders of the robes" denotes to speak truths grandiloquently, merely to be heard and seen by men. That such things are signified by "the robe," will be seen still better from the description of it below in this chapter (verses 31–35).

9826. *And a tunic of checker work.* That this signifies Divine truth there inmost proceeding immediately from the Divine celestial, is evident from the signification of "a tunic," as being natural truth; but when said concerning Aaron, whose garments represented the truths of the Lord's spiritual kingdom (see n. 9814, 9822), "the tunic" denotes the inmost Divine truth in this kingdom, thus that which proceeds most nearly from the Divine celestial, which is the Lord's Divine good in the inmost heaven (that such things are signified by "tunics," see n. 4677). For there are three heavens—the inmost which is called celestial, the middle which is called spiritual, and the ultimate which approaches what is natural. In the inmost heaven reigns the good of love to the Lord, in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith. These heavens are most distinct one from another, insomuch that he who is in one heaven cannot possibly pass into another; and yet they are one heaven, being joined together by means of intermediate angelic societies; and in this way one heaven proceeds from another. As therefore the garments of Aaron represent the spiritual heaven, and thus the truths of this heaven in their order, it is evident that by the inmost garment, which is called "a tunic of checker work," is represented the inmost truth there which proceeds immediately from the Divine celestial. It is said to be "of checker work," because it was woven, as is evident from what follows in the book of Exodus:

They made tunics of fine linen, the work of the weaver, for Aaron, and for his sons (Exod. 39:27);

that the tunics were of fine linen was in order that truth from a celestial origin might be represented. (That such truth is signified by “fine linen,” see n. 9469.)

9827. *And a miter.* That this signifies intelligence and wisdom, is evident from the signification of “a miter,” as being intelligence and wisdom. A “miter” has this signification because it is a covering for the head, and by “the head” are signified the interior things of man that belong to intelligence and wisdom (see n. 9656). All articles of clothing derive their signification from the part of the body which they cover; as for instance that which covers the breast, like the breastplate; that which covers the loins, like the breeches; that which covers the feet, like the stockings; that which covers the soles of the feet, like the shoes; and so likewise that which covers the head, like the miter, the tiara, the cap.

[2] That such is the case is evident from the representatives in the other life. When wisdom and intelligence are taken away from spirits, as is the case when angelic societies are removed from them, the covering of the head appears to be taken away from them; and as soon as this is done they become stupid, and have no perception of truth and good; but afterward, as intelligence and wisdom return, the head is again covered. But in that life the coverings of the head do not so much signify the wisdom which is of good, as the intelligence which is of truth. The miter which belonged to Aaron, however, signifies wisdom also, because it was of fine linen, and the crown of holiness was placed upon it, which was a plate of pure gold, on which was engraven “Holiness to Jehovah” (of which below in this chapter, verses 36–38; and also in Exod. 29:6; 39:28). But “the miter of linen,” and the other garments of linen, which also were for Aaron, signified the intelligence that is of truth; but not the wisdom that is of good (concerning these garments and this miter, see Lev. 16:4; Ezek. 44:18). For “linen” signifies truth in man’s natural (n. 7601); thus a “miter of linen” denotes natural intelligence.

[3] They who do not know how the case is with representatives and correspondences, can with difficulty be led to believe that such things are signified. But let them consider that in heaven spiritual things are perceived in the place of natural things; thus that in place of the miter, and in general in place of garments, such things are perceived as belong to intelligence and wisdom, and also to faith and love; in general such things as belong to truth and good; for all

these are spiritual things, because heaven is a spiritual world. Let them consider also that the garments of Aaron were described and commanded by Jehovah on Mount Sinai, and that therefore within every detail there is the Divine celestial, and this is unfolded solely by means of knowledges about correspondences and representatives.

9828. *And a belt.* That this signifies a general bond in order that all things may look to one end, is evident from the signification of a “belt,” or “girdle,” as being a general bond; for it gathers up, encloses, holds in connection, and secures all the interior things, which without it would be set loose, and would be scattered. That “the belt” denotes a general bond to the intent that all things may look to one end, is because in the spiritual world the end reigns, insomuch that all things there may be called “ends;” for the Lord’s kingdom, which is a spiritual world, is a kingdom of uses, and uses there are ends; thus it is a kingdom of ends. But the ends there follow one another and are also associated together in a varied order; the ends which follow one another being called “intermediate ends,” but the ends which are associated together being called “consociate ends.” All these ends have been so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord; and in heaven with those who are receptive, it is love and faith in Him. Love is there the end of all their wills, and faith is the end of all their thoughts, these being of the understanding.

[2] When each and all things look to one end, they are then kept in an unbroken connection, and make a one; for they are under the view, the government, and the providence of One who bends all to Himself in accordance with the laws of subordination and consociation, and thus conjoins them with Himself; and also at the same time bends them to their companions in a reciprocal manner, and in this way conjoins them with each other. From this it is that the faces of all in heaven are kept turned to the Lord, who is the Sun there, and is thus the center to which all look; and this, wonderful to say, in whatever direction the angels may turn (see n. 3638). And as the Lord is in the good of mutual love, and in the good of charity toward the neighbor—for He loves all, and through love conjoins all—therefore the angels are also turned to the Lord by regarding their companions from this love.

[3] For this reason those things which are in ultimates, and which gather up and enclose, in order that each and all things may be kept together in such a connection, were represented by belts or girdles; which in the spiritual world are nothing else than goods and truths in the ultimates, or in the extremes, and which enclose the interior things. By the girdles around the loins were represented celestial goods, and by the girdles around the thighs, and also around the breast, were represented spiritual goods and truths in the ultimates or extremes.

[4] Such things are signified by “the girdles of the loins” in the following passage:

Jehovah said unto the prophet, Buy thee a linen girdle, and put it upon thy loins; but thou shalt not draw it through water. So I bought a girdle, and put it upon my loins. Then the word of Jehovah was made unto me, saying, Take the girdle, and go to Euphrates, and hide it in a hole of the rock. At the end of many days I went to Euphrates, and took again the girdle, and behold it was corrupt, it was profitable for nothing. Then said Jehovah, This evil people, who refuse to hear My words, and are gone after other gods, shall be even as this girdle, which is profitable for nothing (Jer. 13:1–10);

in the spiritual sense by “the linen girdle” is here meant the good of the church, which encloses and holds together in connection the truths in it. Because the good of the church was at that time non-existent, and the truths were consequently dispersed, it is said that it should “not be drawn through water;” for “water” denotes the truth which purifies and thus restores. “The hole of the rock in which the girdle was hid” denotes truth falsified; “the Euphrates” denotes the extension and boundary of the celestial things of good in their ultimate. He who does not know the nature of the Word, may suppose that this is only a comparison of the people and their corruption with the girdle and its corruption; but in the Word all comparisons and metaphorical sayings are real correspondences (n. 3579, 8989). Unless everything in this passage had a correspondence, it would never have been commanded that the girdle should not be drawn through water, that it should be put upon the loins, and that the prophet should go to the Euphrates, and should hide it there in a hole of the rock. It is said that the girdle should be “put upon the loins,” because from correspondence “the loins” signify the good of celestial love (n. 3021, 4280, 5050–5062); thus the placing of the

girdle upon the loins denotes conjunction with the Lord through the good of love by the mediation of the Word.

[5] That a “girdle” denotes good bounding and conjoining is plain also in Isaiah:

There shall go forth a rod out of the stem of Jesse; justice shall be the girdle of His loins, and truth the girdle of His thighs (Isa. 11:1, 5);

this is said of the Lord; “the justice that shall be the girdle of the loins” denotes the good of His love which protects heaven and the church. It is said of the sons of Israel that when they ate the passover, “their loins were to be girded” (Exod. 12:11); which signifies that thus all things were in order, and prepared to receive good from the Lord, and were ready for action (n. 7863). It is from this that those who are ready are said to be “girded,” as is said also of the seven angels in the Apocalypse:

There went forth from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and girt about the breast with golden girdles (Rev. 15:6).

[6] It is said of Elijah:

He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8);

and in like manner of John:

John had clothing of camel’s hair, and a leathern girdle about his loins (Matt. 3:4).

Elijah and John were so clothed and girded because they both represented the Word; and therefore their garments denote the Word in the external sense which is natural; for “the hair” denotes the natural (n. 3301, 5247, 5569–5573). “Camels” denote general memory-knowledges in the natural (n. 3048, 3071, 3143, 3145); “leather” and “skin” signify what is external (n. 3540); thus a “leathern girdle” signifies that which gathers up, encloses, and holds together in connection, the interior things. (That Elijah represented the Word, see the preface to Genesis 18, and n. 2762, 5247; and in like manner John the Baptist, n. 9372.)

[7] As truths and goods are set loose and are dispersed by evil deeds, it is said of Joab after he had slain Abner with deceit, that “he put the bloods of war in his girdle that was on his loins” (1 Kings 2:5), by which is signified that he had dispersed and destroyed these things; and therefore when truths have been dispersed and destroyed,

it is said that “instead of a girdle there shall be a rent, and instead of a work of entwining, baldness” (Isa. 3:24); speaking of the daughters of Zion, by whom are signified the goods that belong to the celestial church; “a rent instead of a girdle” denotes the dispersion of celestial good.

[8] It is also said of Oholibah, which is Jerusalem, in Ezekiel:

When she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, girded with girdles on their loins, she doted upon them (Ezek. 23:14–16);

by which are signified truths profaned; for “the Chaldeans” denote those who profess truths outwardly, but inwardly deny them, and thus profane them; “men portrayed upon the wall” denote appearances of truth in outward things; and in like manner “images portrayed with vermillion;” “the girdles with which they were girt on the loins” denote the goods which they feign in order that their truths may be believed.

[9] From all this it can now be seen what was signified in the representative church by the “girdles,” which gather together the garments into one. But that such things were signified can with difficulty be brought to the belief of the natural man, for the reason that he can with difficulty cast away the natural idea about girdles, and about garments in general; and in its place take to himself the spiritual idea, which is that of good holding truths together in connection; for the natural thing, which appears before the sight, keeps the mind fixed on itself, and is not removed unless the intellectual sight can be raised even into the light of heaven, and the man thus be able to think almost abstractedly from natural things. When this is done, there enter the spiritual things of the truth of faith and the good of love, which are imperceptible to the merely natural man.

9829. *And they shall make garments of holiness for Aaron thy brother, and for his sons.* That this signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom, is evident from what was shown above (n. 9814).

9830. *That he may minister to Me in the priest's office,* signifies a representative of the Lord (as above, n. 9809, 9810).

9831. Verses 5–8. *And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen.*

And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a thinker. It shall have two shoulders joined at the two extremities thereof; and it shall be joined together. And the girdle of his ephod, which is upon it, according to the work thereof shall be from it; of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen.

“And they shall take the gold,” signifies good reigning universally; “and the blue, and the crimson, and the scarlet double-dyed, and the fine linen,” signifies the good of charity and of faith; “and they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen,” signifies the external of the spiritual kingdom from this good; “with the work of a thinker,”³ signifies from the understanding; “it shall have two shoulders joined at the two extremities thereof, and it shall be joined together,” signifies the preservation by a complete union of good and truth on all sides and forever, with all exertion and power; “and the girdle of his ephod, which is upon it,” signifies an external binding-together; “according to the work thereof, shall be from it,” signifies what is like and continuous from the external of the spiritual kingdom; “of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen,” signifies thus from the good of faith and of charity, in external things.

9832. [v. 5] *And they shall take the gold.* That this signifies good reigning universally, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510); that this reigns universally, is signified by the gold being interwoven everywhere in the ephod, as is evident from what follows in this book:

They spread out plates of gold, and he cut them into threads, to work them in the midst of the blue, and in the midst of the crimson, and in the midst of the scarlet double-dyed, and in the midst of the fine twined linen (Exod. 39:3).

That which reigns universally is that which rules, thus is in each and all things (n. 5949, 6159, 7648, 8067, 8853–8858, 8865). The reason why gold was interwoven everywhere, was that by the garments of Aaron was represented the spiritual heaven (n. 9814), and good reigns in this heaven, as it does in the other heavens also. In the inmost heaven reigns the good of love to the Lord; in the middle

³ skilled craftsman

heaven, the good of charity toward the neighbor; and in the ultimate heaven, the good of faith. But the truth which is of faith leads men in unto good, and afterward is produced from good. From this it is evident that a man is not in heaven until he is in good. If he is only in the truths which are called matters of faith, he merely stands before the door; and if from these truths he looks to good, he enters into the vestibule; but if from these truths he does not look to good, he does not see heaven, not even from afar. It is said that a man is not in heaven until he is in good, because while a man is in the world he ought to have heaven in himself, in order that he may enter into it after death. For heaven is in man, and is in mercy given to those who, while they live in the world, suffer themselves to be brought through the truths of faith into charity toward the neighbor and into love to the Lord; that is, into good. (That a man is not in heaven until he is in the state of being led by the Lord by means of good, see n. 8516, 8539, 8722, 8772, 9139.) By "good" is meant the good of life, and the good of life is to do what is good from willing it, and to will good is from love; for that which a man loves he wills.

9833. *And the blue, and the crimson, and the scarlet double-dyed, and the fine linen.* That this signifies the good of charity and of faith, is evident from the signification of "blue," as being the celestial love of truth (see n. 9466); from the signification of "crimson," as being the celestial love of good (n. 9467); from the signification of "scarlet double-dyed," as being spiritual good (n. 4922, 9468); and from the signification of "fine linen," as being truth from a celestial origin (n. 5319, 9469). Thus taken together these words signify the good of love and of faith; but here the good of charity and of faith, because they are predicated of the spiritual kingdom (n. 9814). This signification of "blue, crimson, scarlet double-dyed, and fine linen," as being the things of love or charity, and of faith, arises from the colors themselves. For the colors which appear in heaven originate from the light of heaven, which light is the Divine truth that proceeds from the Lord, from which is all intelligence and wisdom. Hence the variegations of this light, which before the external sight in heaven appear as colors, are variegations of intelligence and wisdom from the truths and goods of faith, of charity, and of love (n. 1042, 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922, 9466). (That insofar as the colors in heaven partake

of red they signify good, and insofar as they partake of white they signify truth, see n. 9467.)

9834. [v. 6] *And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen.* That this signifies the external of the spiritual kingdom from this good, is evident from the signification of “the ephod,” as being the external of the spiritual kingdom (n. 9824); from the signification of “gold,” as being good, here good universally reigning (of which above, n. 9832); and from the signification of “blue, crimson, scarlet double-dyed, and fine twined linen,” as being the good of charity and of faith (of which just above, n. 9833); wherefore the external of the spiritual kingdom is derived from this good.

9835. *With the work of a thinker.*⁴ That this signifies from the understanding, is evident from the signification of “a thinker,”⁵ as being the understanding (n. 9598, 9688); and therefore “the work of a thinker”⁶ denotes that which is from this. That “a thinker”⁷ denotes the understanding, is because thought belongs to the understanding, just as the affection of love belongs to the will. In the internal sense “a thinker”⁸ signified the like as “thought;” for in the internal sense the person is not attended to, but only the thing itself, and a thinker⁹ implies a person (on this subject, see n. 5225, 5287, 5434, 8343, 8985, 9007). What is meant by being derived from the understanding must be briefly stated. The subject here treated of is the Lord’s spiritual kingdom, and in respect to all the truths and goods which are therein, this kingdom belongs to the intellectual part; while the truths and goods in the Lord’s celestial kingdom belong to the will part. For there are two things to which all things in the universe bear relation, namely, good and truth; for which reason there are in man two faculties, the will and the understanding; the will being for the sake of good, and the understanding for the sake of truth; for the will receives good, and the understanding truth.

[2] The case is similar in the heavens, where there are two kingdoms, the celestial and the spiritual; the celestial kingdom is for

⁴ skilled craftsman

⁵ skilled craftsman

⁶ skilled craftsman

⁷ skilled craftsman

⁸ skilled craftsman

⁹ skilled craftsman

the sake of the reception of good, and the spiritual kingdom is for the sake of the reception of truth. And because the universal heaven corresponds to all things that are in man, therefore before the Lord heaven is like one man, who accordingly also has two faculties, a will and an understanding; his will being in the celestial kingdom, and his understanding in the spiritual kingdom. Now because the spiritual kingdom was represented by the garments of Aaron, and the intellectual part of heaven is in this kingdom, therefore by "the work of a thinker"¹⁰ is signified the intellectual part. (That from its correspondence with each and all things in man, the universal heaven is like one man, and is called the Grand Man, may be seen in the passages already cited in n. 9276e; and that with those who are in the Lord's spiritual kingdom goods and truths have been inscribed on their intellectual part; but with those who are in the celestial kingdom on their will part, may also be seen in the passages already cited in n. 9277, 9596.)

9836. [v. 7] *It shall have two shoulders joined at the two extremities thereof; and it shall be joined together.* That this signifies the preservation, by a complete union, of good and truth on all sides and forever, with all exertion and power, is evident from the signification of "the shoulders," as being all force and power (see n. 1085, 4931–4937); but by "putting on the shoulders," and by "carrying" upon them (as is said in what follows of the two onyx stones on which were graven the names of the sons of Israel), is meant the preservation of good and truth forever (for by "the names of the sons of Israel" are signified all goods and truths in the complex, on which subject see below); from the signification of "being joined together," and "being conjoined," as being a complete union; and from the signification of "the two extremities," that is, at the right and at the left, as being on all sides (n. 8613).

[2] The case herein is this. By the ephod (as shown above) was represented the external of the Lord's spiritual kingdom, and therefore by its shoulder pieces, on which were placed the two onyx stones with the names of the sons of Israel, was represented the perpetual preservation of good and truth; and by the joining together of the ephod on the shoulders, and also before the breast and behind the back, there was represented a complete union. From this

¹⁰ skilled craftsman

it can be seen what is signified by what is said below about the shoulderpieces and the engravings upon them; namely, the preservation of good and truth forever with all exertion and power; thus the preservation of the heavens. These stones with the names of the sons of Israel were placed on the shoulderpieces of the ephod, by which was represented the external of the spiritual kingdom, for the reason that all preservation depends on the state of the ultimates, for all the interior things cease there, and form a plane there in which they may subsist. Ultimates are like the soles and the feet, on which the whole body stands, and are also like the hands and the arms, by means of which the body exerts its powers, and into which the body transfers its forces. It is also from this that the hands and the arms, as well as the soles and the feet, correspond to the ultimates of heaven. That power and strength reside in ultimates was represented in the Ancient Church by the hair with the Nazirites, in which resided their strength, as is plain from Samson (Judges 14-16), and also their sanctity (n. 3301). (That the hair, which with them was the Naziriteship, corresponds to the ultimates of good and truth, or to good and truth in ultimates, see n. 3301, 5247, 6437.)

[3] That power resides in ultimates, and also the conservation of the interiors in their state, can be understood by those who know how the case is in nature with things successive and thence simultaneous; namely, that successive things at last form in ultimates what is simultaneous, in which these successive things are in a like order side by side. Wherefore simultaneous things, which are ultimate, serve successive things, which are prior, as corresponding supports on which they may lean, and thus by means of which they may be preserved.

[4] That "shoulders" signify all force and power in resisting, in breaking, and in acting, is evident in these passages:

Ye push with side and with shoulder, and thrust all the feeble sheep with your horns, till ye have scattered them abroad (Ezek. 34:21).

Egypt is a staff of reed to the house of Israel. When they took hold of thee by the hand, thou didst break, and didst pierce through all their shoulder (Ezek. 29:6, 7);

"to pierce through all the shoulder" denotes to deprive of all power to comprehend truths; "Egypt" denotes the perverted memory-knowledge which deprives.

[5] In Zechariah:

They refused to hearken, and turned a stubborn shoulder (Zech. 7:11); “to turn a stubborn shoulder” denotes to resist. In David:

They thought a wicked device, they did not prevail, for thou shalt offer to them the shoulder (Ps. 21:11, 12);

“to offer to them the shoulder” also denotes to resist; thus it denotes power. That “the shoulder” denotes power, is plain from the representatives in the other life, where they who resist seem to oppose the shoulder.

[6] That “to put upon the shoulders and carry” denotes to preserve in a state of good and truth forever with all exertion and power, is evident in Isaiah:

The nations shall bring thy sons in their bosom, and they shall carry thy daughters upon the shoulder (Isa. 49:22);

the subject here treated of is the New Church; by “the sons” are signified truths, and by “the daughters,” goods; “to carry upon the shoulder” denotes to preserve them. The preservation of good in its state was also represented by the sons of Israel, when they went forth out of Egypt, carrying the dough on the shoulder (Exod. 12:34); and by the sons of Kohath carrying the works of what is holy upon the shoulder (Num. 7:9). From this it is that the Lord, who spoke by correspondences, said of the lost sheep when it was found, that “he laid it on his shoulder rejoicing” (Luke 15:5); “the sheep that was lost and was found” denotes the good with the man who repents.

[7] As this was signified by “carrying on the shoulder,” therefore also it is said of the gold and silver which they love and preserve, that “they carry them on their shoulder” (Isa. 46:7). (That “to carry” denotes also to hold together in its state, see n. 9500.) From all this it is evident what was signified by the names of the sons of Israel engraved on two onyx stones being placed upon the shoulder pieces of the ephod, and by its being said that Aaron should bear or carry them upon his two shoulders for a remembrance (verse 12). That “carrying upon the shoulder,” when said of subjection, signifies servitude, may be seen in Gen. 49:15; Ps. 81:6; Isa. 9:4; 10:27; Matt. 23:4; Zeph. 3:9; but that when said of command, it signifies supreme power, Isa. 9:6; 22:22.

9837. [v. 8] *And the girdle of his ephod, which is upon it.* That this signifies an external binding-together, is evident from the signification of “the girdle,” as being a general bond by which the

interior things are held in connection (see above, n. 9828), thus it signifies a binding-together. That it denotes an external binding-together, is because by “the ephod” is signified the external of the spiritual kingdom (n. 9824).

9838. *According to the work thereof shall be from it.* That this signifies what is like and continuous from the external of the spiritual kingdom, is evident from the signification of “according to the work,” as being what is like, for that which is according to the work of another thing is like it; and from the signification of “being from it,” as being what is continuous, for that which is from another thing is not only like it, but is also continuous with it. That what is continuous with the external of the spiritual kingdom is signified, is because what is continuous with the ephod is meant, and by “the ephod” is signified the external of the spiritual kingdom (see n. 9824).

9839. *Of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen.* That this signifies thus from the good of faith and of charity in external things, is evident from the signification of all these things taken together, as being the good of faith and of charity (see n. 9687, 9833). That it denotes in external things, is because by the bond which was to be woven of gold, of blue, of crimson, of scarlet, and of fine twined linen, is signified an external bond or binding-together (n. 9837).

9840. Verses 9–14. *And thou shalt take two onyx stones, and engrave 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. With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. And thou shalt make settings of gold, and two chains of pure gold; from their borders shalt thou make them, with cord-work; and thou shalt put the chains of cords on the settings.*

“And thou shalt take two onyx stones,” signifies the interior memory which is from the truths of faith that are from love; “and engrave on them the names of the sons of Israel,” signifies on which

have been impressed the truths and goods of the spiritual kingdom in respect to all their quality; "six of their names on the one stone," signifies the whole quality of truths from good; "and the names of the six that remain on the other stone," signifies all the quality of truths through which is good; "according to their generations," signifies each in that order in which the one is generated and proceeds from the other; "with the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel," signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate according to their arrangement in order by the will; "encompassed with settings of gold shalt thou make them," signifies coming-forth and subsistence from good; "and thou shalt put the two stones upon the shoulders of the ephod," signifies the preservation of good and truth with all exertion and power; "to be stones of remembrance for the sons of Israel," signifies from mercy forever for the spiritual kingdom; "and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance," signifies a representative of the Divine preservation of good and truth forever, from mercy; "and thou shalt make settings of gold," signifies a continual coming-forth and subsistence from good; "and two chains of pure gold," signifies a coherence with the good of the whole kingdom; "from their borders shalt thou make them," signifies from the extremes through which there is influx; "with cord-work," signifies the method of the conjunction; "and thou shalt put the chains of cords upon the settings," signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom, with all exertion and power.

9841. [v. 9] *And thou shalt take two onyx stones.* That this signifies the interior memory which is from the truths of faith that are from love, is evident from the signification of "stones," as being truths (see n. 114, 643, 1298, 3720, 6426, 8609), and of "onyx stones," as being truths of faith from love (n. 9476). That these denote the memory, is because there was engraved on them the names of the sons of Israel, and by "engraving on stones" is signified the memory of things that are to permanently remain; as in the engraving or writing of the Law on the tables of stone, by which are signified things impressed on the memory and life, thus which are to remain permanently (see n. 9416). That "engraving" or "writing on stones"

has this signification, is because truths have been impressed on man's memory, and also things which have the appearance of truth, inso-much that it is even composed of these things; and "stones" signify truths; and when there is engraving on them, they signify the memory where the truths are; like "the engraving upon the hands" in Isaiah:

Though these may forget, yet will I not forget thee. Behold I have graven thee upon the hands (Isa. 49:15, 16).

It is from this that the onyx stones are called "stones of remembrance for the sons of Israel" (Exod. 28:12).

[2] That "the onyx stones," from the engraving on them, signify the interior memory, is because the things that were engraved, which were the names of the sons of Israel, signify spiritual truths (of which below); "the onyx stones" signify such truths; moreover, the interior memory of man must consist of such. (That man has two memories, an exterior and an interior one, and that the exterior memory is natural, thus composed of such things as come forth in the world; but the interior memory is spiritual, thus composed of such things as are in heaven, see n. 2469–2494, 5212, 8067.)

[3] That stones on which there is engraving denote the memory on which truths are inscribed, has its origin from the representatives in heaven. When men go forth who after their decease come into the other life, and bring with them the truths of faith in the natural or exterior memory only, and not in the spiritual or interior memory, they seem to themselves to wander about among rocks and in forests. But when men go forth who bring with them the truths of faith in the spiritual memory also, they seem to themselves to walk among cultivated hills, and also in gardens. The reason is that the truths of faith of the exterior or natural memory (which are memory-knowledges) have no life unless they are at the same time in the interior or spiritual memory; for the things which are in this latter memory have been made of life, because the interior or spiritual memory is man's book of life (n. 2474); and the things which are of life are represented in heaven by gardens, oliveyards, vineyards, and by flower-beds and shrubberies; and the things of charity, by hills where such things are (n. 6435); but those things which are not of life are represented by rocky places and thickets which are bare and rough.

[4] It shall be briefly told what are truths of faith from love. Truths of faith from love are truths which love dictates, thus which derive their being from love. These truths are living, because the things which are from love are living. Consequently the truths of faith from love are those which treat of love to the Lord and charity toward the neighbor, for these are the truths which love dictates. The whole Word is the doctrine of such truths; for in its spiritual sense the Word treats solely of things which belong to the Lord and the neighbor, thus which belong to love to the Lord and toward the neighbor. It is from this that the Word is living. This is meant by the statement that “on these two commandments hang the Law and the Prophets” (Matt. 22:34–40); “the Law and the Prophets” denote the Word in its whole complex. But truths of faith from love are not bare knowledges of such things with man in the memory, and from this in the understanding; but they are affections of life with him; for the things which a man loves and therefore does, are of his life. There are also truths of faith which do not, like the former, treat of love; but which merely confirm these truths more nearly, or more remotely. These truths of faith are called secondary truths. For the truths of faith are like families and their generations in succession from one father. The father of these truths is the good of love from the Lord and consequently to Him, thus it is the Lord; for whether we say the Lord, or love from Him and consequently to Him, it is the same thing; because love is spiritual conjunction, and causes Him to be where the love is; for love causes him who is loved to be present in itself.

9842. *And engrave on them the names of the sons of Israel.* That this signifies on which are impressed the truths and goods of the spiritual kingdom in respect to all their quality, is evident from the signification of “engraving on stones,” as being to impress on the memory (of which just above, n. 9841); from the signification of “names,” as being quality (n. 144, 145, 1754, 1896, 2009, 6674); and from the representation of the sons of Israel, as being all the truths and goods of the spiritual kingdom. By “the sons of Israel” are here meant the twelve tribes, because the names of these were engraved on these stones; and by “the twelve tribes” are signified all truths and goods in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337); and as the church or heaven is from these, therefore by “the sons of Israel” is signified the Lord’s spiritual church and kingdom (n. 4286,

6637, 7836, 7891, 7996, 7997, 9340). From this it is evident that by “engraving on them the names of the sons of Israel” is signified to impress on the memory the whole quality of the truths and goods of the spiritual kingdom; that is, the truths and goods of this kingdom in respect to all their quality.

9843. [v. 10] *Six of their names on the one stone.* That this signifies all the quality of truths from good, is evident from the signification of the number “six,” as being all (see n. 3960, 7973, 8148), here all truths from good (of which in what follows); from the signification of “names,” as being quality (as above, n. 9842); and from the signification of “on a stone,” as being an impressing on the memory (of which also above, n. 9841). That all truths from good are meant, is because there were two stones on which were engraved the names of the sons of Israel, and the one stone was on the right shoulder, and the other on the left shoulder; and those things with man which are on his right, correspond to the good from which are truths, that is, to truths from good; while those things which are on his left, correspond to the truths through which is good (n. 9604, 9736). Thus the names of the sons of Israel engraved on the stone which was on the right shoulder, signified truths from good; and those on the left shoulder, signified truths through which is good.

9844. *And the names of the six that remain, on the other stone.* That this signifies all the quality of the truths through which is good, is evident from what was said just above (n. 9843).

9845. *According to their generations.* That this signifies each in that order in which the one is generated and proceeds from the other, is evident from the signification of “generations” as being the things which are of faith and charity; that is, those which belong to truth and good in the spiritual world (see n. 613, 2020, 2584, 6239, 9042, 9079); whence “according to the generations,” denotes according to the order in which the one is generated and proceeds from the other; namely, good from truth, and truth from good. For the man who is being generated anew by the Lord has two states; the first is a state of truth, and the second is a state of good. So long as the man is in the first state, he is led by means of truths to good; but when he is in the second state, he is led by means of good. This latter state is the state of heaven with the man, for he is not in heaven until he is in good (see what was shown above, n. 9832). From all this it is evident what is signified by “according to the generations of the

sons of Israel." It is said "in that order in which the one is generated and proceeds from the other," because just as good is generated by means of truths, so afterward it proceeds; and in like manner just as truths are generated from good, so afterward they proceed. For they are generated successively, and proceed afterward in that order in which they have successively been born. But these things are said for those who know how series of things are produced successively.

9846. [v. 11] *With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel.* That this signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate, according to their arrangement in order by the will, is evident from the signification of "a worker in stone," as being the good of love, thus the will of one who is regenerate, for this is from the good of love, because the will of one who is regenerate receives the good of love, and his understanding receives the truths of faith; from the signification of "the engravings of a signet," as being the heavenly form of all truths, such as it is in the understanding of a regenerated person, because the truths of faith have been disposed therein into a heavenly form. It is from this that a regenerated man is a heaven in a little image (see the places cited in n. 9279); and that the understanding of a regenerated man corresponds to the spiritual kingdom in heaven, and his will to the celestial kingdom (n. 9835). From this it is plain what is the heavenly form of truths with a man. From the signification of "to engrave stones," as being to impress on the memory (n. 9842), here to impress such a form on the truths which are therein. And from the signification of "the names of the sons of Israel," as being truths and goods in respect to all their quality in their order (of which above, n. 9842-9845).

[2] That by "a worker in stone" is signified the good of love, or the will of one who is regenerate, is because the good of love works in a man while he is being regenerated, and disposes the truths with him into order; and afterward, when he has been regenerated, it keeps them in their order. For truths are created according to the whole likeness of good, and according to its every command, thus according to everything of love; for good is of love. That this is so, is evident from the fact that a man acknowledges as truths the things that he loves, and that in this way he apprehends and acknowledges

truths according to his love. It is from this that truths constitute the form of good. From this it can be known how the Lord leads man by means of the truths of faith, that is, by means of faith; namely, that He leads him by means of the good of love that is in him; and further, how the Lord also directs a man mediately through heaven; for a regenerated man is a heaven in a little image (as said above); wherefore, as the Lord directs heaven, He also together with it directs such a man.

9847. *Encompassed with settings of gold shalt thou make them.* That this signifies a coming-forth and subsistence from good, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 9490); hence “to be encompassed with settings of gold,” denotes to be continued from good, and to derive its coming-forth or rise from it; and because it denotes to derive its coming-forth, it also denotes to derive its subsistence; for a thing subsists from the same source as that from which it comes forth; because subsistence is a perpetual coming-forth. The case with good and truth is similar as with the gold with which a jewel is encompassed; for good is like ground, and truths are like the seeds therein, because truths are born in good, and nowhere else, and they also flourish in accordance with the quality of the good.

9848. [v. 12] *And thou shalt put the two stones upon the shoulders of the ephod.* That this signifies the preservation of good and truth with all exertion and power, is evident from what was shown above (n. 9836).

9849. *To be stones of remembrance for the sons of Israel.* That this signifies from mercy forever for the spiritual kingdom, is evident from the signification of “the stones of remembrance upon the shoulders of the ephod,” as being the preservation of good and truth from mercy forever (that “the stones upon the shoulders” denote the preservation of good and truth, is evident from what was shown above, n. 9836; and that “remembrance,” when said of the Lord, denotes mercy, will be evident from what follows); and from the signification of “the sons of Israel,” as being the Lord’s spiritual kingdom (see n. 9842). It is said of Jehovah in the Word, that is, of the Lord that He “remembers,” and that He “does not remember,” and by this is signified that it is then done from mercy, whether it is preservation or deliverance. In like manner it is said that He “sees,” “hears,” and “knows,” and that He “does not see,” “hear,” and “know;” by

which expressions also is signified having compassion, or not having compassion. That it is so said is from the likeness and appearance with man; for when a man turns away from the Lord, as is the case when he does evil, then, because the Lord is at his back, it appears to him as if the Lord does not see him, does not hear him, and does not know him, and also does not remember him; when yet this is with the man, and therefore from the appearance it is so said in the Word. Very different is it when a man turns toward the Lord, as is the case when he acts well. (See the places cited in n. 9306.) Every one can know that calling to mind, or remembering, cannot be predicated of the Lord, because things past and future are in Him eternal, that is, are present from eternity to eternity.

[2] That “remembering,” when said of the Lord, denotes to have compassion, and thus from mercy to preserve or deliver, is evident from the following passages:

Jehovah hath made known His salvation; His justice hath He revealed before the eyes of the nations. He hath remembered His mercy and His truth toward the house of Israel (Ps. 98:2, 3).

Jehovah hath remembered us in our humility, for His mercy is forever (Ps. 136:23).

Remember not the sins of my youth, and my transgressions; according to Thy mercy remember Thou me, for Thy goodness' sake, O Jehovah (Ps. 25:7).

He remembered for them His covenant, and repented in the multitude of His mercies (Ps. 106:45).

He hath made His wonderful works to be remembered; Jehovah is gracious and merciful. He hath given food unto them that fear Him; He hath remembered His covenant forever (Ps. 111:4, 5).

Remember not former iniquities; let Thy compassions anticipate us (Ps. 79:8).

God hath accepted his servant Israel, that He might remember His mercy; to do mercy with our fathers, and to remember His holy covenant (Luke 1:54, 72).

What is man that Thou dost remember him? (Ps. 8:4).

Remember me, O Jehovah, in the good pleasure of Thy people (Ps. 106:4).

Jehovah hath remembered us; He blesseth (Ps. 115:12).

If looking Thou wilt look on the misery of Thine handmaid, and wilt remember me, and not forget Thine handmaid (1 Sam. 1:11);

being the prayer of Hannah the mother of Samuel; and when she bare him, it is said that “Jehovah remembered her” (verse 19), that

is, looked upon her misery, and performed mercy. In like manner in many other passages, as Lev. 26:41, 42, 45; Num. 10:9; Isa. 43:25; 49:1; 64:9; Jer. 31:34.

9850. *And Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.* That this signifies a representative of the Divine preservation of good and truth forever, from mercy, is evident from the signification of “bearing,” or “carrying, upon the two shoulders,” as being the Divine preservation of good and truth (see n. 9836); from the signification of “the names of the sons of Israel,” as being goods and truths in all their quality (n. 9842); and from the signification of “remembrance,” when said of the Lord, as being mercy (of which just above, n. 9849). That it denotes a representative of such things is evident.

9851. [v. 13] *And thou shalt make settings of gold.* That this signifies a continual coming-forth and subsistence from good, is evident from what was said above (n. 9847). That it denotes what is continual, is because “settings” are here mentioned a second time.

9852. [v. 14] *And two chains of pure gold.* That this signifies a coherence with the good of the whole kingdom, is evident from the signification of “chains,” as being a coherence; that “chains” have this signification is because joinings together are effected by means of them, and when effected they cohere, here with the spiritual kingdom, because the chains were made for the sake of coherence with the ephod, by which was represented the spiritual kingdom in general (n. 9824); and from the signification of “gold,” as being the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 9490). The gold is said to be “pure,” because good from the Divine is signified, for this is pure, and it holds together all things in heaven in their connection and form. That “chains” denote coherence is evident also in Isaiah:

The workman foundeth a graven image, and the metal-caster spreadeth it over with gold, and casteth with silver chains (Isa. 40:19);

“a graven image” denotes the doctrine of what is false, which is from self-intelligence, thus is devoid of life from the Divine (n. 8869, 8941); the hatching of such doctrine is signified by “the workman foundeth a graven image;” and that this may appear to be from good, is signified by “the metal-caster spreading it over with gold;” and that the falsities may have a coherence is signified by his “casting

for it silver chains." (That "silver" denotes truth, and in the opposite sense, falsity, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.)

9853. *From their borders shalt thou make them.* That this signifies from the extremes through which there is influx, is evident from the signification of "the borders," as being the extremes. That through these there is influx, namely, of good, is because by the "chains" is signified coherence (n. 9852), and in the spiritual world all coherence is effected by influx.

9854. *With cord-work.* That this signifies the method of the conjunction, is evident from the signification of "cord," as being that which conjoins. That "cord" denotes that which conjoins, is because by means of it conjunction is effected; but here it signifies the method of the conjunction, because it is said that the chains of gold were to be made with cord-work. In the original tongue there is meant a cord made of twisted and entwined work, by which in the internal sense is signified conjunction such as is that of truths in memory-knowledges and among memory-knowledges, thus of those which are in the natural or external memory. The reason why such conjunction is signified, is that the subject here treated of is the conjunction of truths by means of good in the ultimates of the spiritual kingdom; for by "the ephod" and "the breastplate," with which by means of the chains made with a work of cords there was conjunction, is signified the spiritual kingdom in ultimates (n. 9824); (that what is entwined denotes memory-knowledge, see n. 2831).

[2] Moreover, in the other life there appear cords of various twist and thickness, and by them are represented various methods of conjunction. It is from this that by "ropes" or "cords" in the Word also are signified things which conjoin, as in the following passages:

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope (Isa. 5:18);

where "cords of vanity" denote conjunctions of falsities through which there is iniquity or evil of life. Again:

Look upon Zion, the city of our set feast; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be scattered; the stakes thereof shall never be removed, neither shall any of the cords thereof be plucked out. Thy cords have been slackened; they shall not make firm their pole (Isa. 33:20, 23);

here "stakes" and "cords" denote the things which conjoin the truths and goods of heaven, for the Habitation and the Tent, of which "the

cords” are here predicated, denote heaven (n. 9457, 9481, 9485, 9615, 9784).

[3] Again:

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; forbid not, make long thy cords and make firm thy stakes (Isa. 54:2).

My tent is laid waste, and all My cords plucked out (Jer. 10:20); here also “cords” denote things which conjoin and make firm; “tent” denotes the church, which is the heaven of the Lord. In Hosea:

I drew them with cords of a man, with thick cords of love (Hos. 11:4); where “cords” manifestly denote the things which conjoin, for love is spiritual conjunction. In Ezekiel:

Asshur and Chilmad were thy traders in chests of garments tied with cords (Ezek. 27:23, 24);

speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); the external conjunctions of these are meant by “garments tied with cords.” Moreover, in the Word “cords” also signify portions of inheritance and of land, for the reason that measurements were made with cords (see Deut. 32:9; Amos 7:17; Micah 2:4, 5; Zech. 2:1; Ps. 16:6; 78:55; 105:11; 140:5; and many other passages).

9855. *And thou shalt put the chains of cords upon the settings.* That this signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom with all exertion and power, is evident from the signification of “the chains which were a work of cords,” as being coherence and conjunction with good (of which above, n. 9852, 9854); and from the signification of “settings of gold,” as being the coming-forth and subsistence of truths from good (of which also above, at n. 9847). The preservation of good and truth in the spiritual kingdom, or what is the same thing, the preservation of the spiritual kingdom, with all exertion and power, is signified by the two onyx stones being put upon the shoulderpieces of the ephod, on which stones were engraved the names of the sons of Israel (see n. 9836, 9848, 9849).

9856. Verses 15–30. *And thou shalt make a breastplate of judgment, with the work of a thinker; like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it. Foursquare it shall be,*

doubled; a span the length thereof and a span the breadth thereof. And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one; and the second row, a chrysoprase, a sapphire, and a diamond; the third row, a cyanus, an agate, and an amethyst; and the fourth row, a tarshish [beryl], and an onyx, and a jasper; they shall be enclosed in gold in their fillings. And the stones shall be upon the names of the sons of Israel, twelve, upon their names, with the engravings of a signet, for every one upon his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains of the border with cord-work, of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate. And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate. And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the shoulders of the ephod underneath, its faces opposite to the joining thereof above the girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod. And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart when he goeth in unto the holiness, for a remembrance before Jehovah continually. And thou shalt put unto 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 carry the judgment of the sons of Israel upon his heart before Jehovah continually.

“And thou shalt make a breastplate of judgment” signifies that which has regard to Divine truth shining forth from Divine good; “with the work of a thinker¹¹” signifies from the intellectual part; “like the work of the ephod thou shalt make it” signifies what is continuous with the external of the spiritual kingdom; “of gold, of blue

¹¹ skilled craftsman

and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it” signifies the good of charity and of faith; “foursquare it shall be, doubled” signifies what is just and perfect; “a span the length thereof, and a span the breadth thereof” signifies equally as to good and as to truth; “and thou shalt fill it with a filling of stone” signifies truths themselves in their order from one good; “four rows of stone, a row” signifies the conjunction of all; “a ruby, a topaz, and a carbuncle” signifies the celestial love of good; “row one” signifies a trine therein as a one; “and the second row” signifies this trine also as a one; “a chrysoprase, a sapphire, and a diamond” signifies the celestial love of truth; “and the third row” signifies a trine also here as a one; “a cyanus, an agate, and an amethyst” signifies the spiritual love of good; “and the fourth row” signifies the last trine as a one; “a tarshish [beryl], and an onyx, and a jasper” signifies the spiritual love of truth; “they shall be enclosed in gold in their fillings” signifies that each and all things in general and in particular shall proceed from the good which is of love from the Lord to the Lord; “and the stones shall be upon the names of the sons of Israel” signifies the goods and truths distinctively in respect to every quality; “twelve, upon their names” signifies each and all things in the complex; “with the engravings of a signet” signifies according to the heavenly form; “for every one upon his name” signifies for each in particular; “they shall be for the twelve tribes” signifies for all in general; “and thou shalt make upon the breastplate chains of the border” signifies the conjunction of the whole heaven in the extremes; “with cord-work” signifies indissoluble; “of pure gold” signifies through celestial good; “and thou shalt make upon the breastplate two rings of gold” signifies the sphere of Divine good from the higher part of heaven, through which there is conjunction; “and shalt put the two rings on the two extremities of the breastplate” signifies in the extremes; “and thou shalt put the two cords of gold on the two rings” signifies the method of the indissoluble conjunction; “at the two extremities of the breast plate” signifies in the extremes; “and the two extremities of the two cords thou shalt put on the two settings” signifies the method of conjunction with the supports in the extremes; “and shalt put them on the shoulders of the ephod” signifies in this way the support of heaven and the preservation of good and truth there with all exertion and power; “over against the faces thereof” signifies eternally;

“and thou shalt make two rings of gold” signifies the sphere of Divine good; “and thou shalt put them upon the two extremities of the breastplate” signifies in the extremes; “upon the edge thereof which is toward the side of the ephod inward” signifies the conjunction and preservation of the middle part; “and thou shalt make two rings of gold” signifies the sphere of Divine good; “and shalt put them on the two shoulders of the ephod underneath” signifies the preservation of good and truth in the lowest part of heaven; “over against its faces” signifies eternally; “opposite to the joining thereof, above the girdle of the ephod” signifies where there is a conjunction of all things most nearly within the external bond, by means of which all things are held there in connection and in form; “and they shall bind the breastplate by the rings thereof unto the rings of the ephod” signifies the conjunction and preservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom; “with a thread of blue” signifies by means of the celestial love of truth; “that it may be upon the girdle of the ephod” signifies that it may be preserved forever in its connection and its form; “and that the breastplate withdraw not from upon the ephod” signifies that all things of heaven are inseparable from the externals of the spiritual kingdom; “and Aaron shall carry the names of the sons of Israel” signifies the preservation by the Lord of good and truth in respect to all their quality; “in the breastplate of judgment” signifies a representative of heaven as to Divine truth shining forth from the Divine good of the Lord; “upon his heart” signifies from the Divine love to eternity; “when he goeth in unto the holiness” signifies in all worship; “for a remembrance before Jehovah continually” signifies from mercy eternally; “and thou shalt put unto the breastplate of judgment the Urim and Thummim” signifies the shining forth of Divine truth from the Lord in ultimates; “and they shall be upon Aaron’s heart” signifies from the Divine good of His Divine love; “when he goeth in before Jehovah” signifies in all worship; “and Aaron shall carry the judgment of the sons of Israel” signifies the Divine truth of heaven and of the church; “upon his heart before Jehovah continually” signifies perpetually shining forth from good.

9857. [v. 15] *And thou shalt make a breastplate of judgment.* That this signifies that which has regard to Divine truth shining forth

from Divine good, is evident from the signification of “the breastplate,” as being Divine truth shining forth from the Divine good of the Lord in ultimates (see n. 9823). It is called “a breastplate of judgment,” because it gave answers, and thereby revealed Divine truth. Moreover, by “judgment” in the Word is signified Divine truth, consequently doctrine and life according to doctrine. From this then it is that this breastplate is called “a breastplate of judgment,” and also “judgment,” in what follows in this chapter—“Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually” (verse 30). And when Joshua was chosen to be leader over the people, it is said, “he shall stand before Eleazar the priest, who shall inquire for him by the judgment of Urim before Jehovah” (Num. 27:21).

[2] That “judgment” denotes Divine truth and the intelligence thence derived, consequently that it denotes doctrine and life according to doctrine, is evident from many passages in the Word; as from the following:

The vineyard of Jehovah Zebaoth is the house of Israel. He looked for judgment but behold an abscess; for justice, but behold a cry (Isa. 5:7); “to look for judgment” denotes intelligence from Divine truth, and a life according to the commandments. Again:

He sat upon a throne in truth, in the tabernacle of David, judging, and seeking judgment (Isa. 16:5);

speaking of the coming of the Lord; “the throne upon which He was to sit” denotes the Divine truth proceeding from Him, and hence the spiritual kingdom (see n. 2129, 5313, 6397, 8625, 9039); “to judge judgment” denotes to teach Divine truth, and “to seek judgment” denotes its reception with man.

[3] Again:

In that day shall Jehovah be for a diadem of ornament to the remains of the people; and for a spirit of judgment to him that sitteth upon judgment (Isa. 28:5, 6);

“a diadem of ornament,” when said of Jehovah, that is, the Lord, denotes Divine intelligence (see above, n. 9828); and “the spirit of judgment” denotes wisdom from Divine truth (n. 9818); “he that sitteth upon judgment” denotes one who instructs about Divine truth, that is, teaches it. Again:

Jehovah hath filled Zion with judgment and justice (Isa. 33:5);

“Zion” denotes the celestial church; “being filled with judgment” denotes intelligence from Divine truth, and “being filled with justice” denotes wisdom from Divine good.

[4] Again:

Who hath directed the Spirit of Jehovah? With whom took He counsel, that he might make Him intelligent, and instruct Him in the way of judgment, and teach Him knowledge, and show Him the way of intelligence? (Isa. 40:13, 14);

“the Spirit of Jehovah” denotes the Divine truth (n. 9818); that “instructing Him in the way of judgment” denotes to render Him knowing, intelligent, and wise, is plain. In Jeremiah:

The stork in heaven knoweth her appointed times, but the people of Jehovah know not the judgment of Jehovah. How say ye, We are wise, and the law of Jehovah is with us? (Jer. 8:7, 8);

here “not to know the judgment of Jehovah” denotes not to know Divine truth, from which is wisdom; therefore it is said, “how say ye, We are wise?”

[5] Again:

Woe to him that buildeth his house without justice, and his chambers without judgment (Jer. 22:13);

“to build chambers without judgment” denotes to be imbued with things not true. In Hosea:

I will betroth thee to Me forever in justice and in judgment, and I will betroth thee to Me in truth (Hos. 2:19, 20);

“to betroth in judgment” denotes to conjoin by means of Divine truth, thus by means of faith and a life of faith.

In Amos:

Let judgment flow like water, and justice as a mighty torrent (Amos 5:24).

Ye turn judgment into gall, and the fruit of justice into wormwood (Amos 6:12);

where also “judgment” denotes intelligence from Divine truth, and the consequent life.

[6] In Zephaniah:

In the morning will Jehovah give His judgment for light (Zeph. 3:5);

“to give judgment for light” denotes to reveal Divine truth. Again:

All the ways of Jehovah are judgment (Deut. 32:4).

Thy truth, O Jehovah, reacheth unto the skies; Thy justice is like the mountains of God; Thy judgments are a great deep (Ps. 36:5, 6).

Jehovah shall bring forth thy justice as the light, and thy judgment as the noonday (Ps. 37:6).

Hear my voice according to Thy mercy; O Jehovah, quicken me according to Thy judgments (Ps. 119:149).

In these passages “judgment,” and “judgments,” denote Divine truth.

[7] In Luke:

Woe unto you Pharisees, ye pass by judgment and the love of God; these ought ye to do (Luke 11:42);

“to pass by the judgment of God” denotes to pass by Divine truth; and “to pass by the love of God” denotes to pass by Divine good, and the life from both. As life also is meant, it is said “these things ought ye to do.” In Isaiah:

Jehovah Zebaoth shall be exalted in judgment, and God shall be sanctified in justice (Isa. 5:16).

Upon the throne of David, to establish the kingdom in judgment and in justice, from henceforth and even forever (Isa. 9:7).

Bring forth counsel, do ye judgment; make thy shadow like the night in the midst of the noonday (Isa. 16:3);

“to do judgment” denotes to act according to Divine truth.

[8] Again:

I will raise unto David a just branch, and He shall do judgment and justice in the earth (Jer. 23:5; 33:15).

If a man be just, and do judgment and justice, and walk in My statutes, and keep My judgments, to do the truth; he is just, he shall surely live (Ezek. 18:5, 9).

Seek ye Jehovah, all ye meek of the earth, who have done His judgment (Zeph. 2:3);

“to do the judgment of God” denotes to do the Divine truth, that is, to do according to it. In Isaiah:

I have put My Spirit upon Him, He shall bring forth judgment to the nations. He shall not extinguish, nor break, till He have set Judgment in the earth (Isa. 42:1, 4);

speaking of the Lord; “to bring forth judgment to the nations,” and “to set judgment in the earth” denotes to teach Divine truth, and set it up in the church.

[9] Again:

A law shall go forth from Me, and I will raise up My judgment for a light of the peoples (Isa. 51:4);

where “judgment” denotes Divine truth, “for a light of the peoples” denotes for enlightenment. In John:

For judgment I am come into this world, that those who see not may see; and that those who see may become blind (John 9:39);

“to come into the world for judgment” denotes to reveal Divine truth, which causes those to see who are wise from the Lord, and those to be blind who are wise from themselves, thus who pass for being learned.

[10] Again:

Swear by the living Jehovah in truth, in judgment, and justice (Jer. 4:2).

There is none that judgeth judgment for health; thou hast no medicines for recovery (Jer. 30:13).

Justice and judgment are the support of Thy throne; mercy and truth are before Thy faces (Ps. 89:14);

where “justice” denotes the good which is of mercy; and “judgment” the truth which is of faith; wherefore it is said, “mercy and truth.” In Ezekiel:

Jerusalem hath changed My judgments into wickedness more than the nations, and My statutes more than the lands; therefore I will do judgments on thee in the eyes of the nations, and I will scatter all thy remains (Ezek. 5:6–8, 10, 15).

“To change judgments” denotes the truths which are of the civil state (that these are signified by “judgments,” when “statutes” also are mentioned, see n. 8972); but “doing judgments” denotes to judge either to death, which is damnation; or to life, which is salvation. Salvation or damnation is also signified by “judgment,” where “the day of judgment,” or “hour of judgment,” is mentioned (Matt. 11:22, 24; 12:36, 41, 42; Luke 10:14; 11:31, 32; John 5:28, 29; Rev. 14:7; 18:10); the same is also signified by “judgment,” where the office of a judge is treated of (Matt. 5:21, 22; 7:1, 2; 23:14, 33; John 5:24, 26, 27; 7:24; 8:15, 16; 12:31, 47, 48; Luke 6:37; 12:13, 14, 56, 57; 19:21, 22, 27; 20:47; 22:30; Mark 12:40; Isa. 41:1; 3:14; Jer. 25:31; 48:21; Joel 3:12; Ps. 7:8, 9; 9:4, 7, 8; Lev. 19:15; Deut. 1:16, 17; 25:1; Rev. 17:1; 18:10; 20:12, 13).

9858. *With the work of a thinker.*¹² That this signifies from the intellectual part, is evident from the signification of “a thinker,”¹³ as being the understanding (see n. 9598, 9688). It is said from the intellectual part, because the Lord’s spiritual kingdom, which is represented by Aaron’s garments, is the intellectual part of heaven, even as the celestial kingdom is its will part. (That the intellectual and will parts with man correspond to these heavens, see n. 9835.)

9859. *Like the work of the ephod thou shalt make it.* That this signifies what is continuous with the external of the spiritual kingdom, is evident from the representation of the ephod, as being Divine truth in the spiritual kingdom in an external form, in which the interior things cease (see n. 9824); consequently it denotes the external of this kingdom; its continuity is signified by “like the work of the ephod” (as in n. 9838).

9860. *Of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it, signifies the good of charity and of faith (as above, n. 9687, 9832, 9833).*

9861. [v. 16] *Foursquare it shall be, doubled.* That this signifies what is just and perfect, is evident from the signification of “foursquare,” as being what is just (see n. 9717). That it also means what is perfect, is because it was doubled, and that which is doubled involves all things of good and all things of truth. That which is on the right side involves the good from which is truth, and that which is on the left side involves the truth which is from good (n. 9495, 9604, 9736), thus the perfect conjunction of both is involved. It is also from this that “two” signifies conjunction (n. 8423), and also each and all things (n. 9166), as likewise what is full (n. 9103).

9862. *A span the length thereof, and a span the breadth thereof.* That this signifies equally as to good and as to truth, is evident from the signification of “length,” as being good (see n. 1613, 9487); and from the signification of “breadth” as being truth (n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by the length and the breadth being equal.

9863. [v. 17] *And thou shalt fill it with a filling of stone.* That this signifies the truths themselves in their order from one good, is evident from the signification of “the breastplate,” which is what

¹² skilled craftsman

¹³ skilled craftsman

was to be filled, as being Divine truth shining forth from the Divine good of the Lord (see n. 9823); and from the signification of “a filling of stone,” as being truths in their order; for the breastplate was filled with stones according to the names of the sons of Israel; and by “stones” in a general sense are signified truths in the ultimate of order (n. 114, 643, 1298, 3720, 6426, 8609); and by “precious stones,” such as were in the breastplate, are signified truths shining from good (n. 9476). It is said “from one good,” because there is one good from which are all truths. This good is the good of love within the Lord, thus the Lord Himself; and consequently it is the good of love from the Lord, which is the good of love within the Lord; for the good which flows in from the Lord into man, spirit, or angel, appears as if it were theirs; consequently love within the Lord is love from the Lord. This good is the one only good from which are all truths, and from which is the order among truths, for truths are forms of good.

[2] That the precious stones which were in the breastplate signified Divine truths from Divine good, is evident from the passages in the Word where precious stones are mentioned; as with John in the Apocalypse:

The foundations of the wall of the city New Jerusalem were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19, 20);

that these precious stones signify the truths of the church, which are truths Divine, is evident from the signification of “the city New Jerusalem,” of its “wall,” and “the foundations of the wall.” “The New Jerusalem” signifies the New Church which will succeed our present church; for the book of the Apocalypse treats of the state of the church as it is now, even to its end; and then of the New Church, which is the holy Jerusalem coming down out of heaven; its “walls” denote the truths of faith which defend; and its “foundations” denote truths from good; these truths themselves in their order are designated by the precious stones there named. Every one can see that Jerusalem is not to come down out of heaven, and that the rest of what is said about it will not happen as described; but that in each particular of the description such things are signified as pertain to

the church. That the truths of faith are meant by “the foundations of its wall,” is evident from the fact that these truths are what protect the church from every attack, even as walls protect a city. (That “Jerusalem” denotes the church, see n. 2117, 9166; and that “walls” denote the truths of faith that protect the church, n. 6419; and that “foundations” denote truths from good, n. 9643.)

[3] In Ezekiel:

Son of man, take up a lamentation upon the king of Tyre, and say to him, Thus said the Lord Jehovih, Thou art full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the tarshish [beryl], the onyx, and the jasper, the sapphire, the chrysoprase, and the carbuncle, and gold. Thou hast been in the mountain of holiness of God; thou hast walked in the midst of the stones of fire (Ezek. 28:12-14);

here also by “the precious stones” are signified truths from good; for in the internal representative sense “Tyre” denotes one who is in intelligence and wisdom from the knowledges of good and truth (n. 1201) therefore it is said of its king that he is “full of wisdom and perfect in beauty,” “wisdom” being predicated of good, and “beauty” of truth; for all the wisdom in the heavens is from good, and all the beauty there is from the truths thence derived. “Eden the garden” signifies intelligence from good (n. 100); “the garden,” intelligence itself (n. 100, 108, 2702). From this it is evident that by the “stones” there mentioned are signified truths from good.

[4] But what truths from good are signified by each of the stones in the breastplate, will be seen from what follows. That all truths and goods in the complex are signified, is evident from the fact that there were twelve stones, and that on them were inscribed the names of the sons of Israel, that is, of the tribes; for by “the twelve tribes” are signified the goods and truths of heaven and of the church in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397); and that from this they signified heaven with all the societies there (n. 7836, 7891, 7996, 7997); also that they signified various things according to the order in which they are mentioned in the Word (n. 3862, 3926, 3939, 4603, 6337, 6640); and that “twelve” denotes all things (n. 3272, 3858, 7973).

9864. *Four rows of stones, a row.* That this signifies the conjunction of all, namely, of truths from good, is evident from the signification of “four,” as being conjunction (see n. 1686, 9601, 9674);

and from the signification of "rows of stones," as being truths from good in their order. That there were four rows, and in each row three stones, was in order that there might be represented the conjunction of all truths from one good, and thereby perfection; for by "four" is signified conjunction (as said above), and by "three," perfection (n. 9825); for when there is one good from which all truths proceed (n. 9863), and to which therefore all look, then this one good is the conjunction of all.

[2] That it is so may be illustrated by what exists in the heavens. All in the heavens without exception turn their faces to the Lord, and wonderful to say, this is the case to whatsoever quarter they may turn. It is from this that all who are in the heavens are conjoined as a one. But those who are outside heaven turn their faces backward from the Lord, and the more so the more remote from heaven they are; consequently with them there is disjunction, because with them there is no love toward God and toward the neighbor; but love toward self and the world. But this secret is incredible to those who think according to the fallacies of the senses; for these cannot comprehend how in every change of position the direction of all faces in heaven can possibly be constantly to the Lord, who is the Sun there. (See what was adduced above on this subject, n. 9828.).

9865. *A ruby, a topaz, and a carbuncle.* That hereby is signified the celestial love of good, is evident from the signification of these stones, as being the good of celestial love. Celestial love is love to the Lord from the Lord. That these stones signify this love is on account of their red and flaming color, and "red" signifies love (see n. 3300), in like manner what is "flaming" (see n. 3222, 6832, 7620, 7622, 9570); here celestial love is signified, because they are in the first row; and those which are in the first row correspond to things in the inmost heaven, where reigns celestial love, that is, love to the Lord. As the twelve stones in the breastplate represented all truths from good, they consequently also represented the whole heaven; for heaven is heaven from the Divine truth that proceeds from the Lord's Divine good. The angels who constitute heaven are receptions of this. Hence it is that the three stones which were in the first row represent the inmost heaven, consequently the love which is there, which is called the celestial love of good, and the celestial love of truth; the stones that were in the first row representing the celestial love of good, and those in the second row the celestial love

of truth. That these stones represent this love is due to their color, as before said; for precious stones have a representation according to their colors.

[2] In the heavens appear colors of unspeakable beauty, because they are modifications of heavenly light, and heavenly light is the Divine truth proceeding from the Lord. From this it is evident that colors are presented to view there according to the variations of good and truth; thus they are modifications of the light that proceeds from the Lord through the angels. The light that proceeds from the Lord appears in the inmost heaven like flame; and therefore the colors which come from it are red and flashing. But the same light appears in the middle heaven like a bright white light; and therefore the colors which come from it are of a bright white color, and insofar as they have good in them they sparkle. It is from this that there are two fundamental colors, to which all the rest bear relation; namely, the color red, and the color white; and that a red color is representative of good, and a white one of truth (n. 9467).

[3] This shows why stones of so many colors were set in rows in the breastplate; namely, in order that they might represent in their order all the goods and truths which are in the heavens; consequently the universal heaven. The stones of the first row, which were a ruby, a topaz, and a carbuncle, represented the celestial love of good, because they partake of red. Moreover, the ruby, which is in the first place, derives its name in the original tongue from a word which signifies redness; and the carbuncle, which is in the third place, in the same tongue is derived from a term which signifies a flashing as from fire. But from what word the topaz, which is in the middle place, is derived, is not known; that it was from flaming red color is probable. Accordingly in Job the like is said of it as of gold:

The topaz of Ethiopia shall not vie with wisdom, neither shall it be valued with pure gold (Job 28:19);

“gold” also denotes the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510).

9866. *Row one.* That this signifies a trine therein as a one, is evident from the signification of a “row,” as being a trine, for three stones constituted it, and “three” signifies what is complete from beginning to end (see n. 2788, 4495, 7715, 9198, 9488). It is said, “as a one,” because a one comes forth from three in successive order, for

the consequent simultaneous order that comes-forth from these three when in order side by side, corresponds to the successive things from which they have come-forth, and from which they subsist (n. 9825). It is from this that the three heavens are a one in ultimates, and in like manner each heaven. This has its origin in the Divine Itself, in which is a Trine; namely, the Divine Itself, the Divine Human, and the Divine which proceeds; and these are a One. This Trine itself, and the One Divine, is the Lord. From all this it can be seen why in each row there were three stones, and that by each row is signified a trine as a one. There were four rows for the reason that there are two kingdoms in the heavens, the celestial kingdom and the spiritual kingdom, and in each an internal and an external. The internal and the external of the celestial kingdom were represented by the two rows on the right side of the breastplate; and the internal and the external of the spiritual kingdom, by the two rows on its left side; for the breastplate was a doubled square.

9867. [v. 18] *And the second row.* That this signifies this trine also as a one, is evident from what has just been shown. (In general, that every one comes-forth from the harmony and agreement of many, see n. 457.)

9868. *A chrysoprase, a sapphire, and a diamond.* That hereby is signified the celestial love of truth, from which are the things which follow, is evident from the signification of these stones, as being the celestial love of truth (of which below). It is said that from this are the things which follow, because all the goods and truths that follow proceed in order from those which go before, for there cannot possibly be anything that is unconnected with the things that are prior to itself. The first in order is the celestial love of good; the second is the celestial love of truth; the third is the spiritual love of good; and the fourth is the spiritual love of truth. This order is what was represented in the rows of stones in the breastplate of judgment, and this is the very order of the goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth. The celestial love of good is its internal, and the celestial love of truth is its external. But in the second heaven is the spiritual love of good, which is its internal; and the spiritual love of truth, which is its external. The one also flows into the other in the same order, and they constitute as it were a one. From this it is evident what is meant by "from which are the things which follow."

[2] As regards the stones of this row, these, like the preceding stones, and also all the rest, derive their signification from their colors. (That precious stones have a signification according to their colors, see n. 9865; and that in the heavens colors are modifications of the light and shade there, thus that they are variegations of the intelligence and wisdom with the angels, n. 3993, 4530, 4677, 4742, 4922, 9466; for the light of heaven is the Divine truth that proceeds from the Lord, whence come all intelligence and wisdom.) The stones of the first row signified the celestial love of good, from their redness; but the stones of this row partake of a blue which is from red. For there is a blue from red, and a blue from white; the blue from red inwardly glows from flame; and it is this blue which signifies the celestial love of truth; while the blue from white, such as is in the stones of the next row, which signifies the spiritual love of good, does not inwardly glow from flame, but from light.

[3] Whether the chrysoprase, which is the first stone of this row, was of a blue color, cannot be known from its derivation in the original tongue; but that it signifies the celestial love of truth is plain in Ezekiel:

Syria was thy trader by reason of the multitude of thy works; with chrysoprase, crimson, and brodered work (Ezek. 27:16);

speaking of Tyre, by which is signified wisdom and intelligence from the knowledges of good and truth (n. 1201). The chrysoprase is here joined with crimson, and as “crimson” signifies the celestial love of good (n. 9467), it follows that “the chrysoprase” signifies the celestial love of truth; for in the prophetic Word wherever good is treated of, truth of the same kind is also treated of, on account of the heavenly marriage in everything therein (n. 9263, 9314). Moreover, “Syria,” which is “the trader,” signifies the knowledges of good (n. 1232, 1234, 3249, 4112); and the knowledges of good are the truths of celestial love.

[4] That the sapphire, which is the second stone of this row, is of a blue color, such as is that of the sky, is known; wherefore it is said in the book of Exodus:

Seventy of the elders saw the God of Israel; and there was under His feet as a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10).

(That this stone signifies what is translucent from interior truths, which are the truths of celestial love, may be seen above, n. 9407.)

[5] But that “the diamond,” which is the third stone of this row, denotes the truth of celestial love, is from its transparency, which verges toward an inward blueness; for in this way the colors of the stones of this row, and also those of the former one, shine through this stone, because it is the last one, and communicate with those which are in the following row. The case is the same with the good and truths in the inmost heaven, in regard to the good and truths in the following heavens; for these derive their life of charity and of faith from the former by communication, as it were by a shining through.

9869. *And the third row*, signifies a trine also in this case as a one (as above, n. 9866).

9870. [v. 19] *A cyanus, an agate, and an amethyst.* That this signifies the spiritual love of good, is evident in like manner from their color; for a blue color that is derived from white signifies spiritual good, or what is the same, the spiritual love of good (of which above, n. 9868). The spiritual love of good is charity toward the neighbor, and the spiritual love of truth is faith from charity; of that good and this truth the second heaven consists; its internal being the good of charity, and its external the good of faith. That the cyanus, as well as the amethyst, is of a blue color, is known; that the agate is so likewise, is not so well known, for in the original tongue it is not known of what species this stone is, whether an agate, a turquoise, or some other stone.

9871. [v. 20] *And the fourth row.* That this signifies the last trine as a one, is evident from what has been adduced above (n. 9866).

9872. *A tarshish [beryl], and an onyx, and a jasper.* That this signifies the spiritual love of truth, in which the higher things cease, is evident from the signification of these stones, which they derive from their colors; for the color of all the stones of this row verges toward a shining white that is from blue. That the tarshish [beryl] signifies the spiritual love of truth, is evident from the passages in the Word where it is mentioned, as in Ezekiel:

Behold four wheels beside the cherubs; and the appearance of the wheels was like a tarshish [beryl] stone (Ezek. 1:16; 10:9);

“the wheels of the cherubs” signify the like as the arms and the feet with man; namely, the power of acting and of advancing, which belongs to truth from good (see n. 8215); it is from this that their appearance was like the tarshish [beryl] stone, for “the tarshish [beryl]” denotes truth from spiritual good, to which belongs power.

[2] In Daniel:

I lifted up mine eyes, and saw, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like the tarshish [beryl], his face as of lightning, and his eyes as torches of fire (Dan. 10:5, 6);

“the man clothed in linen” was an angel from heaven; “linen” signifies truth which clothes good (see n. 7601); “the loins” signify conjugal love, which belongs to good and truth (n. 3021, 4280, 5050–5062); hence the loins are said “to be girded with the gold of Uphaz,” for “gold” denotes the good of love (n. 113, 1551, 1552, 5658, 9490, 9510). But from its correspondence “the body” signifies the good of celestial love, and also the good of spiritual love (see n. 6135); and its external signifies truth from this good; for which reason the angel’s body appeared like a tarshish [beryl]; thus it is evident that a “tarshish [beryl]” denotes the truth of spiritual love.

[3] (That “the onyx,” which is the second stone in this row, signifies the truths of faith from love, was shown above, n. 9476, 9841.) That “the jasper,” which is the third and last stone of this row, signifies the truth of faith, is evident from John in the Apocalypse:

The light of the holy city Jerusalem was like unto a stone most precious, like a jasper stone, like unto a shining crystal (Rev. 21:11);

by “the holy Jerusalem” is signified the church which is to succeed this one of ours; by its “light” is signified the truth of faith and the intelligence thence derived (see n. 9548, 9551, 9555, 9558, 9561, 9684); and therefore it is likened to “a jasper stone like unto a shining crystal;” moreover, a “crystal” denotes the truth of faith from good. Again:

The building of the wall of the holy Jerusalem was jasper; and the city was pure gold, like unto pure glass (Rev. 21:18);

the wall of the city is called “jasper,” because by “the wall” is signified the truth of faith protecting the church (n. 6419); and as this is signified by “the wall,” therefore the first stone of its foundations is

said to be jasper (verse 19); for “the foundation” denotes the truth of faith from good (n. 9643).

9873. From all this it can now be seen what was signified by “the twelve precious stones” in the breastplate of judgment, namely, all the goods and truths of heaven in their order. Heaven is divided into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom was represented by the first two rows, which were on the right side of the breastplate; and the good of the spiritual kingdom by the following two rows, which were on the left side. The internal good of the celestial kingdom is the good of love to the Lord, and this good is what is meant by “the celestial love of good;” and the external good of the celestial kingdom is the good of mutual love, and this good is what is meant by “the celestial love of truth.” The internal good of the spiritual kingdom is the good of charity toward the neighbor, and this good is what is meant by “the spiritual love of good;” and the external good of the spiritual kingdom is the good of faith, and this good is what is meant by “the spiritual love of truth” (That goods and truths in this order constitute the heavens, see n. 9468, 9473, 9680, 9683, 9780.)

[2] From this it is now evident what was represented by the twelve stones, which were called “the Urim and Thummim.” But in what manner Divine truths, which were answers, were shown by them, will be told below (n. 9905). That the good of love was in the first place among them, and the truth of faith in the last place, is evident from the first stone, which was a ruby, and the last, which was a jasper; thus from the color of the first stone which was red, and of the last stone which was white, both of them being translucent. (That “red” signifies the good of love, see n. 3300, 9467; and that “white” signifies the truth of faith, n. 3301, 3993, 4007, 5319.)

[3] The like that was signified by the stones in the breastplate was also signified by the materials interwoven in the ephod. The ephod was woven of blue, of crimson, of scarlet double-dyed, and of fine linen, as appears from the sixth verse of the present chapter; and by “the blue” was signified the truth of celestial love, by “the crimson,” the good of celestial love, by “the scarlet double-dyed,” the good of spiritual love, and by “the fine linen,” the truth of spiritual love (n. 9833). The reason was that “the ephod” signified heaven in ultimates, in like manner as “the breastplate” (n. 9824); but the goods and truths are there enumerated in a different order, because

“the ephod” signified the spiritual heaven, while “the breastplate” signified the whole heaven from first to last. And as the Habitation with the Tent also represented heaven (n. 9457, 9481, 9485, 9615), therefore the materials of which the curtains and the veils were interwoven consisted in like manner of blue, of crimson, of scarlet double-dyed, and of fine linen (see Exod. 26:1, 31, 36, and 27:16; also n. 9466–9469).

[4] Be it known further that in a general sense “the SAPPHIRE” signifies the external of the celestial kingdom, and “the ONYX” the external of the spiritual kingdom; and as these two stones had this signification, they were the middle stones of the last rows; namely, the sapphire was the middle stone of the second row, and the onyx the middle stone of the fourth row. The stones of the second row signified the external good of the celestial kingdom, which is called “the celestial love of truth,” and the stones of the fourth row signified the external good of the spiritual kingdom, which is called “the spiritual love of truth;” as may be seen from what has been said about them in this article above.

[5] That “the sapphire” signifies the external of the celestial kingdom is evident from the passages in the Word where it is mentioned, as in the book of Exodus:

Seventy of the elders saw the God of Israel; and there was under His feet as it were a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10);

thus is described the external of the celestial kingdom, for it is said “under His feet,” by which is meant what is external; and where “the God of Israel” is, that is, the Lord, there is heaven. In Isaiah:

O thou afflicted, and tossed with tempests, and not comforted, behold I set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11);

in this chapter the subject treated of is the celestial kingdom; “the foundations which are laid in sapphires” denote the external things of this kingdom, for the foundations are laid underneath.

[6] In Jeremiah:

Her Nazirites were whiter than snow; they were brighter than milk, their bones were more ruddy than pearls, a sapphire was their polishing (Lam. 4:7);

the Nazirites represented the celestial man; therefore it is said that “a sapphire was their polishing;” the “polishing” denotes what is external. In Ezekiel:

Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1);

here also the external of the celestial kingdom is described by “a sapphire;” for that which is above the expanse, or round about it, denotes what is without; the inmost being denoted by “him that sitteth upon the throne.”

[7] As “the sapphire stone” signifies the external of the celestial kingdom, so “the onyx stone” signifies the external of the spiritual kingdom. Therefore this was the stone that was put on the two shoulderpieces of the ephod with the names of the sons of Israel engraved upon it (see verses 9 to 14 of this chapter); for by the ephod was represented the external of the spiritual kingdom (n. 9824). As in a general sense “the onyx” and “the sapphire” signified the external things of the two heavens, they were placed, as before said, in the middle of the three stones of the second and fourth rows; for the middle involves the whole (as was shown above in connection with the robe, by which in a general sense was represented the spiritual kingdom, because it was in the middle, n. 9825). As these two stones involve all that is signified by the rest in these rows, therefore it is said in Job:

Wisdom cannot be compared to the gold of Ophir, to the precious onyx, and the sapphire (Job 28:16).

9874. *They shall be enclosed in gold in their fillings.* That this signifies that each and all things, in general and in particular, shall proceed from the good which is of love from the Lord to the Lord, is evident from the signification of “gold,” as being the good of love (n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and from the signification of their being “enclosed in their fillings,” as being to proceed from it. For each and all of the stones were encompassed and thus enclosed in gold; and as “gold” signifies the good of love, so the enclosing signifies that which is thence derived, or that which proceeds from it; in like manner as is signified by the settings of gold with which the two onyx stones were encompassed, and which were put upon the shoulderpieces of the ephod (verse 11 of this chapter).

[2] The case herein in this. As before shown, the breastplate with the twelve stones represented all the good and truth in the heavens, thus the whole heaven; and not only the heavens, but also all the societies which are in the heavens, and likewise every angel in a society, are encompassed by the Divine sphere, which is the Divine good and truth that proceeds from the Lord (see n. 9490–9492, 9498, 9499, 9534). As the good and truth of this sphere are received by the angels, so also do each and all things with them proceed thence; for every angel is a heaven in the least form. This good itself proceeding from the Lord is what is represented by the gold around the stones, and enclosing them.

[3] That this good is the good of love from the Lord to the Lord, can be seen from the fact that all good is of love; for that which a man loves he calls good, and also feels to be good. From this it is evident that celestial good is the good of love to the Lord, for an angel and a man are conjoined with the Lord by means of this love, and thus are brought to Him, and enjoy all the good of heaven. That this good is from the Lord is known in the church, for its doctrine teaches that all good is from the Divine, and nothing from self. From this it is evident that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

9875. [v. 21] *And the stones shall be upon the names of the sons of Israel.* That this signifies the goods and truths distinctively in respect to every quality, is evident from the signification of “the stones,” as being the goods and truths distinctively (for each stone signifies some good and truth distinctively, as may be seen above, n. 9865–9872); and from the signification of “the names of the sons of Israel,” as being the same goods and truths in respect to every quality (n. 9842, 9843).

9876. *Twelve, upon their names.* That this signifies each and all things in the complex, is evident from the signification of “twelve,” as being all (see n. 3272, 3858, 3913, 7973); and from the signification of “the names of the sons of Israel,” as being goods and truths in the complex in respect to every quality (n. 9875).

9877. *With the engravings of a signet.* That this signifies according to the heavenly form, is evident from the signification of “the engravings of a signet,” as being the heavenly form (see n. 9846). As regards the heavenly form, it is according to this form that all the

societies in the heavens, and thus all truths from good, have been set in order; for the angels in the heavens are receptions of truths from good. The Divine good that proceeds from the Lord creates this form. According to this form flow all the affections which are of love, and consequently all the thoughts which are of faith; for according to it these diffuse themselves into the angelic societies, and make a communion. From this it is that those who are in the good of love to the Lord, and from this in the truths of faith, are in a very free state of willing and thinking. But those who are not in this good, and consequently not in the truths thence derived, are in a state of slavery; for they will and think from themselves, and not from the Lord, from whom is this heavenly form. But the nature of this form cannot be comprehended in detail, for the reason that it transcends all understanding.

9878. *Every one upon his name.* That this signifies for each in particular, and “that they shall be for the twelve tribes” signifies for all in general, is evident from the signification of “the names of the sons of Israel,” as being goods and truths in respect to every quality (see above, n. 9842, 9843), and as each stone had its name from the tribes, there is also signified that so it shall be for each in particular; and from the signification of “the twelve tribes,” as being all goods and truths in the complex, “twelve” signifying all (n. 3272, 3858, 3913, 7973), and “the tribes” signifying the goods of love and truths of faith in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996, 7997), thus all in general.

9879. [v. 23] *And thou shalt make upon the breastplate chains of the border.* That this signifies the conjunction of the whole heaven in the extremes, is evident from the signification of “the breastplate,” as being the Divine truth that proceeds from the Lord’s Divine good (see n. 9823), thus also heaven (of which in what follows); from the signification of “the chains,” as being coherence (see above, n. 9852), thus also conjunction; and from the signification of “the border,” as being what is outermost or extreme (as also above, n. 9853). That “the breastplate” also denotes heaven, is because all goods and truths in the complex were there represented by the twelve stones, and by the names of the twelve tribes; and goods and truths in the complex constitute heaven, insomuch that whether we say heaven, or these goods and truths, it is the same thing. For the angels who constitute heaven are receptions of good and truth from the Lord; and as they

are receptions of these, they are also forms of them, which forms are those of love and charity. The truths of faith make beauty, but a beauty that is according to truths from good; that is, according to truths through which good shines. The forms of love and charity, such as are those of the angels in the heavens, are human forms, for the reason that the goods and truths which proceed from the Lord, and of which the angels are receptions, are likenesses and images of the Lord.

9880. *With cord-work.* That this signifies indissoluble, is evident from the signification of a “cord,” as being conjunction (see above, n. 9854). That indissoluble conjunction is here signified, is because the cord was of twisted and entwined work, as is plain from the original tongue in which such a cord is mentioned. In the spiritual sense that which consists of twisted and entwined work denotes that which is indissoluble.

9881. *Of pure gold.* That this signifies through celestial good, is evident from the signification of “gold,” as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and as it is called “pure gold,” it is celestial good which is meant; for there is celestial good, and there is spiritual good, and each both internal and external. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In the Word all these goods are called “gold,” and are distinguished as “the gold from Uphaz,” “from Ophir,” “from Sheba” and “Havilah,” and also “from Tarshish”—by “the gold from Uphaz” in Jeremiah 10:9; and Daniel 10:5, which denotes celestial good; by “the gold from Ophir” in Isaiah 13:12; Psalm 45:9; and Job 22:24; 28:16, which denotes spiritual good; by “the gold from Sheba” in Isaiah 60:6; Ezekiel 27:22; Psalm 72:15, which denotes the good of knowledges; as also by “the gold from Havilah” in Genesis 2:11, 12; and by “the silver and gold from Tarshish” in Isaiah 60:9, which denote the truth and good of memory-knowledge.

9882. *And thou shalt make upon the breastplate two rings of gold.* That this signifies the sphere of Divine good from the higher part of heaven through which there is conjunction, is evident from the signification of “the breastplate,” as being a representative of heaven (see n. 9879); and from the signification of “the two rings of gold,” as being the sphere of Divine good through which there is conjunction (n. 9498, 9501). That this is from the higher part

of heaven, is signified by the rings being at the upper part of the breastplate, for the chains were led from this part to the settings of gold on the shoulderpieces of the ephod.

9883. [v. 24] *And thou shalt put the two rings on the two extremities of the breastplate.* That this signifies in the extremes, is evident from the signification of “the two rings,” as being the sphere of Divine good through which there is conjunction (of which just above, n. 9882); from the signification of “the two extremities,” as being the ultimates or extremes; and from the signification of “the breastplate,” as being a representative of heaven (n. 9879). From all this it is evident that by “putting the two rings on the two extremities of the breastplate” is signified the conjunction of the sphere of Divine good in the extremes of heaven.

9884. *And thou shalt put the two cords of gold on the two rings.* That this signifies the method of the indissoluble conjunction, is evident from the signification of “the cords,” as being an indissoluble conjunction (of which above, n. 9880); from the signification of “gold,” as being the good of love (of which also above, n. 9881). But the method of the conjunction is signified by “putting them on the two rings.” From this it is evident that by “putting the two cords of gold on the two rings” is signified the method of the indissoluble conjunction of good with the Divine sphere.

9885. *At the extremities of the breastplate.* That this signifies in the extremes is evident from what was said above (see n. 9883).

9886. [v. 25] *And the two extremities of the two cords thou shalt put on the two settings.* That this signifies the method of the conjunction with the supports in the extremes, is evident from the signification of “the extremities,” as being the ultimates or extremes (see above, n. 9883); from the signification of “the cords,” as being an indissoluble conjunction (see n. 9880); the method of the conjunction is signified by “putting them on the settings.” And from the signification of “the settings which were upon the shoulders,” as being a coming-forth and substance (n. 9847, 9851). That they also denote support, is because they were upon the shoulders, and by “the shoulders” are signified things that support, because these support and carry.

9887. [v. 27] *And shalt put them on the shoulders of the ephod.* That this signifies in this way the support of heaven, and the preservation of good and truth there with all exertion and power, is evident

from the signification of “putting on the shoulders of the ephod,” as being the support and preservation of good and truth in the heavens. (That it denotes support, see just above, n. 9886; and that it denotes preservation with all exertion and power, n. 9836.) That it denotes the support of heaven by means of the Divine that proceeds from the Lord, and also the preservation of good and truth there, is because by “the breastplate,” which was fastened by the cords to the shoulderpieces of the ephod, and thereby supported, is signified the Divine truth that proceeds from the Lord’s Divine good (n. 9823), thus all the goods and truths in the complex which make heaven (n. 9879).

9888. *Over against the faces thereof.* That this signifies to eternity, is evident from the signification of “over against the faces,” as being to eternity; for by the “breastplate” is signified heaven and every good and truth that constitutes it (n. 9879). That which is over against the faces there is in the Lord’s perpetual view, thus is preserved to eternity.

9889. *And thou shalt make two rings of gold.* That this signifies the sphere of the Divine good, is evident from the signification of “the rings,” as being the sphere of Divine good through which there is conjunction (see n. 9882); and from the signification of “gold,” as being the good of love (n. 9881).

9890. *And thou shalt put them upon the two extremities of the breastplate.* That this signifies in the extremes, is evident from the signification of “the extremities,” as being the ultimates or extremes; and from the signification of “the breast plate,” as being a representative of heaven (see n. 9882).

9891. *Upon the edge thereof which is toward the side of the ephod inward.* That this signifies the conjunction and preservation of the middle part, is evident from the signification of “the edge of the breastplate which is toward the side of the ephod inward” as being conjunction with the middle part of heaven, and thus preservation; for by “the ephod” is signified the Divine truth in the spiritual heaven in the external form (see n. 9824), thus heaven in externals; and “the edge which is toward the side of the ephod inward” denotes the middle part; for the subject treated of is the conjunction of all the goods and truths of heaven with the ultimates there, and from this it treats of the preservation of the whole and of all its parts.

[2] All goods and truths are represented by the twelve stones of the breastplate, and the names of the twelve tribes upon them. The conjunction of these with the ultimates of heaven is represented by the binding of it to the ephod in six places; in two places at the shoulderpieces above; in two at the middle part; and in two at the shoulderpieces underneath above the girdle. By this is representatively exhibited the preservation of the whole of heaven and of all things there.

[3] The conjunction of the breastplate at the shoulderpieces above, represents the preservation there of celestial goods and truths; the conjunction at the edge toward the side of the ephod inward (that is, at the middle part), represents the preservation of spiritual goods and truths; and the conjunction at the shoulderpieces underneath over against the joining above the girdle, represents the preservation of the natural goods and truths which proceed from the two former. For the goods and truths of heaven are in a threefold order; those which are in the highest parts are called "celestial;" those which are in the middle parts are called "spiritual;" and those which are in the lower parts, which proceed from the former, are called "natural" (of which below).

9892. *And thou shalt make two rings of gold,* signifies the sphere of Divine good (as above, n. 9882, 9889).

9893. *And shalt put them on the two shoulders of the ephod underneath.* That this signifies the preservation of good and truth in the lowest part of heaven, is evident from the signification of "putting on the shoulders," as being preservation with all exertion and power (as above, n. 9887); by "underneath" there, is signified the lowest part of heaven, where good and truth are in a natural form (see just above, n. 9891).

9894. *Over against its faces,* signifies to eternity (as above, n. 9888).

9895. *Opposite to the joining thereof, above the girdle of the ephod.* That this signifies where there is a conjunction of all things most nearly within the external bond, by which all things are held together in connection and in form, is evident from the signification of "opposite to the joining of the ephod," as being where there is a conjunction of all the things signified by "the ephod," which are the goods and truths in the spiritual kingdom in the external form (see n. 9824); and from the signification of "above the girdle of the

ephod,” as being most nearly within the external bond, by which all things are held together in connection and in form; for by “above” is signified within, because by higher things are signified interior things (n. 2148, 3084, 4599, 5146, 8325); and by “the girdle of the ephod” is signified the external bond by which all things are held together in connection and in form (n. 9828, 9837). How the case herein is, shall be briefly stated.

[2] That by the binding of the breastplate to the shoulder-pieces above, inward, and underneath, is signified the conjunction of all things of heaven, has been shown above (n. 9891); also that by this last binding, which was above the girdle, is signified their preservation in the lowest part, where good and truth are presented in a natural form (n. 9893). That the things which are lowest, or ultimate, hold the higher or interior things together in their connection and form, may be seen above (n. 9828). This lowest or ultimate is represented by the girdle of the ephod (n. 9828, 9837); but that which is most nearly within or above was represented by that which was opposite to the joining above the girdle, where the breastplate was bound to the ephod underneath.

9896. *And they shall bind the breastplate by the rings thereof unto the rings of the ephod.* That this signifies the conjunction and preservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom, is evident from the signification of “binding,” as being conjunction and preservation (of which above, where the binding of the breastplate to the ephod was treated of); from the signification of “the breastplate,” as being a representative of all things of heaven (n. 9879, 9887); from the signification of “the rings,” as being the sphere of Divine good through which there is conjunction (n. 9498, 9501, 9882); and from the signification of “the ephod,” as being Divine truth in the spiritual kingdom in the external form, in which the interior things cease (n. 9824), thus the whole external of this kingdom.

9897. *With a thread of blue.* That this signifies by means of the celestial love of truth, is evident from the signification of “a thread of blue,” as being the celestial love of truth (see n. 9466, 9687, 9833).

9898. *That it may be upon the girdle of the ephod.* That this signifies that it may be preserved forever in its connection and in its form, is evident from what was said above (n. 9895).

9899. *And that the breastplate withdraw not from upon the ephod.* That this signifies that all things of heaven are inseparable from the externals of the spiritual kingdom, is evident from the signification of “not to withdraw,” as being not to be separated; from the signification of “the breastplate,” as being a representative of all things of heaven (see n. 9879, 9887); and from the signification of “the ephod,” as being all the external of the spiritual kingdom (n. 9824, 9896).

9900. *And Aaron shall carry the names of the sons of Israel.* That this signifies the preservation by the Lord of good and truth in respect to all their quality, is evident from the signification of “carrying,” when said of the breastplate, by which are signified all the goods and truths of heaven (n. 9879, 9887), as being to preserve, for that which is carried upon the breast is preserved (that “to carry” also, when said of the Divine, denotes to hold together in a state of good and truth, see n. 9500, 9737); from the representation of Aaron, as being the Lord in respect to Divine good (see n. 9806); and from the signification of “the names of the sons of Israel,” as being the goods and truths of heaven and of the church in respect to all their quality (n. 9842).

9901. *In the breastplate of judgment.* That this signifies a representative of heaven in respect to Divine truth shining forth from the Divine good of the Lord, is evident from the signification of “the breastplate of judgment,” as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and as being a representative of heaven (n. 9879, 9882).

9902. *Upon his heart.* That this signifies from the Divine love to eternity, is evident from the signification of “the heart,” as being the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050); consequently, when said of the Lord, who is here represented by Aaron, it denotes the Divine love. Consequently “to carry upon the heart” denotes to preserve to eternity from the Divine love.

9903. *When he goeth in unto the holiness.* That this signifies in all worship, is evident from the signification of “going in unto the holiness,” as being worship; for all Aaron’s ministration at the altar and in the Tent of meeting was called “holiness,” and this ministration was worship.

9904. *For a remembrance before Jehovah continually.* That this signifies from mercy to eternity, is evident from the signification

of “remembrance,” when said of the Divine, as being to preserve or deliver, from mercy (n. 9849); and from the signification of “continually,” as being to eternity.

9905. *And thou shalt put unto the breastplate of judgment the Urim and Thummim.* That this signifies the shining forth of Divine truth from the Lord in ultimates, is evident from the signification of “the breastplate of judgment,” as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and from the signification of “the Urim and Thummim,” as being light and the shining forth therefrom. That “the Urim and Thummim” denote light shining forth, is because through the stones in the breastplate the light of heaven shone forth with variety according to the answers that were being given through them. For this reason they were of different colors. For the Divine truth that proceeds from the Lord’s Divine good appears before the angels as light, and from it is all the light of heaven. The colors derived from it, which are modifications of this light with the angels, are variegations of intelligence and wisdom with them; for all wisdom and intelligence are from this Divine truth or light. From this it can be seen that by the shining forth of various colors from this light, Divine truths, which are answers, are presented to view in the heavens. In like manner there was a shining forth through the Urim and Thummim, when inquiry was made of the Divine. But be it known that when the shining forth appeared, then at the same time an answer to the subject of inquiry was given in an audible voice. This was done through angels, to whom this answer was revealed by the Lord by means of such a shining forth; for, as before said, Divine truths which are answers appear in this manner in the heavens.

[2] (That the light of heaven is the Divine truth that proceeds from the Lord’s Divine good, see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571; and that colors appear in the heavens, and that they are modifications of this light with the angels, thus are variegations of intelligence and wisdom with them, n. 3993, 4530, 4677, 4742, 4922, 9466, 9467, 9865.)

[3] That this is the case, is also evident from the signification of “the Urim and Thummim,” for “Urim” means a shining fire; and

“Thummim,” the shining forth therefrom; the “shining fire” denotes the Divine truth from the Divine good of the Lord’s Divine love, and the “shining forth” denotes this same truth in ultimates, thus in the effect. But be it known that in the Hebrew tongue “Thummim” means “integrity;” but in the angelic tongue a “shining forth.” It is said “in the angelic tongue” because the angels converse with one another from the very essence of the subject perceived inwardly within themselves, thus according to its quality. From this the speech flows forth into a conformable sound that is audible to the angels only. The shining forth of the Divine truth is, in sound, “Thummim,” whence comes its name. The like is perceived by the angels when *thum* is read in the Hebrew tongue, by which is signified what is entire, or integrity. It is from this that by “integrity,”¹⁴ in the internal sense of the Word, is signified Divine truth in the effect, which is a life according to the Divine commandments (as can be seen from many passages in the Word; as Josh. 24:14; Judges 9:16, 19; Ps. 25:21; 37:37; 84:11; 101:2; 119:1).

[4] From this also it is that the Urim and Thummim are called “the judgment of the sons of Israel,” also “the breastplate of judgment,” and likewise “the judgment of Urim;” for “judgment” signifies Divine truth in doctrine and in life, as may be seen above (n. 9857). From all this it can now be seen that through the Urim and Thummim, that is to say, through the shining forth of the light of heaven, the breastplate revealed Divine truths in the natural sphere, thus in ultimates. There is also a similar shining forth inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is sought from the affection of the heart, and when it is loved as good. That there is such a shining forth, whereby Divine truth is revealed from heaven in the natural man, with those who are enlightened from the Word, is not perceived in the world, for the reason that it is not known that any light from heaven enlightens man’s understanding. But that such is the case has been given me to perceive, and also to see. Be it known further that this shining forth appears in ultimates, because all things that belong to light from the Divine descend even to the ultimate bounds; and because they descend to these, they also shine forth there, and from thence.

¹⁴ Rendered “sincerity,” “integrity,” “perfection,” and “uprightness,” in the English Bible. [REVISER.]

This then is the reason why the breastplate was put upon the ephod, and above its girdle; for the ephod represented Divine truth in ultimates (n. 9824); and its girdle represented a general bond, that all things might be held in connection (n. 9828, 9837). Therefore it is said, “and they shall bind the breastplate by the rings thereof unto the rings of the ephod, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod” (verse 28 of this chapter). The reason why the names of the sons of Israel were also engraved on it, was that the twelve tribes likewise represented all things of Divine good and truth in the heavens, consequently heaven together with all the societies there; and that they represented various things according to the order in which they are mentioned in the Word (see n. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7973, 7996, 7997).

9906. *And they shall be upon Aaron’s heart.* That this signifies from the Divine good of the Lord’s Divine love, may be seen above (n. 9902).

9907. *When he goeth in before Jehovah.* That this signifies in all worship, is evident from the signification of “going in before Jehovah,” or what is the same thing, “to the holiness,” as being worship (see above, n. 9903).

9908. *And Aaron shall carry the judgment of the sons of Israel.* That this signifies the Divine truth of heaven and of the church, is evident from the signification of “judgment,” as being Divine truth in doctrine and in life (see n. 9857). As it was the Urim and Thummim which are here called “judgment,” it is the Divine truth that proceeds from the Lord, and that shines forth in ultimates, which is here meant by “judgment,” for the Urim and Thummim have this signification (n. 9905).

9909. *Upon his heart before Jehovah continually.* That this signifies perpetually shining forth from good, is evident from the signification of “the heart,” as being the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050); and from the signification of “continually,” as being perpetually. The reason why it means shining forth, is that the breastplate was upon the heart, and by “the breastplate” is signified Divine truth shining forth from the Lord’s Divine good (n. 9823).

9910. Verses 31–35. *And thou shalt make the robe of the ephod all of blue. And there shall be a mouth of the head of it in the*

midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about; a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out; that he die not.

“And thou shalt make the robe of the ephod,” signifies Divine truth in the internal form in the spiritual kingdom; “all of blue,” signifies by means of influx from the good of the celestial kingdom; “and there shall be a mouth of the head of it in the midst thereof,” signifies the method of the influx from what is above; “there shall be a lip for the mouth of it round about,” signifies bounded and closed on every side; “the work of the weaver,” signifies from the celestial; “as the mouth of a coat of mail it shall be, that it be not rent,” signifies thus strong and safe from injury; “and upon the skirts of it thou shalt make,” signifies in the extremes where is what is natural; “pomegranates,” signifies memory-knowledges of good; “of blue, and of crimson, and of scarlet double-dyed,” signifies from the good of charity and of faith; “upon the skirts thereof round about,” signifies in the extremes where the natural is, on every side; “and bells of gold” signifies all things of doctrine and of worship from good passing over to those who are of the church; “in the midst of them round about,” signifies from what is within the memory-knowledges of good on every side; “a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about,” signifies thus everywhere; “and it shall be upon Aaron,” signifies a representative of the Lord; “to minister,” signifies when engaged in worship and in evangelization; “and the voice thereof shall be heard,” signifies the influx of truth with those who are in the heavens and who are on earth; “when he goeth in unto the holiness before Jehovah, and when he goeth out,” signifies in every state of good and truth in worship; “that he die not,” signifies that the representative does not perish, and therewith the conjunction with the heavens.

9911. [v. 31] *And thou shalt make the robe of the ephod.* That this signifies Divine truth in the internal form in the spiritual kingdom, is evident from the signification of “the robe,” as being the spiritual kingdom in general, and specifically Divine truth there in the internal form (see n. 9825).

9912. *All of blue.* That this signifies by means of influx from the good of the celestial kingdom, is evident from the signification of “blue” (*hyacinthinum*), as being the celestial love of truth (see n. 9466), which is the good of mutual love; and the good of mutual love is the external good of the celestial kingdom; for the goods in the heavens proceed in order from the inmosts to the extremes, and they inflow in the same order as they proceed; for to proceed is to flow in. (In what order goods proceed, see n. 9873.) It is this external good of the celestial kingdom that flows into the internal good of the spiritual kingdom, which is signified by “the robe.” From this comes forth the good of the spiritual kingdom, which is the good of charity toward the neighbor. This is the reason why the robe was all of blue. With regard to the influx of goods, the case is this. There is no good which is good unless it has within it an interior good from which it is; the interior good from which it is makes its essence; whence it is that this interior good exists in the good which follows, almost as the soul exists in its body. It is this following good of which it is said that it proceeds from another good, which is more interior. That the good of charity toward the neighbor proceeds from the good of mutual love, which is a prior or interior good, has been shown several times. The good of mutual love is the external good of innocence, and unless the good of charity has within it the good of innocence, it is not the good of charity (n. 2526, 2780, 3183, 4797, 6765, 7840, 9262), consequently not unless it has within it the good of mutual love. This is the reason why the robe was to be all of blue; for “blue” denotes the good of mutual love, or what is the same thing, the external good of innocence; and “the robe” denotes Divine truth in the internal form in the spiritual kingdom, which is the same thing as the good of charity (n. 9825).

9913. [v. 32] *And there shall be a mouth of the head of it in the midst thereof.* That this signifies the method of the influx from what is above, is evident from the signification of “the mouth of the head of the robe in the midst thereof,” as being where there is influx from what is above; or what is the same thing, from what is within,

thus from the celestial kingdom into the spiritual kingdom. That the external good of the celestial kingdom flows into the internal good of the spiritual kingdom, may be seen just above (n. 9912). That “the mouth of the head of the robe in the midst thereof” has this signification, is because by “the robe” is signified the spiritual kingdom, and specifically its internal (n. 9825); and by “the neck,” where was the mouth of the head of the robe, is signified the influx, communication, and conjunction of celestial with spiritual things (n. 3542, 5320, 5328); for the head with man corresponds to the Lord’s celestial kingdom, and the body to His spiritual kingdom; consequently the intervening neck, which is encompassed and clothed by the mouth of the head of the robe, corresponds to the intermediation or influx of the celestial kingdom into the spiritual kingdom.

[2] That such things are signified by “the mouth of the head of the robe in the midst thereof,” may seem like an absurdity, especially to those who know nothing of heaven, and of the spirits and angels there, consequently nothing of correspondence. That there is a correspondence of all things in man with all things in the heavens has been shown at the end of many chapters (see the places cited in n. 9280); and also that in general the head corresponds to celestial things, the body to spiritual things, and the feet to natural things (n. 4938, 4939). From this it is plain that by virtue of its correspondence, the neck signifies the influx, communication, and conjunction of celestial with spiritual things. Consequently “the mouth of the head of the robe,” which was made to encompass the neck, signifies the method of this influx; for by Aaron’s garments were represented in general the things that belong to the Lord’s spiritual kingdom (n. 9814). From this it is evident that by the description of its mouth or circuit is described the influx itself. Be it known moreover, that angels and spirits appear clothed in garments; and that each of their garments is representative; as is well known to all who are in the heavens. It is from this that each of Aaron’s garments also was representative of such things as are in the heavens; for the Word that is from the Lord has been so written that there is conjunction by its means. That the man of the church does not know this, in spite of his having such a Word, is because he turns his interiors toward the world, insomuch that he cannot be raised toward heaven, and be instructed (n. 9706, 9707, 9709).

9914. *And there shall be a lip for the mouth of it round about.* That this signifies that it is bounded and closed on every side, is evident from the signification of “a lip,” or border, round about the mouth or upper opening of the robe, as being that which is bounded and closed on every side; for this “lip,” or border, which was round about, bounded and closed the robe. By this and what presently follows is described the method of the influx of celestial good into spiritual good. That this influx takes place by a method like that with man of the influx of forces from the head through the neck, is evident from what was said in the foregoing article about correspondence.

[2] What the nature of this influx is, shall also be briefly told. All the first things, that belong to the head, that is, to the cerebrum and cerebellum, are gathered together there into little bundles of fibers, and into little nerves, and after being gathered together they are passed down through the neck into the body, and are there diffused in all directions, and move the organs in complete compliance with the will, which begins in the brains. Similar also is the downflow and inflow of powers and forces from the celestial kingdom (which is the head in the Grand Man, that is, in heaven) into the spiritual kingdom (which is like the body there). This influx is also what is meant and described by “the mouth of the head of the robe in the midst,” and its bounding termination by “the lip round about.” It is for this reason that by “the lip of its mouth” is signified what is bounded and closed on every side. The bounding itself is now described.

9915. *The work of the weaver.* That this signifies from the celestial, is evident from the signification of “the work of the weaver,” as being from the celestial. By “work” is signified that which is done, or which comes-forth, thus that which is from something else; and “the weaver” denotes one who causes the thing to be, or to come-forth; thus he denotes the celestial, because the spiritual comes-forth from and through the celestial. (That the good of the celestial kingdom flows into the good of the spiritual kingdom, and causes this good to come forth, was shown above, n. 9913, 9914.) Whether we say “the good of the celestial kingdom,” or “the celestial,” it is the same thing; for the celestial is the good of the celestial kingdom. The case is similar with “the good of the spiritual kingdom,” and “the spiritual.” What the good of the celestial kingdom or the celestial is,

and what the good of the spiritual kingdom or the spiritual is may be seen from the passages cited in n. 9277.)

[2] There are three things in the heavens which follow on in order; namely, the celestial, the spiritual, and the natural; the celestial makes the inmost heaven, the spiritual the middle heaven, and the natural which proceeds from the spiritual makes the ultimate heaven. These same three things are in man, and in him they follow on in the same order as in the heavens; for a regenerated man is a heaven in the least form, corresponding to the Grand Man (n. 9279). But the faculties which receive these three things are called the will, the understanding, and the memory-knowledge by virtue of which is the thought or imagination of the external or natural man. The will receives the celestial, or good; the intellectual receives the spiritual, or truth from this good; and the memory-knowledge which makes the understanding of the natural man, brings the two former to a close. These three are signified in the Word by “the embroiderer,” “the thinker,”¹⁵ and “the weaver.” (That “the embroiderer,” or “the embroidered work” denotes memory-knowledge, see n. 9688; also that “the thinker,”¹⁶ or that which is thought, denotes the understanding, n. 9598, 9688.) Thus “the weaver” denotes the will. The reason why “the weaver” denotes the will is that the will flows into the understanding, and weaves it, insomuch that the things which are in the understanding are woven fabrics from the will; for that which the will wills, it forms so as to appear to the sight in the understanding. This sight is thought, consequently by “the thinker”¹⁷ is signified the understanding.

[3] As by Aaron’s garments was represented the spiritual kingdom joined to the celestial kingdom (n. 9814); and as the celestial kingdom corresponds to the will in man, and the spiritual kingdom to the understanding in him (n. 9835), therefore in application to garments mention is made of “the work of the embroiderer,” of “the thinker,”¹⁸ and of “the weaver,” and by these are signified things which are from the faculty of memory-knowledge, from the understanding, and from the will; or what is the same, from the natural, the spiritual, and the celestial.

¹⁵ skilled craftsman

¹⁶ skilled craftsman

¹⁷ skilled craftsman

¹⁸ skilled craftsman

[4] That such things are signified, can be seen by all who believe that the Word is Divine, and that it therefore contains within it things that belong to the Lord, to heaven, and to the church; for these things are Divine. Apart from these, what purpose would be served by Jehovah Himself declaring of what, and by what work, the garments of Aaron should be made? and which of them should be the work of the embroiderer, which the work of the thinker,¹⁹ and which the work of the weaver? All these particulars are distinctly mentioned in what follows in the book of Exodus in these words:

Them hath He filled with wisdom of heart, to do all the work of the workman, and of the thinker,²⁰ and of the embroiderer; in blue, and in crimson, and in scarlet double-dyed; and of the weaver, even of them that do all work, and of those who think thoughts (Exod. 35:35);

“the workman” here denotes Divine celestial good, from which is the will of the regenerated man (n. 9846); his “work” is mentioned in the first place, because it is immediately from the Divine; and from celestial good all things are mediately born and proceed.

9916. *As the mouth of a coat of mail it shall be, that it be not rent.* That this signifies thus strong and safe from injury, is evident from the signification of “a coat of mail,” as being what is strongly woven together; wherefore it is said, “that it be not rent,” that is, that it be safe from injury. Something thus woven together is signified by this term in the original tongue. An idea of what is thus woven together can be had from correspondence; for in the internal sense there is here treated of the influx of celestial good into spiritual good. It is this influx which is signified by “the mouth of the head of the robe,” and is described by “the work of the weaver,” and “of a coat of mail;” and to this influx from the heavens corresponds in man the influx of life from the head through the neck into the body (n. 9913, 9914). And because to this influx corresponds the woven fabric of the neck which is of strong sinews; and lower down a kind of interwoven circle of bones; through both of which the influx is rendered safe from all injury, therefore, as before said, an idea can be had of the several expressions in this verse, namely, of what is signified by “the mouth of the head of the robe in the midst,” by “the lip which is round about” it, by “the work of the weaver,” and by

¹⁹ skilled craftsman

²⁰ skilled craftsman

“the mouth of the coat of mail” which it had, lest it should be rent. Be it known that all the representatives in nature bear relation to the human form, and have their signification according to this relation (n. 9496); and that all clothing derives its signification from that part of the body which it covers (n. 9827); consequently so also does this upper part of the robe which encompasses and covers the neck.

9917. [v. 33] *And upon the skirts of it thou shalt make.* That this signifies in the extremes where is what is natural, is evident from the signification of “the skirts of the robe,” as being the extremes where is what is natural. For by “the robe” is specifically signified Divine truth in the spiritual kingdom in its internal form, and in general the spiritual kingdom (see n. 9825); and by “the skirts” which are round about below, are signified the extremes of this kingdom; and the extremes of the spiritual kingdom are natural. For the goods and truths in the heavens follow on in this order: in the highest or inmost heavens are celestial goods and truths; in the middle heavens are spiritual goods and truths; and in the ultimate heavens are natural goods and truths (concerning which succession in the heavens and with man, see what was said above, n. 9915). And because the memory-knowledges of truth and good are in the external or natural man, therefore also pomegranates were placed in the skirts, for by “pomegranates” are signified the memory-knowledges of good; and also among the pomegranates were bells of gold, because by “bells” are signified such things as are from memory-knowledges.

[2] That “the skirts of the robe” denote the extremes where is what is natural, is evident from the passages of the Word where “skirts” are mentioned, as in Isaiah:

I saw the Lord sitting upon a throne, high and lifted up, and His skirts filled the temple (Isa. 6:1);

by “the throne upon which the Lord was sitting” is signified heaven, and specifically the spiritual heaven (n. 5313, 8625); by “skirts” here are signified Divine truths in the ultimates or extremes, such as are the truths of the Word in the sense of the letter; which are said to “fill the temple” when they fill the church. The like is signified by “the skirts filling the temple” as by “the smoke and cloud filling the tabernacle,” and also the temple, as repeatedly mentioned in the Word. (That by “smoke” is there signified Divine truth in ultimates,

such as is the sense of the letter of the Word, see n. 8916, 8918; as also by a “cloud,” n. 4060, 4391, 5922, 6343.)

[3] That a woman laboring with an issue of blood was made whole when she touched the skirt of the Lord’s garment (Matt. 9:20, 22), and in general that as many as touched the skirt of His garment were made whole (Matt. 14:36; Mark 6:56), signified that health went forth from the Divine extremes or ultimates; for that there are strength and power in the ultimates of good and truth which are from the Divine may be seen above (n. 9836); and also that answers are given there (n. 9905). In Matthew:

Jesus said of the Scribes and Pharisees that they do all their works to be seen of men, that they make broad their phylacteries, and enlarge the skirts of their robes (Matt. 23:5);

it is here very evident that “the skirts of the robe” denote the external things which stand forth to view, and that “enlarging” them denotes to do works outwardly, so that they may appear, or be seen.

[4] In Jeremiah:

Jerusalem hath sinned a sin, her uncleanness was in her skirts (Lam. 1:8, 9);

“uncleanness in the skirts” denotes in the deeds and words, thus in the extremes; for the extremes or outermost things derive their essence from the interior ones; and therefore when the interiors are unclean, the extremes also are unclean, although the uncleannesses may not appear before men; for the reason that men look at the outward form, and therefore do not see the interiors. Nevertheless these uncleannesses that are in the interiors appear before the angels, and in the other life are also uncovered with every one, because external things are there taken away; consequently it becomes manifest what has been the quality of the works in their essence.

[5] In Nahum:

I will uncover thy skirts upon thy faces, and I will show the nations thy nakedness (Nah. 3:5);

“to uncover the skirts upon the faces” denotes to remove external things so that internal ones may appear; for in various ways the external things of the natural man hide the internal things, which are hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things; and therefore when the external things are taken away, the internal ones appear in their uncleanness and filthiness.

[6] In Jeremiah:

If thou say in thine heart, Wherefore have these things covered me up? For the multitude of thine iniquity have thy skirts been unveiled, thy heels have suffered violence. I will lay bare thy skirts upon thy faces, that thy disgraces may be seen, even thine adulteries (Jer. 13:22, 26, 27); speaking of the abominations of Jerusalem; “to unveil the skirts, and lay them bare” denotes to take away the external things which cover, so that the interiors may be seen; for a man learns to counterfeit what is good, honorable, and sincere, for the sake of reputation, honor, and gain, when yet he has evils and falsities of various kinds hidden within. As by “skirts” are signified external things, therefore mention is also made of “heels,” because “the heels” denote the lowest things of the natural (n. 259, 4938, 4940–4951). From all this it can now be seen that by “the skirts of the robe” are signified goods and truths in the ultimates or extremes, which are in the natural world.

9918. [v. 34] *Pomegranates*. That hereby are signified memory-knowledges of good, is evident from the signification of “pomegranates,” as being the memory-knowledges of good (see n. 9552). That pomegranates were put upon the skirts of the robe, was because “the skirts” signified the ultimates or extremes of heaven and the church, and the ultimates or extremes of the church are memory-knowledges, as is evident from what was said above (n. 9915, 9917), about the successive order of goods and truths in the heavens and with man. The memory-knowledges of good and truth which are signified by “the pomegranates,” are doctrinal things from the Word, which are memory-knowledges insofar as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, as is the case when the man lives according to them, then doctrinal things as to truth become of faith, and doctrinal things as to good become of charity, and are called spiritual. When this is done, they almost vanish out of the external or natural memory, and appear as it were innate, because they are then implanted in the man’s life, like all those things which through daily use have become as it were of his nature. From this it is evident what memory-knowledges are, and what purpose they serve; consequently what purpose the doctrinal things of the church serve so long as they are kept solely in the memory; for so long as they are kept in the memory only, they have a place beneath intelligence and wisdom; and they do not ascend,

or enter into the life, until they become of faith and charity in the internal man.

9919. *Of blue, and of crimson, and of scarlet double-dyed.* That this signifies from the good of charity and of faith, is evident from the signification of these things in n. 9687, 9833. The reason why fine linen was not interwoven, as in the ephod, is that the tunic, which was the inmost garment, was of fine linen; and this for the reason that “fine linen” signifies truth from a celestial origin (n. 5319, 9469), which is spiritual good itself proceeding from celestial good.

9920. *Upon the skirts thereof, round about.* That this signifies in the extremes where there is what is natural, on every side, is evident from the signification of “the skirts,” as being the extremes where there is what is natural (see above, n. 9917); and from the signification of “round about,” as being on every side; for where “the skirts” signify the extremes, the whole circumference which consists of the skirts, signifies the whole extreme, consequently, everywhere, or on every side.

9921. *And bells of gold.* That this signifies all things of doctrine and of worship from good passing over to those who are of the church, is evident from the signification of “bells,” as being all things of doctrine and of worship passing over to those who are of the church (of which below); that they are from good is signified by their being of gold, for “gold” signifies good (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884). That “the bells” denote all things of doctrine and of worship passing over to those who are of the church, is because by means of the bells the people heard and perceived the presence of Aaron in his ministration, for by “the people” are signified those who are of the church, and by “Aaron’s ministry” are signified all things of doctrine and of worship; and therefore it is said in what follows:

And they shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he cometh out (Exod. 28:35);

from which it is plain what is signified by “the bells.” The reason why these bells were put in the skirts, was that the holy things of doctrine are in the extremes, and the hearing and perception are there, and are from thence (see n. 9824, 9905).

9922. *In the midst of them round about.* That this signifies from what is within the memory-knowledges of good on every side, is evident from the signification of “in the midst,” as being that which is within (see n. 1074, 2940, 2973, 5897); thus “in the midst,” when said of the hearing and perception of doctrine and of worship, which are signified by “the bells,” denotes from what is within; from the signification of “the pomegranates,” in the midst of which were the bells, as being the memory-knowledges of good (n. 9918); and from the signification of “round about,” as being on every side (as above, n. 9920). The reason why the bells were placed in the midst of the pomegranates, was that the memory-knowledges which are signified by “the pomegranates,” are recipients, and are as it were vessels, of truth and good (n. 1469, 1496, 3068, 5373, 5489, 7770); and the doctrine and worship which are signified by “the bells,” must be from the good and truth which are within the memory-knowledges, as in their vessels; if the doctrine and the worship are not from good and truth, but only from memory-knowledges, they have nothing of life. It is said that the doctrine and worship must be from the good and truth which are within the memory-knowledges; but not from the memory-knowledges apart from the good and truth.

[2] But as few can apprehend how the case herein is, it shall be unfolded to the apprehension insofar as this can be done. All things of the external or natural memory are called “memory-knowledges;” for there is an external memory, which is the memory of things in the natural world; and there is an internal memory, which is the memory of things in the spiritual world (n. 2469–2494, 2831, 5212, 9394, 9723, 9841). The things which have been inscribed on the internal memory are not called memory-knowledges, because they are things of the man’s life; but they are called truths of faith and goods of love. These are the things which must be within memory-knowledges. For there is in man an external, which is called the external man; and an internal, which is called the internal man. The internal must be in the external, as the soul is in its body; thus the things which are in the internal man must be in those which are in the external man, for then there is a soul or life in the latter. Wherefore if there are no internal things, that is, things of the internal man, in the external things, there is no soul, and consequently no life, in them. And as the good of love and of faith is internal, it follows that this good must be in the external things, thus in the memory-knowledges; for as before

said, the memory-knowledges are recipients and as it were vessels of internal things. Consequently the doctrine and the worship must be from what is within the recipients or vessels, and they are not in recipients and vessels which are empty or void of what is internal. From all this it is evident how it is to be understood that all things of doctrine and of worship must be from the interior things of the memory-knowledges of good, which is signified by the bells of gold being in the midst of the pomegranates.

[3] Be it known further that there are memory-knowledges of good, and memory-knowledges of truth; and that the truths in them are again vessels recipient of good, for the truths of faith are vessels of the good of love. For the illustration of this subject see what has been already said and shown about memory-knowledges, namely: That memory-knowledges are things of the memory in the natural man (n. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934): That the internal man is opened by means of memory-knowledges (n. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901): That memory-knowledges are means for growing wise, and also means for becoming insane (n. 4156, 4760, 8628, 8629): That memory-knowledges are vessels of truth, and truths are vessels of good (n. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724): That memory-knowledges are of service to the internal man (n. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394): That when memory-knowledges, which are things of the external memory, become of the life, they vanish out of the external memory; but remain inscribed on the internal memory (n. 9394, 9723, 9841): That the man who is in the truths of faith from the good of charity, can be raised above memory-knowledges (n. 6383, 6384): That this is called being raised above the things of the senses (n. 5089, 5094, 6183, 6313, 6315, 9730): That when a man dies he carries with him into the other life the memory-knowledges, that is, the things of the external memory; but that they are then quiescent; and in what manner (n. 2475-2486, 6931).

9923. *A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.* That this signifies thus everywhere and wholly, namely, that the doctrine and the worship must be from what is within the memory-knowledges, is evident from what has been shown just above concerning the bells

and the pomegranates. The repetition involves that it must be thus everywhere.

9924. [v. 35] *And it shall be upon Aaron.* That this signifies a representative of the Lord, is evident from the representation of Aaron, as being a representative of the Lord in respect to the good of love (see n. 9806, 9809); here in respect to those things which concern evangelization and worship; because such things are signified by “the bells in the midst of the pomegranates,” and by “the voice to be heard therefrom when Aaron went in unto the holiness.”

9925. *To minister.* That this signifies when engaged in worship and in evangelization, is evident from the signification of “ministering,” when said of Aaron, by whom is represented the Lord, as being worship and evangelization. By “worship” is signified everything that is representative of worship from the good of love and the truths of faith; for the worship that is from these is truly worship, whereas worship without these is like a shell without a kernel, and like a body without a soul. And yet such was the worship with the Jewish and Israelitish nation, for this worship merely represented internal things, which, as has been said, are of love and faith. Nevertheless the Lord provided that such worship should be perceived in the heavens, and that thus by means of it there should be effected the conjunction of heaven with man; not indeed through internal things, but through correspondences with external things (on which subject see the places cited in n. 9320, 9380). This is the worship that is signified by “the ministry of Aaron.”

[2] That evangelization is also signified is because by evangelization are meant all things in the Word which treat of the Lord, and all things in worship which represented Him. For evangelization is annunciation about the Lord, His coming, and the things that are from Him which belong to salvation and eternal life. And as all things of the Word in its inmost sense treat solely of the Lord, and all things of worship represented Him, therefore the whole Word is the Evangel, in like manner all worship that was done according to the things commanded in the Word. And because the priests presided over the worship, and likewise taught, therefore by their “ministry” were signified worship and evangelization.

9926. *And the voice thereof shall be heard.* That this signifies the influx of truth with those who are in the heavens and who are on earth, is evident from the signification of “being heard,” as being

reception and perception (see n. 5017, 5471, 5475, 7216, 8361, 9311), consequently also influx, because the things which are received and perceived must flow in; and from the signification of “the voice,” when said of Aaron, by whom is represented the Lord, as being Divine truth (see n. 8813); for “the voice” denotes the annunciation of this truth, and because it denotes its annunciation, it exists with those who are in the heavens and on earth. For Divine truth fills all things of heaven, and makes all things of the church. Such an annunciation was represented by the voice from the bells of gold, when Aaron went in unto the holiness before Jehovah, and when he came out, as is said in what now follows in this verse.

[2] That in the Word a “voice” signifies the Divine truth which is heard and perceived in the heavens and on earth, is evident from the following passages. In David:

The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is with honor; the voice of Jehovah breaketh the cedars; the voice of Jehovah cleaveth as a flame of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; but in His temple every one saith, Glory (Ps. 29:3–9).

In this psalm Divine truth is treated of, in that it destroys falsities and evils; this Divine truth is “the voice of Jehovah;” but the “glory” which is spoken of denotes the Divine truth in heaven and in the church. (That “glory” denotes the Divine truth, see n. 9429; and that the “temple” denotes heaven and the church, n. 3720.)

[3] In John:

To Him who is the Shepherd of the sheep the doorkeeper openeth; and the sheep hear His voice. The sheep follow Him, because they know His voice. A stranger they follow not, because they know not the voice of strangers. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice. But ye are not of My sheep, for My sheep hear My voice, and I know them, and they follow Me (John 10:2–5, 16, 26, 27);

that the “voice” here denotes the Divine truth proceeding from the Lord, thus the Word, is very evident; “the voice of strangers” denotes falsity.

[4] In Isaiah:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah, for the glory of Jehovah shall be revealed. The voice saith, Cry. O Zion, that tellest good tidings, get thee up upon the high mountain! O Jerusalem, that tellest good tidings, lift up thy voice with strength! lift

it up. Behold the Lord Jehovih cometh in strength (Isa. 40:3, 5, 6, 9, 10; also John 1:23);

“the voice” here denotes annunciation from the Word about the coming of the Lord, thus it also denotes the Divine truth which the Word announces; “the wilderness” denotes the state of the church at that time, which was as it were in the wilderness because the Word was no longer understood; “the glory which shall be revealed” denotes the Word as to its interiors. (That this is meant by “glory,” may be seen above, n. 9429.) That “Jehovah, for whom a way was to be prepared,” and “the Lord Jehovih, who should come in strength,” denote the Lord, is plain, for this is clearly stated.

[5] In Isaiah:

The voice of thy watchmen; they shall lift up the voice when they shall see eye to eye that Jehovah will return to Zion (Isa. 52:8);

“the watchmen” denote those who search the Scriptures concerning the coming of the Lord, their “voice” denotes the Word, which is the Divine truth that is the source. In Jeremiah:

The Maker of the earth by His understanding hath stretched out the heavens. At the voice which He uttereth there is a multitude of waters in the heavens (Jer. 5:12, 13; 51:6);

“the voice” here denotes Divine truth; “waters” denote truths which are in the heavens and from the heavens. (That “waters” in the Word denote truths, see n. 2702, 3058, 3424, 4976, 5668, 9323.)

[6] So also in the following passages:

The voice of the Son of man was like the sound of many waters (Rev. 1:15).

I heard a voice from heaven, as the voice of many waters (Rev. 14:2).

The voice of Jehovah is upon the waters, Jehovah is upon great waters (Ps. 29:3).

Jehovah hath uttered His voice before His army, for without number is he that doeth His word (Joel 2:11).

In this passage also “voice” denotes Divine truth, and likewise the Word which they do. Again:

Jehovah shall utter His voice from Jerusalem, so that the heavens and the earth shall shake (Joel 3:16).

Sing psalms unto the Lord, ye kingdoms of the earth, to Him that rideth upon the heaven of heaven of old; lo, He shall utter in a voice a voice of strength (Ps. 68:32, 33).

I say unto you, The hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live (John 5:25);

that “the voice” in this passage denotes Divine truth, consequently the Word of the Lord, is manifest.

[7] In Ezekiel:

The spirit lifted me up, and I heard behind me the voice of a great earthquake, saying, Blessed be the glory of Jehovah. And I heard the voice of the wings of the living creatures, and the voice of the wheels, even the voice of a great earthquake (Ezek. 3:12, 13).

The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Shaddai when He speaketh (Ezek. 10:5);

here also “the voice” denotes Divine truth; for “the cherubs” signify the providence and guard of the Lord that there be no approach to Himself and to heaven except through the good of love (n. 9277, 9509); “the voice of the wings,” and “the voice of the wheels,” denote spiritual truths.

[8] In the present verse, in which Aaron is treated of, it is the sound or ringing from the bells which is called a “voice.” In other passages of the Word also sounds and blarings from trumpets, and sounds and peals from thunders, are called “voices;” and thereby in like manner are signified Divine truths (see n. 7573). Moreover, the sounds of musical instruments of various kinds have also a like signification; but those which give out a stridulous and a discrete sound signify Divine spiritual truths; while those which give out a continuous sound signify Divine celestial truths (n. 418–420, 4138, 8337). From this it is evident that by the sounds or “voices” of the bells are signified Divine spiritual truths; for the garments of Aaron, and specifically the robe, in the skirts of which were the bells, round about, represented the Lord’s spiritual kingdom or heaven (n. 9814, 9825).

9927. *When he goeth in unto the holiness before Jehovah, and when he goeth out.* That this signifies in every state of good and truth in worship, is evident from the signification of “going in unto the holiness,” and of “going in before Jehovah,” as being worship (of which above, n. 9903, 9907). That it is the state of good and truth in worship which is signified, is because all things of worship with the Israelitish and Jewish nation were representative of internal worship; and internal worship is from good and truth; that is, from the affection of good and from the faith of truth. That it is every state of these which is signified, is because it is said, “when he goeth in, and when he goeth out,” and by “going in and going out” are

signified all the things of the state. For whatever belongs to motion, as “walking,” “going,” “advancing,” signifies a state of life. (That “walking” has this signification, see n. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420; in like manner “advancing,” and “journeying,” n. 8103, 8181, 8397, 8557; and that motions and progressions in the other life signify states, n. 1273–1277, 1376–1381, 2873, 3356, 9440.) From this it is evident that “going in and going out” denote everything of the state or thing that is being treated of; and as the subject here treated of is worship from good and truth, it is every state of good and truth in worship that is signified by “going in and going out.”

[2] This signification of “going in and going out” is from the representatives in the other life; for there they go, walk, advance, go in and out, just as in the world; but all these acts are done according to the state of the life of their thoughts and affections (as may be seen in the places above cited). That these acts also originate from their thoughts and affections, and are correspondences, and thus real appearances, they do not notice. From this it is evident that all things of motion signify those which belong to the state of life; consequently that “going in and going out” signify every state of life, thus the state of the thing that is being treated of, from beginning to end. It is from this that among the ancients it was a customary form of speaking to say that they knew a person’s coming in and his going out, or his entrance and his departure, when they meant that they knew every state of his life. And as this form of speaking originates from the correspondences in the other life, as has been already said, therefore in the Word also a like expression is made use of, and where this is done the like is signified; as in the following passages. In the first book of Samuel:

Achish called David, and said unto him, Thou art upright, and good in mine eyes is thy going out and thy coming in with me in the camp; for I have not found evil in thee (1 Sam. 29:6);

“good in the eyes is thy going out and thy coming in” denotes that every state of his life was well-pleasing to him.

[3] In the second book of Samuel:

Thou knowest Abner, that he came to persuade thee, and to know thy going out and thy coming in, and to know all that thou doest (2 Sam. 3:25);

“to know the going out and the coming in” denotes to know all the thoughts and all the acts of the life; and therefore it is also said, “and to know all that thou doest.” In the second book of Kings:

I know thy sitting down, and thy going out and thy coming in, and that thou hast set thyself in motion against Me (2 Kings 19:27; Isa. 37:28); where Sennacherib the king of Assyria is spoken of; “knowing his going out and his coming in” denotes all things of his counsel. In David:

Jehovah shall keep thee from all evil, He shall keep thy soul. Jehovah shall keep thy going out and thy coming in, from this time forth and even for evermore (Ps. 121:7, 8);

“to keep the going out and the coming in” denotes everything of the life according to the state of good and truth.

[4] In Moses:

Let Jehovah, the God of the spirits of all flesh, set a man over the assembly, who may go out before them, and who may come in before them, that the assembly of Jehovah be not as a flock that hath no shepherd (Num. 27:16, 17).

“Who may go out before them, and who may come in before them,” denotes one who may lead them; thus one whom they may look to and follow in every state of life. In John:

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. I am the shepherd of the sheep; by Me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture (John 10:1, 2, 9);

“to enter in” (that is, into heaven), denotes into the good of love and faith, for this good makes heaven; and therefore “to go in and to go out,” denotes to be led by the Lord in respect to every state of life; consequently it denotes to think and will what is good from freedom, that is, from love and faith which are from the Lord, for these make freedom.

[5] In Luke:

Jesus sent the twelve disciples to preach the kingdom of God. And He said unto them, Into whatsoever house ye enter, there abide, and thence go out (Luke 9:2-4);

“to enter into a house,” “to abide there,” and “to go out thence,” denote to enjoy heavenly consociation with those who receive the Lord in faith and love; for in heaven those who are together in one

society are also in one “house,” and they come in and go out there, because they are in a like good; but those who are in an unlike good cannot do so; and if they do enter in, they do not enter by the doors, but by some other way. He who does not know that such things are signified, cannot know what is involved in the words, that “into whatsoever house they should enter, they should there abide, and thence go out.”

[6] In Ezekiel:

When the prince shall go in, he shall go in by the way of the porch of the gate, and he shall go out by the way thereof. When the people of the land shall go in before Jehovah in the appointed feasts, he that goeth in by the way of the north gate to worship shall go out by the way of the south gate; and he that goeth in by the way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate whereby he had gone in, but shall go straight before him. But when the prince goeth in in the midst of them, they shall go in; and when they shall go out, they shall go out (Ezek. 46:8–10);

in the internal sense a new heaven and a new church are here treated of; and by “the prince” is signified the truth of faith from the good of love. In what manner this truth enters in with angels in the heavens and with men of the church on earth, and how it afterward progresses toward the interiors when it has entered in by an external way, and toward the exteriors when it has entered by an internal way, is described by the going in and going out of the prince and of the people of the land. “The south” denotes the state of the truth of faith in the internal man; and “the north,” its state in the external man; “the going in and going out” denote the state of life as to good and truth, thus as to worship.

[7] From all this it can be known clearly enough that “to go in and go out” denote such things as belong to the state of life from good and truth; for otherwise what could it matter that the prince should go in by one way, or by another way? and also the people of the land? For by “the house” or temple there mentioned, into which there was entrance, and out of which there was going out, is signified heaven and the church (see n. 3720); by “the prince” is signified the truth of faith (n. 5044); by “the people of the land,” those who are in heaven, or who are of the church (n. 2928); by “the way,” that which leads to truth (n. 627, 2333); by a “gate,” doctrine (n. 2851, 3187); by “the south,” where truth is in light (n. 9642), thus truth

in the internal man; and by “the north,” where truth is in obscurity (n. 3708), thus truth in the external man.

9928. *That he die not.* That this signifies that the representative does not perish, and therewith the conjunction with the heavens, is evident from the signification of “dying,” when said of Aaron and his office, as being the ceasing of the representatives, and consequently of conjunction with the heavens; for by Aaron was represented the Lord, and by his office the whole work of salvation, and on the part of man, worship. That this worship was representative, and that by means of representative worship there was conjunction with the heavens, has been abundantly shown. (See the places cited in n. 9320; also what was the representative of a church with the Israelitish and Jewish nation, n. 9280, 9457, 9481, 9576, 9577; and that the conjunction of the Lord and of heaven with man at that time was by means of representatives, n. 9481.) From this also it was that when Aaron was performing holy things he was clothed with garments that represented heavenly things; and that if he had done otherwise he would have died; especially if he had gone in to perform holy things without the knowledge of the people; for with the people there was the representative of a church, and with Aaron the representative of the Lord, from whom and toward whom is everything of worship.

9929. Verses 36–38. *And thou shalt make a plate of pure gold, and engrave upon it with the engraving of a signet, Holiness to Jehovah. And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter shall it be. And it shall be upon Aaron’s forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify, in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well-pleasing before Jehovah.*

“And thou shalt make a plate of pure gold,” signifies enlightenment from the Lord’s Divine good; “and engrave upon it with the engraving of a signet,” signifies what is perpetual and impressed on hearts according to the heavenly sphere; “Holiness to Jehovah,” signifies the Divine Human of the Lord, and from this all celestial and spiritual good; “and thou shalt put it upon a thread of blue,” signifies influx into the truth of celestial love; “and it shall be upon the miter,” signifies from infinite wisdom; “over against the faces of the miter it shall be,” signifies to eternity; “and it shall be upon

Aaron's forehead," signifies from the Lord's Divine love; "and Aaron shall bear the iniquity of the holy things," signifies the consequent removal of falsities and evils with those who are in good; "which the sons of Israel shall sanctify, in respect to all the gifts of their holy things," signifies acts of worship representative of removal from sins; "and it shall be upon Aaron's forehead continually," signifies a representative of the Lord's love to eternity; "to make them well-pleasing before Jehovah," signifies the Divine of the Lord in them.

9930. [v. 36] *And thou shalt make a plate of pure gold.* That this signifies enlightenment from the Lord's Divine good, is evident from the signification of "a plate," as being enlightenment; and from the signification of "gold," as being the good of love, here the Lord's Divine good, because there was inscribed upon it, "Holiness to Jehovah." (That "gold" denotes the good of love, see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881.) That "the plate" denotes enlightenment, was from its brightness, for it was resplendent from gold upon Aaron's forehead, and all brightness signifies enlightenment such as is in the heavens from the Lord as the Sun. Enlightenment in the heavens is wisdom and intelligence from the Divine truth proceeding from the Lord from that Sun, for this enlightens their interiors. Their interiors correspond to the understanding with man, which is enlightened by the Lord when the truth and good of the church and heaven are perceived; for the understanding is the recipient subject; because without a subject there is no reception. That this "plate" denotes enlightenment from the Lord's Divine good, is because upon it was inscribed "Holiness to Jehovah," and it was placed upon the front of the miter, which was upon Aaron's head. The "holiness" which is from Jehovah denotes the Divine truth that proceeds from the Lord's Divine good (n. 6788, 8302, 8330, 9229, 9680, 9820). In order that this plate might represent the shining forth, that is, the enlightenment, from which come wisdom and intelligence, it was bound on the forefront of the miter.

[2] As by "the plate" was signified enlightenment from the Lord's Divine good, it was also called "the plate of the crown of holiness," and likewise "the crown of holiness;" for a crown is a representative of Divine good, and "holiness" denotes the Divine truth thence proceeding, as was said above. That it was called "the plate of the crown of holiness," is plain in what follows in this book of Exodus:

Lastly they made the plate of the crown of holiness of pure gold, and wrote upon it with the writing of the engravings of a signet, Holiness to Jehovah (Exod. 39:30).

That it was also called “the crown of holiness,” is evident from another passage in Exodus:

Thou shalt set the miter upon his head, and put the crown of holiness upon the miter (Exod. 29:6).

He set the miter upon his head; and upon the miter, opposite the faces of it, did he set the plate of gold, the crown of holiness (Lev. 8:9).

[3] That a crown represented Divine good from which is Divine truth, is evident from the crowns of kings; for kings represented the Lord in respect to Divine truth (see n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); wherefore they had a crown on the head, and a scepter in the hand; for government from Divine good was represented by a crown, and government from Divine truth by a scepter.

[4] That a “crown” has this signification is evident from the following passages. In David:

I will make a horn to bud unto David; I will set in order a lamp for Mine anointed. His enemies will I clothe with shame; but upon Himself shall His crown flourish (Ps. 132:17, 18);

“David” here denotes the Lord (n. 1888), like the “anointed” (n. 3008, 3009); his “horn” denotes power (n. 2832, 9081); “a lamp” denotes the Divine truth from which is intelligence (n. 9548, 9783); the “crown” denotes the Divine good from which is wisdom, and from which is also His government; the crown, which denotes wisdom, is said “to flourish” because in respect to the Human He acquired wisdom in the world by means of combats against and victories over the hells (n. 9548, 9783), which are the “enemies that shall be clothed with shame.”

[5] Again:

Thou art angry with Thine anointed, Thou hast condemned His crown even to the earth (Ps. 89:38, 39);

where also “the anointed” denotes the Lord; “anger” denotes a state of temptations which existed when He was in combats with the hells; the lamentation at that time is described by “anger” and “condemnation;” as for instance the last lamentations of the Lord on the cross, that He was “forsaken;” for the cross was the last of the temptations,

that is, of the combats with the hells; and after this last temptation He put on Divine good, and in this way united His Divine Human to the Divine Itself that was in Him.

[6] In Isaiah:

In that day shall Jehovah Zebaoth be for a crown of adornment, and for a diadem of comeliness, to the remains of His people (Isa. 28:5);

where "a crown of adornment" denotes the wisdom which is of good from the Divine; "a diadem of comeliness," the intelligence of truth from this good; this is predicated of Divine things with the people; the "people" here denote the church, because it was there.

[7] In the same:

For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until her justice go forth as brightness, and her salvation burn as a lamp; and thou shalt be a crown of comeliness in the hand of Jehovah, and a miter of the kingdom in the hand of thy God (Isa. 62:1, 3);

by "Zion" and "Jerusalem" is meant the church, by "Zion" the celestial church, and by "Jerusalem" the spiritual church thence derived; "a crown of comeliness" denotes the wisdom which is of good, and "a miter of the kingdom," the intelligence which is of truth; and as by "a crown" is signified the wisdom which is of good, therefore it is said to be "in the hand of Jehovah;" and as by "a miter" is signified the intelligence which is of truth, therefore it is said to be "in the hand of God;" for where good is treated of, the name "Jehovah" is used, and where truth is treated of, the name "God" (n. 2586, 2769, 6905).

[8] In Jeremiah:

Say thou to the king and to the mistress, Renounce yourselves, sit down; for the adornment of your head is come down, even the crown of your comeliness (Jer. 13:18);

where "the crown of comeliness" denotes the wisdom which is of good from Divine truth, for "comeliness" denotes the Divine truth of the church (n. 9815). In the same:

The joy of our heart hath ceased; our dance is turned into mourning; the crown of our head is fallen (Lam. 5:15, 16);

"the crown of the head" denotes the wisdom which those who are of the church have from Divine truth, by virtue of which they are more excellent than the rest of the peoples, and hence have a kind of government.

[9] In Ezekiel:

He put a jewel upon thy nose, and earrings in thine ears, and a crown of adornment upon thine head (Ezek. 16:12);

the subject here treated of is the setting up of the church; “a jewel upon the nose” denotes the perception of good; “earrings in the ears” denote the perception of truth, and obedience; “a crown upon the head” denotes the wisdom thence derived. In Job:

He hath stripped me of my glory, and taken away the crown of my head (Job 19:9);

where “glory” denotes the intelligence which is of Divine truth (n. 9429); “the crown of the head” denotes the wisdom thence derived.

[10] In the Apocalypse:

Upon the thrones I saw four and twenty elders, clothed in white garments; who had upon their heads golden crowns. They fell down before Him that was sitting upon the throne, and worshiped Him that liveth forever and ever, and cast their crowns before the throne (Rev. 4:4, 10);

the “four and twenty elders” signify all those who are in good from truths, and in the abstract sense all goods from truths (n. 6524, 9404); the “thrones” denote truths from the Divine (n. 5313, 6397, 8625, 9039); the “golden crowns on their heads” are representatives of wisdom from the Divine, and because this is from the Divine, therefore they cast them before Him that was sitting upon the throne.

[11] As the good of wisdom is acquired by means of temptation combats, which are carried on by means of the truths of faith, therefore crowns were assigned to those who fought against evils and falsities and overcame; and for this reason also the crowns of martyrdom were badges of command from the Lord over evils. That “crowns” denote the rewards of victory over evils, and that for this reason they denote the goods of wisdom, because these are the rewards, is also evident from the Apocalypse:

I saw, and behold a white horse; and he that sat upon it had a bow; and there was given unto him a crown; and he went forth conquering, and to conquer (Rev. 6:2);

the “white horse and he that sat upon it” signify the Lord as to the Word (n. 2760–2762); “a bow” denotes the doctrine of truth, by means of which the combat is waged (n. 2686, 2709); from this it

is evident that the “crown,” because said of the Lord, denotes the Divine good, which is the reward of victory.

[12] And in another passage:

Afterward I saw, and behold a white cloud; and upon the cloud one sitting like unto the Son of man, having upon his head a golden crown, and in his hand a sharp sickle (Rev. 14:14);

“a white cloud” denotes the literal sense of the Word (n. 4060, 4391, 5922, 6343, 6752, 8781); “the Son of man” denotes the Divine truth which is from the Lord (n. 9807); “a golden crown,” the Divine good from which is the Divine truth; “a sharp sickle” denotes the dispersing of evil and falsity. And again:

Be thou faithful unto death, and I will give thee the crown of life (Rev. 2:10).

Behold I come quickly; hold fast that which thou hast, that no one take thy crown (Rev. 3:11);

the “crown” denotes good from truths, thus wisdom; for this belongs to the good of love from the truths of faith. From all this it can now be seen what is signified by a “crown,” and what by “the crown of holiness,” which was the plate of gold on which was engraved “Holiness to Jehovah.”

9931. *And grave upon it with the engraving of a signet.* That this signifies what is perpetual and impressed on hearts according to the heavenly sphere, is evident from the signification of “to engrave,” as being to impress on the memory (see n. 9841, 9842), thus also on the heart; for that which is impressed on the interior memory, which belongs to the life, is said to be “impressed on the heart,” and as this remains to eternity, it also signifies what is perpetual; and from the signification of “the engraving of a signet,” as being the heavenly sphere (n. 9846). The reason why it is said to be “impressed on hearts according to the heavenly sphere,” is that the things which have been impressed on the memory, especially on the interior memory, which is the book of life (see n. 2474), have been impressed according to the heavenly sphere; for a man who is in the good of love from the truths of faith resembles heaven, and moreover, is a heaven in the least form (see the places cited in n. 9279, 9632); thus in him there is the heavenly form; for all the societies in heaven have been set in order in accordance with the heavenly form, because all the affections of good and the consequent thoughts of truth flow in

accordance with this form (n. 9877). (That when a man is in heavenly love all the memory-knowledges are arranged in the heavenly form, and that love so arranges them, see n. 6690.)

9932. *Holiness to Jehovah.* That this signifies the Divine Human of the Lord, and from this all celestial and spiritual good, is evident from the signification of “holiness,” as being the Divine that proceeds from the Lord, thus as being the Lord Himself in respect to the Divine Human, from which is everything Divine in the heavens. It is from this that celestial good, which is the good of love to the Lord from the Lord; and spiritual good, which is the good of love toward the neighbor from the Lord, are holy. For the Lord alone is holy, and that which proceeds from Him is the only holiness in the heavens and on earth (see n. 9229, 9680, 9820). (That the holiness proceeding from the Lord is called “the Holy Spirit,” see n. 9818; and that angels, prophets, and apostles, are called “holy” from their reception of Divine truth from the Lord, n. 9820; and also that “the sanctuary” denotes heaven from the Divine there, n. 8330, 9479.) It is said, “Holiness to Jehovah,” because “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373). The reason why “Holiness to Jehovah” was engraved on the plate of gold, and placed upon the miter upon Aaron’s forehead, was that in this way it was in the view of all the people, consequently there was holiness in their minds while they were in worship, and this holiness corresponded to the holiness that is in the universal heaven, which is the Divine Human of the Lord; for as before said this makes heaven. That which is in the general view of all the people, and which thereby reigns universally in their minds, enters into everything of thought and of affection, and consequently into everything of worship, and affects it (n. 6159, 6571, 7648, 8067, 8865); and therefore when this very great holiness was constantly before their eyes, and from this reigned universally in their minds, it made holy all things of worship.

9933. [v. 37] *And thou shalt put it upon a thread of blue.* That this signifies influx into the truth of celestial love, is evident from the signification of “blue,” as being the truth of celestial love (of which below). Influx into this truth is signified by the plate on which was engraved “Holiness to Jehovah” being put upon a thread of blue, for in this way it hung from it and was bound to it, and in the spiritual sense by “being bound to,” and “hanging,” is signified to inflow, because all conjunction whatever is effected by means of

influx. That the influx is into the truth of celestial love about the Lord's Divine Human, which is signified by "Holiness to Jehovah," is because in that sphere of heaven where is the truth of celestial love, no other Divine is perceived than the Divine Human of the Lord.

[2] For the case herein is as follows. There are three heavens, which have been distinguished from one another by means of the degrees of good. In the inmost heaven is the good of celestial love, which is the good of love to the Lord; in the second or middle heaven is the good of spiritual love, which is the good of charity toward the neighbor; in the first or ultimate heaven is the good of natural love, from spiritual and from celestial love, which is the good of faith and obedience. In each heaven there is an internal and an external. As just said, the internal in the inmost heaven is the good of love to the Lord, and the external there is the good of mutual love, which belongs to the love of good for the sake of good. This good is what is meant by the truth of celestial love, which is signified by "the thread of blue." In the sphere where is this truth, the Lord's Human is perceived as being the Divine Itself in the heavens, and therefore as soon as an angel is raised into this sphere, he comes into this light also. This perception flows in from the Lord, because the Divine Human of the Lord makes heaven. This is the influx which is here signified. (That "blue" denotes the celestial love of truth, or what is the same thing, the truth of celestial love, see n. 9466, 9687, 9833.)

9934. *And it shall be upon the miter.* That this signifies from infinite wisdom, is evident from the signification of "the miter," as being intelligence (see n. 9827); and when said with reference to the Lord, who was represented by Aaron, the "miter" denotes Divine or infinite wisdom.

9935. *Over against the faces of the miter shall it be.* That hereby is signified to eternity, is evident from the signification of "over against the faces of the miter," when said of the Lord, who is represented by Aaron, as being to eternity (see n. 9888).

9936. [v. 38] *And it shall be upon Aaron's forehead.* That this signifies from the Lord's Divine love, is evident from the representation of Aaron, as being the Lord as to Divine good, which is the good of His Divine love (see n. 9806); and from the signification of "the forehead," when it refers to the Lord, as being His Divine love; for by "the face of the Lord," or what is the same, by "the face of Jehovah," are signified all things of the Divine love; such as mercy,

peace, good, wisdom (n. 222, 223, 5585, 6848, 6849, 9306, 9545, 9546). That “the face of Jehovah” or “the face of the Lord” has this signification, is because by “the face” in general are signified the interior things of man, which are his affections and the consequent thoughts, thus the things that belong to his love and faith (see the places cited in n. 9546). The reason why these things are signified by “the face,” is that they shine forth from the face as it were in their type or effigy; wherefore also the face is called the effigy of the mind. Hence it is that by “the face,” when said of Jehovah or the Lord, are signified the things which are of His Divine love. That by “the forehead” is specifically signified the Divine love itself, is because the interiors have been allotted their provinces in the face; those which are of love being in the province of the forehead; those which are of wisdom and intelligence being in the province of the eyes; those which are of perception being in the province of the nostrils; and those which are of utterance being in the province of the mouth. From this it is evident why “the forehead,” when said of the Lord, who is represented by Aaron, signifies the Divine love.

[2] As the forehead with man corresponds to his love, therefore they who are in celestial love (that is, in love to the Lord from the Lord) are said to have “a mark on their foreheads,” by which is signified that they are under the Lord’s protection, because they are in His love, as in the following passages:

Jehovah said, Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and sigh for all the abominations that are done in the midst thereof; and smite; let not your eye spare; but come not near against any man upon whom is the mark (Ezek. 9:4–6).

Behold the Lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written on their foreheads (Rev. 14:1).

They shall see the faces of God and of the Lamb, and His name shall be on their foreheads (Rev. 22:4).

It was said that they should not hurt the grass of the earth, neither any green thing, nor any tree; but only the men that have not the mark of God on their foreheads (Rev. 9:4).

[3] “Having the mark,” or seal, “of God,” and “the name of God,” “on their foreheads,” denotes to be in safety from the infestation of evils which are from hell, because they are in the Lord through love; “the grass and the green thing,” which were not to be hurt, denote the memory-truth through which is the truth of faith (n. 7571, 7691);

“the tree,” which also was not to be hurt, denotes the perception of truth from good (n. 103, 2163, 2722, 2972, 4552, 7692).

[4] In Moses:

Thou shalt love Jehovah thy God from all thine heart, and from all thy soul, and from all thy strengths. Thou shalt bind these words for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. 6:5, 8);

“to be for frontlets” denotes for a sign of love to Jehovah God; it is said “between the eyes,” because “the eyes” signify the intelligence and wisdom which are from this love, and wisdom from this love is to have God continually before the eyes. That this is the meaning is evident, because love to Jehovah God is treated of. It is said that they should “love Him from all the heart, from all the soul, and from all the strengths,” by which is signified with all that is in man. “From the heart” denotes from the will in which is the good of love (n. 7542, 9050, 9300, 9495); “from the soul” denotes from the understanding in which is the truth of faith, thus from faith (n. 9050), which two are of the internal man; “from all the strengths” denotes from the things that belong to the understanding and the will in the external man. The strengths and power of the love of both the external and the internal man are signified by “the hands” (n. 4931–4937, 7518); and therefore it is said that “these words shall be bound for a sign upon the hand.”

[5] As by virtue of its correspondence “the forehead” signifies heavenly love with the good; so with the evil it signifies infernal love, which is opposite to heavenly love. The forehead of the latter is called a “brazen forehead” in Isaiah 48:4; and a “hardened forehead” in Ezekiel 3:7, 8; and of those who are in infernal love it is said that “they had the mark of the beast upon their foreheads” (Rev. 13:16; 14:9; 20:4); and also “the name of Babylon upon their foreheads” (Rev. 17:5).

9937. *And Aaron shall bear the iniquity of the holy things.* That this signifies the consequent removal of falsities and evils with those who are in good from the Lord, is evident from the representation of Aaron, as being the Lord in respect to the good of love (see n. 9806); and from the representation of the priesthood which Aaron administered, as being the whole office which the Lord discharges as the Savior (n. 9809); from the signification of “bearing iniquity,” as being the removal of falsities and evils with those who

are in good (of which below); and from the signification of “the holy things,” as being the gifts which they brought to Jehovah or the Lord in order that their sins might be expiated, which gifts were burnt-offerings, sacrifices, and meat-offerings. That these things are meant by “the holy things,” is clear, for it is said, “which the sons of Israel shall sanctify in respect to all the gifts of their holy things.” That “bearing iniquity” denotes to remove falsities and evils, or sins, with those who are in good, is because it is said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation was represented by the office, or priesthood, of Aaron. That it is said of the Lord that He “bore sins” for the human race, has been known in the church; but still it is not known what is meant by “bearing iniquities and sins.” It is believed by some that it denotes that He took on Himself the sins of the human race, and suffered Himself to be condemned even to the death of the cross; and that because the condemnation for sins was cast on Him, mortals were thus freed from damnation; and also that the damnation was taken away by the Lord through the fulfilling of the law, because the law would have condemned every one who did not fulfil it.

[2] But these things are not meant by “bearing iniquity,” because every man’s deeds remain with him after death, and according to the quality of these he is then judged either to life or to death. Their quality is from his love and his faith, for love and faith make the life of a deed; and therefore they cannot be taken away by transfer to another who would bear them. From this it is evident that something else is meant by “bearing iniquities;” but what is meant can be seen from the bearing itself of iniquities or sins by the Lord. For the Lord bears them when He fights for man against the hells, because man cannot fight against these from himself; but the Lord alone does this, and indeed continually for every man, but with a difference according to his reception of the Divine good and Divine truth.

[3] When the Lord was in the world, He fought against all the hells, and completely subjugated them. From this He also became justice. Thus He redeemed from damnation those who receive the Divine good and truth from Him. Unless this had been done by the Lord, no man could have been saved; for insofar as the Lord does not remove them, the hells are constantly with man, and have dominion over him; and He removes them in proportion as the man

desists from evils. He who once conquers the hells, conquers them to eternity; and in order that this might be done by the Lord, He made His Human Divine. He, therefore, who alone fights for man against the hells (or what is the same thing, against evils and falsities, for these are from the hells) is said "to bear sins," for He alone supports this burden. That by "bearing sins" is also signified the removal of evils and falsities from those who are in good, is because this is the consequence; for insofar as the hells are removed from man, so far evils and falsities are removed, because as before said both of these are from the hells. Evils and falsities are "sins" and "iniquities." How the case herein is can be seen from what was shown above (n. 9715, 9809), where the Lord's merit and justice, and also the subjugation of the hells by Him are treated of.

[4] The reason why it is said of Aaron that he should "bear iniquities," was that he represented the Lord, and his priesthood represented the Lord's whole work of salvation (n. 9806, 9809); and the main work of salvation is to redeem and deliver man from the hells, and thus to remove evils and falsities. It is said to remove evils and falsities, because deliverance from sins (that is, the forgiveness of them) is nothing else than their removal; for they remain with the man; but insofar as the good of love and the truth of faith are implanted, so far the evil and falsity are removed. The case herein is like that with heaven and hell. Heaven does not abolish hell; but removes from itself those who are there. For it is the good and truth from the Lord which make heaven; and these are what effect this removal. The case is similar with man, who of himself is a hell; but when he is being regenerated, he becomes a heaven, and insofar as he becomes a heaven, so far hell is removed. It is a common opinion that evils, that is, sins, are not removed in this way; but are absolutely separated. But such persons are not aware that from himself the whole man is nothing but evil, and that insofar as he is kept in good by the Lord, the evils which belong to him appear as if they were rooted out; for when a man is kept in good, he is withheld from evil. Nevertheless no one can be withheld from evil and kept in good unless he is in the good of faith and of charity from the Lord; that is, only insofar as he suffers himself to be regenerated by the Lord. For as before said, heaven is implanted in man by regeneration, and thereby the hell which is with him is removed.

[5] From all this it can be seen again that “bearing iniquities,” when said of the Lord, denotes to continually fight for man against the hells, thus continually to remove them; for there is a perpetual removing, not only while man is in the world, but also in the other life to eternity. It is impossible for any man to remove evils in this way; for from himself man cannot remove the least of evil, still less the hells, and least of all to eternity. (But see what has been shown on this subject before, namely, that the evils with man are not absolutely separated; but are removed insofar as he is in this good from the Lord, n. 8393, 9014, 9333–9336, 9444–9454.) (That while He was in the World the Lord conquered the hells by means of the combats of temptations, and thereby disposed all things into order; and also that He did this from Divine love, in order to save the human race; and that thus He also made His Human Divine, may be seen in the places cited in n. 9528e; and also that in temptations, which are spiritual combats against the evils which are from hell, the Lord fights for man, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969.) How the Lord while in the world bore the iniquities of the human race, that is, fought with the hells and subjugated them, and thus acquired for Himself the Divine power of removing these things with all who are in good, and thus became merit and justice, is described in Isaiah 59:16–20; 63:1–9, as has been already explained (n. 9715, 9809).

[6] When these things are understood, it can be known what is signified by all that is said in the fifty-third chapter of the same prophet concerning the Lord, in which from beginning to end the state of His temptations is treated of; thus the state in which He was while He fought with the hells, for temptations are nothing else than combats with these. This state is thus described:

He bore our sicknesses, and carried our griefs; He was pierced for our transgressions, and bruised for our iniquities; Jehovah made to fall on Him the iniquity of us all; and thus He gave the wicked to their sepulcher; the will of Jehovah shall prosper by His hand; He shall see from the labor of His soul and be sated; and by His wisdom shall justify many, because He hath borne their iniquities, and thus hath carried the sin of many (Isa. 53:4, 5).

He is also called there “the Arm of Jehovah,” by which is signified Divine power (n. 4932, 7205). That by “bearing sicknesses,” “sorrows,” and “iniquities,” and by “being pierced and bruised by them,”

is signified a state of temptations, is evident; for in such a state there are griefs of soul, distresses, and despairs, which in this way cause anguish. Such things are induced by the hells, for in temptations they assault the very love of him against whom they fight; the love of every one being the inmost of his life. The Lord's love was the love of saving the human race, which love was the *Esse* of His life, for this love was the Divine in Him. In Isaiah also, where the subject treated of is the combats of the Lord, this is described in these words:

He said, Surely they are My people, therefore He became their Savior. In all their distress He was distressed; in His love and in His pity He redeemed them; and He took them up, and carried them all the days of eternity (Isa. 63:8, 9).

[7] That while He was in the world the Lord endured such temptations, is only briefly described in the Gospels, but at great length in the prophets, and especially in the Psalms of David. In the Gospels it is only said that He was led into the wilderness, and was afterward tempted by the devil, and that He was there forty days, and was with the beasts (Mark 1:12, 13; Matt. 4:1). But that from His earliest childhood even to the end of His life in the world He was in temptations, that is, in combats with the hells, He did not reveal, in accordance with these words in Isaiah:

He was oppressed, and was afflicted, yet He opened not His mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth (Isa. 53:7).

His last temptation was in Gethsemane (Matt. 26; Mark 14), and then came the passion of the cross; that He thereby fully subjugated the hells, He Himself teaches in John:

Father, rescue Me from this hour. But for this sake came I into this hour. Father, glorify Thy name. Then came there a voice out of heaven, saying, I have glorified it and will glorify it. Then said Jesus, Now is the judgment of this world; now shall the prince of this world be cast out (John 12:27, 28, 31);

“the prince of the world” is the devil, thus all hell; “to glorify” denotes to make the human Divine. The reason why mention is made only of the temptation after forty days in the wilderness, is that “forty days” signify and involve temptations to the full, thus the temptations of many years (n. 8098, 9437); “the wilderness” signifies hell, and “the beasts with which He fought there” signify the diabolical crew.

[8] The removal of sins with those who are in good, that is, those who have practiced repentance, was represented in the Jewish Church by the he-goat called "Asasel," upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all their transgressions in respect to all their sins, and was then to send it into the wilderness, and that in this way the he-goat should bear upon him all their iniquities into a land of separation (Lev. 16:21, 22). By Aaron is here represented the Lord; by "the he-goat" is signified faith; by "the wilderness," and "the land of separation," hell; and by "bearing thither the iniquities of the sons of Israel" is signified to remove them, and cast them into hell. No one can know that such things were represented, except from the internal sense; for every one can see that the iniquities of a whole congregation could not be borne into the wilderness by any he-goat; for what had the he-goat in common with iniquities? But as at that time all representatives signified such things as belong to the Lord, to heaven and to the church, so also did these. The internal sense therefore teaches what these things involve, namely, that it is the truth of faith by means of which man is regenerated, consequently by means of which sins are removed; and because the faith of truth is from the Lord, it is the Lord Himself who effects this; according to what was said and shown in the preface to Genesis 22, and also in n. 3332, 3876, 3877, 4738. (That Aaron represents the Lord, see n. 9806, 9810; also that a "he-goat of the goats" denotes the truth of faith, n. 4169, 4769.) That "the wilderness" denotes hell, is because the camp in which were the sons of Israel signified heaven (n. 4236); and therefore the wilderness is called a "land of separation," or of "cutting off." Thus by "bearing iniquities into that land," that is into the wilderness, is signified to cast evils and falsities into hell, from which they are; and they are cast thither when they are removed so as not to appear, which is effected when a man is withheld from them by being kept in good by the Lord, according to what was said above.

[9] The like that was signified by the casting out of sins into the wilderness is signified by "casting them forth into the depths of the sea," as in Micah:

He will have compassion upon us; He will suppress our iniquities; and He will cast all their sins into the depths of the sea (Micah 7:19);

“the depth of the sea” also denotes hell.

[10] From all this it is now evident that by “Aaron bearing the iniquities of the holy things,” is signified the removal of sins by the Lord from those who are in good; and that their removal is continually being effected by the Lord; and that this is meant by “bearing iniquities.” So also in another passage in Moses:

Jehovah said unto Aaron, Thou and thy sons with thee shall hear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. The sons of Israel shall no more come nigh the Tent of meeting, to bear sin, by dying. But the Levite shall do the work of the Tent, and they shall bear their iniquity (Num. 18:1, 22, 23).

The like is meant by “bearing,” in Isaiah:

Attend unto Me O house of Israel that have been carried from the womb. Even to old age I am the same, and even to hoar hairs will I carry; I have made, and I will carry; yea, I will bear, and will rescue (Isa. 46:3, 4).

[11] That “bearing iniquity” denotes to expiate, thus to remove sins, is evident in Moses:

Moses was indignant with Eleazar and with Ithamar because the he-goat of the sacrifice of sin had been burnt, saying, Wherefore did ye not eat it in the place of holiness, seeing that Jehovah hath given it you to bear the iniquities of the congregation, to expiate them before Jehovah (Lev. 10:16, 17).

(That “expiation” means a cleansing from evils, thus removal from sins, see n. 9506; and that Aaron was enjoined to expiate the people, and to pardon their sins, Leviticus 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30.) That “to bear sins,” when not said of the priesthood, denotes to be damned, thus to die, see Leviticus 5:1, 17; 7:18; 17:16; 19:8; 20:17, 19, 20; 22:9; 24:15; Numbers 9:13; 18:22; Ezekiel 18:19, 20; 23:49.

9938. *Which the sons of Israel shall sanctify in respect to all the gifts of their holy things.* That this signifies acts of worship representative of removal from sins, is evident from the signification of “gifts” or “offerings,” which among the Israelitish and Jewish nation were chiefly burnt-offerings, sacrifices, and meat-offerings, as being the interior things of worship, for these were what they represented. The interior things of worship are those which are of love and faith, and from this forgivenesses of sins, that is, removals from them, because sins are removed through faith and love from the Lord. For

insofar as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed, both that which is within man, and that which is without him. From this it is evident what is meant by “the gifts which they sanctified,” that is, offered. The gifts were called “holy,” and presenting or offering them was called “sanctifying” them, because they represented holy things; for they were offered for expiations, thus for removals from sins, which are effected through faith and love to the Lord from the Lord.

[2] They were called “gifts and offerings made to Jehovah,” although Jehovah, that is, the Lord, does not accept any gifts or offerings, but gives to every one freely. Nevertheless He wills that these things should come from man as from himself, provided he acknowledges that they are not from himself, but from the Lord. For the Lord imparts the affection of doing good from love, and the affection of speaking truth from faith; but the affection itself flows in from the Lord, and it appears as if it were in the man, thus from the man; for whatever a man does from the affection which is of love, he does from his life, because love is the life of every one. From this it is evident that what are called “gifts and offerings made to the Lord” by man are in their essence gifts and offerings made to man by the Lord; and their being called “gifts and offerings” is from the appearance. All who are wise in heart see this appearance; but not so the simple; and yet the gifts and offerings of the latter are grateful, insofar as they are offered from ignorance in which is innocence. Innocence is the good of love to God, and dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that there is nothing of wisdom in themselves from themselves; but that everything of wisdom is from the Lord, that is, everything of the good of love, and everything of the truth of faith; thus that even with the wise innocence dwells in ignorance. From this it is evident that the acknowledgment of this fact, and especially the perception of it, is the innocence of wisdom.

[3] The gifts that were offered in the Jewish Church, and which were chiefly burnt-offerings, sacrifices, and meat-offerings, were also called “expiations from sins,” because they were offered for the sake of the forgivenesses of them, that is, removals from them. Those who belonged to that church also believed that their sins were accordingly forgiven; nay, that they were entirely taken away; for it is said that

after they had offered these things they would be “forgiven” (see Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7, 15, 30). But they did not know that these offerings represented interior things, thus such things as are done by man from the love and faith that are from the Lord; and that these are the things which expiate, that is, remove sins, and that after they have been removed they appear as if they were quite removed or taken away, as has been shown above in this and in the preceding articles. For that nation was in representative worship, thus in external worship without internal, by means of which there was at that time a conjunction of heaven with man. (See the places cited in n. 9320e, 9380.)

9939. *And it shall be upon Aaron's forehead continually.* That this signifies a representative of the Lord's love to eternity, is evident from the signification of “the forehead,” as being love (see n. 9936); from the representation of Aaron, as being the Lord (n. 9806); and from the signification of “continually,” as being to eternity. That “continually” denotes to eternity, is because all things that belong to time, when said of the Lord, signify eternal things; therefore also “continually.” For “continually,” “daily,” and “always,” are predicated of time. From this also it is that “yesterday,” and “today,” when said of the Lord, likewise signify that which is eternal (n. 2838).

9940. *To make them well-pleasing before Jehovah.* That this signifies what is Divine of the Lord in them, is evident from the signification of “well-pleasing,” when said of Jehovah, that is, the Lord, as being from His Divine, for that which is well-pleasing to the Lord is that which is from Him with man, spirit, or angel; for it is then in another, in whom it is looked at, and thus is well-pleasing. The things which are from the Lord are either nearer to, or more remote from Him; and they are said to be “from His will,” “from good pleasure,” “from leave,” and “from permission.” The things which are from will are most nearly from Him; those which are from good pleasure are somewhat more remotely from Him; those which are from leave still more remotely; and those which are from permission are most remotely from Him. These are the degrees of the influx and reception of the Divine. But each degree contains innumerable things which are distinct from those which are in any other degree; and these innumerable things are arcana of heaven, a few only of which fall into the human understanding. For instance, to take only those things which take place from permission, which,

although they are in the last place, nevertheless on account of the numberless arcana therein cause a man to fall into confusion when he looks at them from the happenings of things in nature, and from appearances, and still more when from the fallacies of the senses. Yet the arcana of permission are comparatively few as compared with those of the higher degrees, which are the things that take place from leave, from good pleasure, and from will.

9941. Verses 39, 40. *And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness.*

“And thou shalt checker the tunic of fine linen,” signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love; “and thou shalt make a miter of fine linen,” signifies the wisdom there; “and a belt,” signifies a bond, and separation from the external things of this kingdom; “thou shalt make with the work of the embroiderer,” signifies by means of the knowledges of good and truth; “and for Aaron's sons,” signifies the Divine truths that proceed from the Lord's Divine good in the heavens; “thou shalt make tunics,” signifies the things which are of faith there; “and thou shalt make for them belts,” signifies a holding together in connection; “and tiaras shalt thou make for them,” signifies the intelligence there; “for glory and for comeliness,” signifies the truth of the spiritual church.

9942. [v. 39] *And thou shalt checker the tunic of fine linen.* That this signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love, is evident from the signification of Aaron's garments in general, as being the spiritual kingdom joined to the celestial kingdom (see n. 9814), and as the tunic was the inmost of these garments, therefore by it are signified the inmost things of this kingdom (that “Aaron's tunic” denotes the Divine truth in the spiritual kingdom that proceeds immediately from the Divine celestial, see n. 9826); and from the signification of “fine linen,” as being truth from a celestial origin (see n. 9469). Of this tunic it is said that it was to be checkered, and by what is checkered is meant the work of a weaver, and by “the work of a weaver” is signified that which is from the celestial (n. 9915); the word by

which “checkering” is expressed in the original tongue, means also “weaving.”

[2] That this tunic was woven, or from the work of the weaver, is evident from what follows in the book of Exodus:

They made tunics of fine linen, the work of the weaver, for Aaron and his sons (Exod. 39:27).

That it was checkered, that is, woven, of fine linen, was for the reason that there might be represented that which proceeds immediately from the celestial, which is relatively as it were continuous; for the things which proceed from the celestial are like those which with man proceed from his will; for all things with man that belong to the understanding proceed from his will. Those things which proceed interiorly from the will are as it were continuous relatively to those which proceed exteriorly; and therefore among those things which proceed interiorly from the will there is especially the affection of truth; for all the affection of love in the understanding flows in from the man’s will. The case is similar in the heavens, where the celestial kingdom corresponds to the will of man, and the spiritual kingdom to his understanding (see n. 9835); and because the garments of Aaron represented the Lord’s spiritual kingdom joined to His celestial kingdom (n. 9814), therefore the tunic represented that which is inmost there, thus that which proceeds most closely from the celestial kingdom, for the tunic was the inmost garment. From this it is evident why the tunic was woven or checkered, and why it was of fine linen; for by “that which is woven” is signified that which is from the will, or from the celestial (n. 9915), and by “fine linen” is signified the truth which is from celestial love (n. 9469).

[3] The spiritual which is from the celestial is also signified in other parts of the Word by “tunics,” as by “the tunics of skin” which Jehovah God is said to have made for the man and his wife after they had eaten of the tree of knowledge (Gen. 3:20, 21). That by these “tunics” is signified truth from a celestial origin, cannot be known unless these things are unfolded according to the internal sense; and therefore this shall be unfolded. By the man and his wife is there meant the celestial church, by the man himself as a husband is meant this church as to good, and by his wife this church as to truth. This truth and that good were the truth and good of the celestial church. But when this church had fallen, which took

place by means of reasonings from memory-knowledges about truths Divine, and which is signified in the internal sense by the persuasion of the serpent, this first state after the fall of that celestial church is what is there described, and its truth is described by “the tunics of skin.”

[4] Be it known that by the creation of heaven and earth in the first chapter of Genesis, in the internal sense, is meant and described the new creation, or regeneration, of the man of the church at that time, thus the setting up of a celestial church; and that by the paradise are meant and described the wisdom and intelligence of that church, and by eating of the tree of knowledge its fall in consequence of reasoning from memory-knowledges about Divine things. That such is the meaning may be seen from what has been shown on this subject in the explications at those chapters. For all the things contained in the first chapters of Genesis are made up historical things, in the internal sense of which, as before said, are Divine things concerning the new creation or regeneration of the man of the celestial church. This method of writing was customary in the most ancient times, not only among those who were of the church, but also among those who were outside the church, as among the Arabians, Syrians, and Greeks, as is evident from the books of those times, both sacred and profane.

[5] In imitation of these books, because derived from them, the Song of Songs was written by Solomon; for this book is not a holy book, because it does not contain within it heavenly and Divine things in a series, as do the holy books. The book of Job also is a book of the Ancient Church. Mention is also made of holy books of the Ancient Church which are now lost, as in Moses (Num. 21:14, 15, 27, and following verses). The historical parts of these books were called “the Wars of Jehovah,” and their prophetic parts were called “the Enunciations” (see n. 2686, 2897). That in the historical parts of the books called “the Wars of Jehovah,” the style was of this nature, is clear from what has been taken from them and quoted by Moses. In this way their historical things approached a certain prophetic style, of such a nature that the things might be retained in the memory by little children and also by the simple. That the books named above were holy, is evident from what is quoted in verses 28, 29, and 30 of the same chapter, when compared with what is found in Jeremiah 48:45, 46, where there are similar expressions. That

among people outside the church such a style was very much used at that time, and was almost the only style, is clear from the fables of those writers who were outside the church, in which they wrapped up moral things, or such as belong to the affections and life.

[6] In the historical things that were not made up, but were true, such as are those in the books of Moses after the first chapters of Genesis, and likewise in the books of Joshua, Judges, Samuel, and Kings, “tunics” also signified spiritual truth, and the good of truth, that proceed from celestial truth and good. (Be it known that spiritual truth and good are such as are the truth and good of the angels in the middle or second heaven; but that celestial truth and good are such as are the truth and good of the angels in the third or inmost heaven, see the places cited in n. 9277.) It is recorded in the books of Moses that Israel the father gave to Joseph his son a tunic of various colors, and that on account of this his brethren were indignant, and afterward stripped it off and dipped it in blood and sent it so to their father (Gen. 37:3, 23, 31–33). These were true historicals, and as these in like manner contained within them, or in the internal sense, holy things of heaven and the church, thus Divine things, therefore by that “tunic of various colors” was signified the state of good and truth which Joseph represented, which was a state of spiritual truth and good that proceed from the celestial (see n. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869, 5877, 6417, 6526, 9671). For all the sons of Jacob represented in their order such things as belong to heaven and the church (n. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996); but in this case they represented the opposite things.

[7] As all things contained in the books of the Word, both the historical and prophetical, are representative and significative of Divine celestial and spiritual things, therefore the affection of this truth is described by the “king’s daughter,” and the truth itself by her “garments,” in David:

The king’s daughter is among Thy precious ones; at Thy right hand doth stand the queen in the best gold of Ophir. The daughter of Tyre shall bring an offering; the rich of the people shall entreat Thy faces. The king’s daughter is all glorious within; thy²¹ clothing (thy²² tunic) is

²¹ Here “thy,” but “her” in n. 3081 and 5044. [REVISER.]

²² Here “thy,” but “her” in n. 3081 and 5044. [REVISER.]

of weavings (or checkering) of gold. She shall be brought to the king in brodered work (Ps. 45:9, 12–14).

(That a “daughter” in general signifies the affection of spiritual truth and good, thus also the church, see n. 2362, 3024, 3963, 9055e; and that a “king,” when said of the Lord, signifies Divine truth, n. 2015, 2069, 3009, 4581, 4966, 5068, 6148.) From this it is evident that all those things which are related in this psalm about the king’s daughter signify such things as belong to the affection of truth and good from the Lord in the church. Its being said that “the daughter of Tyre shall bring an offering,” signifies the knowledges of good and truth (that “Tyre” signifies these, see n. 1201); in like manner “the rich of the people,” for by “riches” in the spiritual sense nothing else is meant than the knowledges of good and truth (n. 1694, 4508). From this it is evident what is signified by “the king’s daughter being glorious within,” and that “her clothing was of the weavings of gold;” for by her “clothing” is meant a tunic, as is evident from the signification of this word in the original tongue, where it signifies the garment next the body. That it means a tunic is evident in John 19:23, 24, where the Lord’s tunic is described, which in David (Ps. 22:18) is called, by the same word, “clothing.” So in the second book of Samuel (13:18), it is said that the king’s daughters were clad in tunics of divers colors (of which below). By “the weavings of gold” in David the like is meant as by “the checkerings of the tunic of Aaron,” the same word being used in the original tongue. (What is meant by the “brodered work” in which she was to be brought to the king, see n. 9688.)

[8] As such things were represented by the king’s daughter and by her garment, or tunic, therefore a king’s daughters were at that time clothed in this manner, as is evident in the second book of Samuel:

There was upon Tamar a tunic of divers colors; for with such wraps were the king’s daughters clothed (2 Sam. 13:18).

[9] Now as spiritual goods and truths were represented by tunics, it can be seen what is signified by “Aaron’s tunic,” also what by “the tunics of his sons,” which are spoken of in the following verse of the present chapter, where it is said that “for Aaron’s sons they should make tunics, belts, and tiaras, for glory and for comeliness.” And as their tunics represented these holy things, it was said that Nadab

and Abihu the sons of Aaron, who were burnt by fire from heaven, because they offered incense from strange fire, were brought forth outside the camp in their tunics (Lev. 10:1–5); for by “strange fire” is signified love from some other source than what is celestial, for in the Word “holy fire” denotes celestial or Divine love (n. 6832, 6834, 6849, 7324, 9434). Consequently the spiritual goods and truths signified by their “tunics” were defiled, and therefore they were brought forth outside the camp in their tunics.

[10] The like is also signified by “tunic” in Micah:

My people holds as an enemy by reason of a garment; ye strip the tunic from off them that pass by securely (Micah 2:8);

in this passage “tunic” is expressed in the original tongue by another word, which, however, signifies spiritual truth and good; “stripping the tunic from off them that pass by securely” denotes to deprive of their spiritual truths those who live in simple good; “to hold anyone as an enemy by reason of a garment” denotes to do evil to them on account of the truth which they think, when yet no one is to be injured on account of what he believes to be true, provided he is in good (n. 1798, 1799, 1834, 1844).

[11] From all this it can now be seen what is signified by a “tunic” in Matthew:

Jesus said, Swear not at all; neither by the heaven, nor by the earth, nor by Jerusalem, nor by the head. Let your discourse be, Yea, yea; Nay, nay. Whatsoever is beyond these is from evil. If any man would drag thee to the law, and take away thy tunic, let him have thy cloak also (Matt. 5:34–37, 40);

he who does not know what is the state of the angels in the Lord’s celestial kingdom, cannot possibly know what these words of the Lord involve; for the subject here treated of is the state of good and truth with those who are in the Lord’s celestial kingdom, with whom all truth is imprinted on the heart. For from the good of love to the Lord they know all truth, insomuch that they never reason about it, as is done in the spiritual kingdom; and therefore when truths are being spoken of, they only say, Yea, yea, or Nay, nay; and they do not even mention faith there. (Concerning their state see the places cited in n. 9277.) From this then it is evident what is signified by the injunction “swear not at all;” for by “swearing” is signified to confirm truths (n. 3375, 9166), which is done in the spiritual kingdom by means of the rational, and memory-knowledges from the Word. By

“dragging to the law, and desiring to take away the tunic,” is meant to debate about truths, and to wish to persuade that they are not true; a “tunic” denotes truth from what is celestial; for the celestial leave to every one his truth without further reasoning.

[12] By a “tunic” is signified the truth from what is celestial in another passage also in Matthew:

Jesus sent the twelve to preach the kingdom of the heavens, saying that they should not possess gold, nor silver, nor brass in their girdles; nor a scrip for the journey; neither two tunics, nor shoes, nor staves (Matt. 10:5, 7, 9, 10);

by these words was represented that those who are in goods and truths from the Lord possess nothing of good and truth from themselves, but that they have all truth and good from the Lord. For by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all goods of love and truths of faith from the Lord (n. 3488, 3858, 6397). Goods and truths from self, and not from the Lord, are signified by “possessing gold, silver, and brass in the girdles,” and by a “scrip;” but truths and goods from the Lord are signified by “a tunic, shoe, and staff;” by “the tunic,” interior truth, or truth from the celestial; by “the shoe,” exterior truth, or truth in the natural (n. 1748, 6844); and by “the staff,” the power of truth (n. 4876, 4936, 6947, 7011, 7026). But by “two tunics,” “two pairs of shoes,” and “two staves,” are signified truths and their powers from both the Lord and self. That they were allowed to have one tunic, one pair of shoes, and one staff, is evident in Mark 6:8, 9, and in Luke 9:2, 3.

[13] When it is known from these examples what is signified by a “tunic,” it is manifest what is signified by “the Lord’s tunic,” of which we read in John:

They took the garments, and made four parts, to every soldier a part, and the tunic; and the tunic was without seam, woven from the top throughout. They said, Let us not divide it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled which saith, They divided My garments among them, and upon My tunic did they cast a lot. These things the soldiers did (John 19:23, 24; also Ps. 22:18);

who cannot see, if he thinks from reason at all enlightened, that these proceedings signified Divine things, and that otherwise they would not have been foretold by David? But what they signify cannot be known without the internal sense, thus without knowledge therefrom

as to what is signified by “garments;” by “casting lots” upon, or “dividing” them; by a “tunic;” and by its being “without seam,” that is, woven throughout; and by “soldiers.” From the internal sense it is plain that by “garments” are signified truths, and by “the Lord’s garments,” Divine truths; by “casting a lot,” and “dividing” them is meant to pull these truths asunder and disperse them (n. 9093); by the “tunic” is signified Divine spiritual truth from the Divine celestial, the like as by “Aaron’s tunic,” because Aaron represented the Lord; so also by its being “without seam,” and “woven from the top throughout,” the like is signified as by the “checkered,” or woven, “work,” in Aaron’s tunic. That the tunic was not divided signified that the Divine spiritual truth which proceeds most nearly from Divine celestial truth could not be dispersed, because this truth is the internal truth of the Word, such as is with the angels in heaven.

[14] Its being said that “the soldiers did this,” signifies that it was done by those who should fight for truths, thus by the Jews themselves, with whom was the Word, and who nevertheless were of such a nature that they dispersed it. For they had the Word, and yet they were not willing to know from it that the Lord was the Messiah and the Son of God who was to come, nor anything internal of the Word, but only what is external; which they also wrested to their loves, which were the loves of self and of the world, thus to favor the lusts which spring from these loves. These things were signified by “the dividing of the Lord’s garments;” for whatever they did to the Lord represented the state of Divine truth and Divine good among them at that time; thus that they treated Divine truths in the same way as they treated Him. (That the Lord while in the world was the Divine truth itself, see the places cited in n. 9199, 9315.)

9943. *And thou shalt make a miter of fine linen.* That this signifies the wisdom there, is evident from the signification of “a miter,” as being intelligence, and when said of the Lord, who is here represented by Aaron, as being wisdom (see n. 9827); and from the signification of “fine linen,” as being truth from a celestial origin (n. 9469); for the wisdom which is here signified by “the miter” comes from this truth. For all wisdom and intelligence are from the Divine truth that proceeds from the Lord’s Divine good. There are no other wisdom and intelligence that really are such, because there are none from any other source. Intelligence is to know and understand truths

Divine, and afterward to have faith in them; and wisdom is to will and love these truths, and from this to live according to them.

9944. *And a belt.* That this signifies a bond, and separation from the external things of this kingdom, is evident from the signification of “a belt,” as being the external bond that holds together all things of love and faith in their connection and form, so that they look to one end (see n. 9341, 9828, 9837). That it also signifies separation from the external things, is because in this way it gathers up and holds together the internal things, and that which gathers up and holds together the internal things, also separates them from the external things. The internal things of the spiritual kingdom are signified by “the tunic,” because this was the inmost clothing, and its external things are signified by “the robe,” and “the ephod,” because these were the outer garments. (That by the garments of Aaron was represented the spiritual kingdom, see n. 9814; by the ephod its external, n. 9824; by the robe its interior, n. 9825; and by the tunic the inmost, n. 9826.)

9945. *Thou shalt make with the work of the embroiderer.* That this signifies by means of the knowledges of good and truth, is evident from the signification of “the work of the embroiderer,” as being that which is from memory-knowledges (see n. 9688). It is said “by means of the knowledges of good and truth,” because by these knowledges are meant interior memory-knowledges such as are those of the church concerning faith and love. That these memory-knowledges are here signified by “the work of the embroiderer,” is because by “the belt” of the tunic, which was of the work of the embroiderer, is signified the inmost bond of the spiritual kingdom (of which just above); and because all things in the spiritual world are held together in connection by means of knowledges, and the affections thence derived.

9946. [v. 40] *And for Aaron's sons.* That this signifies the Divine truths that proceed from the Lord's Divine good in the heavens, is evident from the representation of the sons of Aaron, as being the Divine truths that proceed from the Lord's Divine good (see n. 9807). That “in the heavens” is signified, is because what is Divine of the Lord in the heavens is that which is represented by the priesthood of Aaron and his sons; Divine good in the heavens by the priesthood of Aaron, and Divine truth from Divine good there by the priesthood of his sons. It is said “in the heavens,” because

the Lord Himself is above the heavens, for He is the Sun of heaven; and yet His presence is in the heavens, and is as if He Himself were there. He Himself in the heavens, that is, His Divine good and His Divine truth there, can be represented; but not His Divine which is above the heavens, for the reason that the latter cannot fall into human minds, and not even into angelic minds, because it is infinite; but the Divine in the heavens which is from it, is accommodated to reception.

9947. *Thou shalt make tunics.* That this signifies the things which are of faith there, is evident from the signification of a “tunic,” when said of Aaron, as being Divine truth inmosty in the spiritual kingdom, thus that which proceeds immediately from the celestial (see n. 9826, 9942); but when it is said of Aaron’s sons, the “tunic” denotes that which is of faith, for it denotes that which proceeds from the spiritual which is from the celestial. This proceeding is what is called “the faith of truth.”

9948. *And thou shalt make for them belts.* That this signifies a holding together in connection, is evident from the signification of “belts,” as being external bonds which hold together in connection the truths and goods of faith and love (see n. 9341, 9828, 9837, 9944).

9949. *And tiaras shalt thou make for them.* That this signifies the intelligence there, is evident from the signification of a “miter,” and in general of a covering for the head, as being intelligence and wisdom (see n. 9827); consequently also a “tiara;” for the covering of the head for the sons of Aaron was called a “tiara.”

9950. *For glory and for comeliness.* That this signifies the truth of the spiritual church, is evident from the signification of “for glory and for comeliness,” as being to present, in an internal and an external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom (see above, n. 9815); but here it denotes the truth of the spiritual church which is thence derived; for by Aaron is represented Divine good in the heavens, and by his sons the Divine truth thence derived. Moreover, the Divine good there is as a father, and the Divine Truth from it is as a son; and because this is so, by “father” in the Word is signified good, and by “sons” truths. And indeed truths are born from goods when the man is being born anew, that is, when he is being regenerated.

9951. Verse 41. *And thou shalt put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to Me in the priest's office.*

“And thou shalt put them on Aaron thy brother,” signifies such a state of Divine good in the spiritual kingdom; “and on his sons with him,” signifies such a state there in the external things proceeding therefrom; “and shalt anoint them,” signifies a representative of the Lord as to the good of love; “and fill their hand,” signifies a representative of the Lord as to the truth of faith; “and shalt sanctify them,” signifies thus a representative of the Lord as to the Divine Human; “and they shall minister to Me in the priest's office,” signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human.

9952. *And thou shalt put them on Aaron thy brother.* That this signifies such a state of Divine good in the spiritual kingdom, is evident from the signification of “to put on,” as being to induce the state of the thing which is represented by the garments, here the state of Divine truth in the spiritual kingdom; for by Aaron is represented the Lord as to Divine good, and therefore also the Divine good which is from the Lord (see n. 9806); and by his garments is represented the Lord's spiritual kingdom joined to His celestial kingdom (n. 9814). That by “to put on” is signified to induce the state which is represented by the garments that are put on, originates in the representatives in the other life. The spirits there, and the angels, all appear clothed in garments, each one according to the state of truth in which he is, thus each one according to his understanding that corresponds to the will which is in him. The reason of this is that the understanding in man clothes his will; and the understanding is formed of truths, and the will of goods; and good is what is clothed (n. 5248). It is from this that “garments” in the Word signify truths (see n. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814); and that this has its origin from the representatives in the other life, see n. 9212, 9216, 9814.

9953. *And on his sons with him.* That this signifies such a state there in the external things proceeding therefrom, is evident from the signification of “putting on,” as being to induce a state such as is represented by the garments (of which just above, n. 9952); here such a state as is represented by the garments of the sons of Aaron,

which is a state of the external things that proceed from Divine truth in the spiritual kingdom; for by “sons,” and so also by their “garments,” is signified that which proceeds (according to what was said just above, n. 9950).

9954. *And thou shalt anoint them.* That this signifies a representative of the Lord as to the good of love, is evident from the signification of “anointing,” as being inauguration to represent (see n. 9474). That it denotes inauguration to represent the Lord as to the good of love, or what is similar, to represent the good of love which is from the Lord, is because by the oil wherewith the anointing was done is signified the good of love (n. 886, 4582, 4638, 9780). It is important to know about this, because anointing has remained in use from ancient time to the present day; for kings are anointed; and anointing is accounted holy at the present day in like manner as it was formerly. Among the ancients, when all external worship was performed by means of representatives, that is, by such things as represented the interior things of faith and love from the Lord and to Him, thus such as are Divine, anointing was instituted for the reason that the oil with which the anointing was done, signified the good of love; for they knew that the good of love was that essential thing from which all things of the church and of worship live, because it is the being of life. For the Divine flows in with a man through the good of love, and makes his life, indeed that heavenly life in which truths are received in good. From this it is plain what anointing represented. Wherefore the things which were anointed were called holy, and were also accounted as holy, and were of service to the church for representing Divine and heavenly things, and in the supreme sense the Lord Himself who is good itself, thus for representing the good of love which is from Him, and also the truth of faith insofar as it lives from the good of love. From this then it was that at that time they anointed stones that were set up for pillars; also weapons of war, such as shields and bucklers; and afterward the altar and all its vessels; likewise the Tent of meeting, and all things therein; and moreover, those who administered the priesthood, and their garments; likewise prophets, and lastly kings, who from this were called “the anointed of Jehovah.” It also became customary to anoint themselves and others, in order to testify gladness of mind and goodwill.

[2] As regards the first point: That they anointed stones erected for pillars, this is evident in the book of Genesis:

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 (Gen. 28:18);

the reason why they anointed stones in this manner was that “stones” signified truths, and truths without good have no life of heaven within them, that is, no life from the Divine. But when the stones were anointed with oil, they represented truths from good, and in the supreme sense the Divine truth that proceeds from the Lord’s Divine good, thus the Lord Himself, who from this was called “the Stone of Israel” (n. 6426). (That “stones” denote truths, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476; in like manner “pillars,” n. 3727, 4580, 9388, 9389; and that “to anoint pillars” denotes to cause truths to be from good, thus to be truths of good, consequently goods, see n. 3728, 4090, 4582.) That stones erected for pillars were afterward accounted holy, is evident from the same chapter of Genesis, where it is said:

Jacob called the name of that place Bethel, and said, If I return in peace to my father’s house, this stone, which I have set up for a pillar, shall be God’s house (Gen. 28:19–22);

“Bethel” means “the house of God,” and “the house of God” denotes the church, and also heaven, and in the supreme sense the Lord Himself (n. 3720).

[3] Secondly: That they anointed the weapons of war, such as shields and bucklers, is evident in these passages:

Rise up, ye Princes, anoint the shield (Isa. 21:5).

The shield of the heroes was defiled, the shield of Saul not anointed with oil (2 Sam. 1:21).

The reason why weapons of war were anointed, was that they signified truths fighting against falsities; and truths from good are what prevail against falsities; but not truths without good. Wherefore weapons of war represented the truths that proceed from the good which is from the Lord, thus the truths by means of which the Lord Himself in men fights for them against falsities from evil, that is, against the hells. (That “weapons of war” denote truths that fight against falsities, see n. 1788, 2686; for in the Word “war” signifies spiritual combat, see n. 1664, 2686, 8273, 8295; and “enemies”

signify the hells, and in general, evils and falsities, n. 2851, 8289, 9314.)

[4] Thirdly: That they anointed the altar and all its vessels, also the Tent of meeting and all the things therein, is evident in the following passages:

Jehovah said unto Moses, Thou shalt anoint the altar and sanctify it (Exod. 29:36).

Thou shalt make an anointing oil of holiness with which thou shalt anoint the Tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the lampstand and all the vessels thereof, and the altar of incense, and the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:25-29).

Thou shalt take the anointing oil, and anoint the Habitation, and all that is therein, and thou shalt sanctify it, and all the vessels thereof, that they may be holy. And thou shalt anoint the altar of burnt-offering, and all its vessels, and thou shalt sanctify the altar, that the altar may be holy of holies. And thou shalt anoint the laver and its base, and shalt sanctify it (Exod. 40:9-11).

Moses anointed the Habitation and all that was therein; and he sprinkled of the oil upon the altar and all its vessels, and the laver and its base, to sanctify them (Lev. 8:10-12; Num. 7:1).

[5] The reason why the altar, and the Habitation with all things therein, were anointed, was that they might represent the Divine and holy things of heaven and of the church, consequently the holy things of worship; and they could not represent these things unless they had been inaugurated by means of something that represented the good of love; for the Divine enters through the good of love, and through this good is present in heaven and in the church, consequently also in worship. Without this good the Divine does not enter, and is not present, but what is man's own, and with this, hell; and when hell is present, evil and falsity are present; for man's own is nothing else. From this it is evident why the anointing was done with oil; for in the representative sense "oil" denotes the good of love (see n. 886, 4582, 4638, 9780); and the altar was the chief representative of the Lord, and from this of worship from the good of love (n. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714); and the Habitation together with the ark was the chief representative of heaven where the Lord is (n. 9457, 9481, 9485, 9594, 9596, 9632, 9784). (That what is man's own is nothing but evil and falsity, thus hell, see n.

210, 215, 694, 874–876, 987, 1047, 3812, 5660, 8480, 8941, 8944; also that insofar as what is man's own is removed, so far the Lord can be present, n. 1023, 1044, 4007.)

[6] Fourthly: That they anointed those who administered the priesthood, and their garments, is evident in Moses:

Take thou the anointing oil, and pour it upon the head of Aaron, and anoint him (Exod. 29:7; 30:30).

Thou shalt put on Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister to Me in the priest's office; and thou shalt anoint his sons, as thou didst anoint their father; and it shall be that their anointing shall be to them for the priesthood of an age in their generations (Exod. 40:13–15).

Moses poured of the oil upon Aaron's head, and anointed him, to sanctify him. Then he took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him (Lev. 8:12, 30).

[7] The reason why Aaron was anointed, and why his sons were anointed, and even their garments, was that they might represent the Lord as to Divine good, and as to the Divine truth thence derived; Aaron, the Lord as to Divine good; and his sons, the Lord as to the Divine truth thence derived; and in general, that the priesthood might represent the Lord as to the whole work of salvation. The reason why they were anointed in his garments (Exod. 29:29) was that Aaron's garments represented the Lord's spiritual kingdom joined to His celestial kingdom. The celestial kingdom is where the good of love to the Lord from the Lord reigns; so that the influx of the Divine into the spiritual kingdom is effected through the good of love. On this account the inauguration into representation was effected with oil, which in the spiritual sense denotes the good of love. (That Aaron represented the Lord as to Divine good may be seen above, n. 9806; and that his sons represented the Lord as to Divine truth proceeding from Divine good, n. 9807; also that the priesthood in general represented the Lord as to the whole work of salvation, n. 9809; that Aaron's garments represented the Lord's spiritual kingdom joined to His celestial kingdom, n. 9814; that his sons' garments represented the things which proceed therefrom, n. 9946, 9950; and that in the celestial kingdom the good of love to the Lord reigns, see the places cited in n. 9277.)

[8] As the inauguration into representation was effected by anointing, and as by Aaron and his sons were represented the Lord and that which is from Him, therefore to Aaron and his sons were given the holy things of the sons of Israel that were given to Jehovah as gifts, and were called "heave-offerings;" and it is said that they are an anointing, and likewise stand for an anointing; that is, that they are a representation, or stand for a representation, of the Lord; and that they are from Him; as is evident from these words in Moses:

The wave-breast and the heave-shoulder have I taken from among the sons of Israel from the sacrifices of the peace-offerings, and have given them unto Aaron and unto his sons. This is the anointing of Aaron, and the anointing of his sons, from the offerings of Jehovah made by fire, which I have commanded to be given unto them in the day that he anointed them from among the sons of Israel (Lev. 7:34-36).

Jehovah spoke unto Aaron, Behold I have given thee the charge of My heave-offerings, in respect to all the holy things of the sons of Israel; unto thee have I given them by reason of the anointing, and to thy sons, in a statute of eternity. Every offering of theirs, in respect to all their meat-offering, in respect to all sacrifice for sin and for guilt, all the wave offering of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine, and of the grain, the firstfruits of them which they shall give unto Jehovah; to thee have I given them; also everything devoted in Israel; everything that openeth the womb; thus all the heave-offering of the holy things. Thou shalt have no inheritance in their land, neither shalt thou have any portion in the midst of them. I am thy portion and thine inheritance in the midst of the sons of Israel (Num. 18:8-20).

From these words it is evident that "anointing" denotes representation, because they were inaugurated into representation by means of anointing; and that by it was signified that all inauguration into the holiness of heaven and of the church is through the good of love which is from the Lord, and that the good of love is the Lord with them. Because it is so, it is said that "Jehovah is his portion and inheritance."

[9] Fifthly: That they anointed the prophets also, is evident from the following passages:

Jehovah said unto Elijah, Anoint Hazael to be king over the Syrians; and anoint Jehu to be king over Israel; and anoint Elisha to be prophet in thy room (1 Kings 19:15, 16).

The Spirit of the Lord Jehovah is upon Me; therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken-hearted, to preach liberty to the captives (Isa. 61:1).

The reason why the prophets were anointed was that they represented the Lord in respect to the doctrine of Divine truth, consequently in respect to the Word, for this is the doctrine of Divine truth. That the prophets represented the Word, see n. 3652, 7269, specifically Elijah and Elisha, n. 2762, 5247, 9372. And that it is the Lord as to the Divine Human who is represented, and who is therefore meant by "him whom Jehovah hath anointed," the Lord Himself teaches in Luke 4:18–21.

[10] Sixthly: That afterward they anointed the kings, who were then called "the anointed of Jehovah," is evident from many passages in the Word (as 1 Sam. 10:1; 15:1; 16:3, 6, 12; 24:6; 26:9, 11, 16; 2 Sam. 1:16; 2:4, 7; 5:3; 19:21; 1 Kings 1:34, 35; 19:15, 16; 2 Kings 9:3; 11:12; 23:30; Lam. 4:20; Hab. 3:13; Ps. 2:2, 6; 20:6; 28:8; 45:7; 84:9; 89:20, 38, 51; 132:17; and elsewhere). The reason why they anointed the kings was that these might represent the Lord in respect to judgment from Divine truth; therefore in the Word by "kings" are signified truths Divine (see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148).

[11] The reason why the kings were called "the anointed of Jehovah," and why it was therefore sacrilegious to injure them, was that by "the anointed of Jehovah" is meant the Lord as to the Divine Human; although according to the sense of the letter the term is applied to a king who was anointed with oil. For when the Lord was in the world, He was, in respect to the Human, the Divine truth itself; and in respect to the very being of His life, He was the Divine good itself, which with man is called the soul from the father; for He was conceived from Jehovah, and in the Word "Jehovah" denotes the Divine good of the Divine love, which is the being of the life of all. From this it is that the Lord alone was "the Anointed of Jehovah" in very essence and in very performance, because the Divine good was in Him; and the Divine truth proceeding from this good was in His Human while He was in the world (see the places cited in n. 9194, 9315). The kings of the earth, however, were not "the Anointed of Jehovah," but they represented the Lord, who alone is "the Anointed of Jehovah;" and therefore on account of this anointing it was sacrilegious to injure the kings of the earth. But the anointing of the kings of the earth was done with oil, while the anointing of the Lord as to the Divine Human was done with the Divine good itself of the Divine love, which the oil represented.

From this it is that He was called “the Messiah,” and “the Christ,” “Messiah” in the Hebrew tongue meaning “the Anointed,” in like manner as “Christ” in the Greek tongue (John 1:41; 4:25).

[12] From all this it can be seen that where mention is made in the Word of “the anointed of Jehovah,” the Lord is meant, as in Isaiah:

The Spirit of the Lord Jehovah is upon Me; therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken hearted, to preach liberty to the captives (Isa. 61:1).

That the Lord as to the Divine Human is the one whom Jehovah anointed is evident in Luke, where the Lord openly says so in these passages:

There was delivered to Jesus the book of the prophet Isaiah. And He unrolled the book, and found the place where it was written, The Spirit of the Lord is upon me; wherefore He hath anointed Me to preach good tidings to the poor; He hath sent Me to heal the broken hearted, to preach release to the bound, and sight to the blind, to send away the wounded with deliverance, to preach the acceptable year of the Lord. Afterward, rolling up the book, He gave it to the minister, and sat down. And the eyes of all in the synagogue were fastened on Him. And He began to say unto them, This day hath this Scripture been fulfilled in your ears (Luke 4:17–21).

[13] Know therefore and perceive, that from the going forth of the Word even to restore and to build Jerusalem, even unto the Messiah the prince, shall be seven weeks (Dan. 9:25);

“to build Jerusalem” denotes to set up the church, for “Jerusalem” denotes the church (n. 3654); “Messiah the prince,” or “the Anointed” denotes the Lord as to the Divine Human. Again:

Seventy weeks have been decreed, to seal up the vision and the prophet, and to anoint the Holy of holies (Dan. 9:24);

“sealing up the vision and the prophet” denotes to close up the things that have been said in the Word about the Lord, and to fulfill them; “to anoint the Holy of holies” denotes the Divine Human of the Lord, in which was the Divine good of the Divine love, that is, Jehovah.

[14] By “the Anointed of Jehovah” is also meant the Lord in the following passage:

The kings of the earth have set themselves, and the rulers have consulted together, against Jehovah, and against His Anointed. I have anointed My king upon Zion, the mountain of My holiness (Ps. 2:2, 6);

“the kings of the earth” denote falsities, and “the rulers,” evils, which are from the hells, and against which the Lord fought when He was in the world, and which He conquered and subdued; “the Anointed of Jehovah” denotes the Lord as to the Divine Human, for from this He fought; “Zion the mountain of holiness,” upon which He is said “to be Anointed as the King” denotes the celestial kingdom, which is in the good of love. This kingdom is the inmost of heaven, and the inmost of the church.

[15] Again:

I have found David My servant, with the oil of holiness I have anointed him (Ps. 89:20);

where by “David” is meant the Lord (as also in other passages, see n. 1888); “the oil of holiness with which Jehovah anointed him,” denotes the Divine good of the Divine love (see n. 886, 4582, 4638). That it is the Lord who is here meant by “David,” is plain from what precedes and from what follows in this Psalm, for it is said:

Thou spoke in vision concerning Thy Holy One, I will set His hand in the sea, and His right hand in the rivers. He shall call Me, My Father; I also will make Him the firstborn, high above the kings of the earth. I will set His seed to eternity, and His throne as the days of the heavens (Ps. 89:19, 25–27, 29);

besides many other passages.

[16] In like manner in the same:

In Zion will I make a horn to bud unto David; I will set in order a lamp for Mine anointed. His enemies will I clothe with shame; and upon Himself shall His crown flourish (Ps. 132:17, 18);

that here also the Lord is meant by “David,” is plain from what precedes, where it is said:

Lo, we heard of Him in Ephrathah, we found Him in the fields of the forest. We will go into His habitations, we will bow at His footstool. Thy priests shall be clothed with justice, and Thy saints shall shout for joy. For Thy servant David’s sake turn not away the faces of Thine anointed (Ps. 89:6, 7, 9, 10).

From these passages it can be seen that the Lord as to His Divine Human is here meant by “David, the anointed of Jehovah.”

[17] In Jeremiah:

They chased us upon the mountains; they laid wait for us in the wilderness. The breath of our nostrils, the anointed of Jehovah, was

taken in their pits, of whom we had said, In His shadow we shall live among the nations (Lam. 4:19, 20);

where also by "the anointed of Jehovah" is meant the Lord, for the subject here treated of is the assault on Divine truth by falsities and evils, which is signified by "being chased upon the mountains," and by "being laid wait for in the wilderness;" "the breath of the nostrils" denotes the heavenly life itself which is from the Lord (n. 9818).

[18] From all this it can now be known why it was so sacrilegious to injure the anointed of Jehovah, as also is plain from the Word; as in the following passages:

David said, Jehovah forbid that I should do this word unto my lord, the anointed of Jehovah, to put forth my hand against him, seeing that the anointed of Jehovah is he (1 Sam. 24:6, 10).

David said unto Abishai, Destroy him not; for who shall put forth his hand against the anointed of Jehovah and be innocent? (1 Sam. 26:9).

David said unto him who said that he had slain Saul, Thy blood be upon thy head; because thou hast said, I have slain the anointed of Jehovah (2 Sam. 1:16).

Abishai said, Shall not Shimei be slain for this, because he cursed the anointed of Jehovah? (2 Sam. 19:21).

That Shimei was slain for this by order of Solomon, may be seen in 1 Kings 2:36 to the end.

[19] Seventhly: That it had become customary to anoint themselves and others in order to testify gladness of mind and good will, is evident from the following passages:

I, Daniel, was mourning three weeks. I ate no bread of desires, and flesh and wine came not to my mouth, and anointing I was not anointed, even until three weeks of days were fulfilled (Dan. 10:2, 3).

Thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father in secret (Matt. 6:17, 18);

"to fast" denotes to be in mourning. Again:

They who drink out of goblets of wine, and anoint themselves from the firstfruits of the oils; but they are not grieved over the breach of Joseph (Amos 6:6).

I washed thee with waters; yea, I washed away thy blood, and I anointed thee with oil (Ezek. 16:9);

speaking of Jerusalem, by which is signified the church. Again:

Thou shalt tread the olive, but shalt not anoint thee with oil (Micah 6:15).

Thou shalt have olive trees in all thy border, but thou shalt not anoint thyself with the oil; for thine olive shall be shaken off (Deut. 28:40).

To give unto them a miter for ashes, the oil of joy for mourning (Isa. 61:3).

Thy God hath anointed thee with the oil of gladness beyond thy fellows (Ps. 45:7).

Thou settest in order a table before me in the presence of mine enemies; Thou makest fat my head with oil (Ps. 23:5).

My horn shalt Thou exalt like the horn of the unicorn; I shall grow old with fresh oil (Ps. 92:10).

Wine maketh glad the heart of man, to cheer his faces with oil (Ps. 104:15).

The disciples going out anointed with oil many that were infirm, and healed them (Mark 6:12, 13).

Jesus said unto Simon, I entered into thine house, and My head with oil thou didst not anoint; but this woman hath anointed My feet with ointment (Luke 7:44, 46).

[20] From all this it is evident that it was customary to anoint themselves and others with oil; not with the oil of holiness with which the priests, the kings, the altar, and the tabernacle were anointed; but with common oil; for the reason that this oil signified the gladness and satisfaction that belong to the love of good; whereas the oil of holiness signified the Divine good, of which it is said:

Upon the flesh of man shall it not be poured, and in the quality thereof ye shall not make any like it. It shall be holy to you. Whosoever shall prepare any like it, or whosoever shall put any of it upon a stranger, he shall be cut off from his peoples (Exod. 30:32, 33, 38).

9955. *And thou shalt fill their hand.* That this signifies a representative of the Lord as to the truth of faith, is evident from the signification of “filling the hand” of Aaron and of his sons, as being to inaugurate into the representation of the Lord in respect to the Divine truth which is of faith; for by “the hand” is signified the power that belongs to truth from good; and therefore “the hand” is predicated of truth (see n. 3091, 3387, 4931–4937, 7518, 8281, 9025). From this then it is that just as anointing represented the Lord as to Divine good, so the filling of the hands represented the Lord as to Divine truth; for all things in the universe bear relation to good and truth, and to both, in order that they may be anything; and therefore in the Word where good is treated of, truth also is treated of (see the places cited in n. 9263, 9314). In what manner the hands

were filled, is described in the following chapter; and therefore of the Lord's Divine mercy the meaning of it shall be told there.

9956. *And shalt sanctify them.* That this signifies thus a representative of the Lord as to the Divine Human, is evident from the signification of "sanctifying," as being to represent holiness itself, which is the Lord as to the Divine Human, for it is this alone which is holy, and from which is all holiness in the heavens and on earth. Every one is able to know that the oil did not sanctify; but that it induced a representative of holiness. The case herein is this. The Lord Himself is above the heavens, for He is the Sun of the angelic heaven. The Divine which thence proceeds from Him in the heavens is what is called "holy." The Divine of the Lord above the heavens could not be represented, because it is infinite; but only the Divine of the Lord in the heavens, for this is accommodated to the reception of the angels there, who are finite. In their perception this Divine is the Lord's Divine Human, which alone is holy, and which was represented. From this it is evident what is signified by being "sanctified," and why after the anointing it was said, as in Moses, "Thou shalt anoint the altar, and sanctify it" (Exod. 29:36); "thou shalt anoint the Tent of meeting, and all things therein, and shalt sanctify them" (Exod. 30:26–29); "thou shalt anoint Aaron and sanctify him" (Exod. 40:13); "Moses anointed Aaron and his garments, his sons and their garments, and sanctified them" (Lev. 8:13, 30); besides other passages. (That the Lord alone is holy, and that everything holy is from Him, and that all sanctification represented Him, see n. 9229, 9680; also that the Lord in the heavens is "the sanctuary," and therefore also heaven, n. 9479; and that the Holy Spirit is the Divine that proceeds from the Lord, n. 9818, 9820.)

9957. *And they shall minister to him in the priest's office.* That this signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human, is evident from the signification of "the priest's office," as being a representative of the Lord in respect to the whole work of salvation (see n. 9809). This is said after the sanctification by anointing, because the work of salvation is from the Lord's Divine Human (according to what was shown just above, n. 9956).

9958. Verses 42, 43. *And thou shalt make for them breeches of linen to cover the flesh of their nakedness; from the loins even unto the thighs they shall be. And they shall be upon Aaron, and*

upon his sons, when they go in unto the Tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.

“And thou shalt make for them breeches of linen,” signifies what is external of conjugal love; “to cover the flesh of their nakedness,” signifies lest the interior things of the love, which are filthy and infernal, should appear; “from the loins even unto the thighs they shall be,” signifies their extension, that is, of the exteriors of conjugal love; “and they shall be upon Aaron, and upon his sons,” signifies protection from the hells; “when they go in unto the Tent of meeting,” signifies in the representative worship of all things of heaven and of the church; “or when they come near unto the altar to minister in what is holy,” signifies in the representative worship of the Lord Himself; “lest they bear iniquity, and die,” signifies the annihilation of the whole of worship; “it is a statute of an age to him and to his seed after him,” signifies the laws of order in the representative church.

9959. [v. 42] *And thou shalt make for them breeches of linen.* That this signifies what is external of conjugal love, is evident from the signification of “breeches,” as being what is external of love (of which below); and from the signification of “linen,” as being external truth, or natural truth (of which also below). The reason why “breeches” signify what is external of conjugal love, is that garments or coverings derive their signification from that part of the body which they cover (see n. 9827), and the loins together with the genitals, which are clothed or covered by the breeches, signify conjugal love. (That “the loins” have this signification, see n. 3021, 4280, 4575; and also “the genitals,” n. 4462, 5050–5062.) What love truly conjugal is, shall be told in the following article.

[2] The reason why the breeches were made of linen, was that “linen” signifies external truth, that is, natural truth (n. 7601), and the external itself is truth. The reason why the external is truth, is that internal things cease in external ones, and rest upon these as their supports; and supports are truths. They are like the foundations on which a house is built; and therefore “the foundations of a house” signify truths of faith from good (see n. 9643). Moreover, truths are what protect goods from evils and falsities, and resist them; and all the power which good has is by means of truths (n.

9643). From this also it is that in the ultimate of heaven are those who are in truths of faith from good; and therefore also the ultimate, or outermost, with man, which is his outer skin, corresponds to those in the heavens who are in truths of faith (n. 5552–5559, 8980); but not to those who are in faith separate from good, for these are not in heaven. From all this it can now be seen why the breeches were of linen. But when Aaron was clothed in garments which were for glory and comeliness (which have been treated of in this chapter), his breeches were of linen with fine linen interwoven, as is evident from what follows, where it is said:

They made the tunics of fine linen, the work of the weaver, and the miter of fine linen, and the adornments of the tiaras of fine linen, and the breeches of linen with fine linen interwoven (Exod. 39:27, 28).

But when he was clothed in the garments of holiness, Aaron's breeches were of linen, as is evident from these words in Moses:

When Aaron shall enter into the holiness within the veil, he shall put on the linen tunic of holiness, and the linen breeches shall be put upon his flesh, and he shall gird himself with the linen belt, and he shall put on himself the linen miter; these are the garments of holiness; he shall also wash his flesh with water when he puts them on; and he shall then first offer burnt-offerings and sacrifices, by which he shall expiate the holiness from uncleannesses (Lev. 16).

[3] The reason why Aaron then went clothed with linen garments, which were also called "garments of holiness," was that he then administered the office of expiating the Tent, as also the people and himself, from uncleannesses; and all expiation, which was effected by means of washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and purification from evils and falsities, or regeneration, is effected by means of the truths of faith. Therefore there were then linen garments upon Aaron, for as before said, by "the linen garments" were signified the truths of faith. (That all purification from evils and falsities is effected by means of the truths of faith, see n. 2799, 5954, 7044, 7918, 9089; thus that regeneration is so effected, n. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638–8640, 8772, 9088, 9089, 9103.)

[4] It was for the same reason that the priest put on linen clothing, and linen breeches, when he took the ashes away from the altar (Lev. 6:10, 11); and that the priests the Levites, of the sons

of Zadok, were also to do the same when they should enter into the sanctuary, of which we read in Ezekiel:

The priests the Levites, the sons of Zadok, shall enter into My sanctuary, and shall come near to My table, to minister to Me. When they shall enter in at the gates of the inner court, they shall put on linen garments; and no wool shall come upon them, when they shall enter in at the gates of the inner court inward. There shall be linen tiaras upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with sweat (Ezek. 44:15–18);

the new temple is here treated of, by which is signified the New Church; by “the priests the Levites” are signified those who are in truths from good; by “the linen garments” are signified the truths of faith by means of which purification and regeneration are effected; “not to be girded with sweat” signifies that the holy things of worship were not to be commingled with what is man’s own; for “sweat” denotes what is man’s own; and what is man’s own is nothing but evil and falsity (n. 210, 215, 694, 874–876, 987, 1047, 3812, 8480, 8941).

[5] That the breeches worn by Aaron when he was clothed in garments for glory and comeliness were of linen with fine linen interwoven (as is evident from the passage cited above, Exod. 39:27, 28), was because in them Aaron represented the Lord as to Divine good in the heavens; Aaron himself the Lord as to the Divine celestial there; and his garments the Lord as to the Divine spiritual there proceeding from the Divine celestial (n. 9814); and “fine linen” denotes the Divine spiritual that proceeds from the Divine celestial (n. 5319, 9469).

9960. *To cover the flesh of their nakedness.* That this signifies lest the interior things of the love, which are filthy and infernal, should appear, is evident from the signification of “covering,” as being to cause not to appear; and from the signification of “the genitals” and “the loins,” which are here meant by “the flesh of nakedness,” as being the interior things of conjugal love; for when by “breeches” are signified the external things of this love (see n. 9959), by “the flesh” which they cover are signified its internal things. (That “the loins” signify conjugal love, see n. 3021, 4280, 4575; as also “the genitals,” n. 4462, 5050–5062; and “flesh,” the good of love, n. 3813, 7850, 9127.) And as most things in the Word have also an opposite sense, so likewise have “the loins,” “the genitals,” and “the

flesh,” in which sense they signify the evil, filthy, and infernal things of this love (see n. 3813, 5059). That here they signify evil, filthy, and infernal things, is evident from the fact that it is said, “to cover the flesh of their nakedness.” “The flesh of nakedness” here denotes that which is opposite to the good of conjugal love, which is the delight of adultery, thus what is infernal (of which in what follows).

[2] With respect to “nakedness,” it derives its signification from the parts of the body which appear naked, just as garments derive their signification from the body which they clothe (n. 9827). Therefore “nakedness” has one signification when it has reference to the head, which is baldness; another when it has reference to the whole body; and another when it has reference to the loins and genitals. When “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good; when it has reference to the whole body, it signifies the loss of the truths of faith; but when it has reference to the loins and the genitals, it signifies the loss of the good of love.

[3] As regards the first point: That when “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good, is evident in Isaiah:

In that day shall the Lord shave by the king of Asshur the head and the hair of the feet, and shall consume the beard (Isa. 7:20);

“to shave the head” denotes to deprive of the internal truths of the church; “to shave the hair of the feet,” and “to consume the beard,” denotes to deprive of its external truths; “by the king of Asshur” denotes by means of reasonings from falsities. It is plain to every one that neither the head, nor the hair of the feet, nor the beard, was to be shaved by the king of Asshur, and yet that these expressions are significative. (That “the head” denotes the interior things of wisdom and intelligence, see n. 6292, 6436, 9166, 9656; that “the king of Asshur” denotes reasoning, n. 119, 1186; “hair,” the external truth of the church, n. 3301, 5247, 5569–5573; “the feet” also denote external or natural things, n. 2162, 3147, 3986, 4280, 4938–4952.) That “the beard” denotes sensuous memory-knowledges, which are ultimate truths, is evident from those passages in the Word where “the beard” is mentioned.

[4] Again:

On all the heads is baldness, every beard is cut off (Isa. 15:2);

where the meaning is the same. Again:

Baldness shall come upon Gaza; how long will thou cut thyself? (Jer. 47:5).

Shame shall be upon all faces, and baldness upon all heads. They shall cast forth their silver into the streets, and their gold shall be for an abomination (Ezek. 7:18, 19);

“baldness upon all heads” denotes the loss of the intelligence of truth and wisdom of good; and because this is signified it is also said “they shall cast forth their silver into the streets, and their gold shall be for an abomination;” for “silver” denotes the truth of intelligence, and “gold” the good of wisdom (n. 1551, 5658, 6914, 6917, 8932). It is evident that baldness upon all heads is not meant, that they were not to cast forth their silver into the streets, and that gold was not to be an abomination.

[5] Again:

Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Shave not your heads, neither rip open your garments; lest ye die, and He be angry with the whole assembly (Lev. 10:6).

The priests, the Levites, shall not shave the head, and shall not let down their hair (Ezek. 44:20).

As Aaron and his sons represented the Lord as to Divine good and as to Divine truth (n. 9806, 9807), and as by a “shaven head,” and by “ripped garments,” was signified the loss of these, therefore it was forbidden to shave the head and to rip open their garments; and it is said, “lest ye die, and He be angry with the whole assembly,” by which is signified that thus would perish the representative of the Lord as to Divine good and as to Divine truth, thus the representative of the church.

[6] As mourning represented spiritual mourning, which is mourning on account of the loss of the truth and good of the church, therefore when mourning they made bald their heads; as we read in the following passages:

Men shall not lament for them, nor shall they make themselves bald for them (Jer. 16:6).

I will turn your feasts into mourning, and I will make baldness to go up upon every head; and I will make it as the mourning for the only-begotten (Amos 8:10).

Put on baldness, and shave thee for the sons of thy delights; enlarge thy baldness as the eagle; for they have gone away from thee (Micah 1:16);

“sons of delights” denote Divine truths; their “going away” denotes the loss of these (that “sons” denote truths, see n. 9807).

[7] Secondly: That when “nakedness” has reference to the whole body, it signifies the loss of the truths of faith, is evident in John:

To the angel of the church of the Laodiceans write, Because thou sayest, I am rich, and have need of nothing, and knowest not that thou art wretched, and miserable, and needy, and blind, and naked; I counsel thee to buy of Me gold purified in the fire, and white garments, that thou mayest be clothed, that the shame of thy nakedness be not made manifest (Rev. 3:14, 17, 18);.

“the angel of the church” denotes the truth Divine there; “saying that it is rich” denotes that it is in the knowledges of truth and good; “wretched, needy, blind, and naked,” denotes that nevertheless it is devoid of truths implanted in the life, thus is devoid of good; “buying gold purified in the fire” denotes to procure for themselves good; “white garments” denote the genuine truths of faith from good. From this it is evident what is meant by “the shame of thy nakedness not being made manifest.”

[8] Again:

Behold I come as a thief, blessed is he that watcheth, and preserveth his garments, that he walk not naked, and they see his shame (Rev. 16:15);

where the meaning is similar. Again:

They shall hate the harlot, and shall make her devastate and naked (Rev. 17:16);

“the harlot” denotes those who falsify truths Divine; “making her naked” plainly denotes depriving them of these truths, for it is said “devastate and naked,” and “to devastate” denotes to deprive of truths.

[9] By “nakedness” is also signified ignorance of truth, and by “being clothed,” information, in these passages:

When thou shalt see the naked, and shalt cover him, thy light shall break forth as the dawn (Isa. 58:7, 8).

The King shall say unto them on His right hand, I was naked, and ye clothed Me; and unto them on His left hand, I was naked, and ye clothed Me not (Matt. 25:34, 36, 41, 43);

“naked” here denotes those who are not in truths, and yet long for truths, and also those who acknowledge that there is nothing of good and truth in them (n. 4956, 4958).

[10] Thirdly: That when “nakedness” has reference to the loins and genitals, it signifies the loss of the good of love, is evident in Isaiah:

O virgin, daughter of Babylon, take the millstone, and grind meal; uncover thy hair, make bare thy feet, uncover the thigh, pass through the streams; thy nakedness shall be uncovered, yea, thy reproach shall be seen (Isa. 47:1–3);

the “daughter of Babylon” denotes the church, or a semblance of the church, where there is what is holy in externals, but what is profane in internals. That which is profane in internals is that they regard themselves and the world as their end, thus dominion and abundance of wealth; and holy things as means to this end. “Taking a millstone and grinding meal” denotes to string together doctrine from such things as will serve for means to promote the end (n. 7780); “uncovering the hair, making bare the feet, and uncovering the thigh” denotes to dishonor holy things, both external and internal, without shame and fear; thus “uncovering the nakedness” denotes to cause to appear the filthy and infernal things which are their ends.

[11] In Jeremiah:

Jerusalem hath sinned a sin, all that honored her despise her, because they see her nakedness. Her uncleanness was in her skirts (Lam. 1:8, 9);

“Jerusalem” denotes the church, here the church which is in falsities from evil; “seeing the nakedness” denotes filthy and infernal loves, “uncleanness in the skirts” denotes such things in the extremes (that “the skirts” denote the extremes, see n. 9917). In Nahum:

I will uncover thy skirts upon thy faces; and I will show the nations thy nakedness, and the kingdoms thy shame (Nah. 3:5);

“uncovering the skirts” denotes to take away the externals so that the interiors appear; “the nakedness which shall be shown to the nations, and the shame which shall be shown to the kingdoms,” denote infernal loves, which are the loves of self and of the world, which defile the interiors.

[12] Again:

Thou camest to ornaments of ornaments; thy breasts were made firm, and thy hair grew; thou wast naked and bare. With all thine abominations and thy whoredoms thou hast not remembered the days of thy

youth, when thou wast naked and stripped, trampled upon in thy blood. Thy nakedness was uncovered through thy whoredoms over thy lovers (Ezek. 16:7, 22, 36).

I will give thee into the hand of those whom thou hatest, that they may deal with thee from hatred, and they shall leave thee naked and stripped; and the nakedness of thy whoredoms shall be uncovered (Ezek. 23:28, 29).

Contend with your mother that she put away her whoredoms from her faces, and her adulteries from between her breasts; lest perchance I strip her naked, and set her according to the day that she was born, and make her as a wilderness, and dispose of her like a land of drought, and slay her with thirst. I will return, and take My grain, My new wine, My wool, and My flax, which should have covered her nakedness. And I will uncover her baseness in the eyes of her lovers (Hos. 2:2, 3, 9, 10).

[13] In these passages the subject treated of is Jerusalem, which is also called “mother,” and by which is signified the church; its perversity is described by “whoredoms, adulteries,” and by “the uncovering of her nakedness,” which denote nothing else than filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which all evils and the derivative falsities take their rise. Consequently falsifications of truth and adulterations of good are described in the Word by “whoredoms” and “adulteries,” and are also there called “whoredoms” and “adulteries” (n. 8904). From this it is evident what is meant by “nakedness,” and by “the uncovering of nakedness.” As the subject treated of is the truths of the church falsified, and the goods thereof adulterated, therefore it is said, “I will make her as a wilderness, and dispose of her like a land of drought, and will slay her with thirst;” “a wilderness” denotes that which is devoid of goods; “a land of drought,” that which is devoid of truths; and “thirst” denotes the loss of all things of faith.

[14] It is also said that He would “take away His grain, His new wine, His wool, and His flax, with which He had covered her nakedness,” because by “grain” is signified the interior good of the spiritual church, by “new wine” (*mustum*), the interior truth thereof, by “wool,” its exterior good, and by “flax,” its exterior truth. That flax, wool, new wine, and grain are not meant, can be seen by every one who reads these things from a reason in some measure enlightened, who believes that in the Word there is no word devoid of value, and that there is nothing in it anywhere that is not holy, because it is Divine.

[15] Again:

O daughter of Edom, the cup shall pass through unto thee also; thou shalt be drunken, and shalt become naked (Lam. 4:21).

Woe unto him that causeth his neighbor to drink, making him drunken, and looking on their nakednesses! Thou shalt be sated with shames for glory; drink thou also that thy foreskin may be uncovered (Hab. 2:15, 16).

In thee they have shed blood, in thee hath he uncovered his father's nakedness (Ezek. 22:9, 10);

no one can know what these words signify, unless he knows what is meant by a "cup," by "drinking," by "being drunken," by "being made naked," by "looking on nakednesses, and uncovering them," and by "the foreskin." That all these expressions are to be spiritually understood, is plain; spiritually, "drinking" denotes to be instructed in truths, and in the opposite sense in falsities, thus to imbibe them (n. 3069, 3168, 3772, 8562, 9412); from which it is evident what is meant by a "cup," out of which men drink (n. 5120); "being drunken" denotes to be insane from this; and "being made naked" denotes to be made destitute of truths; "to uncover nakedness" denotes to reveal the evils of the loves of self and of the world, which are infernal; "to uncover a father's nakedness" denotes to reveal those evils which are from inheritance and from the will; "to uncover the foreskin" denotes to defile celestial goods by these loves. (That "the foreskin" denotes this defilement, see n. 2056, 3412, 4462, 7045; consequently "circumcision" denotes purification from these loves, n. 2036, 2632.)

[16] From all this it can be seen what is signified by the "drunkenness" and consequent "uncovering of the nakedness" of Noah, as described in Genesis:

Noah drank of the wine, and was drunken; and he was uncovered in the midst of his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers. And Shem and Japheth took a garment, and put it upon the shoulder, both of them, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness (Gen. 9:21-23);

here is described the man of the Ancient Church, who is "Noah;" "the wine which he drank, and with which he was made drunken," denotes the falsity with which that church in the beginning was imbued; his consequent lying "uncovered in the midst of his tent" signifies evils resulting from a deficiency of truth in worship; "the garment with

which Shem and Japheth covered his nakedness,” denotes the truth of faith by means of which these evils were covered and amended; the implanting of the truth and good of faith in the intellectual part is described by their “laying the garment upon the shoulder, going backward, and turning the face backward,” for this is exactly the case with the truths and goods of faith with the man of the spiritual church; “Shem and Japheth” signify those of the spiritual church who have received the truths of faith in good, which is charity; but “Canaan” signifies those who have not received the truths of faith in good, that is, in charity.

[17] (That Noah represents the man of the Ancient Church in its beginning, and that they were of such a character, see n. 736, 773, 788, 1126; that Shem represents the man of the internal spiritual church, and Japheth the man of the external spiritual church, n. 1102, 1127, 1140, 1141, 1150; that Canaan represented those who are in faith separated from charity, or what is the same thing, in external worship separated from internal, thus specifically the Jewish nation, see n. 1093, 1140, 1141, 1167; that with the men of the spiritual church the truth and good of faith are implanted in the intellectual part, see n. 9596; moreover, that “the wine with which Noah was made drunken” signifies falsity, n. 6377; “the tent” in which he lay uncovered signifies the holiness of worship, n. 2145, 2152, 3312, 4128, 4391; “the garment” with which they covered their father’s nakedness signifies the truth of faith, n. 5954, 9212, 9216.) “The nakedness” itself signifies his evil will, which is covered by means of the truths of faith; and while it is being covered the truths look backward. That these arcana are involved in these historical things is plain from the internal sense. And that these arcana are arcana of the church, can be seen from the fact that Shem and Japheth were blessed, and with them all their posterity, merely because they covered their father’s nakedness; and that Canaan with all his posterity was cursed, merely because his father told this to his brothers.

[18] As with the Jewish and Israelitish nation the interiors were filthy, because of their being in the loves of self and of the world more than other nations; and because the genitals together with the loins signify conjugal love, and this love is the fundamental love of all celestial and spiritual loves, and thus comprehends them; therefore a warning was given lest the nakedness of these parts with Aaron and his sons should in any manner appear while they were in holy

worship, which is the reason why it is said that they should “make them linen breeches to cover the flesh of their nakedness, from the loins even to the thighs;” and in another place, that they should “not go up by steps upon the altar, that their nakedness be not uncovered thereon” (Exod. 20:23). (That with the Jewish and Israelitish nation the interiors were filthy, and that these were closed while they were in worship, see the places cited in n. 9320e, 9380; that the genitals together with the loins signify conjugal love, n. 3021, 4280, 4462, 4575, 5050–5062; and that conjugal love is the fundamental love of all celestial and spiritual loves, and consequently that these loves also are meant by conjugal love, n. 686, 2734, 3021, 4280, 5054.) From all this it is now evident what “nakedness” signifies—especially the nakedness of the parts assigned to generation—when the interiors are filthy.

[19] But when the interiors are chaste, then “nakedness” signifies innocence, because it signifies conjugal love, for the reason that in its essence love truly conjugal is innocence. (That love truly conjugal belongs to innocence, see n. 2736; consequently that in this sense “nakedness” denotes innocence, n. 165, 8375; wherefore also the angels of the inmost heaven, who are called celestial angels, appear naked, n. 165, 2306, 2736.) As the Most Ancient Church, which is described in the first chapters of Genesis, and is meant in the internal sense by the “Man,” or “Adam,” and by his “wife,” was a celestial church, therefore it was said of them, that “they were both naked, and were not ashamed” (Gen. 2:25). But when that church had fallen, which was caused by their eating of the tree of knowledge, by which was signified reasoning from memory-knowledges about Divine things, then it is said that “they knew that they were naked,” and that “they sewed fig leaves together and made themselves girdles,” thus that they covered their nakednesses; and that the man also said, when Jehovah called unto him, that he “was afraid because he was naked;” and that “Jehovah then made for them tunics of skin, and clothed them” (Gen. 3:6–11, 21).

[20] By “the fig leaves of which they made themselves girdles,” and also by “the tunics of skin,” are meant the truths and goods of the external man. The reason why their state after the fall is thus described, is that from being internal men they became external; their internal is signified by “the paradise,” for “the paradise” denotes the intelligence and wisdom of the internal man, and its being

closed up is signified by their being cast out of the paradise. (That “a leaf” denotes natural truth, which is memory-knowledge, see n. 885; that a “fig-tree” denotes natural good, that is, the good of the external man, n. 217, 4231, 5113; and that a “tunic of skin” also denotes the truth and good of the external man, n. 294–296; that “skin” denotes what is external, n. 3540.)

9961. *From the loins even unto the thighs they shall be.* That this signifies the extension of the exterior things of conjugal love, which are signified by “the linen breeches,” is evident from the signification of “the loins,” and “the thighs,” as being the things that belong to conjugal love; “the loins,” those which belong to its interiors; and “the thighs,” those which belong to its exteriors; thus its extension from interiors to exteriors. That “the loins” signify the interior things of this love, is because they are above; and that “the thighs” signify its exterior things, is because they are below; for the things with man which are above signify interior things, and those which are below signify exterior things. From this it is that in the Word interior things are meant by higher, and exterior by lower things (see n. 3084, 4599, 5146, 8325). With man the higher things correspond to celestial and spiritual things, which are interior; and the lower things correspond to natural things, which are exterior. It is from this that “the feet” signify natural things (n. 2162, 3147, 3986, 4382, 4938–4952). And as by the thighs is meant the lower part of the loins, which looks toward the feet, therefore the exterior or lower things of conjugal love are signified by the thighs (n. 4277, 4280); but that in general “the loins” signify conjugal love, see n. 3021, 3294, 4575, 5050–5062. That “the loins” have this signification is from correspondence. (Concerning the correspondence of all things of man with heaven, see what has been abundantly shown in the places already cited, n. 9276, 9280.)

[2] It is said “the extension of conjugal love from interior things to exterior;” for in the heavens there is an extension of all things of love and of all things of faith, or what is the same, of all things of good and of all things of truth, for there all are conjoined according to affinities in respect to the truths of faith and the goods of love. There is such an extension in each heaven. This extension reaches also into the heavens which are beneath, because all the heavens make a one; nay, they extend even to man, so that he likewise may make a one with the heavens. This extension is what is meant by

“the extension from higher or interior to lower or exterior things.” Higher or interior things are called celestial and spiritual, while lower or exterior things are called natural or worldly.

[3] As to what specifically concerns conjugal love, the extension of which is here described, this love is the fundamental of all loves; for it descends from the marriage of good and truth in the heavens; and as the marriage of good and truth is in the heavens, and makes the heavens, therefore love truly conjugal is heaven itself with man. But the marriage of good and truth in the heavens descends from the conjunction of the Lord with the heavens; for that which proceeds from the Lord and flows into the heavens is the good of love; and that which is received there by the angels is the truth thence derived, thus is the truth which is from good, or in which is good. For this reason the Lord is called in the Word the “Bridegroom” and “Husband;” and heaven with the church is called the “bride” and “wife.”

[4] From all this it can be seen how holy marriages are in heaven, and how profane adulteries are there. For in themselves marriages are so holy that there is nothing more holy, and this also for the reason that they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have lived an angelic life. And on the other hand adulteries are so profane that there is nothing more profane, because they are destructive of heaven and the church with man. (That this is so, see what has been said and shown above concerning marriages and adulteries, n. 2727–2759.)

[5] From all this it can be seen further why by “nakedness” are signified the filthy and infernal things spoken of in the preceding paragraph; and why it was so strictly enjoined that Aaron and his sons, while ministering, should be clothed with breeches, and that otherwise they would die; for it is said, “Thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall be; and they shall be upon Aaron, and upon his sons, when they go into the Tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.”

[6] Therefore be it known that by conjugal love is meant all celestial and spiritual love, for the reason, as shown above, that love truly conjugal is the fundamental of all loves. Therefore those who

are in this love are also in all other loves of heaven and of the church, for as before said, it descends from the marriage of good and truth in the heavens, which marriage makes heaven. From this also it is that in the Word heaven is compared to a “marriage,” and is likewise called a “marriage.” From this also it is evident why a warning was given that the nakednesses of Aaron and of his sons should not appear while they were ministering; for their “nakednesses” signified all loves contrary to heavenly loves, which in general, when they are ends, are called the loves of self and of the world, and are filthy and infernal loves. That this is so the man of the present day is not aware, for the reason that he is in these loves, and perceives no other delight than that which is from them. Consequently when spiritual love and celestial love are mentioned, he is perplexed, and does not know what they are, consequently what heaven is; and perhaps he will be amazed when he hears and thinks that in spiritual and celestial love, separate from the love of self and of the world, there is eternal happiness which is unutterable.

9962. [v. 43] *And they shall be upon Aaron and upon his sons.* That this signifies protection from the hells, is evident from the signification of “the breeches,” of which it is said that “they shall be upon Aaron and his sons,” as being the external things of conjugal love (see n. 9959); and from the signification of “the nakednesses” which the breeches were to cover, as being the interior things of this love, which were filthy and infernal (of which also above, n. 9960); and because “nakednesses” have this signification, therefore the breeches which were to be upon Aaron and upon his sons, were for protection from the hells. The case herein is as follows. In respect to their interiors, the Jewish and Israelitish nation was in the loves of self and of the world, thus in infernal loves, above all other nations; but in respect to their exteriors they could be in holiness also above all other nations; wherefore when they were in holiness, their interiors were closed; for in this way holy external things could be communicated through them with the heavens, and from this there could be conjunction. It would have been altogether different if the internals with them, which as above said were filthy and infernal, had not been closed. It is from this that with that nation there was no church, but only the representative of a church; for a church which is a church is in the internal things of faith and of love; but

not in external things separate from these. The external things with them were all representative.

[2] As then by “breeches” are signified the external things of conjugal love, and in general the external things of all heavenly loves; and as external things were what covered the internal things, and as with that nation the internal things were filthy and infernal, therefore by “the breeches being upon Aaron and upon his sons” is signified protection from the hells; for so long as they were in a holy external, and their internals were covered or closed, so long also they were removed from the hells, and were thereby under protection. (That the internals with the Jewish and Israelitish nation were filthy and infernal, and that on this account there was no church with them, but only the representative of a church, may be seen at the places cited in n. 9320, 9380; that while they were in worship, they were only in a holy external, n. 3479, 4293, 4311, 6304, 8588, 9373, 9380; and that their interiors were then closed, n. 8788, 8806.)

9963. *When they go in into the Tent of meeting.* That this signifies in the representative worship of all things of heaven and of the church, is evident from the signification of “going in into the Tent of meeting,” as being the representative worship of all things of heaven and of the church; for by “the Tent” was represented heaven where the Lord is (see n. 9457, 9481, 9485, 9784); thus by “going into it,” when said of Aaron and his sons, is signified the worship of the Lord. Moreover, at that time all worship was performed in the Tent and at the altar; for in the Tent were set in order the breads of faces, the lamps were lighted, incense was burned, and sacrifices were offered at the altar. In these things the representative worship chiefly consisted. Representative worship is external worship that represents the internal things which belong to love from the Lord to the Lord, thus which are all things of heaven and of the church; for in heaven and in the church all things bear relation to the good that is of love, and to the truth that is of faith, from the Lord to the Lord.

9964. *Or when they come near unto the altar to minister in what is holy.* That this signifies in the representative worship of the Lord Himself, is evident from the fact that the altar was the chief representative of the Lord in respect to the Divine good (see n. 9714); thus “coming near unto the altar, and ministering there in what is holy” denotes the worship of the Lord Himself. The representative

worship of the Lord consisted chiefly in burnt-offerings and sacrifices offered upon the altar (n. 922, 923, 2180, 6905, 8680, 8936); the representative worship of the Lord in respect to Divine good was at the altar, and the representative worship of Him in respect to Divine truth was in the Tent of meeting. Therefore it is said that by “going in into the Tent of meeting” is signified the representative worship of all things of heaven and of the church (n. 9963); and by “coming near unto the altar” is signified the representative worship of the Lord Himself; for heaven and the church are receptacles of the Divine truth that proceeds from the Lord. The Divine truth that proceeds from the Lord is the truth that proceeds from the good of His love, and it is implanted where this good also is received, consequently where the Lord is received, from whom is this good.

9965. *Lest they bear iniquity, and die.* That this signifies the annihilation of the whole of worship, is evident from the signification of “bearing iniquity,” when said of the priesthood of Aaron and his sons, as being the removal of falsities and evils with those who are in good from the Lord (of which above, n. 9937). But when they are said “to bear iniquity and die,” it signifies the annihilation of all worship (n. 9928); for representative worship died, because nothing of it appeared any longer in the heavens. (How the case herein is can be seen from what was said and shown above, n. 9959–9961.) Moreover, that they died when they did not act in accordance with the statutes, is plain from Aaron’s sons, Nadab and Abihu, who were consumed by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire (Lev. 10:1, 2). The fire of the altar represented love Divine, thus love from the Lord, whereas the strange fire represented love from hell. The annihilation of worship was signified by the burning of incense from this latter fire, which resulted in their death. (That “fires” signify loves, see n. 5215, 6832, 7324, 7575, 7852.)

[2] It is said in many passages in the Word that “they would bear iniquity” when they did not act according to the statutes, and by this was signified damnation, because their sins were not removed; not that they were damned on this account, but that they thereby annihilated the representative worship, and thus represented the damned who remain in their sins. For no one is damned on account of the omission of external rites; but on account of evils of the heart, thus on account of the omission of them from evil of heart.

This is signified by “bearing iniquity” in the following passages. In Moses:

If a soul shall sin, and shall do any of the things commanded by Jehovah not be done; though he knew it not, yet shall he be guilty, and shall bear his iniquity (Lev. 5:17);

“to bear iniquity” here does not mean, but only signifies, the retention of evils and thus damnation, because he did not do it from evil of heart; for it is said, “though he knew it not.”

[3] Again:

If eating any of the flesh of the sacrifice of his peace-offerings be eaten on the third day, he that offereth it shall not be reconciled; it is an abomination, and the soul which eateth of it shall bear his iniquity, and shall be cut off from his peoples (Lev. 7:18, 20; 19:7, 8);

by “bearing iniquity” here also is signified to remain in his sins, and thus to be in damnation; not because he ate of his sacrifice on the third day; but because by “eating it on the third day” was represented that which is abominable, which is amenable to damnation. Thus by “bearing iniquity” and by “being cut off from his people,” was represented the damnation of those who do the abomination which is signified by that deed. Nevertheless the damnation was not on account of the eating, for it is the interior evils which were represented that condemn, and not the outward things without them.

[4] Again:

Every soul that eateth a carcass, and that which is torn, and laveth not his garments, nor washeth his flesh, shall bear his iniquity (Lev. 17:15, 16);

as “to eat a carcass and that which is torn” represented the appropriation of evil and falsity, therefore he is said to “bear iniquity,” also representatively. Again:

If a man who is clean shall omit to keep the passover, this soul shall be cut off from his peoples, because he offered not the oblation of Jehovah in its appointed time, he shall bear his sin (Num. 9:13);

the passover represented liberation from damnation by the Lord (see n. 7093, 7867, 7995, 9286–9292); and the paschal supper represented conjunction with the Lord through the good of love (n. 7836, 7997, 8001); and because these things were represented, it was ordained that anyone who did not keep the passover should be cut off from his people, and that he should bear his sin. Yet this was not so very

bad a deed; but only represented those who at heart deny the Lord, and the consequent liberation from sins; and thus it represented those who do not wish to be conjoined with Him by love; thus it represented their damnation.

[5] Again:

The sons of Israel shall not come nigh the Tent of meeting, to bear iniquity in dying. The Levites shall do the work of the Tent of meeting, and they shall bear iniquity (Num. 18:22, 23);

the reason why the people “bore iniquity in dying” if they came nigh the Tent of meeting to do the work there, was that they thus annihilated the representative worship enjoined on the ministry of the priests; the ministry of the priests, or the priesthood, represented the whole work of the Lord’s salvation (n. 9809). Therefore it is said that “the Levites,” who also were priests, should “bear their iniquity,” by which was signified expiation, that is, the removal from evils and falsities with those who are in good from the Lord alone (n. 9937). By “bearing iniquity” is signified real damnation when it is said of those who do evils from an evil heart, as is said of those described in Leviticus 20:17, 19, 20; 24:15, 16; Ezekiel 18:20; 23:49; and elsewhere.

9966. *It is a statute of an age to him and to his seed after him.* That this signifies the laws of order in the representative church, is evident from the signification of “a statute of an age,” as being a law of Divine order in the heavens and in the church (see n. 7884, 7995, 8357). It is said “in the representative church,” because the external things of worship which represented internal things were called “statutes” (n. 8972), thus those things which were representatives of the church; and because the internal things which were represented were Divine, thus eternal, therefore it is said, “a statute of an age;” for by “an age” is signified what is eternal.

CONCERNING THE SECOND EARTH SEEN IN THE STARRY HEAVEN.

9967. I was afterward led by the Lord to an earth in the universe which was at a greater distance from our earth than that first one which was treated of at the end of some of the former chapters. That

it was further distant was given me to know from the fact that I was two days being led thither as to my spirit. This earth was to the left; but the former was to the right. Remoteness in the other life does not arise from distance of place; but from difference of state, which nevertheless appears there like distance of place (according to what was said above, n. 9440). Wherefore from the time it took to get there, which as already said was two days, I was able to infer that the state of the interiors with those people—which is the state of the affections and the consequent thoughts—differed from the state of the interiors with the spirits from our earth in the same proportion. As I was conveyed thither in respect to the spirit by means of changes of state of the interiors, it was given me to note the successive changes themselves, before I arrived there. This took place while I was awake.

9968. When I arrived there, the earth itself was not seen, but only the spirits from that earth; for as has already been observed several times, the spirits of every earth appear around their own earth, for the reason that they are of a diverse genius in consequence of a diverse state of life; and in the other life diversity of state disjoins, and likeness of state conjoins; and especially for the reason that they may be with the inhabitants of their own earth, who are of a similar genius. For a man cannot live apart from spirits, and spirits of a like nature are adjoined to every one (see n. 5846–5866, 5976–5993). These spirits appeared at a considerable height above the head, and from thence they looked at me as I was coming.

[2] Be it known that those who are on high can look at those who are below; and the greater their height, the farther their view extends; and that they can not only look at them, but can also speak with them. From their position they observed that I was not from their earth, but from a greater distance elsewhere; wherefore they addressed to me a variety of questions, to which it was also given me to reply. Among other things I told them from what earth I was, and what was its nature. Afterward I told them about the earths in our solar system, and at the same time also about the spirits of the earth or planet Mercury, to whom it is given to wander about to many earths for the sake of acquiring knowledges about various things, with which they are delighted (n. 6808–6817, 6921–6932, 7069–7079). When they heard this, they said that they also had seen these spirits among them.

9969. I was told by angels from our earth that the inhabitants and spirits of this “second” earth bear relation in the Grand Man to the keenness of the external sight; and that on this account they appear on high, and are also remarkably keen of sight.

9970. Because they bear this relation in the Grand Man, which is heaven, and as they clearly see the things which are below, in conversing with them I compared them to eagles, which fly to a great height, and look around with a sharp and far-reaching vision. But at this they were indignant, supposing that I believed them to be like eagles in respect to rapacity, and thus that they were evil. But I replied that I did not liken them to eagles in respect to rapacity, but in respect to their keenness of sight; adding that they who are like eagles in respect to rapacity are evil, but that they who are like them only in keenness of sight are good.

9971. Being questioned about the God whom they worship, they answered that they worship a visible and an invisible God; a visible God under a human form, and an invisible God not under any form. And it was found from their speech, and also from the ideas of their thought when communicated to me, that their visible God is our Lord Himself, and they also called Him “the Lord.” To all this it was given me to reply that on our earth also a visible and an invisible God is worshiped, and that the invisible God is called “the Father;” and the visible God, “the Lord;” but that the two are One, as He Himself taught us, saying, that “no one hath ever seen the shape of the Father,” but that “the Father and He are One,” that “whosoever seeth Him, seeth the Father,” that “the Father is in Him, and He in the Father;” consequently that both are this Divine in one person. (That these are the words of the Lord Himself, see John 5:37; 10:30; 14:7, 9–11.)

9972. Afterward I saw spirits from the same earth in a place beneath the former, and I spoke with these also. But these were idolaters, for they worshiped an idol of stone like a man, but not beautiful. Be it known that at first all who come into the other life have a worship like their worship in the world, but that they are gradually removed from it. The reason of this is that all worship remains implanted in the interior life of the man, from which it cannot be removed and rooted out except gradually. Upon seeing this, it was given me to tell them that they ought not to worship what is dead, but what is alive. To this they answered that they

know that God is alive, and is not a stone; but they think of the living God when they look upon a stone that is like a man, and that otherwise the ideas of their thought could not be fixed and determined to the invisible God. It was then given me to tell them that the ideas of thought can be fixed and determined to the invisible God, by fixing and determining them to the Lord, who is the visible God; and that in this way a man can be conjoined with the invisible God in thought and affection, and consequently in faith and love, when he is conjoined with the Lord; but not otherwise.

9973. A continuation concerning this Second Earth in the starry heaven will be found at the end of the following chapter.

EXODUS

CHAPTER TWENTY-NINE

THE DOCTRINE OF CHARITY AND FAITH¹

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

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

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

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

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

9979. The Lord alone had merit, because He alone, from Himself, has conquered and subdued the hells. Hence the Lord alone is merit and justice.

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

¹ Here concerning Merit and Reward. [REVISER.]

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

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

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

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

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

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

9983. To do good that is good must be from the love of good, thus for the sake of good. They who are in this love abhor merit, for they love to do, and perceive satisfaction from it; and on the other hand, they are saddened if it is believed that it is done for the sake of something of self. The case herein is almost as it is with those who do what is good to friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for their own sake, to their country for their country's sake; thus from friendship and from love. They who think well also say and insist that they do not do well for the sake of themselves; but for the sake of those to whom they do it.

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

EXODUS 29

1. And this is the word that thou shalt do to them, to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish;
2. And bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them.
3. And thou shalt put them upon one basket, and bring them near in the basket, and the bullock and the two rams.
4. And Aaron and his sons thou shalt bring near unto the door of the Tent of meeting, and shalt wash them with waters.
5. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod.
6. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter.
7. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him.
8. And thou shalt bring near his sons, and clothe them with tunics.
9. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron and the hand of his sons.
10. And thou shalt bring near the bullock before the Tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock.
11. And thou shalt slay the bullock before Jehovah, at the door of the Tent of meeting.
12. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar.

13. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar.
14. And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp; this is sin.
15. And thou shalt take one ram; and Aaron and his sons shall lay their hands upon the head of the ram.
16. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about.
17. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head.
18. And thou shalt burn with the whole ram upon the altar; this is a burnt-offering unto Jehovah; an odor of rest; an offering made by fire unto Jehovah is this.
19. And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram.
20. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about.
21. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him.
22. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hind quarter; because a ram of fillings is he;
23. And one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah;
24. And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah.

25. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering, for an odor of rest before Jehovah; an offering by fire is this to Jehovah.
26. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave-offering before Jehovah; and it shall be to thee for a portion.
27. And thou shalt sanctify the breast of the waving, and the hind quarter of the uplifting, which is waved, and which is uplifted from the ram of fillings, of that which is for Aaron, and of that which is for his sons;
28. And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for it is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah.
29. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand.
30. Seven days shall the priest after him of his sons put them on, who shall enter into the Tent of meeting to minister in the holy.
31. And thou shalt take the ram of fillings, and boil its flesh in a holy place.
32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of meeting.
33. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy.
34. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy.
35. And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand.
36. And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it.

37. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; every one that toucheth the altar shall be sanctified.
38. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day, continually.
39. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings;
40. And a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink-offering of the fourth of a hin of wine for the first lamb.
41. And the second lamb thou shalt offer between the evenings; according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto, for an odor of rest, a fire-offering to Jehovah:
42. A continual burnt-offering to your generations at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak unto thee there.
43. And there I will meet with the sons of Israel, and it shall be sanctified in My glory.
44. And I will sanctify the Tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to Me in the priest's office.
45. And I will dwell in the midst of the sons of Israel, and will be to them for God.
46. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.

THE CONTENTS

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

THE INTERNAL SENSE

9986. Verses 1-3. *And this is the word that thou shalt do to them to sanctify them, to minister to Me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish; and bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket; and the bullock and the two rams.*

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

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

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

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

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

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

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

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

They cried unto Jehovah, and He sent His Word, and healed them (Ps. 107:19, 20).

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

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

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

From these and other passages it is evident that the Divine truth proceeding from the Lord is “the Word,” and in the supreme sense the Lord as to Divine truth, for it is said that “the name of Him who

sat on the white horse is the Word of God,” and that “He is King of kings and Lord of lords;” and as “the Word” denotes Divine truth, it is said that “He was clothed in a garment dipped in blood,” for by “garment” is signified truth (n. 9952), and by “blood” truth from good. (See this more fully explained in n. 2760-2762.)

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

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

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

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

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

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

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

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

3246, 3296, 4402, 5688). That this is the law of order in especial, is because the Lord as to the Divine Human is Order in the heavens, and because every one who is being regenerated is brought into this order; wherefore they who are in this order are in the Lord.

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

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

9990. *Take one bullock, a son of the herd.* That this signifies the purification of the natural or external man, is evident from the signification of a “bullock,” as being the good of innocence and of charity in the natural or external man (see n. 9391). And because it is said “a son of the herd,” there is signified also the truth of this good, for a “son” denotes truth, and a “herd,” the natural. (That a “son” denotes truth, see n. 489, 491, 533, 2623, 3373, 9807; and that a “herd” denotes the natural, n. 2566, 5913, 8937.) That by a “bullock, a son of the herd” is here signified the purification of the natural or external man, is because it was sacrificed, and by sacrifices was signified purification from evils and falsities, or expiation, here purification from the evils and falsities which are in the natural or external man. But purification in the spiritual or internal man is signified by the “burnt-offering of the ram.”

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

internal itself, which is the inmost, by burnt-offerings and sacrifices of lambs; and therefore what particular purification or expiation was represented can be seen from the animals themselves that were sacrificed.

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

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

9992. *And bread of unleavened things.* That this signifies the purification of the celestial in the inmost of man, is evident from the signification of “bread,” as being what is celestial (see n. 2165, 2177, 3478, 9545); and from the signification of “unleavened,” as being what has been purified (of which below). That it denotes the inmost of man, is because the celestial is the good of love, and the good of love is inmost. There are three things with man which follow on in successive order. These three are called “the celestial,” “the spiritual,” and “the natural.” The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith, which, being from the spiritual, is called “the spiritual natural.” For the case with man

is similar to what it is in the heavens. In the inmost heaven, which is also called the third, is the celestial; in the second or middle heaven is the spiritual; and in the first or ultimate heaven is the natural thence derived, or the spiritual natural. That the case with man is similar to what it is in the heavens, is because a man who is in good is a heaven in the least form (see the places cited in n. 9279). Concerning the threefold division of heaven or of the heavenly kingdom, more will be told below when treating of the cakes and wafers of fine flour of wheat.

[2] That “unleavened” signifies purified, is because “fermented” signifies falsity from evil (n. 2342, 7906); hence “unleavened” or “unfermented” signifies pure, or without this falsity. That “fermented” signifies falsity from evil, is because this falsity defiles good, and also truth, and also because it excites fighting; for on the approach of this falsity to good a burning heat is excited, and on its approach to truth, collision. For this reason a meat-offering of unleavened bread was employed in the burnt-offerings and in the sacrifices. Therefore it was ordered that “no meat-offering which they should bring to Jehovah should be made leavened” (Lev. 2:11); that they “should not sacrifice the blood of the sacrifice upon what was leavened” (Exod. 23:18); and that on the feast of the passover, they “should eat nothing leavened,” and that he who did eat “should be cut off from Israel” (Exod. 12:15, 18–20). That he was to be cut off from Israel who ate what was leavened on the feast of the passover, was because the feast of the passover signified liberation from damnation, and specifically liberation from falsities from evil, with those who suffer themselves to be regenerated by the Lord (see n. 7093, 9286–9292); hence also this feast was called “the feast of unleavened things.”

9993. *And cakes of unleavened things mixed with oil.* That this signifies the purification of the middle celestial, is evident from the signification of “cakes,” as being the middle celestial (of which in what follows); and from the signification of “oil,” as being the good of love (see n. 886, 4582, 4638). From this it is evident that by “cakes mixed with oil” is signified the celestial which is from the inmost, for “oil” denotes the good of love, which is inmost. The case herein is that the heavens have been distinguished into two kingdoms, one of which is called “spiritual,” the other “celestial.” To the spiritual kingdom in the heavens corresponds understanding with man, and to the celestial kingdom corresponds his will (n. 9835).

In each kingdom there is an internal and an external, as also with man in his understanding and will; for understanding with man is internal and external, and will is internal and external. Internal understanding makes the spiritual life of the internal man, and external understanding makes the spiritual life of the external man; but internal will makes the celestial life of the internal man, and external will makes the celestial life of the external man. That there is an internal and an external with man, can be seen by every one who reflects, especially from hypocrites, the deceitful, the cunning, and the malicious, in that interiorly they think contrary to the truths of faith, and also will contrary to the goods of celestial love; but exteriorly they think and will in agreement with them, and also speak and act accordingly, that they may so appear before the world.

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

[3] But I know that at the present day scarcely anyone can apprehend these arcana, for the reason that at this day everything in the understanding and the will is worldly, and they who think about heaven, and desire it, have and are willing to have no other idea of it than a natural and earthly one; and where there is such an idea, and such a will, thus such a love, there the arcana of heaven have no place. Very different would it be if the mind were more delighted with heavenly things than with worldly ones, for a man apprehends

what delights him; as when he is delighted with the arcana of the civil state in kingdoms, and with those of the moral state with man. By “the moral state” is meant that of the loves and affections, and of the derivative thoughts, the arcana of which a shrewd man easily perceives, because he delights to lead others by them, in order to secure honors, gain, or reputation for the sake of these.

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

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

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

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

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

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

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

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

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

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

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

enlightened as to how the case is with the inmost, the middle, and the external, in successive order.

9995. *Of fine flour of wheat shalt thou make them.* That this signifies the truth that is from Divine good, and from which are these things, is evident from the signification of “fine flour,” as being truth (of which below); and from the signification of “wheat,” as being the good of love (see n. 3941), thus in the supreme sense Divine good; and from the signification of “making them,” as being that these celestial goods, which are signified by “bread, cakes, and wafers, of unleavened things,” are from this truth. The case herein is as follows. All the truths and goods that are in the heavens are from the Divine truth that proceeds from the Lord’s Divine good. As received by the angels in the celestial kingdom this Divine truth¹ is called “celestial good;” but in the spiritual kingdom, as received by the angels there, it is called “spiritual good.” For howsoever the Divine truth that proceeds from the Lord’s Divine good is called truth, it is nevertheless good. The reason why it is called truth, is that it appears in the heavens, before the external sight of the angels there, as light; for the light in the heavens is Divine truth. But the heat in this light, which is the good of love, makes it to be good. Similar is the case with man. When the truth of faith proceeds from the good of charity, which is the case when the man has been regenerated, it then appears as good, which from this is called “spiritual good;” for the being of truth is good, and truth is the form of good.

[2] From this it can be seen why a man finds it so difficult to distinguish between thinking and willing; for when he wills anything, he says that he thinks it; and often when he thinks anything, that he wills it. And yet they are distinct, like truth and good; for the being of thought is will, and the form of will is thought; as the being of truth is good, and the form of good is truth, as just said. As a man finds such difficulty in distinguishing between these two, he therefore does not know what is the being of his life, and that it is good; and not truth except insofar as this comes forth from good. Good pertains to the will, and will is that which man loves; and therefore truth does not become the being of man’s life until he loves it; and when a man loves it he does it. But truth pertains

¹ Newsearch footnote: printed version has “good” but the Latin is “truth.”

to the understanding, the office of which is to think, and when a man thinks it, he can speak about it. Moreover, it is possible to understand and think truth without willing and doing it; but when it is devoid of will, it is not appropriated to the man's life, because it has not in it the being of his life. Being ignorant of this, a man attributes everything of salvation to faith, and scarcely anything to charity; when yet faith has its being of life from charity, as truth has it from good.

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

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

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

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

[5] In Hosea:

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

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

[6] In the first book of Kings:

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

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

[7] In Isaiah:

O daughter of Babel, take the millstone and grind meal (Isa. 47:1, 2); “the daughter of Babel” denotes those in the church who are in a holy external, but in a profane internal; “to grind meal” denotes to select from the sense of the letter of the Word such things as serve to confirm the evils of the loves of self and of the world, which evil is profane; “to grind” denotes to select, and also to explain in favor of these loves; and “meal” denotes truth serving for this (n. 4335).

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

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

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

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

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

9996. *And thou shalt put them upon one basket.* That this signifies the sensuous in which these things are, is evident from the signification of a “basket,” as being the sensuous. That a “basket” denotes the sensuous is because the sensuous is the ultimate of man’s life, and in the ultimate are stored up all the interior things in order (see n. 9828, 9836); and by vessels of every kind in the Word are signified external things in which are interior ones (n. 3079). From this then it is that it is said that the bread, cakes, and wafers of unleavened things should be put into a basket, and should be brought in a basket. (That the sensuous in man is the ultimate of his life, see n. 9212, 9216.) But the case herein is as follows. There are two things with man which make his life—the understanding, and the will. The ultimate of the understanding is called sensuous knowledge, and the ultimate of the will is called sensuous delight. Sensuous knowledge, which is the ultimate of the understanding, is imbibed through two senses—hearing and sight; and sensuous delight, which is the ultimate of the will, is also imbibed through two senses—taste and touch. The ultimate of the perception of both is smell.

[2] The sensuous knowledge which is the ultimate of the understanding, is meant in the Word by a “bowl,” or a “cup,” for the wine which is therein, or the water, denotes the truths that belong to the understanding; but the sensuous delight which is the ultimate of the will, is meant in the Word by a “basket;” and as the ultimate is the containant of all the interior things, these interior things also are meant by these vessels; by a “bowl,” or a “cup,” the truths of the understanding, and in the opposite sense falsities; and by a “basket” the goods of the will, and in the opposite sense evils; for goods pertain to the will, and truths to the understanding. (That “bowls,” or “cups,” denote the truths of the understanding in the complex, see n. 5120, 9557; and that “baskets” denote the goods of the will in

the complex, n. 5144.) Whether you say “the goods of the will,” or “celestial goods,” it is the same; and in like manner whether you say “the truths of the understanding,” or “spiritual truths.” That the things which were placed in the basket signify celestial goods, may be seen just above (n. 9992–9994); and as the sensuous is their ultimate, and thus the containant of all, it is said that all these things were to be “put into a basket.”

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

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

9999. Verses 4–9. *And Aaron and his sons thou shalt bring near unto the door of the Tent of meeting, and shalt wash them with waters. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. And thou shalt bring near his sons, and shalt clothe them with tunics. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron, and the hand of his sons*

“And Aaron and his sons,” signifies the Lord as to Divine good and as to the Divine truth thence derived; “thou shalt bring near unto the door of the Tent of meeting,” signifies the conjunction of both in heaven; “and shalt wash them with waters,” signifies purification by means of the truths of faith; “and thou shalt take the garments, and shalt clothe Aaron,” signifies a representative of the Lord’s spiritual kingdom; “with the tunic,” signifies the inmost of this kingdom; “and the robe of the ephod,” signifies the middle of this kingdom; “and the ephod,” signifies its ultimate; “and the

breastplate," signifies the Divine truth shining forth from the Lord's Divine good; "and thou shalt set the miter upon his head," signifies the Divine wisdom; "and put the crown of holiness upon the miter," signifies the Lord's Divine Human; "and thou shalt take the oil of anointing," signifies a representative of inauguration into Divine good; "and pour it upon his head, and anoint him," signifies a representative of the Divine good in the Lord as to the whole Human; "and thou shalt bring near his sons," signifies the conjunction of the Divine truth that proceeds from the Lord's Divine good; "and shalt clothe them with tunics," signifies a representative of the proceeding Divine spiritual; "and thou shalt gird them with a belt," signifies a bond of conjunction that all things may be kept in connection, and thence in the heavenly form; "Aaron and his sons," signifies the Lord as to Divine good and the Divine truth thence proceeding; "and shalt bind the tiaras on them," signifies intelligence from wisdom; "and the priesthood shall be to them," signifies the Lord as to the work of salvation in successive order; "for a statute of an age," signifies according to the eternal laws of order; "and thou shalt fill the hand of Aaron, and the hand of his sons," signifies a representative of the Divine power of the Lord by means of Divine truth from Divine good.

10000. [v. 4] *And Aaron and his sons.* That this signifies the Lord as to Divine good and as to the Divine truth thence derived, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9806); and from the representation of his sons, as being the Lord as to the Divine truth thence derived (see n. 9807).

10001. *Thou shalt bring near unto the door of the Tent of meeting.* That this signifies the conjunction of both in heaven, is evident from the signification of "bringing near," as being presence and conjunction (see n. 9997), here the conjunction of Divine good and Divine truth from the Lord in heaven; from the signification of "the door," as being introduction (see n. 8989); and from the representation of the Tent of meeting, as being heaven (see n. 9457, 9481, 9485, 9963). That the bullock, the rams, the bread, the cakes, and the wafers of unleavened things in the basket, and Aaron with his sons, were to be presented at the door of the Tent of meeting, and that Aaron and his sons were there to be clothed with garments and anointed, and the things mentioned were to be there offered upon

the altar, was because the place where was the door of the Tent of meeting represented the marriage of Divine good with Divine truth. For by the altar, which also was placed at the door of the Tent, was represented the Lord as to Divine good, and by the Tent of meeting was represented the Lord as to Divine truth; hence by the place at the door of the Tent was represented the conjunction of good and truth, which conjunction is called the heavenly marriage. (That by the altar of burnt offering was represented the Lord as to Divine good, see n. 9964; and by the Tent of meeting the Lord as to Divine truth, n. 9963.) That the altar was placed there is evident in Moses, "And Moses placed the altar of burnt-offering at the door of the Tent" (Exod. 40:29). (That the conjunction of good and truth is the heavenly marriage, and that it is heaven, see n. 2173, 2508, 2618, 2803, 3004, 3132, 3952, 4434, 6179.) From all this it is now evident that by "bringing Aaron and his sons near to the door of the Tent of meeting" is signified the conjunction of both, namely, of the Divine good and the Divine truth from the Lord in heaven.

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

10003. [v. 5] *And thou shalt take the garments, and shalt clothe Aaron.* That this signifies a representative of the Lord's spiritual kingdom, is evident from the signification of "the garments of Aaron," as being a representative of the Lord's spiritual kingdom (see n. 9814).

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

10005. *And the robe of the ephod.* That this signifies the middle of this kingdom, is evident from the signification of "the robe" as being the Divine spiritual that proceeds mediately from the Divine celestial, thus the middle of the spiritual kingdom (see n. 9825). It is called "the robe of the ephod" because the robe belonged to the

ephod; moreover, it was distinguished from the tunic by the girdle; for there were two girdles, one in common for the ephod and the robe together, the other for the tunic alone, which signified that those things of the spiritual kingdom which were represented by the tunic, were distinct from those which were represented by the robe and the ephod together. The "girdle," or "belt," signifies the general bond by which the interior things are held in connection (n. 9828), and also by which the one is separated from the other (n. 9944).

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

[3] An idea of this subject can also be had from what has been previously shown concerning the Tent of meeting, by which was represented heaven, wherein is the Lord. By its inmost, where was the ark of the Testimony, was represented the inmost or third heaven; by the Habitation, which was outside the veil, was represented the middle or second heaven; and by the court, the first or ultimate heaven; thus also the celestial, the spiritual, and the derivative natural. But the uniting medium of the inmost heaven and the middle heaven was represented by the veil between the holy place and the holy of holies, in like manner as by the tunic upon Aaron. (Concerning the inmost of the Tent where was the ark, see n. 9485; concerning the Habitation which was outside the veil, n. 9594, 9632; concerning the

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

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

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

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

10008. [v. 6] *And thou shalt set the miter upon his head.* That this signifies the Divine wisdom, is evident from the signification of “the miter,” as being intelligence, and when said concerning the Lord, who is represented by Aaron, as being Divine wisdom (see n. 9827).

10009. *And shalt put the crown of holiness upon the miter.* That this signifies the Lord’s Divine Human, is evident from what was said above (n. 9930, 9931) about the plate of gold on which was engraved “Holiness to Jehovah,” which is here called “the crown of holiness.”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10012. [v. 8] *And thou shalt bring near his sons.* That this signifies the conjunction of the Divine truth that proceeds from the Lord’s Divine good, is evident from the representation of the sons of Aaron, as being the Divine truth that proceeds from the Lord’s Divine good (see n. 9807); and from the signification of “bringing near,” as being conjunction (see n. 9806, 10001).

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

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

10015. *Aaron and his sons.* That this signifies the Lord as to Divine good and the Divine truth thence proceeding, is evident from the representation of Aaron, as being the Lord as to Divine good

(see n. 9806); and from the representation of the sons of Aaron, as being the Lord as to the Divine truth thence proceeding (n. 9807).

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

10017. *And the priesthood shall be to them.* That this signifies the Lord as to the work of salvation in successive order, is evident from the signification of “the priesthood,” as being a representative of the Lord as to all the work of salvation (see n. 9809). That it denotes in successive order is because the subject here treated of is the priesthood of the sons of Aaron, and by his sons are represented the things which proceed, thus which succeed in order (n. 9807). The case herein is this. The priesthood which is represented by Aaron, is the work of salvation of those who are in the Lord’s celestial kingdom, which kingdom is properly understood in the Word by the “kingdom of priests;” but the priesthood which is represented by the sons of Aaron, is the work of salvation of those who are in the Lord’s spiritual kingdom, which proceeds next from His celestial kingdom. Hence it is that by the “priesthood” is here meant the Lord’s work of salvation in successive order. But the priesthood which is represented by the Levites is the Lord’s work of salvation again proceeding from the former.

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

of the priesthood under them, see the book of Numbers, chapter 3, verse 1 to the end of the chapter.)

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

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

[2] How the filling of the hand was effected is described in this chapter (verses 9 to 36), and also in Leviticus (8:22 to the end). It was effected by means of the second ram, which is therefore called “the ram of fillings.” The process of filling was that the ram should be slain, that some of his blood should be put upon the earlap of the right ear, the thumb of the right hand, and the great toe of the

right foot, of Aaron and his sons; that some of the blood from the altar, and of the oil of anointing, should be sprinkled upon Aaron and his sons, and upon their garments; that the fat, the tail, the fat upon the intestines, the caul of the liver, the kidneys and their fat, and the right shoulder, of that ram; also the bread, the cakes, and the wafers of unleavened things from the basket; should be put upon the palms of Aaron and his sons, and should be waved, and afterward be burnt upon the burnt-offering of the first ram; that the breast after it was waved, and the left shoulder, should be for Aaron and his sons, and the flesh cooked in a holy place and the bread remaining in the basket, should be eaten by them at the door of the Tent of meeting. This was the process of filling the hands; but what the particulars signified will of the Lord's Divine mercy be told in what follows.

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

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

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

Jesus said to the seventy who said that the demons were obedient to them, Behold I give you power to tread upon serpents and upon scorpions, and over all the power of the enemy; that nothing at all shall harm you. All things have been delivered to Me by My Father (Luke 10:19, 22).

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

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

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

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

His own arm performed salvation to Him, and His justice uplifted Him. Therefore He put on justice as a coat of mail, and a helmet of salvation upon His head; and the Redeemer came to Zion (Isa. 59:16–21).

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

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

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

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

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

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

it is said “Thy right hand, and Thine arm, and the light of Thy faces,” because the “right hand” denotes power, the “arm” denotes strength, and the “light of the faces” denotes Divine truth from Divine good. (That the “arm” denotes strength, see n. 4932, 4934, 4935, 7205; that “light” denotes Divine truth, n. 9548, 9684; and

that “the faces of Jehovah” denote Divine good, n. 222, 5585, 9306.) Again:

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

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

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

O Jehovah, let Thy hand be for the man of Thy right hand, for the son of man Thou hast made strong for Thyself; then will we not go back from Thee (Ps. 80:17, 18).

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

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

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

That “the Son of man” denotes the Lord as to Divine truth, see in n. 9807; and that “the right hand” denotes Divine power, is evident from what has now been shown; therefore also it is called “the right hand of power,” and “the right hand of might.” From all this it is now evident what was represented by the anointing of Aaron and of his sons, and what by the filling of their hands; namely, by the anointing, the Divine good of the Divine love in the Lord (see n. 9954 end); and by the filling of their hands, the Divine truth and the Divine power thence derived. That Divine good has all power through Divine truth, and that the Lord alone has this power, may be seen in the passages cited above; therefore also in the Word of the Old Testament the Lord is called “Hero,” a “Man of War,” and also “Jehovah Zebaoth,” or “of armies.”

10020. Verses 10-14. *And thou shalt bring near the bullock before the Tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt slay the bullock before Jehovah at the door of the Tent of meeting. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar.*

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

“And thou shalt bring near the bullock,” signifies the state of application of the natural or external man, such as he is in his infancy; “before the Tent of meeting,” signifies for purification, the reception of truth from heaven, and its conjunction with good; “and Aaron and his sons shall lay their hands upon the head of the bullock,” signifies a representative of the reception of good and truth in the natural or external man; “and thou shalt slay the bullock before Jehovah,” signifies preparation for the purification of good and truth from the Divine in the external or natural man; “at the door of the Tent of meeting,” signifies that there may be conjunction of these; “and thou shalt take of the blood of the bullock,” signifies Divine truth accommodated in the natural or external man; “and shalt put it upon the horns of the altar with thy finger,” signifies the Divine power of the Lord from His own; “and all the blood thou shalt pour out at the base of the altar,” signifies Divine truth wholly in the sensuous, which is the ultimate of man’s life; “and thou shalt take all the fat,” signifies good accommodated; “that covereth the intestines,” signifies which pertains to ultimate or lowest things; “and the caul upon the liver,” signifies the interior good of the external or natural man; “and the two kidneys, and the fat that is upon them,” signifies the interior truth of the external or natural man, and its good; “and shalt burn them on the altar,” signifies from the Lord’s Divine love; “and the flesh of the bullock,” signifies the evil of the former loves there; “and his skin,” signifies falsity in ultimates; “and his dung,” signifies all the other unclean things; “shalt thou burn with fire without the camp,” signifies that they are to be committed to hell and consumed with the evils of the love of self; “this is sin,” signifies thus purified from evils.

10021. [v. 10] *And thou shalt bring near the bullock.* That this signifies the state of application of the natural or external man, such as he is in his infancy, is evident from the signification of “bringing near,” as being presence and conjunction (see n. 9378, 9997, 10001), and also application (n. 8439); here application for purification and the reception of good and truth from the Divine, for this is signified by this sacrifice and by sacrifices in general; and from the signification of “the bullock,” as being the good of charity and of innocence in the natural or external man (n. 9391), thus the external or natural

man as he is in his infancy, for then he is in the good of innocence; and while he is in this state, he is also in a state of application for purification and for the reception of good and truth from the Divine.

[2] As these are the things now treated of in the internal sense, it must be told how the case herein is. When a man is being regenerated, which takes place when he comes to mature age, he is then first led into a state of innocence; but into a state of external innocence, almost like that of little children, whose innocence is external innocence that dwells in ignorance. During the man's regeneration, this state is the plane of the new life, and moreover the man is then like an infant; for when he is being regenerated, he is conceived anew, is born, becomes an infant, and grows up to maturity, which is effected by means of truth implanted in good; and insofar as he then comes into genuine good, so far he comes into the good of internal innocence, which innocence dwells in wisdom. And as the regeneration of man is an image of the glorification of the Lord, it is clear that the Lord glorified Himself, that is, made His Human Divine, in this way; for in the internal sense in this chapter the subject treated of is the Lord's glorification (n. 9985). But as the glorification of the Lord in respect to His Human transcends the understanding, therefore in order that it may in some measure be apprehended, it is unfolded by means of its image or likeness. These things have been premised in order that it may be known what is meant by purification, and by the reception of good and truth, and by their conjunction, which are signified by sacrifices in general, and here in particular by the sacrifices of the inauguration of Aaron and his sons into the priesthood. That the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688: That the innocence of infants is external innocence, and dwells in ignorance, n. 2305, 2306, 3495, 3504, 4563, 4797, 5608, 9301: That the man who is being regenerated is conceived anew, is born, becomes an infant and a child, and grows up to maturity, n. 3203: That the innocence of infancy is a plane, n. 2780, 3183, 3994, 4797, 5608, 7840: That the knowledges of truth and good are implanted in the innocence of infancy as their plane, n. 1616, 2299, 3504, 4797: That the innocence of the regenerate is internal innocence, and dwells in wisdom, n. 1616, 3495, 3994, 4797, 5608, 9301, 9939: The difference between the external innocence of little children, and the internal innocence of the wise, n. 2280, 4563, 9301: That such is the case can be seen

from the education and regeneration of little children in the other life, n. 2289–2309: That all the good of the church and of heaven has innocence in it, and that without innocence good is not good, n. 2736, 2780, 6013, 7840, 7887, 9262: What innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.

10022. *Before the Tent of meeting.* That this signifies for purification, the reception of truth from heaven, and its conjunction with good, is evident from the representation of “the Tent of meeting,” as being heaven where the Lord is (see n. 9457, 9481, 9485). That purification, the implanting of truth, and its conjunction with good are also signified here, is because the bullock was brought thither to be sacrificed, and by sacrifices are signified both purification and the implanting of truth and of good, and their conjunction. (That by sacrifices were represented purifications from evils and falsities, and also expiations, see n. 9990, 9991; and that by the place before the Tent, which is called the door thereof, is represented the conjunction of truth and good, which is called the heavenly marriage, n. 10001.) From this then it is that by “bringing the bullock near before the Tent of meeting” is signified the application of the external or natural man, such as he is in his infancy, to his purification from evils and falsities, and thus to the reception of truth from heaven, and its conjunction with good.

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

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

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

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

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

that by "to lay on the hand" is here signified the communication and transfer of the power which Moses had, and its reception by Joshua,

is plain; and hence it is said that “thus he should give of his glory upon him.”

[3] In the same:

When the Levites were purified, and the ministry of the priesthood under Aaron was committed to them, it was commanded that two bullocks should be brought with a meat-offering, and that Aaron should bring the Levites before Jehovah, and the sons of Israel should lay their hands upon the Levites, and the Levites should lay their hands upon the heads of the bullocks, one of which was to be offered for a sacrifice, the other for a burnt-offering; and in this way they were to separate the Levites from the midst of the sons of Israel, and they should be Jehovah’s (Num. 8:7–14); that the sons of Israel were “to lay their hands upon the Levites” signified the transfer of the power of ministering for them, and its reception by the Levites, thus separation; and by the Levites “laying hands upon the head of the bullocks” was signified the transfer of this power to Jehovah, that is, to the Lord. Therefore it is said that in this way they should be “separated from the midst of the sons of Israel, and should be Jehovah’s.”

[4] In the same:

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

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

[5] In the same:

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

In like manner “upon the head of the gift that was for sacrifice” (Lev. 3:1, 2, 8, 13). In like manner was “the priest to do if he sinned,” in like manner the elders, in like manner the whole congregation.

Also the chief if he sinned. And in like manner every soul that sinned. (Lev. 4:4, 15, 24, 29). By the laying on of their hand upon the burnt-offering and upon the sacrifice was signified all the worship of him who offered, namely, the acknowledgment of sins, confession, the consequent purification, the implantation of good and truth, thus conjunction with the Lord, all of which were effected by communication, transfer, and reception. By transfer and reception is meant that which is signified by "bearing iniquities" (n. 9937, 9938).

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

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

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

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

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

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

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

A certain woman came behind, and touched the garment of Jesus, saying, If I touch but His garment, I shall be healed; and immediately she was healed of the plague and Jesus knew in Himself that power was gone forth from Him (Mark 5:27-30).

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

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

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

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

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

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

and “upon babes,” in Mark:

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

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

[9] That such things are signified by “touching,” which is done with the hands, has its origin from the representatives in the other life, where they who are in an unlike state of life appear removed to a distance, but they who are in a like state appear consociated; and in that life those who touch each other communicate the state of their life to each other. If this is done by the hands, everything of the life is communicated, because by the hands, as above said, from the correspondence, is signified power, which is the active of life; thus whatever pertains to anyone. Such representatives come forth in the world of spirits, but they are effected by influx from heaven, where there are perceived nothing but consociations in respect to the affections of good and truth.

10024. [v. 11] *And thou shalt slay the bullock before Jehovah.* That this signifies preparation for the purification of good and truth from the Lord in the external or natural man, is evident from the signification of “slaying,” when said of the animals that were offered for burnt-offering or for sacrifice, as being preparation for those things which are represented by burnt-offerings and sacrifices—that these were purification from evils and falsities, the implantation of good and truth, and their conjunction, may be seen above (n. 10022); and because these are from the Divine, therefore it is said, “before Jehovah;” and from the signification of “the bullock,” as being the purification of the external or natural man (see above, n. 9990); hence it is that by “slaying,” when said in the Word of burnt-offerings and sacrifices, is signified all that which is meant by the burnt-offering and sacrifice itself, because all this is then meant.

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

10026. [v. 12] *And thou shalt take of the blood of the bullock.* That this signifies Divine truth accommodated in the natural or external man, is evident from the signification of “blood,” as being the Divine truth that proceeds from the Lord’s Divine good (of which below); and from the signification of “the bullock,” as being the natural of man, which is to be purified, and in which truth and good are to be implanted (see n. 9990). That mention is here first made of “blood,” and that it was to be put on the horns of the altar, and the rest of it poured out at its base, is because by “blood” in the Word is signified the Divine truth that proceeds from the Lord’s Divine good, and all purification is effected thereby, for truth teaches man what is good and how he should live, and when a man knows this, then for the first time can the affection or love of good be implanted, and thus the man be regenerated. For knowledge must come first, before man can have faith, and live the life of faith, which is the life of good. (That all purification from evils and falsities is effected through the truths of faith, consequently all regeneration, see the places cited in n. 9959.)

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

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

For the Lord came into the world that He might subjugate the hells and bring back all things into order, even in the heavens, which was effected through temptations admitted into Himself; and the passion of the cross was the last of His temptation, by which He fully conquered the hells, and set the heavens in order, and at the same time glorified His Human; and unless He had done this, no man could have been saved (but see what has been abundantly shown before on these subjects at the places cited in n. 9528, 9715, 9937, 10019); and that by “the blood of the Lord” is signified the Divine truth that proceeds from His Divine good (n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393).

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

10028. *And all the blood thou shalt pour out at the base of the altar.* That this signifies Divine truth wholly in the sensuous, which is the ultimate of man’s life, is evident from the signification of “the blood,” as being the Divine truth from the Lord’s Divine good (on which see just above, n. 10026); and from the signification of “the base of the altar,” as being the sensuous which is the ultimate of man’s life. That the base of the altar has this signification is because the altar was a representative of the Lord’s Divine Human, wherefore its base signifies that which is the ultimate of life in the human, and the ultimate of life in the human is that which is called

the external sensuous, which is here meant. That the altar was the chief representative of the Lord's Divine Human, may be seen above (n. 9388, 9389, 9714, 9964); that its base is its ultimate is evident; that this with man is the external sensuous, and what this is, see also above (n. 9212, 9216, 9996).

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

10029. *And thou shall take all the fat.* That this signifies good accommodated, is evident from the signification of "fat" or "fatness," as being good (see n. 5943). It is called "good accommodated," because the subject here treated of is the purification of the external or natural man, and the implantation of truth and good, and thus the conjunction of both there, for these are the things signified by the sacrifices and the burnt-offerings. Therefore by "the fat of the bullock" is here meant good accommodated to the natural or external man, and which can be conjoined with the truth there; for truth must be accommodated to its good, and good to its truth, because

they must be a one. Be it also known that the truth and good in the natural or external man differ from the truth and good in the internal man, as do what is exterior and what is interior, or what is lower and what is higher, or what is the same, what is posterior and what is prior. The truth in the natural is memory-knowledge, and the good there is the delight of this, both of which are perceptible to man while he is in the world, for when they are thought of they are seen. But the truth in the internal man is not memory-knowledge that is seen, but is truth implanted in its intellectual part; and the good there also is not perceptible, because it is implanted in the will part—both in the man's interior life, in which truth is of faith, and good is of love. Such is the difference between the truth and good in the internal or spiritual man, and the truth and good in the external or natural man. The implantation and conjunction of the latter is signified by the sacrifice from the bullock, but the implantation and conjunction of the former, by the burnt-offering from the ram (of which below in this chapter). From all this it is evident what is meant by "accommodated good," which is signified by "the fat from the bullock."

10030. [v. 13] *That covereth the intestines.* That this signifies which pertains to ultimate or lowest things, is evident from the signification of "the intestines," as being ultimate or lowest things. "The intestines" denote ultimate or lowest things because they are the ultimate and lowest of man's interior viscera, not only in respect to situation, but also in respect to use. In respect to situation they are below the stomach, to which they are appended; and in respect to use, they receive last the things digested in man. Above them, as is known, are the stomach, liver, pancreas, and spleen; and still further above are the heart and lungs; and above all is the head. It is also known that the superior organs cast their filth and refuse into the intestines, and thereby remove it, partly by means of the stomach, partly by means of the ducts from the liver, called the hepatic ducts, and also the cystic or biliary, partly by means of the ducts from the pancreas, which with the rest have their outlets into the intestine called the duodenum; from which it is now evident why ultimate or lowest things are signified by "the intestines." (That by the viscera in man are signified such things as are of the spiritual world, can be seen from what has been abundantly shown at the end of many chapters, where the correspondence of the Grand Man,

which is heaven, with all things in man, has been treated of. What in particular corresponds to the intestines, see in n. 5392; and that the hells correspond to the feces and excrements thence ejected, n. 5393–5396.)

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

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

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

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

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

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

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

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

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

[6] (That in general the “head” signifies celestial good, which is the good of love to the Lord; the “breast,” spiritual good, which is the good of charity toward the neighbor; and the “feet,” natural good, which is the good and truth of faith, see n. 9913, 9914; also that similar things are signified by “gold,” “silver,” “brass,” and “iron,” n. 5658; what is specifically signified by the “head,” see n. 4938, 4939, 5328, 9913, 9914; what by “gold,” n. 113, 1551, 1552, 5658, 9510, 9881; what by the “breast,” n. 4938, 4939, 5328, 6436, 9913, 9914; what by “silver,” n. 1551, 5658, 6914, 6917. From this it is evident what is signified by the “belly” and the “sides,” which are below the breast; but what is signified by “brass,” see n. 425,

1551; what by the “feet,” n. 2162, 3147, 3761, 4938–4952; what by “iron,” n. 425, 426; and what by “clay,” or “mire,” n. 1300, 6669.)

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

10031. *And the caul upon the liver.* That this signifies the interior good of the external or natural man, is evident from the signification of “the caul which is upon the liver,” as being the interior good of the external or natural man. That “the caul” denotes this good is because it is all fat, and by “fat” is signified good (see above, n. 10029). That it denotes interior good is because this fat is higher or more inward in the body than the fat which covers the intestines (of which just above). By “the liver” also is signified interior purification, for the liver purifies the blood, but the intestines purify those things from which the blood is derived. That it denotes the good of the external or natural man, is because by the “bullock,” in which is this caul, is signified the good of innocence and of charity in the external or natural man (n. 9990). Elsewhere by “the liver” is signified the external good of innocence such as belongs to infants, because before the rest of the viscera have been fully formed for their use, which is the case when the infants are embryos, these are nourished through the liver, for all the nutritious juice is brought there through the placenta and the umbilical cord from the womb of the mother. This juice corresponds to the good of innocence.

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

Mine eyes have been consumed by tears, my inwards have been troubled, my liver hath been poured forth on the earth, for the breach of the

daughter of my people; the infant and the suckling faint in the streets, they say to their mothers, Where is grain and wine? (Lam. 2:11, 12);

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

10032. *And the two kidneys, and the fat that is upon them.* That this signifies the interior truth of the external or natural man, and its good, is evident from the signification of “the kidneys,” as being interior truths (of which below); and from the signification of “fat,” as being good (of which above, n. 10029); that it denotes the good of this truth is because it was the fat upon the kidneys. It is said “the good of this truth,” because every good has its own truth, and every truth its own good. There are innumerable kinds of good, and every kind of good has a truth which is of the same kind; for in the universal heaven there are goods and truths which make the life there, and they are everywhere various. The quality of the good which is signified by “the fat upon the kidneys,” is evident from the truths which are signified by “the kidneys.” By “the kidneys” are signified truths which explore, purify, and correct, taking this signification from their function. This shows what is signified by “kidneys,” or “reins,” in the following passages:

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

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

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

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

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

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

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

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

10033. As the subject treated of in this chapter is the sacrifice and the burnt-offering by which Aaron and his sons were to be inaugurated into the priesthood, a few more words shall be said about the blood and the fat. That all the blood of the sacrifice and of the burnt-offering was to be poured forth at the altar, and that all the fat was to be burned on the altar, is evident from the statutes and the laws concerning the burnt-offerings and the sacrifices in Leviticus. That it was so done was because the “blood” signified Divine truth, and the “fat” Divine good. (That “blood” had this signification is evident from what was shown concerning blood in n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393; and that “fat” signified Divine good, from what was shown in n. 5943.)

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

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

every one can see that by “blood” is not here meant blood, for it is said that they should “drink the blood of the princes of the earth, and this even to drunkenness;” and also that they should “eat fat even to satiety;” and then that they should be “sated with horse and with chariot.” From this it is plain that something else than blood is meant by “blood,” and something else than the princes of the earth by these “princes;” also something else than fat, and than

horse and chariot, by “fat” and “horse” and “chariot;” but what is signified cannot be known except by means of the internal sense, which teaches that “blood” denotes Divine truth; “the princes of the earth,” the primary truths of the church; “fat,” Divine good; a “horse,” the internal sense of the Word; and a “chariot,” the very doctrine therefrom. That “blood” denotes Divine truth is evident from the passages above cited; also that “the princes of the earth” denote primary truths (n. 5044); “the earth,” the church (n. 9325); a “horse,” the internal sense of the Word (n. 2760–2762); and a “chariot,” doctrine (n. 5321, 8215).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[8] This the Lord Himself confirms when He says that “His flesh is food indeed, and His blood is drink indeed,” and that “whoso eateth His flesh, and drinketh His blood, abideth in Him, and He in him” (John 6:55, 56); and also in His instituting the Holy Supper, in which they were to “eat His flesh and drink His blood” (Matt. 26:27, 28); by which is signified the appropriation of Divine good and Divine truth from Him; and the appropriation of Divine good and Divine truth from the Lord is possible with those only who acknowledge

the Lord's Divine, for this is the first and essential thing itself of all things of faith in the church. For heaven cannot be unclosed to others, because the whole heaven is in this faith; thus the Divine truth that proceeds from the Lord's Divine good, which is there meant by "blood," cannot be communicated to others. Therefore let every one within the church take heed to himself lest he deny the Lord, and also lest he deny His Divine, for heaven is closed to this denial, and hell is opened to it, all such being separated from heaven, where the Divine of the Lord is all in all, because it makes heaven. And when heaven has been closed, a memory-knowledge of the truths of faith from the Word and the doctrine of the church is indeed possible; but not any faith which is faith, for faith which is faith comes from above; that is, through heaven from the Lord.

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

10034. *And shalt burn them on the altar.* That this signifies from the Lord's Divine love, is evident from the signification of "burning," as being the kindling of the Divine love; and from the representation of the altar, as being a representative of the Lord in respect to the Divine good of love (see n. 9388, 9389, 9714). That "to burn" denotes the kindling of the Divine love, is because the Divine love was signified by the fire upon the altar (n. 6832).

10035. [v. 14] *And the flesh of the bullock.* That this signifies the evil of the former loves there, is evident from the signification of "flesh," as being the good of love, and in the opposite sense the evil of love (of which below); and from the signification of "the bullock," as being the external or natural (of which above). For by a "bullock" and a "calf" in a good sense is signified the external or natural of man in respect to the good of innocence and of charity; but in the

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

[2] From this it can be seen what is meant by the own of the will, which is signified by “flesh” in both senses. Be it known further that all the own of the will of man is evil, because from himself man loves nothing but himself and the world, and if he loves his neighbor it is for the sake of himself. Therefore he must be regenerated, and through regeneration receive a new will; but the will which he receives through regeneration is not of the man, but of the Lord with the man. When this will or will part is meant by “flesh,” then “flesh” signifies the good of love. (But see what has already been shown concerning “flesh,” and concerning own, namely, that “flesh” signifies the Lord’s own which is Divine good, and from this it signifies all the good of love with the regenerate man, n. 3813, 7850, 9127; and that in the opposite sense it signifies the own of the will of man, which is the evil of love, n. 999, 3813, 8409.) (That the Lord’s own denotes the Divine good, and from this the good of love to Him and toward the neighbor, because the Lord’s own is that which gives the life of heaven to man when he is being regenerated, see n. 1023, 1044, 1937, 1947, 3812, 5660, 5786, 8480; and that man’s own is nothing but evil, n. 210, 215, 694, 874–876, 987, 1047, 3812, 4328, 5660, 5786, 8480, 8497.) That by “the flesh of this bullock” is signified the evil of love, is evident from what follows in this verse, namely, that the flesh, the skin, and the dung were to be burned without the camp, because they were sin. But what was represented by the command that the flesh of the sacrifice was to be eaten by

the priest and by the people in the holy place, will be seen below (n. 10040).

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

10037. *And its dung.* That this signifies all the other unclean things, is evident from the signification of “dung,” as being what is unclean. That “dung” signifies what is unclean, consequently evil and falsity, for in the spiritual sense these are unclean, is because all that is useless and worn out of the food goes into dung and into ordure, and in the spiritual sense “food” denotes the truth and good of faith and of love (see n. 4792, 5147, 5293, 5340, 5342, 5576, 5915, 8562, 9003). Hence also it is that dung, ordure, and excrement correspond to evils which are in hell, which also in the Word is called “the draught” (in regard to which correspondence see above, n. 954, 2755, 4948, 5394, 5395, 7161).

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

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

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

[3] In Jeremiah:

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

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

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

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

[4] In Lamentations:

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

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

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

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

[5] In Ezekiel:

The prophet was commanded to make a cake of barley with the dung of human excrement, because thus do the sons of Israel eat their unclean bread. But he said, Ah, Lord Jehovih, my soul hath not been polluted; there hath not come into my mouth the flesh of abomination. Then He answered, I give thee the excrement of an ox instead of the dung of man,

that thou mayest make thy bread with it; for I will cause them to lack bread and water, and a man and his brother shall be desolated, and shall pine away because of their iniquity (Ezek. 4:9, 12–17);

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

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

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

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

10038. *Shalt thou burn with fire without the camp.* That this signifies that those things were to be committed to hell, and to be defiled with the evils of the love of self, is evident from the signification of “burning with fire,” as being to consume with the evils of the love of self; for by “burning” is signified consuming, and by “fire” the evil of the love of self (see n. 1297, 5071, 5215, 6314, 6832, 7324, 7575, 9141, 9434); and from the signification of “the camp,” as being heaven and the church, and in the opposite sense where heaven and

the church are not, thus hell (of which in what follows). That “to be burned with fire” denotes to be consumed by the evils of the love of self, is because this love consumes all the goods and truths of faith. That the love of self does this is known to scarcely anyone at this day, and consequently neither is it known that this love is hell with man, and that it is meant by “hell fire.”

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

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

The sons of Israel shall encamp, every man by his own camp, and every man by his own standard, according to their armies; and the Levites shall encamp around the Habitation of the testimony, that there be no wrath upon the congregation of the sons of Israel (Num. 1:52, 53; 2:2).

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

The like applied when they set out on their journeys, Num. 2:17, 10:1-end.² Their encampments were so ordered that they might represent heaven and the church (n. 9320); by the tribes also, according to which they encamped, were represented all the goods and truths of heaven and the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); hence it is said that "Jehovah dwelt in the midst of the camp" (Num. 5:3), and that "He walketh in the midst of them, and therefore they shall be holy" (Deut. 23:14); and in the prophetic utterance of Balaam it is said, "when he saw Israel dwelling according to their tribes, he said, How good are thy tabernacles, O Jacob, and thy habitations, O Israel" (Num. 24:2, 3, 5).

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

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

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

It was also commanded that persons should be stoned "without the camp" (Lev. 24:14; Num. 15:35, 36). From all this it is now evident that by "burning with fire the flesh, skin, and dung of the bullock

² Newsearch footnote: This sentence is missing from the text, but is present in the Latin.

without the camp," is signified that the evils which are signified by these things were to be committed to hell.

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

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

10040. As the flesh of the bullock with its skin and dung was to be burnt with fire without the camp, it can be seen that by its "flesh" was not signified the good of love, but the evil of love, according to what was said of its flesh above (n. 10035), and of the camp just above (n. 10038). But that the eating of the flesh of the sacrifice was allowed, as can be seen from the passages which follow, was because that nation, while in worship, was in the external without the internal (see the places cited in n. 9320, 9380); and the external without the internal is not at all holy, because then there is only gesture of the body and speech of the mouth, and the heart and soul are absent. Nevertheless the external without the internal was called holy, because it represented holy internal things. Holy internal things are all things that belong to love and faith from the Lord to the Lord. As that nation was of this character, they were not allowed to eat blood and fat, because by "blood" was signified the Divine truth which is of faith, and by "fat" the Divine good which is of love, both from the Lord (see above, n. 10033); but they were allowed to eat the flesh of the sacrifice, because it signified what is man's own (n. 10035), and the own of that nation was to worship external things as holy, and to make no account whatever of internal things; which

worship, except as a representative that was holy, was idolatrous (n. 4281, 4311). Moreover, representatively “flesh” is nothing else, seeing that its blood represented Divine truth and its fat Divine good (n. 10033), for in this case the flesh represented something without life and soul, which is called dead, as is the external without the internal, according to these words in Moses:

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

[2] Worship is nearly similar with the Gentile people of the Catholic religion, as it is called, namely, external without internal; for it is not granted to the common people to know the internal things of the Word, seeing that they are not allowed to read the Word. For this reason also it has of the Lord’s Divine Providence come to pass that in the Holy Supper the bread is given, which is “the flesh;” and not the wine, which is “the blood;” and yet the blood is what gives life to the flesh, as the wine does to the bread. For as bread without wine does not give nourishment to the body, so neither does the good of love, which is signified by “bread” and by “flesh,” without the truth of faith, which is signified by “wine” and by “blood,” give nourishment to the soul. By the Divine Providence of the Lord it has also come to pass that the priest should drink up the wine, because by this is signified the nourishment of the soul by Divine truth without the good of love, which is a holy external without a holy internal. That this has come to pass by the Divine Providence of the Lord they do not know, because they idolatrously adore external things, and thus do not apprehend internal ones; and therefore if they had acted differently they would have profaned holy things just like the Jews. By drinking wine alone, is also signified alone to know Divine truth, and not the common people, except insofar and in such a way as the priests wish, as also is the case there. (That in the Holy Supper the flesh and the bread denote the Divine good of the Lord’s Divine love toward the human race, and the reciprocal love of man to the Lord; and that the blood and the wine denote the Divine truth that proceeds from the Lord’s Divine good, thus the truth of faith from the Lord to the Lord, see n. 3464, 3813, 4211, 4217, 4735, 4976, 6135, 6377, 6789, 7850, 9127.) As regards the flesh of the sacrifices, when it was to be brought forth out of the camp, and burned with fire, see Leviticus 4:11, 12, 21; and when and by whom it was to be

eaten, Leviticus 6:19 to the end; 7:6, 15-19; 19:5, 6; Deuteronomy 12:7, 17, 18, 27; 26:6, 7.

10041. Verses 15-18. *And thou shalt take one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head. And thou shalt burn with the whole ram upon the altar; this is a burnt-offering unto Jehovah; an odor of rest, an offering made by fire unto Jehovah is this.*

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

10042. [v. 15] *And thou shalt take one ram.* That this signifies the good of innocence in the internal man, is evident from the signification of a “ram,” as being the good of innocence and of charity in the internal man (of which in what follows). As in this chapter the sacrifices and burnt-offerings of rams and of lambs are treated of, it must be told what was signified by the animals in general that were offered in the sacrifices and burnt-offerings. These animals were oxen, bullocks, he-goats, rams, she-goats, and he-kids; also he-lambs, she-lambs, and she-kids. One who does not know what these animals signify, cannot possibly know what is specifically signified by

the sacrifices and burnt-offerings of them. Be it known that all animals on the earth signify such things as are in man, which in general bear relation to the affections of his will and the thoughts of his understanding, thus to goods and truths, for goods are of the will, and truths are of the understanding. And as they bear relation to goods and truths, they also bear relation to love and faith, for all things of love are called goods, and all things of faith are called truths.

[2] That animals of different kinds have such a signification has its cause in the representatives in the other life; for in that life there appear animals of many genera and innumerable species. Such animals there are appearances to the very life, corresponding to the affections and thoughts that exist with the spirits and angels. That this is so can be seen also from the prophetic visions in the Word throughout; for all things seen by the prophets are such as appear before the angels in heaven. From this it is that beasts are so frequently mentioned in the Word, and by every one of them is signified something that bears relation to such things as are in man (of which above). Neither is man anything but an animal in respect to his external man, but he is distinguished from animals by the internal man, whereby both the internal and the external man can be elevated toward heaven and to God, and thence receive faith and love. From this it is that beasts were employed in the sacrifices and burnt-offerings. He who does not know this, cannot possibly know why it was commanded at one time to offer bullocks, rams, and he-lambs; at another time oxen, she-goats, and she-lambs; and at another he-goats, he-kids, and she-kids; for otherwise what would be the purpose of such things? (That in the Word “beasts” signify goods and evils with man, and also truths and falsities, see n. 142, 143, 246, 714, 715, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090; and that on this account they were employed in the sacrifices, n. 1823, 2180, 2805, 2807, 2830.)

[3] But as regards the sacrifices and burnt-offerings from them, be it known: (1) that the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt-offerings; (2) that the sacrifices and burnt-offerings in general signified the regeneration of man through the truths of faith and the goods of love from the Lord; and in the supreme sense the glorification of the Lord’s Human; (3) that everything of worship, according to the

various things of it, was represented by the sacrifices and burnt-offerings, thus with all variety; and that for this reason various kinds of animals were commanded.

[4] But to take up these points in detail: (1) That the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt-offerings, is evident from the fact that they were employed for every sin, and for every guilt; also for every consecration and inauguration; and besides on every day, on every Sabbath, every new moon, and every festival; and that for this reason the altar was the most holy of all things, and all the other things of worship with that nation depended upon these. Therefore where the abolition of representative worship is treated of in Daniel, it is said that "the sacrifice and oblation shall cease" (Dan. 9:27), and "the continual sacrifice shall be removed" (Dan. 8:10-13; 11:31; 12:11). By "the continual sacrifice" is specifically signified the sacrifice that was offered daily, and in general all worship. But see what has already been shown about these things, namely, that sacrifices in general signify all representative worship (n. 923, 2165, 6905, 8680, 8936); that the altar was the principal representative of the Lord and from this of worship (n. 2771, 2811, 8935, 8940, 9388, 9389, 9714, 9964); that the ancients before Eber knew nothing of sacrifices (n. 2180); that by Eber, thus with the Hebrew nation, and from this with the posterity of Jacob, sacrifices were instituted, and why (n. 1128, 1343, 2180, 2818); that sacrifices were not commanded, but permitted (n. 2180).

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

of regeneration is also described by the special rituals of the several sacrifices and burnt-offerings, and it is opened when the representatives are unfolded by means of the internal sense (n. 10022).

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

[7] (3) That everything of worship, according to the various things of it, was represented by the sacrifices and burnt-offerings, thus with all variety, and that for this reason various kinds of animals were commanded, is evident from the various things for which sacrifices and burnt-offerings w

ere made; namely, for sins by error, and for sins not by error; for every transgression and uncleanness, whether with the priest, or with the whole assembly, or with a prince, or with any soul; for cleansing from leprosy; for purification after child-bearing; for the consecration of the altar, of the Tent of meeting and of all things therein; for the cleansing of the same when Aaron once every year entered into the holy of holies; for the inauguration of Aaron and his sons into the priesthood; for the consecration of the Nazirites; and in general on the three feasts, on each of the new moons, on the Sabbaths, and daily in the morning and between the evenings; besides the votive and voluntary offerings.

[8] As there were sacrifices and burnt-offerings for such various purposes, and by them were represented the various things of worship, therefore also the various kinds of animals that were to be offered were commanded; namely, bullocks, oxen, and he-goats; rams, she-goats, and he-kids; he-lambs, she-lambs, and she-kids; and by the sacrifices and burnt-offerings from the bullock, ox, and he-goat

were represented the purification and regeneration of the external or natural man; by those from the ram, she-goat, and he-kid were represented the purification of the internal or spiritual man; and by those from the he-lamb, she-lamb, and she-kid were represented the purification or regeneration of the inmost or celestial man. (That there are three things that are in succession with man: the celestial, the spiritual, and the natural, see n. 9992, 10005, 10117; and that in order to be regenerated a man must be regenerated as to things internal and also external, see the places cited in n. 9325 at the end.)

[9] But what is specifically signified by the sacrifice and the burnt-offering from a ram, which are treated of in this chapter, is evident from the passages in the Word where sacrifices and burnt-offerings from a ram are described, and where a ram is mentioned; from which it is plain that by a “ram” is signified the good of innocence and of charity in the internal man; and by the sacrifice and burnt-offering from it, the purification and regeneration of the internal man; thus the implantation of the good of innocence and charity therein. That this is signified by a “ram,” is evident from the following passages. In Isaiah:

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

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

[10] In Ezekiel:

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

speaking of Tyre, by which is signified the church where are the knowledges of good and truth (n. 1201); “traders” denote those who have these knowledges and communicate them (n. 2967, 4453); “small cattle” denote the goods of love; “rams,” the goods of charity; and “he-goats,” the goods of faith. In the Word mention is made of “flocks,” “small cattle” (*pecora*), and “cattle” (*pecudes*), which in the

original tongue are distinguished by their names, and by “flocks” are signified in general internal things; by “cattle,” the same specifically, and by “small cattle,” inmost things specifically; but by “herds” are signified external things. In Jeremiah:

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

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

[11] In Ezekiel:

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

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

[12] In Moses:

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

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

[13] In the same:

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

this was in order that there might be represented the purification of the whole man, as well external as internal and inmost; by the sacrifice and burnt-offering from bullocks, the purification of the external man; from a ram, the purification of the internal man; and from the lambs, the purification of the inmost man. And as purification was represented, so also was the implanting of the good of innocence, for

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

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

10044. *Upon the head of the ram.* That this signifies with the whole, is evident from the signification of “the head,” as being the whole man, thus the whole (see n. 10011). That “the head” denotes the whole is because it is the highest, and therein is the inmost of man; and from what is highest proceed all things which are beneath; as also from what is inmost proceed all things which are without, for such is the source in both these cases. The inmost with man is his will and understanding; these in their beginnings are in the head, and what thence proceed are acts, which are effects of the interior things in the body; and therefore when will and understanding are mentioned, the whole man is meant, for from these man is man. The acts of the body also have their all from the will; consequently a man is not regarded from the acts of the body, or works; but from the will in these. For this reason by “soul” in the Word is meant the whole man, and man is called a “soul,” as in Leviticus 4:27; 5:1, 4, 17; 6:2; 17:10, 15; and elsewhere.

[2] There are two things which signify the whole; namely, the highest, and the lowest. That the lowest or ultimate also signifies the whole, is because all the interior things, even from the first or highest, close in the ultimates, and are there together (n. 9828, 9836). Hence it is that the highest, through the ultimate, holds together in connection and in form all the interior things which are intermediate, so that they look to one end (n. 9828). That the ultimate also signifies the whole, is evident from many things in the

Word, as that the whole man is called the “flesh” (Gen. 6:12; Num. 16:22; 27:16; Isa. 40:5; Zech. 2:13; and elsewhere).

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

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

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

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

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

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

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

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

[5] As the highest and the lowest, or what is the same, the first and the last, alike signify all things and each, or the whole with the parts, therefore the omnipotence and omniscience of the Lord are described by His being “the First and the Last, the Beginning and

the End, the Alpha and the Omega” (Rev. 1:8, 11; 21:6; 22:13; Isa. 41:4).

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

I am the First, and I am the Last.³ My hand hath laid the foundation of the earth, and My right hand hath spanned the heaven; when I call them together, they stand together (Isa. 48:12, 13);

the “hand” and “right hand” of Jehovah, or of the Lord, denote omnipotence; “the earth of which He hath laid the foundation” denotes the ultimate or last; “the heaven which He hath stretched out” denotes that which is between the First and the Last; to “call them together that they may stand together” denotes to hold together all the interior things through the ultimate in connection and in form, so that they may look to one end. The one end to which they are to look is “He who is the First and the Last;”⁴ that He is the Lord, is evident in Isaiah:

Thus said Jehovah, the King of Israel, and his Redeemer, I am the First and I am the Last⁵ (Isa. 44:6);

“the King of Israel” denotes the Lord (John 18:37); and that the “Redeemer” is the Lord is manifest. In the Apocalypse:

These things saith the First and the Last,⁶ who was dead and hath lived again (Rev. 2:8).

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

[8] In regard to man: Man in ultimates is the church on earth; Man in the first is the Lord; man in the interior things is heaven, for before the Lord the church and heaven are as one man, from

³ Novissimus.

⁴ Novissimus.

⁵ Novissimus.

⁶ Novissimus.

which heaven is called the Grand Man (treated of at the end of many chapters, see the places cited at the end of n. 10030). There is a continual connection, and an influx according to the connection, of all things from the Lord through the heavens to the church on earth. By the heavens are meant the angels who are there; by the church are meant men who are true men of the church; and by Man in the first is meant the Lord as to His Divine Human. That from the First through the last or ultimate all things are held together in connection, and stand together, is meant by the words of the Lord above quoted from Isaiah:

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

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

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

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

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

That the Divine Itself was the First in Him, is known, for He was conceived of Jehovah, and that which is conceived of the father is the first of man; that the Lord glorified even the ultimates of His Human is plain from His words above, and also from the fact that He left nothing of His Human in the sepulchre. (That the interior things close and rest in the ultimates, and are there together, and that the ultimates hold together the interior things in connection,

even in spiritual things, see n. 9216, 9828; that therefore strength and power are in ultimates, n. 9836; and that therefore holiness is in ultimates, n. 9824; and that in ultimates revelations are made and answers given, n. 9905.)

10045. [v. 16] *And thou shalt slay the ram.* That this signifies preparation for the purification of the internal man, is evident from the signification of “slaying,” when said of the sacrifice or burnt-offering, as being preparation for purification (see n. 10024); and from the signification of “the ram,” as being the internal man (see above, n. 10042).

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

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

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

[3] As the Lord glorified His Human, so also He regenerates man; for with man the Lord flows in with good through the soul, which is through the internal way, and with truth through the hearing and the sight, which is through the external way; and insofar as a man desists from evils, so far the Lord conjoins the good with truth, and the good becomes of charity toward the neighbor and of love to God, and the truth becomes of faith. So does the Lord create the man anew, or regenerate him; for as before said the regeneration of man is effected by purification from evils and falsities, by the implantation of good and truth, and by the conjunction of these. The regeneration of man, and in the supreme sense the glorification of the Lord's Human, is what is represented by the sacrifices and burnt-offerings (n. 10022).

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

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

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

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

10048. [v. 17] *And thou shalt cut the ram into its pieces.* That this signifies that the interior things are to be set in order in a distinct manner, is evident from the signification of “the ram,” as being the good of innocence and of charity in the internal man (see n. 10042),

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

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

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

above, n. 10030). It is said that the intestines and the legs were to be washed, because by them are signified lowest and natural things, and lowest or natural things are more defiled with evils and falsities than the interior ones; for the former things⁷ are in the world, and sensuous things, which are lowest, stand forth in the world, and therefore immediately receive what is in the world. The things which they receive are the delights of the loves of self and of the world, together with the delights of the senses and their fallacies. But the interior things are not so, for these are not in the world, but in heaven, and the things which are of the world cannot enter into those which are of heaven, physical influx being impossible; whereas the things of heaven can enter into those which are of the world with man.

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

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

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

10050. *And its legs.* That this signifies the purification of the exterior things of the natural man, is evident from the signification of “washing the legs,” as being the purification of the natural man (that “to wash” denotes to purify, see just above, n. 10049); and from the signification of “legs,” as being the exterior things that belong to the natural man. That “legs” have this signification is because the feet are meant at the same time, for the legs of beasts are four and cohere with the feet, and “feet” from correspondence signify the natural or external of man (see n. 2162, 3147, 3761, 4938–4952).

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

⁷ Newsearch Footnote: printed version has “those evils and falsities” which is not the correct antecedent

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

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

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

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

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

10051. *And put them upon its pieces and upon its head.* That this signifies the setting in order of exterior things under interior and inmost ones, is evident from the signification of the “pieces,” as being interior things (see above, n. 10048); from the signification of the “head” as being the inmost (n. 5328, 6436, 9656, 9913, 9914); and from the signification of the “intestines and legs” which were to be put upon them, as being things outermost and outer (that the “intestines” denote things outermost or lowest, see n. 10030; and that the “legs” denote outer or exterior things, n. 10050); and from the signification of “putting the latter upon the former,” as being to set in order. That it denotes to set in order exterior things under interior ones, and not “upon” them according to the sense of the letter, is because the altar and the fire upon the altar denote things highest or inmost; for the altar represented the Divine Human of the Lord as to Divine good, and the fire the Divine love itself; and therefore those parts from the ram and the burnt-offering that were nearest to the fire of the altar, were higher or interior; and those which had a place above them, being more remote from the fire of the altar, were lower or exterior. For in the internal sense those things are regarded as higher or interior which are nearest to the

highest, and those as lower or exterior which are more remote from it, differently than in the sense of the letter. Whether we speak of things higher and lower, or of things interior and exterior, it is the same, for that which is higher is interior, and that which is lower is exterior (n. 2148, 3084, 4599, 5146, 8325). From this it is now plain that by “putting the intestines and the legs upon the pieces and upon the head” is signified that things outermost and outer were to be set in order under things interior and inmost. (That the altar was representative of the Lord’s Divine Human as to Divine good, see n. 921, 2777, 2811, 9388, 9389, 9714, 9964; and that the fire of the altar denotes His Divine love, see n. 6832.)

10052. [v. 18] *And thou shalt burn with the whole ram upon the altar.* That this signifies the internal of the Lord’s Divine Human united to the Divine good of His Divine love which was in Himself, is evident from the signification of “burning,” as being to unite to the Divine good of the Divine love (of which below); from the signification of “the ram,” as being the internal in man, thus in the supreme sense the internal of the Lord’s Divine Human (n. 10042); and from the signification of “the altar,” as being the principal representative of the Lord’s Divine Human as to His Divine good (of which just above, n. 10051 at the end).

[2] Be it known that in every man there is an internal and an external, which are called his internal and external man, and that when a man is being regenerated, he is regenerated as to both the internal and the external, and that regeneration is the conjunction of good and truth in each. So was it in the Lord as to His Human; yet concerning His Human it cannot be said that it was regenerated, but that it was glorified, for His inmost, which with man is called the soul from the father, was the Divine Itself, as He was conceived of Jehovah. The Divine Itself is the Divine good of the Divine love; and as the Lord united His Human with this, and thus made His Human also Divine, therefore it cannot be said that His Human was regenerated, but glorified, for “to glorify” is to make Divine (see just below, n. 10053). The glorification of His internal man, or of His internal Human, is described by representatives in the burnt-offerings from rams and from lambs.

[3] That “to burn upon the altar with the whole ram” denotes to unite the Divine good of the Divine love with the internal of His Human, is because the altar was representative of the Lord’s Divine

Human, and the fire upon the altar, with which the burnt-offering was burnt, signified the Divine good of the Divine love (as can be seen from the places cited just above, n. 10051 at the end); and because the ram which was the burnt-offering and was burned, signifies the internal with man, thus the internal of the Lord's Human (n. 10042). From all this it is evident that by "burning upon the altar with the whole ram for a burnt-offering," is signified the internal of the Lord's Human united to the Divine good of His Divine love which was in Himself.

10053. *This is a burnt-offering unto Jehovah.* That this signifies the glorification of the Lord's Human, is evident from the representation of a burnt-offering, as being the glorification of the Lord's Human. Among the Jewish nation there were sacrifices and burnt-offerings; the "sacrifices" signified purification from evils and falsities, and the implantation of truth, but the "burnt-offerings" signified the conjunction of truth with good, thus full and complete regeneration. In the supreme sense however, which treats of the Lord, the "sacrifices" signified the casting out of evils and falsities from His Human that was from the mother, and the implantation of Divine truth from the Divine good which was in Him; and the "burnt-offerings" signified the union of the Divine truth with the Divine good, which union is what is meant by "glorification." For when the Lord was in the world He made His Human Divine truth, and successively also by union with the Divine good which was in Him and was the being of His life, He made His Human Divine good, thus one with Jehovah. The being of His life was that which with man is called the soul from the father, and this was the Divine good itself or the Divine love. (But on these things see what was shown in the places cited in n. 9194, 9315, 9528; and that the Lord expelled all the human that was from the mother, until at last He was not her son, n. 9315; and that the "Son of man," as the Lord called Himself, is not the son of Mary but the Divine truth, n. 9807.)

[2] That where the Lord is treated of "glorification" denotes the union of His Human with the Divine Itself which was in Him, thus with Jehovah His Father, by which union He made His Human also the Divine good, is manifest from the passages in the Word where mention is made of "glory," and "glorification," when spoken of Jehovah or the Lord, as in these passages:

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

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

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

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

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

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

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

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

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

Unto us a Child is born, unto us a Son is given, and His name is God, Hero, the Father of Eternity (Isa. 9:6).

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

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

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

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

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

“to enter into His glory” denotes to be united to the Divine good which was in Him, thus to Jehovah or His Father. [5] From this is plain what is meant by “being glorified” in the following passages:

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

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

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

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

[6] That since the Lord was glorified the Divine truth proceeds from Him, He Himself teaches in these passages:

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

The Paraclete, the Spirit of truth, whom I will send to you, shall not speak from Himself. He shall glorify Me, for He shall receive of Mine, and shall declare it unto you. All things whatsoever the Father hath, are Mine (John 13-15, 28);

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

Father, glorify Thy Son, that Thy Son also may glorify Thee (John 17:1);

“the Father” denotes the Divine Itself that was in Him, and “the Son” denotes the Divine Human. (That “the Father” denotes the Divine good that was in the Lord, see n. 3704, 7499; also that

“Jehovah” in the Word denotes the Lord, n. 2921, 6303, 8865; and that the Lord is the Divine Itself or Jehovah under a human form, see the places cited in n. 9315.)

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

10055. *An offering made by fire to Jehovah is this.* That this signifies all things from the Divine love, is evident from the signification of “an offering by fire to Jehovah,” as being that it is from the Divine love, for “fire” in the Word signifies love in both senses, and when said of Jehovah or the Lord, it signifies the Divine love. (That “fire” denotes love in both senses, see n. 4906, 5215, 6314, 7324; and that in the supreme sense, in which it relates to Jehovah or the Lord, it denotes the Divine love, n. 6832, 6834, 6849.) The burnt-offering is called “an offering by fire to Jehovah” because the Divine assumed the Human, and from the Human fought against the hells and subjugated them, and at the same time united it to the Divine, to save the human race, from pure love; and that this union is signified by the burnt-offering, see n. 10042, 10053.

10056. Verses 19–35. *And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon*

the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hind quarter; because a ram of fillings is he; and one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah; and thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave-offering before Jehovah. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering for an odor of rest before Jehovah; an offering by fire is this to Jehovah. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave-offering before Jehovah; and it shall be to thee for a portion. And thou shalt sanctify the breast of the waving, and the hind quarter of the uplifting, which is waved, and which is uplifted, from the ram of fillings, of that which is for Aaron, and of that which is for his sons; and it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for this is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand. Seven days shall the priest after him of his sons put them on, who shall enter into the Tent of meeting to minister in the holy. And thou shalt take the ram of fillings, and boil its flesh in a holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the Tent of meeting. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy. And thus shalt thou do to Aaron and to his sons,

according to all that I have commanded thee; seven days shalt thou fill their hand.

“And thou shalt take the second ram,” signifies the following state, which is of Divine truth proceeding from the Lord’s Divine good in the heavens; “and Aaron and his sons shall lay their hands upon the head of the ram” signifies the communication of power with the whole; “and thou shalt slay the ram” signifies preparation; “and shalt take of its blood” signifies the Divine truth proceeding from the Lord’s Divine good in the heavens; “and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons” signifies all perceptivity of the Divine truth that proceeds from the Lord’s Divine good in the heavens; “and upon the thumb of their right hand” signifies the understanding thence derived in the middle heaven; “and upon the great toe of their right foot” signifies the understanding in the ultimate heaven; “and thou shalt sprinkle the blood upon the altar round about” signifies the union of Divine truth with Divine good; “and thou shalt take of the blood that is upon the altar” signifies Divine truth united to Divine good in the Lord; “and of the oil of anointing” signifies the Divine good of the Divine love which is in the Lord; “and shalt sprinkle it upon Aaron, and upon his garments” signifies the reciprocal union of Divine good with Divine truth in the Divine Human of the Lord in the higher heavens; “and upon his sons, and upon the garments of his sons with him” signifies the reciprocal union of Divine good with Divine truth in the Divine Human of the Lord in the lower heavens; “and he shall be holy, and his garments, and his sons, and the garments of his sons with him” signifies so with all Divine things in the heavens; “and thou shalt take of the ram the fat” signifies good in the heavens; “and the tail” signifies all truth there; “and the fat that covereth the intestines” signifies good in ultimates; “and the caul of the liver” signifies the interior good of the natural man purified; “and the two kidneys, and the fat that is upon them” signifies the interior truth of the natural man purified, and its good; “and the right hind quarter” signifies inmost good; “because a ram of fillings is he” signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good; “and one loaf of bread” signifies inmost celestial good from the Lord; “and one cake of bread with oil” signifies middle celestial good; “and one

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

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

10057. [v. 19] *And thou shalt take the second ram.* That this signifies the following state, which is of Divine truth proceeding from the Lord's Divine good in the heavens, is evident from what goes before and what follows; in what goes before, the subject treated of

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

[2] But what the sacrifices and burnt-offerings described in this chapter involve, will be told in a series by unfolding the correspondences by means of the internal sense. In the supreme sense, in which all holy things are Divine, the glorification of the Lord's Human is treated of, and in the representative sense the regeneration of man. The very process of the glorification of the Lord's Human,

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

[3] As this circle is the circle of man's life, therefore during man's regeneration he is regenerated according to the same, and when he has been regenerated, he lives and acts in accordance with it. Therefore during man's regeneration the truths which are to be of faith are insinuated through the hearing and sight, and these truths are implanted in the memory of his natural man. From this memory they are withdrawn into the thought that belongs to the understanding, and those which are loved become of the will; and insofar as they become of the will, they become of the life, for the will of man is his very life; and insofar as they become of the life, they become of his affection, thus of charity in the will and of faith in the understanding. Afterward the man speaks and acts from this life, which is the life of charity and of faith; from charity which is of the will goes forth the speech of the mouth and also the act of the body, both by way of the understanding, thus by the way of faith. From all this it is evident that the circle of the regeneration of man is like the circle of his life in general; and that it is in like manner instituted in the will by means of an influx out of heaven from the Lord.

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

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

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

[6] Be it known that with a man who is being regenerated, purification from evils and their falsities goes on continually, for insofar as a man is purified from evils and falsities, so far are implanted the truths which are of faith, and these are conjoined with the good which is of charity, and insofar the man afterward acts from the good of charity. Purification from evils and falsities with man is not liberation from them, but is their removal (see n. 868, 887, 894, 929, 1581, 2269, 2406, 4564, 8206, 8393, 8988, 9014, 9333, 9446-9451, 9938). But with the Lord there was not removal, but casting out of

those things which He derived from the mother, thus full and complete liberation from them, insomuch that He was no longer the Son of Mary (see the places cited in n. 9315, at the end). All this has been premised in order that it may be known what is signified by the filling of the hand from the second ram, of which in what now follows.

10058. [v. 32] *And Aaron and his sons shall lay their hands upon the head of the ram.* That this signifies the communication of power with the whole, is evident from the signification of “laying on hands,” as being the communication, transfer, and reception of power (see n. 10023); and from the signification of “the head,” as being the whole together with the parts (n. 10011), thus each and all things that were represented by this second ram.

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

10060. *And shalt take of its blood.* That this signifies the Divine truth that proceeds from the Lord’s Divine good in the heavens, is evident from the signification of “blood,” when said of the sacrifice and burnt-offering, as being Divine truth (see above, n. 10026, 10033); here the Divine truth that proceeds from the Divine good of the Lord’s Divine Human communicated and received in the heavens, for this is the subject treated of in what now follows. It was said above (see n. 10057), that there are two states in the man who is being regenerated, the first when truth is being implanted, and this is being conjoined with good, the second when the man is in good, and acts from good. When he is in this latter state, then the truths with him proceed from good, for he regards them, speaks them, and acts them from good. Then good is in every detail, just as the soul is in man, or as the heart is in the body, which is also perceived by a wise person from the words and acts of those who are in good. From this idea of the regeneration of man something can be thought about the glorification of the Lord’s Human, for the Lord regenerates man after the manner in which He glorified His Human (n. 3138, 3212, 3296, 3490, 4402, 5688). For the first state of the glorification of His Human was the implantation of Divine truth, and its union with Divine good; consequently when the Lord was in the world He made His Human Divine truth, and also by union with the Divine good which was in Him, He made it Divine good (see the places cited in

n. 9199, 9315). The second state of His glorification is that from the Divine good proceeds the Divine truth, which is His Divine in the heavens. The first state of the glorification of the Lord's Human is described in the internal sense by what is said of the sacrifice from the bullock, and the burnt-offering from the first ram, from the tenth to the eighteenth verse of this chapter; but the second state is described by what now follows about the second ram, which is called "the ram of fillings." From this it is evident that by "blood" is here signified the Divine truth that proceeds from the Lord's Divine good communicated and received in the heavens.

10061. *And shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons.* That this signifies all perceptivity of the Divine truth that proceeds from the Lord's Divine good in the heavens, is evident from the signification of the "blood" that was put upon the lap of the ear, as being the Divine truth in the heavens and in the church that proceeds from the Lord's Divine good (see just above, n. 10060); from the signification of "the ear," as being perceptivity (n. 9397), here perceptivity of Divine truth in the heavens and in the church, for all perceptivity therein is from this source. There is here specifically meant the perceptivity in the celestial kingdom, for truth is there perceived from good (see the places cited in n. 9277); from the signification of the "earlap," which is the outermost of the ear, as being all or the whole, for as by what is first or highest is signified all or the whole, so also this is signified by what is last or outermost (see n. 10044); and from the signification of "the right ear," as being perceptivity of truth from good. The "right ear" has this signification for the reason that those things which are on the right side of man correspond to the good from which are truths, and those which are on the left correspond to the truths through which is good (n. 9604, 9736). So it is in the brain, so in the face, and the organs of sense there, so in the breast, so in the loins, and so in the feet.

[2] He who does not know this secret cannot possibly know why it was commanded that the blood should be put upon the lap of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot, of Aaron and his sons; and that of this ram, besides the fat, the right hind quarter should be burned upon the altar (of which below in this chapter, verses 22, 25); and in like manner that the blood of the sacrifice should be put upon the lap

of the right ear of him that was to be cleansed from leprosy, and upon the thumb of his right hand, and upon the great toe of his right foot; and that the priest should pour from the log of oil upon his left palm, and should dip his right finger in the oil which was upon his left palm, and should sprinkle it with his right finger seven times before Jehovah (Lev. 14:14–18, 25–28). Nor can he know what is signified by what the Lord said to the disciples when they were fishing—that they should cast the net on the right side of the ship, and that when they cast they took so many that they were not able to draw the net by reason of the multitude of fishes (John 21:6).

By this was represented that to act and teach from good is to conclude innumerable things that belong to truth; but not the converse. Moreover, they who are in truths from good are meant by the sheep on the right hand, but they who are in truths not from good are meant by the goats on the left hand (Matt. 25:32).

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

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

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

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

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

here “arm” denotes the power of truth applied to confirm evil, of which power, as it is worthless, it is said that “withering it shall

wither;" and the "right eye" denotes the memory-knowledge of good applied to confirm falsity, of which knowledge, as it is worthless, it is said that "darkening it shall be darkened;" a "shepherd" denotes one who teaches truths, and by means of these leads to good (n. 343, 3795, 6044); hence a "worthless shepherd" denotes one who teaches and leads to evil; "arm" denotes the power of truth from good (n. 4931-4937, 7205); but the "arm of a worthless shepherd" denotes no power; the "eye" denotes the understanding and perception of truth (n. 4403-4421, 4523-4534, 9051); but the "right eye of a worthless shepherd" denotes the memory-knowledge of good without the understanding and perception of it, because it is applied to falsity; "thick darkness" denotes the falsity that is from evil (n. 7711).

[5] Matthew:

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

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

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

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

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

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

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

[3] (That the “hands” signify power, and that all power is of truth from good, see the places cited in n. 10019; and that the “right hand” signifies the power of truth from good, and the “left hand,” the truth through which is good, n. 10061.) The understanding is meant because all the understanding is formed from truths, and all the will from goods; for all things in the world and in heaven bear relation to truth and to good, and the understanding of man was given for truths, and the will for goods; therefore as by the “hand” is signified truth in its power, the understanding is also signified.

[4] As the “thumb of the hand,” in like manner as the “hand,” signified the power which truth has from good, therefore in ancient

times among the nations, and also with the Israelitish people, it was usual to cut off the thumbs of the hands and the great toes of the feet of their enemies (Judges 1:6, 7), by which was represented taking away all power; in the thumb also is the primary power of the hand, for when that is cut off, the hand is no longer of any avail in war.

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

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

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

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

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

10064. *And thou shalt sprinkle the blood upon the altar round about.* That this signifies the union of Divine truth with Divine good, is evident from the signification of “blood,” when said of the sacrifice and burnt-offering, as being Divine truth (see above, n. 10026, 10033); and from the signification of “the altar,” as being a representative of the Lord as to Divine good (n. 9964). When Divine good is mentioned, Divine love is also meant, because all good is of love, for whatever is loved is perceived as good, and consequently is also called good. But all truth is of faith; for whatever is believed is perceived as truth, and is also so called. From this it follows that those things which form the understanding of man are of faith, and those which form the will are of love, for the understanding of man has been set apart to receive the truths of faith, and his will to receive the goods of love. The understanding of man is therefore such as are the truths which form it, and such as is the faith of these truths; and the will of man is such as are the goods which make it, and such as is the love of these goods. In the opposite sense there are the love of evil and the faith of falsity, and from these also a will and understanding; but the understanding is such as is the falsity which forms it, and as is the faith of the falsity; and the will is such as is the evil which makes it, and as is the love of the evil. That the will of evil and the understanding of falsity are from hell, and that they are hell with man, is evident, because they are opposite to the understanding of truth and the will of good, which are from heaven from the Lord, and thus make heaven with man.

10065. [v. 22] *And thou shalt take of the blood that is upon the altar.* That this signifies Divine truth united to Divine good in the Lord, is evident from the signification of “the blood on the altar,” as being Divine truth united to Divine good (of which just above, n. 10064). How the case herein is will be told in what presently follows.

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

10067. *And shalt sprinkle it upon Aaron, and upon his garments.* That this signifies the reciprocal union of Divine good and Divine truth in the higher heavens, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9806), which is the Divine good of the Lord in the celestial kingdom (see n. 9946), or what is the same, in the higher heavens; and from the signification of the “garments of Aaron,” as being a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (n. 9814); and from the signification of “sprinkling” upon them, as being to unite, for that which was sprinkled and poured upon anyone represented union (as also above, in that the blood was to be sprinkled upon the altar round about, n. 10064).

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

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

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

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

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

Father, all Mine are Thine, and all Thine are Mine (John 17:10).

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

Jesus said to Peter, I will give thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth, shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:19).

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

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

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

[4] And that the Divine Itself, which is the "Father," is comprehensible in the Lord through His Divine Human, He again teaches in these passages:

He that seeth Me, seeth Him who sent Me (12:45).

If ye have known Me, ye have known My Father also; and henceforth ye have known Him, and have seen Him. He that seeth Me, seeth the Father (John 14:6-11).

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

That it is also said, "no one knoweth the Son but the Father," is because by the "Son" is meant the Divine truth, and by the "Father," the Divine good, both in the Lord; and the one cannot be known except from the other; and therefore the Lord first says that all things have been delivered to Him by the Father, and then that he knoweth Him to whom the Son willeth to reveal Him. (That the

“Son” denotes the Divine truth, and the “Father,” the Divine good, both of the Lord, see n. 2803, 2813, 3704, 7499, 8328, 8897, 9807.) From all this it is now evident that the Divine in the heavens is the Divine Human of the Lord.

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

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

The Father and I are one; though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me, and I in the Father (John 10:30, 38).

Believest thou not that I am in the Father and the Father in Me? Believe Me, that I am in the Father, and the Father in Me (John 14:10, 11).

Jesus said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. All things that are Mine are Thine, and all Thine are Mine (John 17:1, 10).

Now hath the Son of man been glorified; and God hath been glorified in Him; and God shall glorify Him in Himself (John 13:31, 32).

From these passages it can be seen that the Divine good of the Divine love, which is the “Father,” was united to the Divine truth, which is the “Son,” reciprocally in the Lord; and hence that His Human itself is Divine good. The like is also signified by His “coming forth from

the Father, and coming into the world, and going to the Father” (John 16:27–29); and by “all things of the Father being His” (John 16:15); and by “the Father and He being one” (John 10:30).

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

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

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

All thing of Mine are Thine, and Thine are Mine, but I have been glorified in them. That they all may be one, as Thou Father art in Me, and I in them, and that they may be one in us (John 17:10, 21, 22).

Reciprocal conjunction is thus described; but still it is not meant that man conjoins himself with the Lord, but that the Lord conjoins with Himself the man who desists from evils; for to desist from evils has been left to the man’s decision, and when he desists, then is effected the reciprocal conjunction of the truth which is of faith and of the good which is of love from the Lord, and not at all from man; for that from himself man can do nothing of good, and thus can receive nothing of truth in good, has been known in the church; and this also the Lord confirms in John:

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

[9] This reciprocal conjunction can be illustrated from the conjunction of the understanding and will in man; his understanding is

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

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

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

10068. *And upon his sons, and upon the garments of his sons with him.* That this signifies the reciprocal union of Divine good and Divine truth from the Divine Human of the Lord in the lower heavens, is evident from the fact that when by the sprinkling of

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

10069. *And he shall be holy, and his garments, and his sons, and the garments of his sons with him.* That this signifies so with all Divine things in the heavens, is evident from the signification of "holy," as being that which proceeds from the Lord, because He alone is holy (see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988), thus what is Divine; and because by Aaron and his garments, and by his sons and their garments, were represented holy or Divine things in the heavens (n. 10067, 10068), therefore by them are signified all Divine things in the heavens. That Aaron, his sons, and their garments, were called "holy," because they represented holy Divine things, is evident; for every one who duly considers may know that neither the blood of a ram nor the oil of anointing can sanctify anyone; for blood and oil are dead things, and thus cannot affect the interiors of man; man's interiors themselves are affected solely by the truths of faith and the good of love from the Lord to the Lord, thus by things Divine, and these sanctify because they alone are holy.

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

10071. *And the tail.* That this signifies all truth there, is evident from the signification of "the tail of the ram," as being truth. That "the tail" denotes truth is because it is the ultimate thing, and

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

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

in the spiritual sense to "cut off the head and the tail" denotes to cut off good and truth, for the subject treated of is the church, on the devastation of which, the "head" signifies evil, and the "tail" falsity. (That the "head" denotes good, see n. 4938, 4939, 5328, 9913, 9914; in like manner an "old man," n. 6524, 9404; that a "prophet" denotes one who teaches truth, thus abstractedly truth, n. 2534, 7269.) In the opposite sense therefore the "head" denotes evil, in like manner the "old man" and the "honored" who do this; and the "tail" denotes falsity, in like manner the "prophet," whence he is called "the prophet of a lie," for a "lie" denotes falsity. In the same:

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

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

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

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

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

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

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

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

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

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

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

10075. *And the right hind quarter.* That this signifies inmost good, is evident from the signification of “the right hind quarter,” as being inmost good. That “the right hind quarter” denotes inmost good is because the hind quarters of animals signify the same as the loins and thighs with man, and the loins and thighs with man signify conjugal love, and from this the good of celestial love, which good is the good of the inmost heaven (see n. 3021, 4277, 4280, 4575, 5050–5062, 9961), and the right loin and thigh signify the inmost good there; for the things which are on man’s right signify

by correspondence the good from which is truth, and those which are on his left the truth through which is good; and consequently those which are in the middle signify the conjunction of both, that is, of good and truth. From this it can also be seen that the hind quarters are the hinder parts of the animal, where its genitals are, and not the fore parts, for these are called the "breast." As the right hind quarter signifies inmost or celestial good, therefore when it was taken from the sacrifice and given to Aaron, it was called his "anointing." In Moses:

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

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

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

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

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

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

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

[4] The case is similar with man: his very soul is his will; the proximate cause by which the will produces the effect, is his understanding; and the effect which is brought forth is in the body, thus is of the body. That this is so is very manifest from the fact that what a man wills and thence thinks presents itself in a suitable manner in an effect in the body, both when he speaks and when he acts. From this it is again evident that such as is a man's will, such is the whole man. Whether you say the will, or the end, or the love, or the good, it is the same, for everything that a man wills is regarded as an end,

and is loved, and is called good. In like manner whether you say the understanding, or the cause of an end, or faith, or truth, it is also the same; for that which a man understands or thinks from his will, he holds as a cause, and believes, and calls truth. When these things are apprehended, it can be known what is the quality, in the first state, of a man who is being regenerated, and what it is in the second.

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

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

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

“the Word” denotes the Divine truth; the first state is described by “in the beginning was the Word, and the Word was with God, and God was the Word;” and the second state by “all things were made by Him, and without Him was not anything made that was made.” It was the same when the Lord came into the world and reduced the heavens into order, and as it were created them anew. That the Lord is there meant by “the Word,” is evident, for it is said that “the Word was made flesh.” The capability of the communication and perception of the Divine truth that proceeds from the Divine good of the Divine love of His Divine Human, is what is meant by the “filling of the hand,” and is described by representatives in this passage concerning the second ram.

[7] As the Lord in respect to Divine good is represented by Aaron (n. 9806), therefore the glorification of the Lord as to His Human is representatively described in the process of the inauguration

of Aaron and his sons. The first state of glorification is described by what is said concerning the sacrifice from the bullock and the burnt-offering from the first ram; and the second state of glorification by what is said concerning the second ram, which is called "the ram of fillings." The first state is called the "anointing," and the second is called the "filling of the hand;" consequently when Aaron and his sons were inaugurated into the priesthood by anointing and by the filling of the hand, they were said to be "anointed" and "those whose hand he hath filled," as in Moses:

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

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

[8] As the influx and communication of Divine truth from the Lord, and its reception in the heavens, is signified by the "filling of the hand," therefore by it is also signified purification from evils and falsities; for insofar as a man or angel is purified from these, so far he receives Divine truth from the Lord. In this sense "filling the hand" is understood by these words in Moses:

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

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

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

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

10077. [v. 23] *And one loaf of bread.* That this signifies inmost celestial good from the Lord, is evident from the signification of "bread," as being celestial good (see n. 2165, 2177, 3478, 9545). Celestial good is the good of love to the Lord. This good, being the good of the celestial kingdom, is for this reason called celestial good.

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

10079. *And one wafer.* That this signifies ultimate celestial good, is evident from the signification of a "wafer," as being celestial good in the external man (see n. 9994), thus ultimate. In the heavens there are two distinct kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. Each kingdom is threefold, having its inmost, its middle, and its ultimate. The inmost good of the celestial kingdom is signified by "bread," the middle good by "cakes," and the ultimate good by "wafers" (see above n. 9993). It is said that they should take one loaf of bread, and one cake, and one wafer, and that after these had been waved, they should be burnt upon the burnt-offering, and that Aaron and his sons should eat the rest of the bread in the basket at the door of the Tent of meeting. By these things were signified the capability of the communication of the good of love from the Lord, and of its reception in the higher heavens, or in the celestial kingdom, the capability of the communication, by these breads which after they had been waved were burnt on the burnt-offering; and the capability of its reception, by the breads which were eaten. It is said "one loaf of bread, one cake, and one wafer," because in itself the Divine good is one.

[2] It shall now also be told why it was decreed that not only the fat of the ram and its right hind quarter were to be burnt upon the altar, but also the breads that were called the meat-offering; when yet by the "fat" and by the "hind quarter" is signified good, equally as by the "breads" or meat-offerings, for unless the reason is known

why it was so done, it might seem to be like something superfluous. But the reason was that the sacrifices and burnt-offerings were not commanded, but permitted, and therefore there was nothing in them well-pleasing in the heavens. For this reason meat-offerings—which were breads—were also employed, and likewise drink-offerings of wine, in which there was something well-pleasing; for “bread” signifies all celestial good, and “wine” all its truth. It was also from this that the sacrifices and burnt-offerings were called “bread,” and also the meat-offerings or gifts, for in the original tongue “meat-offerings” are “gifts.”

[3] But see what has already been shown on these subjects; namely: that sacrifices and burnt-offerings were first instituted by Eber, and thence spread to the descendants of Jacob (n. 1128, 1343, 2818, 4574, 5702); that sacrifices and burnt-offerings were not commanded, but permitted (n. 2180); that sacrifices and burnt-offerings were called “bread” (n. 2165); that “bread” denotes celestial good, and “wine” the truth of this (n. 276, 680, 2165, 2177, 3735, 4217, 4735, 4976, 5915, 6118, 6377, 8410, 9323, 9545). In like manner the meat-offering and the drink-offering (n. 4581). From this it is evident that for this reason also burnt-offerings and sacrifices were abrogated by the Lord, and bread and wine were retained. But be it known that the flesh of the sacrifice and of the burnt-offering specifically signified spiritual good, whereas the bread of the meat-offering signified celestial good, and that for this reason not only flesh but also bread was offered.

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

10081. *That is before Jehovah.* That this signifies from the Divine good of the Lord, is evident from the fact that “Jehovah” in the Word denotes the Lord, who is called “Jehovah” from Divine good, and “God” from Divine truth. That all those things which are here said of the second ram, and are called “fillings of the hand,” signify the Divine of the Lord in the heavens proceeding from the Divine good of His Divine love, is plain from what has been shown above. (That “Jehovah” in the Word denotes the Lord, see the

places cited in n. 9373; and that the Lord is called “Jehovah” where the Divine good is treated of, and “God” where the Divine truth is treated of, see n. 2769, 2807, 2822, 4402, 6303, 9167.)

10082. *And thou shalt put all upon the palms of Aaron, and upon the palms of his sons.* That this signifies the acknowledgment in the heavens that these things are of the Lord and from the Lord, is evident from the signification of “all” that was from the ram, as the fat, the kidneys, and the right hind quarter, and of “all” that was in the basket, as the bread, the cake, and the wafer, as being the Divine goods and Divine truths which are of the Lord because from the Lord (on which see n. 10070–10080); and from the signification of “the palms,” as being those things which are from one’s own power, thus one’s own (of which below); and from the representation of Aaron and his sons, as being the Lord as to Divine good and the Divine truth thence proceeding (n. 9806, 9807, 10017). That “the palms” denote those things which are from one’s own power, and hence that to be “put upon the palms” denotes the acknowledgment that all these things are of the Lord and from the Lord, is because the palms belong to the hands, and by the “hands” is signified power, and “to put upon them” denotes to ascribe, thus to acknowledge; for it is said that they were to be “waved upon them,” by which is signified life thence from the Divine, and life from the Divine is given through faith, the first of which is acknowledgment. As by the “hands” is signified power, it follows that by the “palms of the hands” is signified full power, because the palms grasp fully; hence when the palms are predicated of the Lord, and of the Divine truth proceeding from His Divine good, as here, omnipotence is signified. From this it is plain that by “putting upon the palms of Aaron and his sons” is signified the acknowledgment of the Lord’s omnipotence, thus that all things are His, because all things in the heavens are from Him. (That the “hands” denote power, see n. 4931–4937, 5327, 5328, 6947, 7188, 7189, 7518; that “hand” and “right hand,” when said of the Lord, denote omnipotence, n. 3387, 4592, 4933, 7518, 7673, 8050, 8153, 8281, 9133; and that the Divine truth proceeding from the Lord’s Divine good has all power, n. 6948, 8200, 9327, 9410, 9639, 10019.)

10083. [v. 24] *And shalt wave them a wave-offering before Jehovah.* That this signifies the consequent Divine life, is evident from the signification of “waving a wave-offering,” as being to vivify, thus life; and because it is said “before Jehovah,” Divine life is signified.

That “to wave a wave-offering” denotes to vivify, that is, to give Divine life, is evident from the passages in the Word where “waving a wave-offering” is mentioned, as in Moses:

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

by the “harvest” is signified the state of the truth of faith from good, thus the state of good (see n. 9295); by “the sheaf of the firstfruits” is signified its state collectively; hence by “being waved by the priest” is signified being vivified to receive a blessing; for every blessing, in order to be a blessing, must have life in it from the Divine.

[2] Again:

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

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

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

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

“to wave a wave-offering of gold to Jehovah” denotes to vivify by the acknowledgment that it was Jehovah’s, that is, the Lord’s. That

“to wave a wave-offering” has such a signification is from correspondence, for all motion corresponds to a state of thought; hence progressions, journeyings, and the like, which belong to motion, in the Word signify states of life (n. 3335, 4882, 5493, 5605, 8103, 8417, 8420, 8557).

[4] In John:

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

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

[5] As by the “waving upon the palms of Aaron” is signified vivification through the acknowledgment of the Lord, and that all things are from Him, therefore a few words shall be said about this acknowledgment and the faith thence derived. It was often said by the Lord, when the sick were healed, that they should “have faith,” and that it would be done to them “according to their faith” (as Matt. 8:10-13; 9:2, 22, 27-29; 13:57, 58; 15:28; 21:21, 22, 31, 32; Mark 5:34, 36; 10:49, 52; Luke 7:9, 48-50; 8:48; 17:19; 18:42, 43). The reason was that the first of all is to acknowledge that the Lord is the Savior of the world, for without this acknowledgment no one can receive anything of truth and good from heaven, thus no faith; and because this is the first and most essential of all, therefore in order that the Lord might be acknowledged when He came into the world, in healing the sick He questioned them concerning their faith, and those who had faith were healed. The faith was that He was the Son of God who was to come into the world, and that He had power to heal and to save. Moreover, all the healings of diseases by the Lord, when He was in the world, signified healings of the spiritual life, thus the things that belong to salvation (n. 8364, 9031, 9086).

[6] Because the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church,

and because without it no one can receive from heaven anything of the truth of faith and the good of love, therefore the Lord often says that he who “believeth in Him hath eternal life,” that he who “doth not believe hath not life” (as John 1:1, 4, 12, 13; 3:14–16, 36; 5:39, 40; 6:28–30, 34, 35, 40, 47, 48; 7:37, 38; 8:24; 11:25, 26; 20:30, 31); but He also teaches at the same time that those have faith in Him who “live according to His precepts,” so that the consequent life may enter into the faith. All this has been said to illustrate and confirm the fact, that the acknowledgment of the Lord, and that from Him is all salvation, is the first of life from the Divine with man. This first of life is signified by the “wavings upon the palms of Aaron.”

10084. [v. 25] *And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt-offering.* That this signifies union with the Divine good of the Divine love, is evident from the signification of “taking from their hand,” as being the state after acknowledgment; for when by the “waving on the palms of Aaron and his sons” is signified the acknowledgment whereby there is Divine life, by “taking those things from their hand” is signified the state after acknowledgment, which is a state of conjunction with good, and which is signified by “burning on the altar upon the burnt-offering.” For by “burning on the altar” is signified to be conjoined with good (see n. 10052); and by the “burnt-offering” is signified and described the conjunction itself.

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

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

10087. [v. 26] *And thou shalt take the breast.* That this signifies the Divine spiritual in the heavens, and its appropriation there, is evident from the signification of “the breast,” as being the good of charity, and in the supreme sense the Divine spiritual (of which in what follows); that the appropriation of it in the heavens is meant, is because in what now follows the subject treated of is the flesh of the ram and the bread from the basket, which were not burned on the altar, but were granted to Moses, to Aaron, and to his sons, for a portion, and were “eaten,” whereby is signified appropriation, the

process of which is now to be described. That by “the breast” is signified the good of charity, and in the supreme sense the Divine spiritual, is from correspondence; for the head with man corresponds to the good of love to the Lord, which is the good of the inmost heaven, and is called the Divine celestial; but the breast corresponds to the good of charity, which is the good of the middle or second heaven, and is called the Divine spiritual; and the feet correspond to the good of faith, thus to the good of obedience, which is the good of the ultimate heaven, and is called the Divine natural (concerning which correspondence see what has been shown above, n. 10030).

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

Jesus said to Simon Peter, Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again, Simon, son of Jonas, lovest thou Me? He saith, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep. He said to him the third time, Simon, Son of Jonas, lovest thou Me? Peter was grieved, therefore he said, Lord Thou knowest all things, Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily I say unto thee, When thou wast younger, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and lead thee whither thou wouldest not. When He had said this, He said to him, Follow Me. Peter turning about saw the disciple whom Jesus loved following, who also lay on His breast at supper. Peter seeing him saith, Lord, what about this man? Jesus said to him, If I will that he abide till I come, what is that to thee? Follow thou Me (John 21:15–21);

no one can know what these words signify except by the internal sense, which teaches that the twelve disciples of the Lord represented all things of faith and of love in the complex, as did the twelve tribes of Israel; and that Peter represented faith, James charity, and John the works or goods of charity. (That the twelve disciples of the Lord represented all things of faith and love in the complex, see n. 3488, 3858, 6397; and likewise the twelve tribes of Israel, n. 3858, 3926, 4060, 6335, 6640. That Peter represented faith, James charity, and

John the works of charity, see the preface to the eighteenth and twenty-second chapters of Genesis, n. 3750, 4738, 6344; and that the “Rock,” as Peter is also called, denotes the Lord as to faith, n. 8581.)

[3] As faith without charity does not love the Lord, and yet can teach such things as belong to faith and love, and to the Lord, therefore the Lord said three times, “Lovest thou Me,” “Feed My lambs,” and “Feed My sheep,” and for this reason the Lord says, “When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldest not,” by which is signified that the faith of the church in its rising is in the good of innocence like an infant; but that when it is in its setting, which is in the end of the church, faith would be no longer in this good, nor in the good of charity; and that then evil and falsity would lead, which are signified by “when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not;” thus from being free it would become enslaved. “To gird” denotes to know and perceive truths in light from good, n. 9952; “to walk” denotes to live according to these truths, n. 8417, 8420; hence “to gird himself and walk whither he would,” denotes to act from freedom, and to act from freedom is to act from the affection of truth from good, n. 2870–2893, 9585–9591; and is to be led by the Lord, n. 9096, 9586, 9589–9591; but “to be girded by another, and to be led whither he would not,” denotes to be a slave, and to be a slave is to act from evil, thus to be led by hell, n. 9096, 9586, 9589–9591. That “lambs,” of which the Lord first speaks, denote those who are in the good of innocence, see n. 3994; and that “sheep,” of which the Lord speaks in the second and third place, denote those who are in the good of charity and from this in faith, n. 4169, 4809; and that “three” denotes a whole period from beginning to end, n. 2788, 4495, 7715, 9198. Therefore, as the Lord spoke to Peter concerning the church from its rising to its setting, He said three times, “Lovest thou Me?” [4] But by “John following the Lord” was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back; while they who are in faith separate not only do not follow the Lord, but are also indignant about it, like Peter at that time—not to mention more arcana which are contained in the above

words. From all this it is also plain that to “lie on the breast and in the bosom of the Lord” denotes to be loved by Him, and that this is said of those who are in the goods of charity, like what is said of His “carrying them in His bosom” (Isa. 40:10, 11), and of “lying in the bosom” (2 Sam. 12:3).

10088. [v. 27] *From the ram of fillings, which is for Aaron.* That this signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from His Divine good, and its capability of communication and reception in the heavens, may be seen above (n. 10076).

10089. *And shalt wave it a wave-offering before Jehovah.* That this signifies vivification, is evident from the signification of “waving a wave-offering before Jehovah,” as being vivification through the acknowledgment of the Lord, and that He has all power in the heavens and on earth (see above, n. 10083). It is known that the first of the church is to acknowledge the Lord; for the doctrine of the church teaches that without the Lord there is no salvation. That He has all power, the Word teaches in many passages, and the Lord Himself in these which follow:

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

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

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

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

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

Jesus said to Peter, Thou art a rock, and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18, 19);

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

10090. *And it shall be to thee for a portion.* That this signifies communication with those who are in truths Divine, is evident from the representation of Moses, who was to have the breast for a portion, as being the Lord as to Divine truth, thus the Divine truth which is from the Lord (see n. 6752, 7010, 7014, 9372); and from the

signification of being “for a portion,” as being communication; for that which was given from the sacrifices to Moses, to Aaron, his sons, and the people, signified the communication of the holy Divine with them; and all communication is effected according to the quality of him who receives, thus according to the quality of the representation with those who received.

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

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

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

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

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

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

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

[2] As regards uplifting, that is called an “uplifting”⁸ which was Jehovah’s or the Lord’s, and it was given to Aaron for the sake of the representation; and as Aaron represented the Lord as to Divine good (n. 9806), therefore that which was uplifted from the sacrifices and given to Aaron represented the Divine of the Lord, and is also called “the anointing” in Moses.

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

⁸ Or heave-offering.

the day in which I made them draw near to minister in the priest's office to Jehovah (Lev. 7:34, 35);

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

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

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

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

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

the upliftings are called "gifts given to Jehovah," that is, to the Lord, from among the sons of Israel; but it is meant that they do not belong to Jehovah from any gift, but from possession, because everything holy or Divine with man is not man's, but is the Lord's with him. That everything good and true, thus every holy Divine thing, is from the Lord God, and nothing from man, has been known in the church, whence it is plain that it is from appearance that it is called a gift from man. And therefore also in what presently follows it is said, "for this is an uplifting, and it shall be an uplifting from among the

sons of Israel, this is an uplifting of Jehovah;" by which is signified that the uplifting from the sons of Israel is Jehovah's uplifting, thus that a gift from them is a gift from the Lord. From this it is evident what an "uplifting" is.

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

10095. [v. 28] *And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel.* That this signifies a law of order in the representative church in respect to the Divine good of the Lord and the Divine truth thence proceeding, is evident from the representation of Aaron and his sons, as being the Lord as to Divine good and the Divine truth thence proceeding (see n. 9806, 9807, 10068); from the signification of "a statute of an age," as being a law of Divine order (see n. 7884, 7995, 8357); and from the representation of the sons of Israel, as being the church (n. 4286, 6426, 6637, 9340). That it denotes the representative church is because this church had been instituted with the sons of Israel (see the places cited in n. 9320).

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

10097. *And it shall be an uplifting from among the sons of Israel of their peace sacrifices, this is an uplifting to Jehovah.* That this signifies reception in the heavens and in the church, and acknowledgment that it is of the Lord alone, is evident also from what was shown above (n. 10093). It is said "from the peace sacrifices," because by these is signified worship which is from freedom; for the peace or eucharistic sacrifices were voluntary sacrifices, and those things which are voluntary are from man's freedom. That is called free which is done from love, thus which is from the will, for that which a man loves, he wills. The Lord flows in with man into his love, thus into his will, and causes that what a man receives he receives in freedom; and that which is received in freedom, also becomes free, and is loved by him, consequently it becomes of his life. Hence it is plain what is meant by worship from freedom, which is signified by the peace or voluntary sacrifices; thus also what is meant by the "uplifting" from them, namely, that which is of the Lord alone.

(That the sacrifices signify all worship in general, see n. 6905, 8936, 10042; and that the freedom of man is that which is of his love, n. 2870–2893, 3158, 4031, 7439, 9096, 9585–9591.)

10098. [v. 29] *And the garments of holiness which are for Aaron.* That this signifies the Divine spiritual which proceeds immediately from the Divine celestial, is evident from the signification of “the garments of Aaron,” as being a representative of the spiritual kingdom of the Lord adjoined to His celestial kingdom (see n. 9814); thus also the Divine spiritual, for the spiritual kingdom of the Lord comes forth from His Divine there, which is called the Divine spiritual. Nor is the universal heaven anything else than the Divine of the Lord; for the angels who are there know, acknowledge, believe, and perceive, that all the good of faith and the good of love which make heaven, are from the Lord, and nothing from themselves. These garments are called “garments of holiness,” because they represented holy Divine things which are from the Lord. (That the Lord alone is holy, and that every holy thing is from Him, and that all sanctification represented Him, see n. 9229, 9680, 9818, 9820, 9956, 9988; and that from this, heaven is called the “sanctuary,” n. 9479.)

10099. *Shall be for his sons after him.* That this signifies in the natural successively, is evident from the signification of the “sons of Aaron,” as being the things that proceed from Divine good as from a father (see n. 9807, 10068); and from the signification of “after him,” as being successively, or in successive order; and as this is said of the garments of Aaron, by which was represented the Divine spiritual (n. 10098), therefore by being “for his sons after him” is signified the Divine spiritual in the natural successively. For there are three things which succeed one another in heaven, and which, in order that they may be conceived distinctly, are to be called by their names, which are “celestial,” “spiritual,” and “natural.” These three proceed there in order, one from another, and by the influx of one into the next successively they are connected together, and thereby make a one. The Divine of the Lord in the heavens, from the difference of its reception, is called by these names.

[2] As the subject here treated of is the second ram, which is called “the ram of fillings,” and by the “filling of the hand” is signified inauguration to represent the Divine of the Lord in the heavens, and its capability of communication and reception there (see n. 10019); therefore in order that its reception in the natural

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

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

[4] But after those ancient times this idea of the soul and of the spirit of man disappeared, by reason, as said above, of the want of a just idea of successives. Hence also it is, that they who think from modern learning do not know that there is what is spiritual, and that this is distinct from what is natural. For they who have

an idea of successives as of what is continuous, cannot conceive of the spiritual otherwise than as of a purer natural, when yet they are as distinct from each other as are the prior and the posterior, thus as that which begets and that which is begotten. From this it is that the distinction between the internal or spiritual man, and the external or natural, thus between man's internal thought and will, and his external thought and will, is not apprehended by such learned men. Hence neither can they comprehend anything of faith and love, of heaven and hell, and of the life of man after death.

[5] But they who have a just and distinct idea of successives are able in some degree to comprehend that with a man who is being regenerated the interiors are successively opened, and that as they are opened they are also raised into interior light and life, and nearer to the Divine; and that this opening and consequent elevation is effected by means of truths Divine, which are vessels recipient of the good of love from the Divine. The good of love is that which immediately conjoins man with the Divine, for love is spiritual conjunction. Hence it follows that man can thus be more and more interiorly opened and raised in proportion as he is in the good of love from the Divine; and that conversely there is no opening and consequent elevation with the man who does not receive truths Divine; as is the case if a man is in evil. But of this successive order and its arcana, of the Lord's Divine mercy more fully elsewhere.

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

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

10102. [v. 30] *Seven days shall the priest after him of his sons put them on.* That this signifies full and complete acknowledgment

and reception, is evident from the signification of “seven days,” as being a full state (see n. 6508, 9228), thus what is full; and from the signification of “putting on garments after Aaron [by one] of his sons,” as representing the reception of the Divine spiritual in the natural (of which above, n. 10098, 10099).

10103. *When he shall enter into the Tent of meeting to minister in the holy.* That this signifies in all worship in heaven and in the church, is evident from the signification of “the Tent of meeting,” as being a representative of heaven and of the church (see n. 9457, 9481, 9485); and from the signification of “entering in thither to minister in the holy,” as being worship (n. 9963, 9964).

10104. [v. 31] *And thou shalt take the ram of fillings.* That this signifies a representative of power Divine in the heavens through Divine truth from Divine good, and its capability of communication and reception there, may be seen above (n. 10076).

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

[2] It is said by means of truths of doctrine in enlightenment from the Lord, because truths from the Word are to be fitted together into doctrine so as to serve for use, which is done by those who are in enlightenment from the Lord; and those are in enlightenment when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life, and not those who seek it for the sake of self-glory, reputation, or profit, as ends. (That

doctrine must be wholly from the Word, so that the Word may be understood, see n. 9025, 9409, 9410, 9424, 9430; and that those who collect doctrine from the Word must be in enlightenment from the Word, n. 9382, 9424.)

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

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

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

of doctrinal things, such as was that of the Jews, n. 3316.) From this it can be inferred what is meant by “boiling” and by a “pot.”

[4] In Ezekiel:

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

there is here described the Word such as it is as to doctrine, namely, that Divine truths from Divine good are therein; and then is described doctrine from the Word such as it was with the Jewish nation, full of unclean things and falsities. The “pot” denotes doctrine; the “thigh,” the “shoulder,” and the “choice of the bones,” denote Divine truths from Divine good in successive order; the “city of bloods” denotes the Jewish nation relatively to the truth of doctrine with them, thus abstractedly from nation or person it denotes the doctrine which destroys good; the “scum” in it denotes what is external which favors filthy loves, and which, not being removed, the truth is defiled. From this also it is plain that a “pot” denotes doctrine, and that “to boil” denotes to prepare for use.

[5] In the same:

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

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

[6] In Jeremiah:

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

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

[7] In Zechariah:

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

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

[8] In Moses:

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

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

10106. *And Aaron and his sons shall eat the flesh of the ram.* That this signifies the appropriation of spiritual good with those who are in internals from the Lord, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3513, 3596, 4745); from the representation of Aaron and his sons, as being the Lord as to Divine good and Divine truth (n. 9806, 9807, 10068), here in the heavens, because the subject treated of is the filling of the hand, by which is signified their capability of communication and reception there; and from the signification of “the flesh of the ram,” as being the good of the internal man, or good in the internals. (That “flesh” signifies good, see n. 3813, 7850, 9127; and a “ram,” the good of innocence and charity in the internal man, n. 9991, 10042.) It is said “the Lord as to Divine good and Divine truth in the heavens, and its capability of communication and reception there,” because the Lord is above the heavens, for He is the Sun of heaven and also actually appears as a Sun to those who are in heaven. Moreover, all the light of the heavens is from this source, and through this light and heat He is present in the heavens, and so present as if He were wholly there, for He fills the heavens and makes them. In its essence

the light proceeding from Him as a Sun is Divine truth, and from this come the wisdom and intelligence of the angels; and the heat proceeding from Him as a Sun is the Divine good of His Divine love there. The communication and reception of this Divine good and Divine truth in the heavens is what is signified by the “filling of the hand.” (That the Lord is the Sun of heaven, and that from this are the light and heat in the heavens, from which the angels have their life, that is, wisdom and love, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 7270, 8644, 8812.)

10107. *And the bread that is in the basket.* That this signifies the appropriation of celestial good from the Lord, is evident from the signification of “eating,” here bread, as being appropriation (as just above, n. 10106); from the signification of “bread,” as being the good of love and charity (n. 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 9323, 9545); and from the signification of a “basket,” as being the external sensuous (n. 9996). From this it is plain that by “eating the bread that was in the basket” is signified the appropriation of good from the Lord in externals. The breads which were in the basket were unleavened breads, unleavened cakes, and unleavened wafers, and by these are signified goods purified, both internal and external (n. 9992–9994). When therefore “bread in the basket” is spoken of, there are signified all these goods in the external sensuous, and the external sensuous is the ultimate of man’s life, containing all the interior things together in itself. (That the external sensuous is the ultimate of man’s life, see n. 5077, 5081, 5094, 5125, 5128, 5767, 6183, 6311, 6313, 6318, 6564, 7645, 9212, 9216, 9730, 9996; and that, being the ultimate, it contains all the interior things, see n. 6451, 6465, 9216, 9828, 9836, 10044.)

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

10109. *And they shall eat those things wherein expiation was made.* That this signifies the appropriation of good with those who are purified from evils and the falsities thence derived, is evident from the signification of “eating,” as being appropriation (see above, n. 10106); and from the signification of “expiated,” as being that which has been purified from evils and the falsities thence derived

(n. 9506). It is said “purified from evils and the falsities thence derived,” because there are falsities, and also truths, with those who are in evil; and likewise falsities and truths with those who are in good; the falsities with those who are in evil are falsities of evil, and the truths with them are truths falsified, which are dead; but the falsities with those who are in good are accepted as truths, for they are rendered mild by good, and are applied to good uses; and the truths with such persons are truths of good, which are living. (Concerning both kinds of falsity and truth, see what was shown in n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8138, 8149, 8298, 8311, 8318, 9258, 9298.)

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

should eat the flesh and bread of the sacrifice, for by such an eating was represented the appropriation of good, as has been said above.

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

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

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

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

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

That all these things are significative of interior things is very manifest, thus that they involve the communication and appropriation of holy things with those who are in a state for receiving. That "no stranger should eat" signifies those within the church who do not acknowledge the Lord, thus who are not in the truths and goods of the church; that "a lodger and a hireling should not be allowed to eat," signified those who are in natural good without the good of faith, and also those who do what is good for the sake of recompense; that those who were "bought with silver" and "born in the house" should eat, signified those who are converted, and who are in the truth and

good of the church from faith and love; that “a priest’s daughter married to a strange man should not eat” signified that the holy things of the church cannot be appropriated to the good which has not been conjoined with the truths of the church; but that “a widow and one that is divorced, if she had no seed, should eat,” signified the appropriation of good after those things have been removed which are not of the church, if from their conjunction nothing has been hatched or born which has been made a matter of faith. That these things are signified is plain from the internal sense of the particulars.

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

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

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

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

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

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

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

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

10111. *To sanctify them.* That this signifies that they may be in truths from good from the Lord, is evident from the signification of "being sanctified," as being to represent the Lord and the holy things which are from Him (see n. 9956, 9988); thus in a spiritual sense it denotes to be led by the Lord, because the Lord alone is holy, and everything holy proceeds from Him (n. 8806, 9229, 9479, 9688, 9818, 9820). From this it is evident that to receive truths through good from the Lord, thus faith through love from Him to Him, is to

be “sanctified.” This does not mean that regarded in himself a man is on this account holy, but the Lord with him; for faith and love are the Lord with man, because they are continually from Him.

10112. *And a stranger shall not eat.* That this signifies no appropriation of good with those who do not acknowledge the Lord, is evident from the signification of “a stranger,” and “a foreigner,” as being those who are outside the church (n. 2049, 2115, 7996); and those are said to be outside the church who do not acknowledge the Lord. Among the Israelitish nation those were said to be outside the church who did not acknowledge Jehovah as their God, and did not suffer themselves to be instructed in the rituals of the church. Those who acknowledged, and suffered themselves to be instructed, were called “sojourners,” who had the same rights as the natives (n. 8007, 8013, 9196). And from the signification of “eating,” as being the appropriation of good (n. 10109). The reason why there is no appropriation of good with those who do not acknowledge the Lord, is because to acknowledge one’s God is the first of religion, and with Christians to acknowledge the Lord is the first of the church; for without acknowledgment there is no communication, consequently no faith, thus no love. Consequently the first of doctrine in the Christian Church is that without the Lord there is no salvation. For whatever a man calls true, and believes, and whatever he calls good, and loves, cannot be called true and good unless it is from the Divine, thus unless it is from the Lord; for it is also known that of himself a man cannot believe and do what is good; but that all truth and all good come from above. Thus it is very plain that those within the Church who do not acknowledge the Lord, cannot have faith, thus neither can they have love to God, nor consequently can they be saved. This was represented among the Israelitish nation by the injunction that they were to acknowledge Jehovah as their God, and their worship would be accepted and called holy, and they would then be sanctified, whatever was their quality as to the interiors; for the representatives were merely external, and with that nation it was sufficient to be in externals (see the places cited in n. 9320). Therefore those of them who did not acknowledge Jehovah, but another God, no matter how they sacrificed and worshiped in like manner as the rest, were nevertheless rejected from the church; as for instance those who worshiped Baal, and other gods. From this can be seen what is the lot of those in the other life who have been born within

the church and yet at heart deny the Lord, whatever may be their quality as to moral life. By much experience also it has been given to know that they cannot be saved; which the Lord also teaches openly in John:

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

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

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

10114. *And if there be anything left of the flesh of fillings and of the bread unto the morning.* That this signifies spiritual and celestial goods which have not been conjoined for a new state, is evident from the signification of what was “left of the flesh and of the bread,” as being that which had not been appropriated; for by “eating” is signified to be appropriated (see n. 10109), thus by that which was not eaten is signified what was not appropriated; from the signification of “flesh,” as being good (n. 7850, 9127); from the signification of “fillings,” as being receptivity (n. 10076, 10110, hence by “the flesh of fillings” is signified the reception of truth in good, consequently their conjunction, but in this case non-reception and non-conjunction, because what was left of the flesh is meant); from the signification of “bread,” as being celestial good, which is inmost good (n. 10077); and from the signification of “morning,” as being a new state (n. 8211, 8427). From all this it is evident that by “what was left of the flesh of fillings and of the bread until the morning,” are signified spiritual and celestial goods which were not conjoined for a new state. For by “the flesh of the sacrifice” is signified spiritual good, which is the good of charity toward the neighbor; and by the “bread of the sacrifice” is signified celestial good, which is the good of love to the Lord.

[2] What is further meant by not being conjoined for a new state, must be told in a few words. A new state is every state of the

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

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

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

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

one's own love is here signified is because by "that which was left until the morning" is signified that which was not conjoined with good (n. 10114); and that which cannot be conjoined is not from the Divine, but from one's own. That this was unclean, thus evil, is evident in Moses:

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

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

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

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

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

10118. *And thus shalt thou do to Aaron and to his sons.* That this signifies this representative of the glorification of the Lord and of His influx into the heavens and into the church, is evident from the representation of Aaron, as being the Lord as to Divine good (see n. 9809); from the representation of his sons, as being the Lord as to Divine spiritual good (n. 10068); and from the signification of "doing thus," that is, anointing them and filling their hands, and

thereby inaugurating into the priesthood, as being that they may represent the Lord in respect to the glorification of His Human, and the consequent influx into the heavens and into the church; for the anointing was representative of the glorification of His Human, and the filling of the hand was representative of His influx from this into the heavens and the church. (That anointing represented the Divine good of the Lord in His Divine Human, see n. 9954; consequently glorification, which is the union of the Divine Human with the Divine Itself called “the Father,” n. 10053; and that the filling of the hand represented the Divine power of the Lord through Divine truth in the heavens and the church, and its capability of communication and reception there, thus its influx, n. 10019.)

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

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

10121. Verses 36–46. *And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; every one that toucheth the altar shall be sanctified. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day,*

continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink-offering of the fourth of a hin of wine, for the first lamb. But the second lamb thou shalt offer between the evenings, according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto, for an odor of rest, a fire-offering to Jehovah; a continual burnt-offering to your generations at the door of the Tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. And there I will meet with the sons of Israel, and it shall be sanctified in My glory. And I will sanctify the Tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to Me in the priest's office. And I will dwell in the midst of the sons of Israel, and I will be to them for God. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.

“And a bullock of sin thou shalt offer daily upon the propitiations” signifies the continual removal of evils and of the derivative falsities in the natural man by means of the good of innocence from the Lord; “and thou shalt cleanse it from sin upon the altar” signifies purification from evils in heaven and in the church; “in making thy propitiation upon it” signifies thereby the capacity of receiving good from the Lord; “and thou shalt anoint it” signifies inauguration to represent the Divine good of love from the Lord in heaven, and in the church; “to sanctify it” signifies thus the Lord there; “seven days thou shalt make propitiation upon the altar” signifies full in respect to influx into heaven and into the church; “and shalt sanctify it” signifies to receive the Lord; “and the altar shall be a Holy of holies” signifies the celestial kingdom, where the Lord is present in the good of love; “every one that toucheth the altar shall be sanctified” signifies every one who receives the Divine of the Lord; “and this is what thou shalt offer upon the altar” signifies that which in general concerns the reception of the Lord in heaven and in the church; “two lambs, sons of a year, day by day” signifies the good of innocence in every state; “continually” signifies in all Divine worship; “the one lamb thou shalt offer in the morning” signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man; “and the other lamb thou

shalt offer between the evenings” signifies the like in a state of light and of love in the external man; “and a tenth of fine flour mingled with beaten oil, a fourth of a hin” signifies spiritual good from celestial, sufficient for conjunction; “and a drink-offering of the fourth of a hin of wine” signifies spiritual truth sufficient for conjunction; “for the first lamb” signifies this in the internal man; “and the second lamb thou shalt offer between the evenings” signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the external man; “according to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto” signifies spiritual good from celestial and the truth thereof sufficient for conjunction; “for an odor of rest” signifies perceptivity of peace; “a fire-offering to Jehovah” signifies from the Lord’s Divine love; “a continual burnt-offering” signifies all Divine worship in general; “to your generations” signifies perpetually in the church; “at the door of the Tent of meeting” signifies the conjunction of good and truth; “before Jehovah” signifies from the Lord; “where I will meet with you, to speak unto thee there” signifies His presence and influx; “and there I will meet with the sons of Israel” signifies the presence of the Lord in the church; “and it shall be sanctified in My glory” signifies the receptivity of Divine truth from the Lord; “and I will sanctify the Tent of meeting” signifies the receptivity of the Lord in the lower heavens; “and the altar” signifies the receptivity of the Divine from the Lord in the higher heavens; “and Aaron and his sons will I sanctify to minister to Me in the priest’s office” signifies a representative of the Lord in both in respect to the work of salvation; “and I will dwell in the midst of the sons of Israel” signifies the presence of the Lord and His influx through good in heaven and in the church; “and will be to them for God” signifies the presence of the Lord and His influx into truth in the church; “and they shall know that I am Jehovah their God” signifies the perceptivity that from the Lord is all good and all truth; “who have brought them out from the land of Egypt” signifies salvation from hell by the Lord; “that I may dwell in the midst of them” signifies the Divine of the Lord, that it is the all in all of heaven and the church; “I am Jehovah their God” signifies from which is all the good of love and the truth of faith.

10122. [v. 36] *And a bullock of sin thou shalt offer daily upon the propitiations.* That this signifies the continual removal of evils

and of the derivative falsities in the natural man by means of the good of innocence from the Lord, is evident from the signification of "a bullock," as being the good of innocence in the natural man (see n. 9391, 9990); and from the signification of "sin," as being purification from evils and the derivative falsities; for by "sin" is meant the sacrifice for sin (n. 10039), and by the "sacrifice for sin" is signified purification from evils and falsities (n. 9938, 9990, 10022, 10053). It is said the "removal" of evils and the derivative falsities, for the reason that the evils and falsities pertaining to man are not cast out, but only removed (see the places cited in n. 10057). And from the signification of "daily," as being continually; and from the signification of "propitiations," as being the reception of the good of love and of faith from the Lord after the removal of evils and the derivative falsities (n. 9506).

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

is being regenerated. For when a man is being regenerated, he is conceived and born anew.

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

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

10123. *And thou shalt cleanse it from sin upon the altar.* That this signifies purification from evils in heaven and in the church, is evident from the signification of “cleansing,” as being to purify; from the signification of “sin,” as being evil, for all the evil from man is called “sin;” and from the signification of “the altar,” as being a representative of the Lord as to Divine good, and of the worship of Him (see n. 9714, 9964), here as to Divine good in heaven and in

the church. As the subject treated of is still the influx, presence, and reception of the Lord there, hence it is that by "the altar" is also signified heaven and the church in respect to the reception of Divine good from the Lord there; for it is the Divine of the Lord which makes heaven and the church, because the Lord dwells there in His own, and not in man's own. Hence also it is that by "the altar" is likewise signified the man himself in whom is heaven, or in whom is the church, thus in whom is the Lord; and abstractedly from person "the altar" denotes the good itself which is from the Lord with the angels of heaven and with the men of the church.

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

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

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

I heard another angel from the altar saying, Lord God Almighty, true and just are Thy judgments (Rev. 16:7);

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

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

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

10124. *In making thy propitiation upon it.* That this signifies thereby the capacity for receiving good from the Lord, is evident from the signification of "making propitiation upon the altar," as being the implantation of good from the Lord, and its reception by a man of the church and by an angel of heaven, after the removal of evils

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

[2] But with those who are in the celestial kingdom truth does not become memory-knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and insofar as the life is according to it, it becomes perception, which grows and is perfected with them in accordance with the love, and this day by day while they are unaware of it, almost as with infants. This is done while they are unaware of it because the truth does not stay as knowledge in the memory, neither does it tarry as something intellectual in the thought, but it passes straightway into the will, and becomes of the life; and therefore these do not see truth, but perceive it; and the amount and quality of their perception of it is in accordance with that of the good of love from the Lord to the Lord in which they are; consequently there is much difference in these respects. And because they perceive truth from good, they never confirm it by reasons; but when truths are in question, they merely say, Yea, yea, or Nay, nay.

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

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

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

10125. *And thou shalt anoint it.* That this signifies inauguration to represent the Divine good of love from the Lord in heaven and in the church, is evident from the signification of “anointing,” as being inauguration to represent the Lord as to the Divine good of the Divine love from His Divine Human (see n. 9474, 9954, 10019); here from the Lord in heaven and in the church, for the subject here treated of is His influx and reception there. Whatever represents the Lord represents Him also in the men of the church and in the angels of heaven, thus it represents heaven and the church, because the men in whom the church is constitute the church in general, and the angels in whom heaven is constitute heaven in general. Nevertheless, regarded in themselves, the men themselves do not constitute the church, but the Lord in them; and so neither do the angels regarded in themselves constitute heaven, but the Lord in them. For the Lord does not dwell in anything of the man's or angel's own; but in His own with them; hence it is that when the church and heaven are spoken of, the Divine of the Lord is meant with those who are there, from which it is plain how it ought to be apprehended that the Lord is the all in all of heaven and the church, and that the Lord Himself is heaven and the church. This is also evident from the doctrine known and received in the Christian world, that all the good of faith

and of love is from God, and nothing from man; and that whatever is from man as from himself is not good. Hence also it is that no one has merit or justice from anything of his own.

[2] These things have been said in order that it may be known what the Lord is in heaven and in the church, thus what heaven and the church are; and consequently what representative of Him is meant by the altar and its anointing, as here treated of. All things were anointed that were to represent the Lord and the Divine things which are from the Lord, as the altar, the Tent of meeting, the tables which were therein, the lampstand, the ark, Aaron himself, his sons, and their garments; and when these were anointed, they were called holy. Not that the oil induced any holiness, but because they thus represented Divine things from the Lord, which alone are holy. Oil was employed for this use because “oil” signified the good of love, and the Divine good of the Divine love is the Divine Itself, for it is the Being itself of all things; and so in order to represent it, inauguration was effected by means of oil. The Divine Itself which is the Being of all things was in the Lord alone, for He was conceived of Jehovah; and every man has from his father the being of his life, which is called his soul. From this it is evident that the Divine good of the Divine love was in the Human of the Lord as the soul of a father is in a son. And as with man nothing lives but his soul, for the body without the soul does not live, and because everything of the body is produced from the soul, thus after its image, in order that the soul may be in a state that is adapted and accommodated to its functions in the ultimates of order, which are in the world; it hence follows that the Being itself in the Human of the Lord was Jehovah, which is the Divine good of the Divine love. And that which is the Being of life makes everything that comes forth from It after Its own likeness; and so the Lord, from the Divine Itself which was in Him, thus which was His, made also His Human the Divine good of the Divine love.

[3] Moreover, it is said in the Athanasian Creed, which contains the faith received throughout the Christian world, “As the body and the soul is one man, so the Divine and the Human in the Lord is one Christ.” He therefore who is acquainted with the union of the soul in the body, and the image of the former in the latter, may in some measure know the union of the Divine and the Human in the Lord, and the image of the one in the other; and from this he might

know that the Divine which is called the Father, and the Human which is called the Son, were one, and the one in the other, that is, the Father in Him and He in the Father; according to the Lord's words in John 10:30; 14:10, 11. But as at this day it is not known what the soul is, and scarcely that it is from the father, and that the body is its image, and that the two are one as are the prior and the posterior, or as being and that which comes forth from it, therefore man has separated the Divine from the Human in the Lord, and has distinguished them into two natures, and from this has conceived no other idea of the Human of the Lord than as of the human of a man; when yet the soul of a man is finite from his father, and has evil in it by inheritance; whereas the soul of the Lord, being from Jehovah, was infinite, and was nothing else than the Divine good of the Divine love, and consequently after glorification His Human was not like the human of a man.

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

10126. *To sanctify it.* That this signifies thus the Lord there, is evident from the signification of "sanctifying," as being to represent the Lord and the holy things which are from Him, thus His presence in heaven and in the church (see above, n. 10111). That which is represented is signified in the internal sense. The Word in the letter consists of representatives of celestial and spiritual things, which are of heaven and the church, and therefore in the internal sense these are signified. Hence the Word of the Lord may be called as it were heaven in ultimates, for in the ultimates of heaven all things which are seen and heard are representatives of such things as angels in the

higher heavens are speaking and thinking, all which bear relation to the truths of faith and to the goods of love. That in the ultimates of heaven such things are representative, is because they who are in the ultimates of heaven do not apprehend the interior things of angelic wisdom, but only such things as represent them. It is also according to Divine order that when higher things fall down into lower, they are turned into such as are similar, and are thus presented before the external senses, thus accommodated to the apprehension of every one. From this it is that the Word in ultimates, that is, in the sense of the letter, is representative, and consequently significative, of celestial and spiritual things which are in the higher heavens, and is hereby presented in a form accommodated to the apprehension of men. In this way it is also of service to the heavens as a basis and foundation.

10127. [v. 37] *Seven days thou shalt make propitiation upon the altar.* That this signifies full in respect to influx into heaven and into the church, is evident from the signification of “seven days,” as being what is full (of which in what follows); from the signification of “making propitiation,” as being purification from evils and the derivative falsities (of which also below); and from the signification of “the altar,” as being a representative of the Divine Human of the Lord in respect to Divine good (n. 9388, 9389, 9714, 9964), here in heaven and in the church (n. 10123). The sacrifice of the bullock for propitiating and sanctifying the altar was to be offered seven days, because “seven days” signified an entire period from beginning to end, greater or less, the same as a “week;” hence also “seven days” signify what is full. The number “three” likewise signifies an entire period from beginning to end, and hence also what is full; but with this difference, that “seven” is said when some holy thing is treated of, but “three” when anything whatever is treated of.

[2] Be it known that all the numbers in the Word signify real things, which is very well known in the other life, where at times papers full of numbers are let down from heaven to the spirits beneath, and such spirits as receive influx from the Lord know from the numbers the things signified, in a continuous series, as if it had been written with letters. It has also been given to me sometimes to see such papers, and it was also said that some of the most ancient people, who as to their interiors were in company with the angels, infolded and stored up in numbers as a memorial for themselves,

things of their church and heavenly arcana. From this it can be seen that all the numbers in the Word are significative of real things, for there is not the smallest expression in the Word which is not significative, because it was written not only for men, but also at the same time for angels in heaven. From this the Word is Divine as it passes through all the heavens.

[3] (That all numbers in the Word signify real things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4364, 4495, 4670, 5265, 6175, 9659; that “seven” in the Word involves what is holy, n. 395, 433, 716, 881, 5265, 5268; and an entire period from beginning to end, thus a full state, n. 6508, 9228; and that a “week” has a similar meaning, n. 2044, 3845; and also the number “three,” n. 2788, 4495, 4901, 5123, 5159, 7715, 9198, 9488, 9489, 9825.)

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

10128. *And shalt sanctify it.* That this signifies to receive the Lord, is evident from the signification of “to be sanctified” as being the reception of the Lord. That “to be sanctified” denotes the reception of the Lord, is because the Lord alone is holy, and hence whatever proceeds from the Lord is holy. Therefore insofar as a man receives good, and with good truth from the Lord, which are holy, so far he receives the Lord; for whether we speak of receiving good and truth from the Lord, or receiving the Lord, it is the same. For good and truth belong to the Lord, because they are from Him, thus they are the Lord in heaven and in the church. (That the Lord alone is holy, and that everything holy proceeds from Him, and hence that to receive Him is to be sanctified, see n. 9229, 9479, 9680, 9818,

9820, 9956, 9988, 10069.) That “to be sanctified” denotes the reception of the Lord, is also evident from the fact that it is said, “thou shalt make propitiation and sanctify;” for by “making propitiation” or “expiating” is signified purification from evils and the derivative falsities, and at the same time the implantation of truth and good from the Lord (n. 10127). The implantation of truth and good from the Lord is the reception of Him, thus is sanctification; as also above in this chapter. “They shall eat those things wherein expiation was made, to fill their hand, to sanctify them” (verse 33), where by “expiation” is signified purification from evils and their falsities (n. 9506, 10109); “by filling the hand” is signified implanting good and truth, and conjoining them (n. 10076); thus by “being sanctified” is signified receiving good and truth from the Lord (see n. 10111).

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

[2] By the altar is represented the celestial kingdom, or what is the same, the Lord is represented where He is present in the good of love; and by the Tent of meeting outside the veil is represented the spiritual kingdom, or what is the same, the Lord is represented where He is present in the good of charity toward the neighbor. The good of the spiritual kingdom, or spiritual good, is called “holy;” but the good of the celestial kingdom, or celestial good, is called “holy of holies.” Celestial good, which is the good of love from the Lord to the Lord, is called “holy of holies” because through this good the Lord flows in immediately into the heavens; but through spiritual

good, which is the good of charity toward the neighbor, He flows in mediately through celestial good (n. 9473, 9683, 9873, 9992, 10005). It is said "flows in," because the Lord is above the heavens, and flows in from thence (n. 10106); and yet He is quite as present in the heavens.

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

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

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

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

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

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

[5] In the same:

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

These things were called “holy of holies” because these sacrifices signified purification from evils, and all purification from evils is effected in a state of the good of innocence, which good is also celestial good; wherefore in the sacrifices of sin and of guilt were offered female or male lambs, or rams, or bullocks, or turtle-doves, as is evident from Leviticus 4:5; and by these animals is signified this good. (That it is signified by “lambs,” see n. 3519, 3994, 7840; by “rams,” n. 10042; and by “bullocks,” n. 9391; that it is signified by “turtle-doves,” is evident from the passages in the Word where they are mentioned.) That purification from evils and regeneration are effected in a state of innocence, see n. 10021. For this reason these sacrifices are also called “holy of holies” in Leviticus 6:17; 7:6; 10:17; 14:13.

[6] That the altar of burnt-offering represented the Lord as to the good of love and its receptivity by angels and men, has been shown above, and therefore it is thus spoken of in Moses:

Thou shalt anoint the altar of burnt-offering, and all the vessels thereof, the laver thereof, and the base thereof. And thou shalt sanctify them, that they may be a holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:29).

[7] The incense, a portion of which was put before the Testimony in the Tent of meeting, is also called “holy of holies” (Exod. 30:36), because it signified celestial good in ultimates, and also the things which proceed from this good (n. 9475). In Ezekiel:

This is the law of the house, upon the head of the mountain the whole border thereof round about shall be holy of holies (Ezek. 43:12);

the house with the border round about it is called “holy of holies” because by “the house of God” is signified the celestial kingdom, and in the supreme sense the Lord as to the good of love (n. 3720); hence also it is said “upon the head of the mountain,” for by “the head of the mountain” the like is signified (n. 6435, 9422, 9434).

[8] In Daniel:

Seventy weeks are decreed upon the people and upon the holy city, to seal up the vision, and the prophet, and to anoint the holy of holies (Dan. 9:24);

speaking of the coming of the Lord, who alone is the anointed of Jehovah, and alone is holy, and also as to His Human is the Divine

good of the Divine love, thus “the holy of holies.” (That the Lord as to the Divine Human is alone the anointed of Jehovah, see n. 9954; and that He alone is holy, n. 9229; and that He is the Divine good of the Divine love, see the citations in n. 9199.)

[9] That celestial good is “holy of holies,” but spiritual good is “holy,” is because celestial good is inmost good, and therefore also this good is the good of the inmost heaven; whereas spiritual good is the good thence proceeding, and is therefore the good of the middle heaven, and this good is so far good, and hence is so far holy, as it has celestial good within it; for this good flows into it, and conceives it, and begets it, as a father his son. By celestial good is meant the good of love from the Lord to the Lord, and by spiritual good is meant the good of charity toward the neighbor from the Lord. The very good of love to the Lord from the Lord is “holy of holies,” because through it the Lord conjoins Himself immediately; but the good of charity toward the neighbor is “holy,” because through it the Lord conjoins Himself mediately, and He conjoins Himself insofar as it has in it the good of love from the Lord.

[10] The good of love to the Lord from the Lord is in all the good of charity which is genuine, and likewise in all the good of faith which is genuine, because it flows in from the Lord; for no one can love the neighbor, and from love do good to him, from himself, but only from the Lord; and no one can believe in God from himself, but only from the Lord. Therefore when the Lord is acknowledged, and the neighbor is loved, then the Lord is in the love toward the neighbor, however little the man may know it. This is also meant by the words of the Lord in Matthew:

The just shall answer, Lord, when saw we Thee hungry, and fed Thee? Or thirsty and gave Thee drink? When saw we Thee sick, or in prison, and came unto Thee? And the King shall say unto them, Verily I say unto you, Insofar as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:37–40);

from this it is plain that the Lord is in the good of charity, and is this good, even though they who are in this good are unaware of it. By “brethren” in the proximate sense are meant those who are in the good of charity, and in a sense abstracted from person; the Lord’s “brethren” denote the very goods of charity (see n. 5063–5071).

10130. *Every one that toucheth the altar shall be sanctified.* That this signifies every one who receives the Divine of the Lord, is

evident from the signification of “touching,” as being communication, transfer, and reception (of which in what follows); and from the signification of “the altar,” as being a representative of the Lord in respect to the good of love, here in heaven and in the church (see above, n. 10129); and from the signification of “being sanctified,” as being to receive the Divine of the Lord (see also above, n. 10128). That “touching” denotes communication, transfer, and reception, is because the interior things of man put themselves forth by means of external things, especially by the touch, and in this way communicate and transfer themselves to another, and insofar as the will of the other is in agreement and makes a one, they are received. Whether you say the will, or the love, it is the same, for that which is of a man’s love is also of his will; from this also it follows that the interior things of man, which are of his love and from this of his thought, put themselves forth by the touch, and thus communicate themselves to another, and transfer themselves into another; and insofar as the other loves the person, or the things which the person speaks or acts, so far they are received.

[2] This shows itself in an especial manner in the other life, for there all act from the heart, that is, from the will or love; and it is not allowed to act from gestures apart from the will and love, nor to speak from the mouth with pretence, that is, separately from the thought of the heart. It is there manifest how the interior things communicate themselves to another, and transfer themselves into another, by the touch; and how the other receives them according to his love. The will or love of every one there constitutes the whole man, and the sphere of life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; scarcely otherwise than as the effluvium about plants in the world, which is also perceived at a distance by its odors; also about animals, of which a sagacious dog is exquisitely sensible. That such an effluvium also pours out from every man is known from much experience; but when man lays aside his body and becomes a spirit or an angel, then the effluvium or exhalation is not material as in the world, but is a spiritual effluence from his love. This then forms a sphere around him, which causes his quality to be perceived by others at a distance (concerning this sphere see what was shown in the places cited in n. 9606).

[3] As this sphere is communicated to another, and is there transferred into him, and is received by the other according to his love, many wonderful things there come forth which are unknown to man in the world-as, first: that all presence is according to likenesses of loves, and all absence is according to unlikenesses of them. Second: that all are consociated according to loves; they who are in love to the Lord from the Lord are consociated in the inmost heaven; they who are in love toward the neighbor from the Lord are consociated in the middle heaven; they who are in the obedience of faith, that is, who do the truth for the sake of truth, are consociated in the ultimate heaven; but they who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the world as ends, are consociated in hell.

[4] Third: that all turn their eyes toward those whom they love; they who love the Lord turn their eyes to the Lord as a Sun; they who love the neighbor from the Lord turn their eyes to the Lord as a Moon; and in like manner they who do the truth for the sake of truth. (Concerning the Lord as a sun and as a moon, see what was shown in n. 1521, 1529–1531, 3636, 3643, 4060, 4321, 5097, 5377, 7078, 7083, 7171, 8644, 8812.) And wonderful to say, in whatever direction they turn, or to whatever quarter, they still look at the Lord before them. It is the opposite with those who are in hell, for there the more they are in the love of self and in the love of the world, the more they turn from the Lord and have Him behind them; this also in whatever direction or to whatever quarter they turn.

[5] Fourth: when an angel of heaven fixes his sight upon others, his interior things are communicated and transferred into them, according to the amount and the quality of his love, and they are received by them according to the quality and the amount of their love; and therefore if the sight of an angel of heaven is fixed upon the good, it causes gladness and joy; but if upon the evil, it causes grief and pain.

[6] That by the touch of the hand is also signified communication, transfer, and reception is because the activity of the whole body is collected into the arms and into the hands, and in the Word interior things are expressed by means of exterior ones. From this it is that by the “arms,” the “hands,” and especially by the “right hand” is signified power (see the places cited in n. 10019, 10023, 10076); and hence by the “hands” is signified whatever appertains

to man, thus the whole man insofar as he is acting (see the citations in n. 10019). Moreover, that all the outer senses—sight, hearing, taste, and smell—bear relation to the touch, and are kinds of touch, is known in the learned world.

[7] That by “touching” is signified communication, transfer, and reception, is evident from many passages in the Word, of which the following may be adduced:

Thou shalt anoint the Tent of meeting, and the ark of the Testimony, and the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense, and the altar of burnt-offering and all the vessels thereof, and the laver and the base thereof, and thou shalt sanctify them that they may be holy of holies; whosoever toucheth them shall be sanctified (Exod. 30:26–29).

Everything which hath touched the residue of the meat-offering, and the residue of the flesh from the sacrifices, which are for Aaron and his sons, shall be sanctified (Lev. 6:18, 27).

The angel touched Daniel, and restored him upon his station, and lifted him up upon his knees; and touched his lips, and opened his mouth; and touched him again, and strengthened him (Dan. 10:10, 16, 18).

One of the seraphim with a burning coal touched my mouth and said, Lo this hath touched thy lips; therefore thine iniquity is gone away, and thy sin is expiated (Isa. 6:7).

Jehovah sent forth His hand, and touched my mouth, and said, I give My words into thy mouth (Jer. 1:9).

Jesus stretching forth His hand to the leper, touched him, saying, I will; be thou cleansed. And straightway his leprosy was cleansed (Matt. 8:3).

Jesus saw Peter’s wife’s mother afflicted with a fever. And He touched her hand, and the fever left her (Matt. 8:14, 15).

Jesus touched the eyes of the blind, and their eyes were opened (Matt. 9:29, 30).

Jesus touched the eyes of the two blind men, and straightway they received their sight (Matt. 20:34).

Jesus touched the ear of the deaf man and healed him (Luke 22:51).

They brought to Jesus those who were ill, that they might touch if it were but the border of His garment; and as many as touched were made whole (Mark 6:56; Matt. 14:36).

A woman laboring with an issue of blood touched the border of His garment; and immediately the issue of her blood was stanchd. And Jesus said, Who is it that touched Me? Some one hath touched Me. I know that virtue hath gone forth from Me (Luke 8:44–48).

They brought little children unto Jesus, that He should touch them. And He took them up in His arms, laid His hands upon them, and blessed them (Mark 10:13, 16).

[8] From these passages it is plain that by “touching” is signified communication, transfer, and reception.

[9] In like manner with things unclean, by which in the internal sense are signified evils and falsities which are from the hells; as in Moses:

He that toucheth one dead as to all man’s soul shall be unclean seven days. Whosoever toucheth one dead, as to the soul of a man who is dying, and hath not expiated himself, hath defiled the habitation of Jehovah; therefore that soul shall be cut off from Israel. Whosoever hath touched on the surface of a field one pierced with a sword, or one dead, or the bone of a man, or a grave, shall be unclean seven days. He that toucheth the water of separation shall be unclean until the evening. Whatsoever the unclean person hath touched shall become unclean; and the soul that hath touched it shall be unclean until the evening (Num. 19:11, 13, 16, 21, 22).

He who toucheth unclean beasts, unclean creeping things, shall be unclean until the evening; everything on which it shall fall, shall be unclean, whether it be vessel of wood, or garment, or vessel of water, vessel of pottery, food, drink, an oven, a fountain, a cistern, a receptacle of waters, they shall be unclean (Lev. 11:31–36; also 5:2, 3; 7:21).

He that hath an issue is unclean; and also the man who hath touched his bed; or hath sat upon a vessel on which he hath sat; or hath touched his flesh or his garments; or if he that is affected with an issue hath spit upon one who is clean. The chariot on which he is carried, the vessel of pottery, the vessel of wood, shall be unclean (Lev. 15).

So also he who hath touched a leper (Lev. 22:4).

If there shall fall anything from a carcass upon all the seed of the sower which is sown, it shall be clean; but if water hath been put upon the seed, and a carcass shall fall upon it, it shall be unclean (Lev. 11:37, 38).

[10] By these unclean things are signified various kinds of evils and the derivative falsities which are from hell, and which are communicated, transferred, and received; the several unclean things signify each some specific evil; for evils which are unclean render man so, because they infect his soul; moreover, from evil spirits and genii there flow forth the evils of their heart, and according to the persuasions of evil they infect those who are present. This contagion is what is signified by the “touch” of unclean things.

[11] In Moses:

Of the fruit of the tree which is in the midst of the garden, ye shall not eat, neither shall ye touch it, lest ye die (Gen. 3:3).

The angel who wrestled with Jacob, seeing that he prevailed not against him, touched the hollow of his thigh, and the hollow of the thigh was out of joint (Gen. 32:25).

Moses said that they should not touch anything which belonged to Korah, Dathan, and Abiram, lest they should be consumed for all their sins (Num. 16:26).

Depart ye, depart ye, touch no unclean thing; go ye out from the midst of her; be ye purified that bear the vessels of Jehovah (Isa. 52:11).

They have wandered blind in the streets, they are defiled with blood; those things which they cannot [defile] they touch with their garments. Depart ye, he is unclean; they cry unto them, Depart, touch not (Lam. 4:14, 15).

Behold if a man shall bear the flesh of holiness in the skirt of his garment, and with his skirt touch bread, or wine, or oil, or any food, it nevertheless shall not be sanctified. If one unclean in soul shall touch any of these things, it nevertheless shall be unclean (Hag. 2:12-14).

Forswearing, and lying, and killing, and stealing, and committing adultery, they commit robbery, and bloods touch bloods; therefore the land shall mourn (Hos. 4:2, 3).

10131. [v. 38] *And this is what thou shalt offer upon the altar.* That this signifies that which in general concerns the reception of the Lord in heaven and in the church, is evident from the signification of “this is what thou shalt offer upon the altar,” as being that which in general concerns the reception of the Lord in the heavens. For by “the altar” is signified the Divine of the Lord in the heavens (see n. 10129); thus also the reception of Him; and by “this thou shalt offer upon it” is signified that which in general concerns it. For there follows the subject of the daily burnt-offerings, and by these is represented in general that which concerns the reception of the Lord; for by “lambs” is signified the good of innocence, and the good of innocence is the only thing that receives the Lord, because without the good of innocence love to the Lord is not possible, nor charity toward the neighbor, nor faith that has life in it, nor in general any good in which is the Divine (see the places cited in n. 10021). Hence it is that by “this thou shalt offer upon the altar,” is signified that which in general concerns the reception of the Lord in heaven and in the church. When heaven is spoken of, the church is also meant, for the heaven of the Lord on earth is the church; and in whomsoever the church is, in him also is heaven; for the Lord is in him; and where the Lord is, there is heaven. Moreover, the church makes one with heaven, for the one depends upon the other by an indissoluble

connection. It is the Word which conjoins; in the Word is the Lord, and the Lord is the Word (John 1:1, and following verses).

10132. *Two lambs, sons of a year, day by day.* That this signifies the good of innocence in every state, is evident from the signification of “lambs,” as being the good of innocence (of which below); from the signification of “lambs sons of a year” as being the quality of infancy, in which nevertheless truths have been implanted (of which also below); and from the signification of “day by day,” as being in every state. For by “day” is signified state, and by the “morning” of the day and by its “evening” in which the burnt-offerings of lambs were offered, is signified every state. (That “day” denotes state, see n. 893, 2788, 3462, 3785, 4850, 7680; and that changes of states are as the alternations of the day in respect to morning, noon, evening, night, and again morning, see n. 5672, 5962, 6110, 8426.)

[2] That “lambs” denote the good of innocence, is evident from the passages in the Word where “lambs” are mentioned, as in Isaiah:

The wolf shall abide with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; the sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the basilisk’s den; they shall not corrupt themselves in all the mountain of My holiness. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the nations seek, and his rest shall be glory (Isa. 11:6, 8–10);

there is here described the state of peace and innocence in the heavens and in the church after the Lord came into the world; and as a state of peace and innocence is described, mention is made of a “lamb,” a “kid,” and a “calf,” also of a “little child,” a “sucking child,” and a “weaned child,” and by all of these is signified the good of innocence—the inmost good of innocence by a “lamb,” the interior good of innocence by a “kid,” and the exterior good of innocence by a “calf;” the like is signified by a “child,” a “sucking child” and a “weaned child;” the “mountain of My holiness” denotes the heaven and the church where is the good of innocence; the “nations” denote those who are in this good; “the root of Jesse” denotes the Lord from whom is this good; the good of love from Him to Him, which is also called celestial good, is the good of innocence.

[3] That a “lamb” denotes the good of innocence in general, and specifically the inmost good of innocence, is evident from its being mentioned first, and also from the fact that the Lord Himself is called a “Lamb” as will be seen in what follows. (That a “kid” denotes the interior good of innocence, see n. 3519, 4871; that a “calf” or a “bullock” denotes the exterior good of innocence, n. 430, 9391; a “child,” innocence, n. 5236; in like manner a “sucking child,” a “weaned child,” or “infant,” n. 430, 2280, 3183, 3494, 5608; the “mountain of holiness” denotes where the good of love to the Lord is, see n. 6435, 8758; and “nations” denote those who are in this good, n. 1416, 6005.) That the good of love to the Lord, which is called celestial good, is the good of innocence, is evident from those who are in the inmost heaven, who because they are in this good appear naked, and like infants, for the reason that nakedness denotes innocence, and likewise infancy (see the places cited in n. 9262, and n. 3887, 5608).

[4] It is said that “the wolf shall abide with the lamb,” because by a “wolf” are signified those who are against innocence, as also is the case in the following passages:

The wolf and the lamb shall feed together; they shall not do evil nor destroy in all the mountain of My holiness (Isa. 65:25);

Jesus said to the disciples whom He sent forth, Behold, I send you forth as lambs in the midst of wolves (Luke 10:3).

[5] As when the Lord was in the world He was innocence itself in respect to His Human, and as consequently everything that belongs to innocence proceeds from Him, the Lord is called “the Lamb,” and “the Lamb of God,” as in these passages:

Send ye the Lamb of the Ruler of the land from the rock toward the wilderness, unto the mountain of the daughter of Zion (Isa. 16:1).

He was oppressed, and He was afflicted, yet He opened not His mouth; He is led as a Lamb to the slaughter (Isa. 53:7).

John the Baptist saw Jesus coming, and said, Behold the Lamb of God who taketh away the sin of the world (John 1:29, 36).

The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17).

These are they who have not been defiled with women; these are they who follow the Lamb whithersoever He goeth; these were bought from among men, firstfruits to God and the Lamb (Rev. 14:4).

Besides many other passages in the Revelation, as 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14; 12:11; 13:8; 14:1; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3.

[6] As "lambs" denote those who are in innocence, therefore the Lord said to Peter, first, "Feed My lambs," and afterward, "Feed My sheep," and again, "Feed My sheep" (John 21:15-17); "lambs" here denote those who are in the good of love to the Lord, for these are in the good of innocence more than all others; but "sheep" denote those who are in the good of charity toward the neighbor, and who are in the good of faith.

[7] The like is signified by "lambs" in Isaiah:

Behold the Lord Jehovih cometh in strength, and His arm shall 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 the sucklings (Isa. 40:10, 11);

that these things were said of the Lord is evident, because by "lambs" are meant those who are in love to Him, thus who are in the good of innocence, wherefore it is said that "He will gather them in His arm, and carry them in His bosom;" for they are conjoined with the Lord by love, and love is spiritual conjunction; and for this reason it is also added that "He will gently lead the sucklings," for "sucklings" and "infants" denote those who are in the good of innocence (see n. 430, 2280, 3183, 3494).

[8] From all this it can now be seen what is signified by the burnt-offerings and sacrifices of lambs, and why they were to be made every day, every Sabbath, every new moon, and at every feast, and every day on the feast of the passover; and why at the feast of the passover the lamb that was called the paschal lamb was to be eaten, of which it is thus written in Moses:

This month shall be to you the head of the months; this shall be the first month of the year in respect to you; ye shall take a male cattle from the lambs or from the kids; and they shall take of the blood, and put it upon the two posts, and upon the lintel, and upon the houses wherein they shall eat it; they shall not eat of it raw, nor boiled in waters, but roast with fire (Exod. 12:2, and following verses).

By "the feast of the passover" was signified the liberation from damnation of those who receive the Lord in love and faith (n. 9286-9292); thus who are in the good of innocence, for the good of innocence is the inmost of love and faith, and is their soul; wherefore

it is said that they should “put the blood of it upon the posts, the lintel, and the houses,” for where the good of innocence is, there hell cannot enter. They were to eat it “roast with fire,” because by this was signified the good of celestial love, which is the good of love to the Lord from the Lord.

[9] As a “lamb” signified innocence, therefore when the days of purifying after childbirth had been fulfilled, there were offered:

A lamb the son of a year for a burnt-offering; and the son of a pigeon or a turtle-dove, for a sacrifice (Lev. 12:6).

By “the son of a pigeon” and by “a turtle-dove” was signified innocence in like manner as by a “lamb;” by “childbirth” in the spiritual sense is signified the birth of the church, which is that of the good of love, for no other birth is understood in heaven; and by the burnt-offering and sacrifice from these is signified purification from evils through the good of innocence; for this good is that into which the Divine flows, and through which it purifies.

[10] He who sinned through error was to offer a lamb, or a kid of the goats, or two turtle-doves, or two sons of pigeons, for guilt (Lev. 5:1–13), for the reason that sin through error is sin from ignorance, and if in ignorance there is innocence, purification is effected. Concerning the Nazirite also it is said:

When he has fulfilled his Naziriteship, he shall offer a lamb the son of a year for a burnt-offering, and a ewe lamb the daughter of a year for a sacrifice of sin, and one ram for a eucharistic sacrifice, also a basket of unleavened things, cakes mixed with oil, and wafers of unleavened things anointed with oil (Num. 6:13–15);

by all these things, namely, the “lamb,” the “ewe lamb,” the “ram,” the “unleavened breads,” the “wafers,” and the “oil,” are signified celestial things, that is, those which are of love to the Lord from the Lord. These were to be sacrificed by the Nazirite after the fulfilling of the days of the Naziriteship, because the Nazirite represented the celestial man, or the Lord as to the Divine celestial. The Divine celestial is the Divine of the Lord in the inmost heaven; and this Divine is innocence.

[11] From all this it can be seen that by a “lamb” is signified the good of innocence; for by all the beasts that were sacrificed something of the church was signified, as can be very well seen from the fact that the Lord Himself is called a “Lamb,” as is evident from the passages above cited; and likewise that those are called “lambs”

who love the Lord, as in Isaiah 40:10, 11, and in John 21:15; and that upright men are also called "sheep" (as in Matt. 15:21-29; 25:31-41; 26:31; John 10:7-16, 26-31; 21:16, 17; and in other places); and evil men are called "goats" (Matt. 25:31; Zech. 10:3; Dan. 8:5-11, 25). (That all useful and gentle beasts signify good affections and inclinations; but that useless and fierce ones signify evil affections and inclinations, see the places cited in n. 9280.)

[12] The good of innocence is signified not only by a "lamb," but also by a "ram," and by a "bullock," but with the difference that by a "lamb" is signified the inmost good of innocence; by a "ram," the interior or middle good of innocence; and by a "bullock," the external good of innocence. The good of innocence in every one must be external, internal, and inmost, in order that the man may be regenerated, for the good of innocence is the very essence of all good. As these three degrees of innocence are signified by a "bullock," a "ram," and a "lamb," therefore these three were offered for sacrifice and burnt offering when purification was represented by this good, as was done in each of the new moons, the feasts, the day of firstfruits, and when the altar was inaugurated (as is evident in Numbers 7:15, 21, 27, 38; 28, 29). (That a "bullock" denotes the external good of innocence, see n. 9391, 9990; and a "ram," the internal good of innocence, n. 10042.) (As regards innocence and its quality with infants, also with the simple who are in ignorance, and with the wise, see the places cited in n. 10021.)

[13] By its being said that the lamb which was to be offered for a burnt-offering should be "the son of a year," was signified that it then was a lamb, for when it exceeded a year, it was a sheep; and because a lamb was as it were an infant sheep, by it was signified such good as is of infancy, which is the good of innocence; hence also it was that lambs were to be offered for a burnt-offering in the first month of the year at the time of the passover (Exod. 12:2, and following verses; Num. 28:16, 19); on the day of the firstfruits (Num. 28:26, 27); and on the day in which they waved the sheaf (Lev. 23:11, 12); for by the first month of the year, and by the day of the firstfruits, and by the day of waving the sheaf, there was also signified a state of infancy, thus a state of innocence.

10133. *Continually.* That this signifies in all Divine worship, is evident from the signification of "continually," when said of such things as belong to Divine worship, as being all, and in all; for the

subject treated of is purification from evils and falsities through the good of innocence, this good being signified by “lambs;” and purification from evils and the derivative falsities, by a “burnt-offering from them.” This is said to be “continually,” because it was to be in all Divine worship; therefore also it was offered twice every day; in the morning, and in the evening; and what was offered morning and evening represented in general all worship and in all worship. For the good of innocence must be in all good, and from this in all truth, in order that it may be good and truth in which there is life from the Divine; thus it must be in all worship, for all worship must be from the good of love and from the truths of faith, in order that it may be worship. (That all the good of the church and of heaven has innocence in it, and that without innocence good is not good, and thus worship is not worship, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936, and the places cited at the end of n. 10021.)

[2] That “continually” denotes all, and in all, that is, all of worship and in all worship, is because it involves time. And in the heavens, where the Word is not understood in the natural sense, but in the spiritual sense, there is not any notion of time, but instead of times are perceived such things as belong to state. Here therefore by “continually” is perceived a perpetual state in worship, thus all worship, and in all worship. So it is with all the other expressions in the Word which involve anything of time, as by “yesterday,” “to-day,” “tomorrow,” “two days,” “three days,” by a “day,” a “week,” a “month,” and a “year;” and also by the times of the day and of the year, as by “morning,” “noon,” “evening,” “night;” “spring,” “summer,” “autumn,” and “winter.” Therefore in order that the spiritual sense of the Word may be understood, everything from its natural sense that relates to time and place, and likewise everything that relates to person, must be rejected, and instead thereof states must be thought of; from all which it can be seen how pure is the Word in the internal sense, thus how purely it is perceived by the angels in the heavens, consequently how superior are the wisdom and intelligence of the angels to the intelligence and wisdom of men, who think only from the natural fixed upon things most finite in the world and the earth. (That times in the heavens are states, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3827, 4814, 4882, 4901,

4916, 6110, 7218, 7381, 8070; as also what is meant by states, see n. 4850.)

[3] From all this it is evident what is signified by the “continual burnt-offering from lambs;” thus what by “continual” and “continually” in other places; as that the fire should burn continually upon the altar (Lev. 6:13); and that continual bread should be upon the table (Num. 4:7). By “fire,” and by “bread,” is here signified the good of love from the Lord to the Lord (that “fire” denotes this, see n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 10055; and also “bread,” n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545). By “continual” is here also signified that this good must be in all worship. And that from this good as from its fire must shine the truth of faith, is signified by “making the lamp to go up continually” (Exod. 27:20). (That a “lamp” denotes the truth and good of faith, see n. 9548, 9783.)

10134. [v. 39] *The one lamb thou shalt offer in the morning.* That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man, is evident from the signification of “offering a lamb,” or sacrificing it, as being the removal of evils through the good of innocence from the Lord (of which below); and from the signification of “morning,” as being a state of love and of the consequent light in the internal man (of which also below). By “offering,” or “sacrificing, a lamb” is signified the removal of evils through the good of innocence from the Lord, because by burnt-offerings and sacrifices was signified purification from evils and the derivative falsities, or what is the same, their removal, and the implantation of good and truth, and their conjunction by the Lord (n. 9990, 9991, 10022, 10042, 10053). (That purification from evils is their removal, see the places cited in n. 10057; and that a “lamb” denotes the good of innocence, n. 10132.)

[2] That the removal of evils, and the implantation of good and truth, and their conjunction, are effected through the good of innocence by the Lord, is because in all good there must be innocence in order that it be good, and because without innocence good is not good. For innocence is not only the plane in which truths are sown, but is also the very essence of good; so far therefore as a man is in innocence, so far good becomes good, and truth lives from good; consequently so far the man becomes alive, and so far the evils with

him are removed; and insofar as they are removed, goods and truths are implanted and conjoined by the Lord. This is the reason why the continual burnt-offering was made by means of lambs. (That all the good of heaven and the church has innocence in it, and that without innocence good is not good, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.)

[3] That “morning” denotes a state of love and of the consequent light in the internal man, is because in the heavens the states with the angels vary as to love and the faith thence derived, as in the world with men times vary as to heat and its attendant light. These times, as is well known, are morning, noon, evening, and night; hence in the Word by “morning” is signified a state of love; by “noon,” a state of light in clearness; by “evening,” a state of light in obscurity; and by “night,” or “twilight,” a state of love in obscurity. (That there are such variations of states in the heavens, see n. 5672, 5962, 6110, 7218, 8426; and that morning there is a state of peace and innocence, thus a state of love to the Lord, n. 2405, 2780, 8426, 8812, 10114; that noon is a state of light in clearness, n. 3708, 5672, 9642; evening a state of light in obscurity, n. 3056, 3833, 6110; and that there is no night in heaven, but twilight, n. 6110, by which is signified a state of love in obscurity.)

[4] That by “morning” is signified a state of love and of the consequent light in the internal man, is because when an angel is in a state of love and light, he is then in his internal man; but when he is in a state of light and love in obscurity, he is then in the external man. For the angels have an internal and an external, and when they are in the internal, the external is almost quiescent; but when they are in the external, they are in a more gross and obscure state. Consequently when they are in a state of love and light, they are in their internal, thus in their morning; and when they are in a state of light and love in obscurity, they are in the external, thus in their evening; from which it is plain that variations of states are made by elevations toward more interior things, thus into a higher sphere of heavenly light and heat, consequently nearer to the Lord; and by lowerings toward more exterior things, into a lower sphere of heavenly light and heat, and thus more remote from the Lord.

[5] Be it known that interior things are higher, thus nearer to the Lord; and that exterior things are lower, thus more remote from

the Lord; and that light in the heavens is the Divine truth which is of faith, and heat in the heavens is the Divine good which is of love, both proceeding from the Lord. For the Lord in heaven is a Sun, from which the angels have everything of life, and from it man has everything of spiritual and heavenly life (see the places cited in n. 9548, 9684; also that interior things are higher, thus nearer to the Lord, n. 2148, 3084, 4599, 5146, 8325).

[6] The man who is being regenerated, and likewise the man who has been regenerated, also undergo variations of state as to love and as to faith, by means of elevations toward more interior things, and by lowerings toward more exterior things; but there are few who are able to reflect upon this, because they do not know what it is to think and to will in the internal man, and in the external; nor indeed what the internal man is, and what the external. To think and to will in the internal man is to think and to will in heaven, for the internal man is there; but to think and to will in the external man is to think and to will in the world, for the external man is there; and therefore when a man is in love to God and in the consequent faith, he is in the internal man, because in heaven; but when he is in obscurity as to love and the consequent faith, he is in the external man, because in the world. These states also are meant by “morning,” “noon,” “evening,” and “night” or “twilight” in the Word.

[7] It is similar with the states of the church, the first state of which is also called “morning” in the Word, the second “noon,” the third “evening,” and the fourth or last, “night.” But when the church is in its night, in which it is when no longer in love to God and in faith, then from the twilight morning begins with another nation, where a new church is set up.

[8] For it is with the church in general as with man in particular; his first state is a state of innocence, thus also of love toward his parents, nurse, and infant companions; his second is a state of light, for when the infant becomes a child, he learns things that belong to light, that is, the truths of faith, and believes them; the third state is when he begins to love the world and to love himself, which takes place when he becomes a youth and when he thinks from himself, and in proportion as these loves increase, faith decreases, and with faith charity toward the neighbor and love to God; the fourth and last state is when he does not care for these things, and still more when he denies them.

[9] Such also are the states of every church from its beginning to its end. Its first state is likewise a state of infancy, thus also of innocence, consequently of love to the Lord, which state is called “morning;” the second state is a state of light; the third is a state of light in obscurity, which is its “evening;” and the fourth is a state of no love and hence of no light, which is its “night.” This is so because evils increase day by day, and insofar as they increase, one person infects another like a contagion; especially parents their children, besides that hereditary evils are successively condensed, and so transmitted.

[10] That “morning” signifies the first state of the church, and also a state of love, is evident from Daniel:

A holy one said, How long shall be the vision, the continual sacrifice, and the wasting transgressions? And he said to me, Until evening and morning two thousand three hundred; then shall the holy thing be justified (Dan. 8:13, 14);

the subject here treated of is the coming of the Lord; “evening” denotes the state of the church before his coming, while “morning” denotes the first state of the church after His coming, and in the supreme sense it denotes the Lord Himself. That in the supreme sense the Lord is the “morning” is because He is the Sun of heaven, and the Sun of heaven never sets, but is always rising; hence also the Lord is called the “east,” consequently also the “morning” (n.2405, 2780, 9668).

[11] And in Isaiah:

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

by the “watchman” in the internal sense is meant one who observes the states of the church and its changes, thus every prophet; by “night” is meant the last state of the church; by “morning” its first state; by “Seir,” from which the watchman crieth, is signified the enlightening of the nations which are in darkness (that “Seir” has this meaning, see n. 4240; and that “night” denotes the last state of the church, n. 6000); “the morning cometh, and also the night,” signifies that though there is enlightening to those who are of the new church, yet there is night to those who are in the old. The like is signified by “morning” in these passages:

In the evening weeping may pass the night, but in the morning shall be singing (Ps. 30:5).

About the time of evening behold terror; before the morning he is not (Isa. 17:14).

[12] As in the supreme sense “morning” signifies the Lord, and from this, love from Him to Him, therefore the manna, which was heavenly bread, “rained down every morning” (Exod. 16:8, 12, 13, 21). (That the Lord is the bread which comes down from heaven, thus the manna, see John 6:33, 35, 48, 50; and that “bread” denotes celestial love, which is love from the Lord to the Lord, n. 2165, 2177, 3464, 4217, 4735, 5405, 5915, 9545.) And as the Lord is “the east,” and “the morning,” and as all celestial love is from Him, therefore also He rose “in the morning on the day of the Sabbath” (Mark 16:9); and therefore also the day before the feast of the passover was called “the evening;” for by the feast of the passover was signified the presence of the Lord and the liberation of the faithful by Him from damnation (n. 7867, 9286–9292).

[13] He who is acquainted with the internal sense of the Word, is able to know what is involved in Peter’s thrice denying the Lord before the cock crew twice (Matt. 26:34, 74, 75; Mark 14:30, 68, 72; Luke 22:34, 60, 61; John 18:27); for by Peter was represented the faith of the church, or what is the same, the church as to faith; by the time when the cock crew was signified the last state of the church, which time was also called “cockcrowing;” by the denial three times was signified full and complete denial of the Lord in the end of the church. That Peter represented the faith of the church, thus the church as to faith, see the preface to Genesis 18 and 22, and also n. 3750, 4738; and that these words to Peter signified the denial of the Lord in the church at the time of its end (n. 6000, 6073, 10087); for the Lord is denied when there is no longer any faith, and there is no faith when there is no longer any charity. That “three” signifies what is full and complete, see n. 2788, 4495, 7715, 8347, 9198, 9488, 9489; and from this it was said that he would deny three times. That this was done in twilight, when morning was about to come, is evident in John 18:28; and that cock crowing and twilight are the same, is evident in Mark:

Watch ye, for ye know not when the lord of the house will come; at even, or at midnight, or at cock crowing, or in the morning (Mark 13:35).

From all this it can now be seen what is signified by “morning.”

10135. *And the other lamb thou shalt offer between the evenings.* That this signifies the like in a state of light and love in the external man, is evident from the signification of “offering a lamb,” or sacrificing it, as being the removal from evils through the good of innocence from the Lord (as just above, see n. 10134); and from the signification of “between the evenings,” as being in a state of light and of love in the external man; for by “evening” in the Word is signified a state of the interiors when the truths of faith are in obscurity and the goods of love in some cold. For the states of love and light vary with the angels as vary in the world the states of the times of the day, which are morning, noon, evening, night or twilight, and again morning. When the angels are in a state of love, it is morning with them, and the Lord appears to them as a rising Sun; when they are in a state of light, it is noon with them; but when they are in a state of light in obscurity, it is evening with them; and afterward when they are in a state of love in obscurity or in some cold, it is night with them, or rather twilight before the morning.

[2] Such states succeed continually with the angels, and by means of them they are continually perfected. But these variations do not arise from the Sun there, its rising and setting, but from the state of the interiors of the angels themselves; for like men they desire now to be in their internals, and now in externals. When they are in internals, they are in a state of love and the consequent light in clearness, and when in externals, they are in a state of love and the consequent light in obscurity, for such is the external relatively to the internal. This is the origin of the variations of the states of the angels. They have such states and such variations because the Sun of heaven, which is there the Lord, is Divine love itself; and therefore the heat which thence proceeds is the good of love, and the light which is thence is the truth of faith; for all things which proceed from that Sun are alive, and not like those which are from the sun of the world, which are dead.

[3] From this it can be seen what heavenly heat is, and what heavenly light; and whence it is that by “heat,” “flame,” and “fire,” in the Word, is signified the good of love; by “light” and its “brightness,” the truth of faith; and by the “sun,” the Lord Himself as to Divine love (that the Lord in the heavens is a Sun, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8812; also that the heat thence is the good of love, n. 3338, 3339, 3636, 3693, 4018, 5115, 6032,

6314; and the light from that Sun is Divine truth, from which come faith, intelligence, and wisdom, see the places cited in n. 9548, 9684). From all this it can now be seen what is signified by “morning,” and what by “evening.”

[4] But be it known that in the present case “morning” involves also noon, and “evening” also twilight; for when “morning and evening” are spoken of in the Word, the whole day is meant, thus by “morning” also noon, and by “evening” also night or twilight; hence it is that by “morning” is here signified a state of love and also of light in clearness, and by “evening” a state of light and also of love in obscurity, that is, in the external man.

[5] That by “between the evenings” is not meant the time between the evening of one day and the evening of another day; but the time between evening and morning, thus inclusively night or twilight, is evident from the fact that the continual burnt-offering from a lamb was made not only in the evening, but also in the morning. From this it is evident that the like is signified in other places by “between the evenings,” as where it is said that they should “offer the passover between the evenings” (Exod. 12:6; Num. 9:5, 11); which is also explained elsewhere in these words:

Thou shalt sacrifice the passover in the evening, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt boil and eat it in the place which Jehovah thy God shall choose; and thou shalt look back in the morning and go unto thy tents (Deut. 16:6, 7).

[6] That “evening” in general signifies a state of light in obscurity, is evident in Jeremiah:

Arise and let us go up at noon; woe unto you because the day departeth, because the shades of evening are stretched out; arise, let us go up in the night, and let us destroy palaces (Jer. 6:4, 5);

where “evening” and “night” signify the last times of the church, when all faith and love have been destroyed. In Zechariah:

It shall be one day which is known unto Jehovah, when about the time of evening there shall be light. In that day living waters shall go out from Jerusalem, and Jehovah shall be King over all the earth (Zech. 14:7–9); speaking of the coming of the Lord; the end of the church is “the time of evening;” “light” denotes the Lord as to Divine truth. So in Daniel:

A holy one said unto me, Even until evening, morning, two thousand three hundred (Dan. 8:13, 14).

10136. [v. 40] *And a tenth of fine flour mingled with beaten oil, a fourth of a hin.* That this signifies spiritual good from celestial as much as is sufficient for conjunction, is evident from the signification of “a tenth of an ephah,” as being as much as is sufficient, and sufficient for uses (see n. 8468, 8540, 9757); from the signification of “fine flour,” as being truth from good (n. 9995), here truth from celestial good, which truth is called spiritual good; from the signification of “oil,” as being celestial good (n. 886, 3728, 4582, 4638, 9474, 9780); and from the signification of “a fourth of a hin” as being sufficient for conjunction; for by “four” is signified conjunction (n. 9601, 9674), hence “a fourth,” or fourth part, denotes as much as is sufficient for conjunction. The ephah and hin were measures, and by “measure” is signified the quantity of the thing that is being treated of; by an “ephah,” which was a measure of fine flour, wheat, and barley, the quantity of good; and by a “hin,” which was a measure of wine and oil, the quantity of truth. (That the tenth of an ephah is what is meant, is evident from Leviticus 6:20, and other passages.) From this it is evident that by “a tenth of fine flour mingled with beaten oil, a fourth of a hin,” is signified spiritual good from celestial as much as is sufficient for conjunction. (What the spiritual and what the celestial are, see the places cited in n. 9277.)

10137. *And a drink-offering of the fourth of a hin of wine.* That this signifies spiritual truth sufficient for conjunction, is evident from the signification of “wine,” as being truth (see n. 1071, 1798, 6377); here spiritual truth corresponding to spiritual good from celestial, which is signified by “fine flour mingled with oil” (of which just above, n. 10136); for in the Word where good is treated of, truth also is treated of, and indeed truth of the same kind as the good, for the reason that each and all things in heaven and also in the world bear relation to good and to truth, and to both in order to be anything; for good without truth is not good, and truth without good is not truth (see the places cited in n. 9263, 9314). Hence it was that when the meat-offering was offered, which was bread, a drink-offering also was offered, which was wine; and in like manner in the Holy Supper. From this it is that by the “drink-offering of wine” is here meant truth corresponding to the good which is signified by the meat-offering, spoken of just above. And from the signification of

“the fourth of a hin,” as being as much as is sufficient for conjunction (see just above, n. 10136).

[2] Every one can see that by the meat-offering, which was bread, and by the drink-offering, which was wine, are not meant merely bread and wine, but something of the church and of heaven, thus spiritual and celestial things that belong to heaven and the church. Otherwise what purpose could have been served by putting bread and wine upon the fire of the altar? Could this have been grateful to Jehovah? Or could this have been to Him, as is said, an odor of rest? And could this make expiation for man? He who thinks in a holy way about the Word cannot think that anything so earthly would be pleasing to Jehovah, unless some deeper and more interior Divine thing were contained in it. He who believes that the Word is Divine and spiritual throughout, must necessarily believe that some secret of heaven lies hidden in every detail of it. But the reason why it has not hitherto been known wherein this secret lies, is that it has not been known that there is an internal sense which is spiritual and Divine in every detail of the Word; and that there are angels with every man, who perceive his thoughts, and who apprehend the Word spiritually while he is reading it, and that through them what is holy then flows in from the Lord, and thus that through them there is conjunction of heaven with man, consequently conjunction of the Lord through the heavens with him. This is the reason why a Word of this nature was given to man, by means of which, and not in any other way, his salvation can be provided for by the Lord.

[3] That the “meat-offering,” which was bread, signifies the good of love, and that the “drink-offering,” which was wine, signifies the good of faith, and that they are so perceived by the angels, can be seen from all that is said in the Word about the meat-offering and the drink-offering; as in Joel:

The meat-offering and the drink-offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field is laid waste, the land hath mourned because the grain hath been laid waste, the new wine is dried up, the oil languisheth. The vine is withered, and the fig-tree languisheth. Howl, ye ministers of Jehovah, because the meat-offering and the drink-offering have been forbidden from the house of our God, for the day of Jehovah is near, and as a devastation from Shaddai doth it come (Joel 1:9–15);

the subject here treated of is the last time of the church, when there is no longer in it the good of love and the truth of faith, which is signified by “the day of Jehovah being near,” and “coming as devastation from Shaddai.”

[4] From this it is plain that by “the meat-offering and drink-offering which were cut off from the house of Jehovah,” by “the field which was laid waste,” by “the ground which mourneth,” by “the grain which was also laid waste,” by “the new wine which was dried up,” by “the oil which languisheth,” and by “the vine” and “the fig-tree,” are signified such things as belong to the church and heaven; but the internal sense teaches what these signify. From this it is evident that by “the field” is signified the church as to the reception of truth (see n. 3766, 4982, 7502, 7571, 9295); by “the land,” the church as to good (see the places cited in n. 9325); by “grain,” all the good of the church (n. 5295, 5410, 5959); by “new wine,” all the truth of the church (n. 3580); by “oil,” the good of love (n. 4582, 4638, 9780); by “vine,” the interior good of the spiritual church (n. 5113, 6376, 9277); and by “fig-tree” its exterior good (n. 217, 4231, 5113). From all this it is evident that “the meat-offering and the drink-offering” denote worship from the good of love and from the good of faith.

[5] In Malachi:

The meat-offering I will not accept from your hands; for from the rising of the sun even to its going down, the name of Jehovah shall be great among the nations; and in every place incense is offered to My name, and a clean meat-offering (Mal. 1:10, 11).

That in this passage by a “meat-offering” is not meant a meat offering, nor by “incense” incense, is plain, for the subject treated of is the church among the nations (with whom however there was no meat-offering); for it is said, “from the rising of the sun to its going down the name of Jehovah shall be great among the nations, and in every place is a clean meat offering and incense” (that “incense” denotes adoration from the good of faith, see n. 9475).

[6] So in David:

My prayers have been accepted as incense before Thee, the lifting up of my hands as the evening meat-offering (Ps. 141:2);

“the evening meat-offering” denotes the good of love in the external man.

[7] In Isaiah:

Ye have become heated with gods under every green tree. Even to them hast thou poured out a drink-offering, thou hast made a gift to go up, thou offerest a gift to the king in oil, and dost multiply thy spices, and dost abase thyself to hell (Isa. 57:5, 6, 9);

worship from evils and falsities which are from hell is the subject here treated of; in the internal sense “gods” denote falsities, for they who worshiped other gods did indeed call them by name, but still it was falsities from evils which they worshiped. (That in the Word “strange gods” denote falsities, see n. 4402, 8941; also that a “green tree” denotes all the capability of the perception, knowledge, and confirmation of falsity, n. 2722, 2972, 4552, 7692; and that “green” denotes sensitivity, see n. 7691.) “To become heated” denotes the ardor of worship; for the fire from which the heating comes denotes love in both senses (n. 5215, 6832, 7575). “To pour out a drink-offering” denotes worship from the falsities of evil; “to offer a gift to the king in oil” denotes to worship Satan from evils; “a gift in oil” is a meat-offering; “to multiply spices” is to multiply incense, by which are signified adorations (n. 9475); and therefore it is also said that he “abased himself to hell.”

[8] From all this it can be seen that the meat-offering which was bread, and the drink-offering which was wine, signify such things as are of the church and heaven, namely, heavenly food and drink, like what is signified by the bread and wine in the Holy Supper, for the purpose above mentioned—that heaven may conjoin itself with man by means of the Word, consequently the Lord through heaven by means of the Word as a medium. As the Divine of the Word consists in such things, it nourishes not only human minds, but also angelic minds, and causes heaven and the world to be one.

[9] From all this it can also be seen that each and all of the things said and commanded in the Word concerning the meat-offering and the drink-offering, or concerning bread and wine, contain Divine arcana within them, as that the meat-offering was to be fine flour, on which was to be oil, and also frankincense, and that it was to be wholly salted, and that it was to be without leaven, or ferment; and that there was to be one rule for its composition when a lamb was sacrificed, another when a ram, another when a bullock, and also a different one in the sacrifices of guilt and sin from that used in the other sacrifices; so too with the rule for the

wine in the drink-offering. Unless each detail had involved arcana of heaven, they would never have been commanded for application to the various acts of worship.

[10] But that these various things may be presented under one view, they may be presented in their order. In the eucharistic sacrifices and burnt-offerings there was for every lamb a meat-offering of one tenth of an ephah of fine flour mingled with the fourth of a hin of oil; and wine for a drink-offering the fourth of a hin. For every ram there was a meat-offering of two tenths of fine flour, and a third of a hin of oil; of wine for a drink-offering the third of a hin. For every bullock there was a meat-offering of three tenths of fine flour mingled with oil, the half of a hin; and of wine for a drink-offering the half of a hin (Num. 15:4–12; 28:10–29; 29:3–37). The reason why for a lamb there was a different proportion of the quantity of fine flour, oil, and wine than for a ram and a bullock, was that a “lamb” signified the inmost good of innocence, a “ram” the middle good of innocence, and a “bullock” the ultimate or external good of innocence; for there are three heavens, the inmost, the middle, and the ultimate, from which there are also three degrees of the good of innocence. Its increase from first to last is signified by the increasing proportion of fine flour, oil, and wine. Be it known that the good of innocence is the very soul of heaven, because this good is alone receptive of love, charity, and faith, which make the heavens. (That a “lamb” denotes the inmost good of innocence, see n. 3994, 10132; and a “ram,” the middle or interior good of innocence, see n. 10042; and a “bullock,” the ultimate or external good of innocence, n. 9391, 9990.)

[11] But in the sacrifices for confession there was a meat-offering of unleavened cakes mixed with oil, of unleavened wafers anointed with oil, of fine flour sodden for the cakes mixed with oil; besides fermented cakes of bread (Lev. 7:11, 12); and in the sacrifices of guilt and sin there was a meat-offering of the tenth of an ephah of fine flour, but no oil and frankincense upon it (Lev. 5:11). That no oil and frankincense were to be put upon the meat-offering of the sacrifice of sin and guilt, was because by “oil” is signified the good of love, and by “frankincense” the truth of this good, and by the sacrifices of sin and guilt is signified purification and expiation from evils and the derivative falsities, which on this account were not to be mingled with good and the derivative truth.

[12] Further, in respect to the meat-offering of Aaron and of his sons on the day in which they were anointed (see Leviticus 6:13–15); and the meat-offering of the firstfruits of the harvest (2:14, 15; 23:10, 12, 13, 17); the meat-offering of the Nazirite (Num. 6); the meat-offering of jealousy (Num. 5); the meat-offering of one who was cleansed from leprosy (Lev. 14); the meat-offering baked in an oven; and the meat-offering of the frying pan and the baking pan (Lev. 2:3–7). That there was to be no ferment in the meat-offering, nor any honey; and that the meat-offering was to be salted, may be seen in verses 10–12, of the same chapter. The reason why there was to be no ferment and no honey in the meat-offering was because in the spiritual sense “ferment” denotes falsity from evil, and “honey” external delight thus commingled with the delight of the love of the world, by means of which also heavenly goods and truths ferment and thus are dispersed; and the reason why it was to be wholly salted was because “salt” signified truth longing for good, thus conjoining both. (That “ferment” denotes falsity from evil, see n. 2342, 7906, 8051, 9992; also that “honey” denotes external delight, thus the delight of love in both senses, n. 5620; and that “salt” denotes truth longing for good, n. 9207.)

10138. *For the first lamb.* That this signifies these things in the internal man, is evident from the signification of “the first lamb,” or that which was offered as a burnt-offering in the morning, as being the good of innocence in the internal man (see above, n. 10134).

10139. [v. 41] *And the second lamb thou shalt offer between the evenings.* That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the external man, is evident from what was unfolded above (n. 10135), where are like words.

10140. *According to the meat-offering of the morning, and according to the drink-offering thereof, thou shalt do thereto.* That this signifies spiritual good from celestial, and the truth thereof, sufficient for conjunction, is evident from the signification of “the morning meat-offering,” or the meat-offering for the second lamb, as being spiritual good from celestial, and the truth thereof, sufficient for conjunction (see also above, n. 10136, 10137).

10141. *For an odor of rest.* That this signifies perceptivity of peace, is evident from the signification of “an odor of rest,” as being perceptivity of peace (see n. 10054).

10142. *A fire-offering to Jehovah.* That this signifies from the Lord's Divine love, is evident from what was said and shown also above (n. 10055).

10143. [v. 42] *A continual burnt-offering.* That this signifies all Divine worship in general, is evident from the signification of a "burnt-offering," as being Divine worship (of which below); and from the signification of "continual," as being all, and in all (see above, n. 10133). Hence by the "continual burnt-offering" is signified all Divine worship in general, and when the lamb is meant from which is the burnt-offering, by which is signified the good of innocence, there is also signified in all worship. For all worship which is truly such must be from the truths of faith and the goods of love; and in all the good of love, and hence in all the truth of faith, there must be the good of innocence (n. 10133); thus by the "continual burnt-offering" is also signified in all worship.

[2] That a "burnt-offering" denotes Divine worship is because burnt-offerings and sacrifices were the chief things of representative worship with the Israelitish and Jewish nation, and all things relate to their chief, and are named from it. (That the chief thing of worship with that nation consisted in sacrifices and burnt-offerings, and that consequently by these is signified everything of worship in general, see n. 922, 1343, 2180, 6905, 8680, 8936, 10042.)

[3] But what the Divine worship is which is signified by sacrifices and burnt-offerings shall be briefly told. By the sacrifices and burnt-offerings was specifically signified purification from evils and falsities, and the implantation then of good and truth, and the conjunction of both, thus regeneration (see n. 10022, 10053, 10057). The man who is in these is in genuine worship, for purification from evils and falsities consists in desisting from them, and in shunning and turning away from them; and the implantation of good and of truth consists in thinking and willing what is good and what is true, and in speaking and doing them; and the conjunction of both consists in living from them; for when good and truth have been conjoined with a man, he then has a new will and a new understanding, consequently a new life. When a man is of this character, there is Divine worship in every work he does, for he then looks to the Divine in everything; he venerates it, and he loves it; consequently he worships it.

[4] That this is genuine Divine worship is unknown to those who make worship consist in adoration and prayers, thus in such things as are of the mouth and thought, and not in such as are of work from the good of love and the good of faith; when yet the Lord regards nothing else in the man who is in adoration and in prayers than his heart, that is, his interiors, such as they are in respect to love and the consequent faith. If therefore these interiors of man are not inwardly in adoration and prayers, there is no soul and life in them, but only an external such as is that of flatterers and pretenders, and that these are not pleasing to a wise man in the world is well known.

[5] In a word, to do according to the precepts of the Lord is truly to worship Him, nay, it is truly love and truly faith, as also can be seen by every one who considers the matter; for nothing is more pleasing to one who loves anyone, and who believes anyone, than to will and do what the other wills and thinks, for it is his sole desire to know his will and thought, thus his good pleasure. It is otherwise with one who does not love and believe. Such also is the case with love to God, as also the Lord teaches in John:

He that hath My commandments, and doeth them, he it is who loveth Me; but he that loveth Me not, keepeth not My words (John 14:21, 24).

If ye keep My commandments, ye shall abide in My love; this is My commandment, that ye love one another (John 15:10, 12).

[6] That external worship without this internal is not worship, is also signified by what is said of burnt-offerings and sacrifices in these passages:

I spoke not unto your fathers concerning burnt-offerings and sacrifices; but this word I commanded them, saying, Obey ye My voice, and I will be to you a God (Jer. 7:21–23).

I desire mercy, and not sacrifice, and the knowledges of God more than burnt-offerings (Hos. 6:6).

Shall I come before Jehovah with burnt-offerings? Will Jehovah be pleased with thousands of rams? He hath showed thee what is good, and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God? (Micah 6:6–8).

Hath Jehovah pleasure in burnt-offering and sacrifices? Behold, to comply is better than sacrifice, and obedience than the fat of rams (1 Sam. 15:22).

(That the veriest worship of the Lord consists in a life of charity, and not in a life of piety without this, see n. 8252–8257.)

10144. *To your generations.* That this signifies perpetually in the church, is evident from the signification of “generations,” when said of the sons of Israel, as being succession in the church; for by the “sons of Israel” is signified the church, and by “generations” the succession in it. By “generations” are also signified spiritual generations, which are those of faith and love, thus which are of the church; and by “to generations” is also signified what is perpetual, thus likewise what is successive. (That by the “sons of Israel” is signified the church, see the places cited in n. 9340; also that by “generations” are signified things that belong to faith and love, n. 2020, 2584, 6239; and what is perpetual and eternal, n. 9789; thus what is successive, n. 9845.)

10145. *At the door of the Tent of meeting.* That this signifies the conjunction of good and truth, is evident from the signification of “the door of the Tent,” as being the conjunction of good and truth (see n. 10001, 10025).

10146. *Before Jehovah.* That this signifies from the Lord is evident from the fact that “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373); that “before Jehovah” denotes from the Lord, is because “before” signifies presence, and the presence of the Lord exists in proportion to the reception of the good which is of love and of the truth which is of faith from Him; hence it is that “before the Lord” denotes from the Lord. The Lord is indeed present with every man, but He is present with the good in one way, and with the evil in another; with the good He is present in every particular they think from the truths of faith, and which they will from the good of love; and He is so present that He Himself is faith, and He Himself is love with them; consequently He is as if dwelling in them, according to the words of the Lord Himself in John:

The Spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and doeth them, he it is that loveth Me; and We will come unto him, and make Our abode with him (John 14:17, 18, 20, 21, 23).

[2] But with the evil the Lord is not present in every particular, because they have no faith or charity; but He is present in general, by which presence they have the faculty of thinking and willing, and also of receiving faith and charity; but only insofar as they desist from evils. Insofar as they do not desist from evils He appears absent;

and the degrees of His absence are according to the absence of the truth and good of faith and of love. Thus they who are in heaven are in the presence of the Lord, but they who are in hell are in His absence.

[3] Nevertheless the fact is that the Lord is not absent from man, but man is absent from the Lord, for the man who is in evils looks backward from Him; and then the things which are before his eyes are present with him according to their affinities with the evils in which he is; for in the other life there is no space, but only the appearance of space according to the affinities of the thoughts and affections. This closely resembles the presence of the sun of this world in respect to its light and heat; the sun is equally present at all times; but when the earth turns itself from the sun, the light perishes, and shade comes on; first the shade of evening, and then the shade of night. And when the earth does not look directly to the sun, but obliquely, as in the time of winter, the heat perishes, and cold comes on, in consequence of which all things of the earth become torpid and die. This is also called the absence of the sun, when nevertheless it is the absence of the earth from the sun—not as to space, but as to the state of light and heat. This is said for the sake of illustration.

10147. *Where I will meet with you, to speak unto thee there.* That this signifies His presence and influx, is evident from the signification of “meeting to speak,” as being presence and influx; for “meeting” denotes presence; and “speaking,” when said of Jehovah, that is, the Lord, denotes influx (that “speaking” denotes influx, see n. 2951, 5481, 5797, 7270). (What the presence of the Lord is, was shown above, n. 10146; and what His influx is, may be seen in the places cited in n. 9223, 9276, 9682.)

10148. [v. 43] *And there I will meet with the sons of Israel.* That this signifies the presence of the Lord in the church, is evident from the signification of “meeting,” as being presence (as just above, n. 10147); and from the representation of the sons of Israel, as being the church (n. 9340).

10149. *And it shall be sanctified in My glory.* That this signifies receptivity of Divine truth from the Lord, is evident from the signification of “to be sanctified” as being receptivity of the Divine from the Lord (of which below); and from the signification of “glory,” as being Divine truth (see n. 4809, 5922, 8427, 9429). That “to be

sanctified” denotes the receptivity of the Divine from the Lord, is because the Lord alone is holy, and consequently everything holy is from Him (n. 9229), and because the Divine truth proceeding from Him is what is meant in the Word by “holy” (n. 9818); but here, where the subject treated of is the sons of Israel, their burnt-offerings and sacrifices, the Tent of meeting, and the altar, by “holy,” and by “being sanctified,” is signified what is representative thereof; for the reason that with the Israelitish and Jewish nation all things were representative of the interior things of the church, which belong to faith and love from the Lord to the Lord.

[2] For the church instituted with that nation was a representative church; consequently all external things signified and represented such things as the internal sense teaches, and were therefore called “holy,” as the altar, the fire upon it, the burnt-offering, the fat, the blood, the Tent of meeting, the table there on which were the breads of faces, the table of incense, the lampstand, and all their vessels, especially the ark in which was the Testimony; besides the breads, cakes, wafers, which were called the meat-offering, the oil, the frankincense; also the garments of Aaron, as the ephod, robe, tunic, miter, especially the breastplate; and Aaron himself was likewise called “holy,” as also were the sons of Israel. But all these things were holy merely because they represented and thus signified holy things, that is, Divine things from the Lord, for these alone are holy.

[3] They who are in external things without internal believe that after consecration such things were holy, not representatively, but essentially; but they are quite mistaken. If they worship these things as being essentially holy, they worship earthly things, nor are they very far from those who worship stones and wood, as idolaters do. But those who worship the things that are represented or signified, which are holy and Divine, are in genuine worship, for to them the external things are merely mediate causes leading them to think and to will such things as are the essentials of the church, which as said above are things that belong to faith and love from the Lord to the Lord.

[4] The same is true at this day in regard to the Holy Supper; those who when they attend it do not think from faith about the Lord, His love toward the human race, and a renewal of life according to His precepts, worship only the bread and wine there, and not the Lord, and believe these external things to be holy, although they are

not holy in themselves, but only from what they signify. For the “bread” in the Supper signifies the Lord as to the good of love, and the “wine” the Lord as to the truth of faith, and at the same time their receptivity by man, these two things being the very essentials of the church, thus the very essentials of worship (see n. 4211, 4217, 4735, 6135, 6789, 7850, 8682, 9003, 9127, 10040). From all this it can now be seen what is signified in the Word by “holy,” and by being “made holy.”

10150. [v. 44] *And I will sanctify the Tent of meeting.* That this signifies the receptivity of the Lord in the lower heavens, is evident from the signification of “sanctifying,” as being receptivity of the Divine of the Lord (see just above, n. 10149); and from the signification of “the Tent of meeting,” as being the heavens (n. 3478, 9457, 9481, 9485, 9963); that the lower heavens are signified is because by “the altar” are signified the higher heavens (see just below, n. 10151). What is meant by the lower and the higher heavens shall here be briefly told. The heavens are distinguished into two kingdoms, the celestial and the spiritual; the celestial kingdom makes the higher heavens, and the spiritual kingdom the lower heavens; the essential good of the celestial kingdom is the good of love to the Lord and the good of mutual love; but the essential good of the spiritual kingdom is the good of charity toward the neighbor and the good of faith. These kingdoms differ as do the understanding and the will with a regenerate man, in general as do good and truth; but what is the nature of this difference can be seen from what was shown about these two kingdoms in the places cited in n. 9277; also in n. 9543, 9688, 9992, 10005, 10068. Moreover, the will is the inmost of man, for it is the man himself; but the understanding is adjacent and subservient, thus is exterior. That which is interior is also called higher, and that which is exterior is also called lower. (That the celestial kingdom corresponds to the will, and the spiritual kingdom to the understanding, in a regenerate man, see n. 9835.) From all this it is evident what is meant by the lower heavens, and what by the higher heavens.

10151. *And the altar.* That this signifies receptivity of the Divine from the Lord in the higher heavens, is evident from the signification of “sanctifying,” as being receptivity of the Divine from the Lord (see above, n. 10149); and from the signification of “the altar,” as being a representative of the Lord as to Divine good (n.

9964), here as to the Divine good proceeding from Him in the heavens where it is received, thus in the higher heavens, for there the Lord is received as to Divine good; but in the lower heavens the Lord is received as to Divine truth (as was shown just above, n. 10150).

[2] Be it known that whatever represented the Lord Himself also represented heaven, for the Divine that proceeds from the Lord, when received by the angels, makes heaven. Thus in respect to what is their own the angels themselves do not make heaven; but in respect to the Divine which they receive from the Lord. That this is so can be seen from the fact that each one of them there acknowledges, believes, and also perceives, that there is nothing of good from himself, but only from the Lord; and that whatever is from himself is not good; thus wholly according to the doctrine of the church, that all good comes from above. As this is so, it follows that it is the Divine of the Lord which makes the heavenly life with them, consequently heaven. From this it can be seen how it is to be understood that the Lord is the all in all of heaven; also that the Lord dwells there in His own; and likewise that by an “angel” in the Word is signified something of the Lord (as has been shown in the preceding pages throughout).

[3] So it is with the church. In respect to what is their own the men of the church do not make the church, but in respect to what is Divine which they receive from the Lord; for every one in the church who does not acknowledge and believe that all the good of love and the truth of faith are from God, is not of the church; for he wishes to love God from himself, and to believe in God from himself, which, however, no one can do. From this also it is evident that the Divine of the Lord makes the church, as it makes heaven. Moreover, the church is the Lord’s heaven on earth; consequently the Lord is also the all in all in the church, as He is in heaven, and there dwells in His own with men, as He does with the angels in heaven. Moreover, after their life in the world, the men of the church who in this way receive what is Divine of the Lord in love and faith, become angels of heaven; and no others.

[4] That the Divine of the Lord makes His kingdom with man, that is, heaven and the church with him, the Lord also teaches in John:

The Spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in My Father, and ye in Me, and I in you (John 14:17, 20).

The "Spirit of truth" denotes the Divine truth that proceeds from the Lord, of which it is said that it "shall abide in you;" and afterward that "He is in the Father, and they in Him, and He in them," whereby is signified that they would be in what is Divine of the Lord, and that what is Divine of the Lord should be in them. That the Divine Human is that which is there meant is plain. And again in the same:

Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me; He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing (John 15:4, 5).

10152. *And Aaron and his sons will I sanctify, to minister to Me in the priest's office.* That this signifies a representative of the Lord in both heavens in respect to the work of salvation, is evident from the representation of Aaron, as being the Lord as to celestial good (see n. 9806, 9946, 10068); and from the representation of the sons of Aaron, as being the Lord as to spiritual good (n. 10017, 10068); thus in both heavens, as well the higher as the lower, for whether you say celestial good, or the celestial kingdom, or the higher heavens, it is the same. (Concerning the higher and the lower heavens, see what was said just above, n. 10150, 10151.) And from the representation of the priest's office, as being the Lord's work of salvation (n. 9809, 10017). From this it is evident that by "sanctifying Aaron and his sons to minister to Jehovah in the priest's office" is signified a representative of the Lord in both heavens in respect to the work of salvation.

[2] Something may here be said about the Lord's work of salvation. It is known in the church that the Lord is the Savior and the Redeemer of the human race, but it is known to few how this is to be understood. They who are in the externals of the church believe that the Lord redeemed the world, that is, the human race, by His own blood, by which they mean the passion of the cross; but they who are in the internals of the church know that no one is saved by the Lord's blood, but by a life according to the precepts of faith and charity from the Lord's Word. They who are in the inmosts of the church understand by the Lord's blood the Divine truth proceeding from Him, and by the passion of the cross they understand the last of

the Lord's temptation, by which He completely subjugated the hells and at the same time glorified His Human, that is, made it Divine; and that thereby He redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and of charity from His Word. Moreover, by "the Lord's blood" in the internal sense, according to which the angels in the heavens perceive the Word, is meant the Divine truth proceeding from the Lord (n. 4735, 5476, 6978, 7317, 7326, 7850, 9127, 9393, 10026, 10033).

[3] But no one can know how man was saved and redeemed by the Divine through the subjugation of the hells and the glorification of His Human, unless he knows that there are with every man angels from heaven and spirits from hell, and that unless these are constantly present with man, he cannot think anything, or will anything; and thus that in respect to his interiors man is either under the dominion of spirits who are from hell, or else is under the dominion of angels who are from heaven. When this is first known, it can then be known that unless the Lord had wholly subjugated the hells, and reduced all things both there and in the heavens into order, no one could have been saved; nor likewise unless the Lord had made His Human Divine, and had thereby acquired for Himself to eternity Divine power over the hells and over the heavens. For neither the hells nor the heavens can be kept in order without Divine power, because the power by which anything comes forth must be perpetual for it to subsist, for subsistence is a perpetual coming forth.

[4] The Divine Itself which is called "the Father," without the Divine Human which is called "the Son," could not effect this, because the Divine Itself without the Divine Human cannot reach man, nor even an angel, when the human race has altogether removed itself from the Divine. This came to pass in the end of the times, when there was no longer any faith or any charity; and therefore the Lord then came into the world and restored all things, and this by virtue of His Human; and thus saved and redeemed man through faith and love to the Lord from the Lord; for such the Lord can withhold from the hells and from eternal damnation, but not those who reject faith and love from Him to Him, for these reject salvation and redemption.

[5] That the Divine Itself does this by means of the Divine Human is evident from many passages in the Word, as from those in which the Divine Human, which is the Son of God, is called the

right hand and arm of Jehovah; and in which it is said that the Lord has all power in the heavens and on earth. (That the Lord is called the "right hand and arm of Jehovah," see n. 10019; and that He has all power in the heavens and on earth, n. 10089.) That by virtue of the Divine Human the Lord subjugated the hells, and reduced all things therein and in the heavens into order, and at the same time glorified His Human, that is, made it Divine, see the places cited in n. 9528, 9715, 9809, 9937, 10019; and that the Divine Itself, which is called "the Father," effected this by means of the Divine Human is evident in John:

In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not anything made that was made; and the Word was made flesh, and dwelt among us (John 1:1-3, 14);

it is evident that the Lord as to the Divine Human is He who is here called "the Word," for it is said, "the Word was made flesh." And again:

No one hath seen God at any time, the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18).

Ye have neither heard the voice of the Father at any time, nor seen His shape (John 5:37).

I am the way, the truth, and the life; no one cometh unto the Father, but by Me. Henceforth ye have known the Father, and have seen Him. He that seeth Me seeth the Father (John 14:6, 7, 9).

No one knoweth the Father save the Son, and he to whom the Son shall will to reveal Him (Matt. 11:27).

From all this it can now be seen what the work of salvation and of redemption is, and that it is effected by virtue of the Lord's Divine Human.

10153. [v. 45] *And I will dwell in the midst of the sons of Israel.* That this signifies the presence of the Lord, and His influx, through good in heaven and in the church, is evident from the signification of "dwelling," when said of the Lord, as being to be present and to flow in; that this is through the Divine good is because "to dwell" is predicated of good (see n. 2268, 2451, 2712, 3613, 8269, 8309), wherefore also it is said, "in the midst," because by "the midst" is signified the inmost, and the inmost is good (that this is signified by "the midst," see n. 2940, 5897, 6084, 6103). And from

the representation of the sons of Israel, as being the church (see n. 9340).

[2] That by “dwelling in the midst,” when said of the Lord, is signified His presence and influx through Divine good, is because the Lord flows in and is present with a man in the man’s good which he receives from the Lord; for good makes the man himself, because every one is such as is his good. By good is meant love, for everything that is loved is called good. Every one who spies out another knows that the love or good makes the man, for when he has spied him out he leads him by his love wherever he wishes, in so much that while he is kept in his love, he is no longer his own master, and then all reasons that are contrary to his love are of no avail, whereas those which agree with the love are of all avail.

[3] That this is the case is also very evident in the other life. There all spirits are known by their loves, and when they are kept in them, they cannot do anything contrary to them, for to act contrary to them is to act contrary to themselves. They are therefore the forms of their loves; they who are in the heavens are forms of charity and of heavenly love, of such beauty as cannot be described; but they who are in the hells are forms of their loves, which are those of self and of the world, consequently they are also forms of hatred and revenge, thus are such monsters as cannot be described.

[4] As therefore the whole man is such as is his love, it is evident that the Lord cannot be present with a man who is in an evil love, but only with a man who is in a good love, thus in his good. It is believed that the Lord is present in the truth which is called the truth of faith, but He is not present in truth without good. But where good is, there the Lord is present in the truth through the good, and He is present in the truth insofar as it leads to good, and as it proceeds from good. Truth without good cannot be said to be within a man, it being merely in his memory as so much memory-knowledge, which does not enter the man and form him until it becomes of the life; and it becomes of the life when he loves it, and from love lives according to it. When this is the case, then the Lord dwells with him, as He Himself also teaches in John:

He that hath My commandments, and doeth them, he it is that loveth Me, and I will love him, and will manifest Myself to him, and My Father will love him, and We will come unto him, and make Our abode with him (John 14:21, 23);

“to manifest Himself” denotes to enlighten in the truths of faith from the Word; “to come unto him” denotes to be present; and “to make abode with him” denotes to dwell in his good.

10154. *And I will be to them for God.* That this signifies the presence of the Lord and His influx into the truth in the church, is evident from the signification of “to be for God,” as being the presence of the Lord and His influx into truth. It is into truth, because in the Word of the Old Testament the Lord is called “God” where truth is treated of, and “Jehovah” where good is treated of. From this also it is that angels are called “gods” by virtue of their reception of Divine truth from the Lord. From this also it is that in the original tongue God is called “Elohim” in the plural, for truths are many, but good is one (Matt. 19:16, 17). (That the Lord is called “God” where truth is treated of, and “Jehovah” where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167; also that the angels are called “gods” from the reception of Divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8192, 8302, 8867, 8941; and that the Lord is “Jehovah” in the Word, see the places cited in n. 9373.) That the Lord is called “the Father from eternity,” and also “God,” is manifest in Isaiah:

Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name is called God, Hero, Father of Eternity, Prince of Peace (Isa. 9:5).

A virgin shall conceive and bear a son, and His name shall be called Immanuel, which is, God with us (Isa. 7:14; Matt. 1:23).

That by “I will be to them for God” is here signified the presence and influx of the Lord into truth, is evident also from the fact that by “I will dwell in the midst of the sons of Israel” is signified the presence of the Lord and His influx through good. For in the Word where good is treated of, truth also is treated of, on account of the heavenly marriage, which is that of good and truth, in every detail of the Word (see the places cited in n. 9263, 9314).

10155. [v. 46] *And they shall know that I am Jehovah their God.* That this signifies the perceptivity that from the Lord is all good and all truth, is evident from the signification of “knowing,” as being to understand, believe, and perceive (of which below); that it denotes to perceive that from the Lord is all good and all truth, is because it is said “Jehovah God,” and the Lord is called “Jehovah” from good, and “God” from truth (see n. 2586, 2769, 2807,

2822, 3921, 4287, 4402, 7010, 9167). That “to know” denotes to understand, believe, and perceive, is because it is said both of man’s understanding, and of his will. When said of the understanding only, it denotes to understand; when of the understanding and at the same time of the will it denotes to believe; and when of the will only, it denotes to perceive. With those therefore who are merely in the memory-knowledge of a subject, and from this are in thought about it, “to know” denotes to understand; but with those who are in faith, “to know” denotes to believe; and with those who are in love, “to know” denotes to perceive.

[2] But when “to know” is conjoined with “to understand,” “to see,” or “to believe,” then “to know” denotes to perceive, because understanding, seeing, and believing bear relation to the understanding, consequently to truth, while “to perceive” bears relation to the will, consequently to good, as in these passages:

Peter said, We have believed and have known that Thou art the Christ, the Son of the living God (John 6:69).

Jesus said, Believe the works, that ye may know and believe that the Father is in Me, and I in the Father (John 10:38).

Jesus said, If ye had known Me, ye would have known My Father also; and from henceforth ye have known Him and have seen Him (John 14:7).

The Spirit of truth shall be sent, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you (John 14:16, 17).

Jesus spoke in parables, that seeing they may see, and not know (Mark 4:11, 12).

That ye may know and see that it is an evil thing and a bitter, to forsake Jehovah thy God (Jer. 2:19).

Let him that glorieth glory in this, to understand and know Me, that I am Jehovah (Jer. 9:24).

I will betroth thee to Me in faith; and thou shalt know Jehovah (Hos. 2:20).

[3] In these passages “to know” denotes to perceive, and to perceive is from good; whereas “to understand” and “to see” are from truth; for they who are in good or in love perceive within themselves that a thing is so; but they who are in truth or in faith, see within themselves. Therefore they who are in the Lord’s celestial kingdom have perception that a thing is so; but they who are in the Lord’s spiritual kingdom have faith that it is so (see the places cited in n. 9277; and also in n. 9992, 9995, 10105; and as to what perception is, in n. 125,

371, 483, 495, 503, 521, 536, 597, 607, 1121, 1384, 1387, 1398, 1442, 1919, 2144, 2515, 2831, 3528, 5121, 5145, 5227, 7680, 7977, 8780).

[4] As in the proper sense “to know” signifies to perceive from good, therefore it is also said, “it is known from the heart” (Deut. 8:5); for “from the heart” denotes from the good of love (n. 3883–3896, 7542, 9050, 9300, 9495); and therefore doing good is called “knowing Jehovah” (Jer. 22:16). From this it is evident that by “they shall know that I am Jehovah their God,” is signified the perceptivity that all good and truth are from the Lord.

10156. *Who have brought them out from the land of Egypt.* That this signifies salvation from hell by the Lord, is evident from the signification of “being brought out from the land of Egypt,” as being to be liberated from hell (see n. 8866, 9197), thus to be saved. That by “the land of Egypt” is signified hell, is because by that land in the genuine sense is signified the natural and its memory-knowledge; and to be brought forth from the natural man and its memory-knowledge, and to be raised into the spiritual man and its intelligence and wisdom, is also to be brought forth from hell. For man is born natural, but becomes spiritual through regeneration; and if he does not become spiritual, he is in hell; for the memory-knowledge of the natural man, that is, of a man not regenerated, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of heaven. And so long as a man is only in the light of the world, he is in hell; but when he is at the same time in the light of heaven, he is in heaven.

[2] Moreover, those who are solely in natural memory-knowledge, and consequently in no other light than the light of the world, cannot possibly believe the things which are of heaven; and even if they wish to enter into them by means of their own light, which is called natural light, they meet as it were a thick darkness, which blinds them and makes what is heavenly appear as nothing; for that which appears in the mind like thick darkness is tantamount to nothing. Hence it is that the merely natural man, no matter how much he believes himself to surpass others in light, at heart denies Divine and heavenly things; which also is the reason why so many of the learned reduce themselves by their knowledges to such insanity; for many of them deny the things that belong to the faith of the church and of heaven more than the simple do. It is otherwise with those who suffer themselves to be raised by the Lord into the light of

heaven; for these are first raised above the memory-knowledges that belong to the natural man; and then from the light of heaven they see the things which are in their natural man and are called memory-knowledges, and well discriminate among them, adopting those they comprehend and which are congruent, and rejecting or laying aside those they do not comprehend and which are incongruent. In a word, the case herein is this.

[3] So long as a man is merely natural, so long his interiors, which see from the light of heaven, are closed; and the exteriors, which see from the light of the world, are open; and then the man looks downward, that is, into the world and to himself, for all the things that belong to his will and thought converge thither; and wherever the man looks, there his heart turns, that is, his will and his love. But when a man becomes spiritual, then his interiors, which see from the light of heaven, are opened, and then the man looks upward, which is effected by means of an uplifting by the Lord; thus he looks into heaven and to the Lord. Thither also are raised all things that belong to his will and his thought; thus his heart, that is, his love.

[4] For man has been so created that in respect to his internal he is formed according to the image of heaven, and in respect to his external according to the image of the world (n. 6057, 9279), to the end that heaven and the world may be conjoined in man, and that thus through man the Lord can inflow out of heaven into the world, and can direct the world; in particular with each one, and in general with all; and thus can conjoin the two, and thereby cause that in the world also there may be an image of heaven. But when a man cares solely for the world, heaven is closed with him; whereas when he suffers himself to be raised by the Lord, then heaven is opened with him, and the world is subjected to him. And when this is the case, hell is separated and removed from him; and then for the first time the man knows what good is and what evil is; but not before. This is what is called "the image of God" with man (Gen. 1:27, 28).

[5] These things have been said that it may be known what the spiritual man is, and what the natural man, and that unless the merely natural man is made spiritual by the Lord, he is hell; consequently that it may be known why by "Egypt" is signified hell, seeing that by it is also signified the natural and its memory-knowledge. (That memory-knowledge is signified by "Egypt," see the places cited

in n. 9340; and that from this it signifies the natural, n. 9391; and also hell, n. 8866, 9197.)

10157. *That I may dwell in the midst of them.* That this signifies the Divine of the Lord, that it is the all in all of heaven and the church, is evident from the signification of “dwelling in the midst of the sons of Israel,” when said of Jehovah, as being the presence of the Lord, and His influx through good in heaven and in the church (see n. 10153); and as His presence is there, His Divine is likewise the all in all there, for the Lord is not present with the angels of heaven, and with the men of the church, in their own; but in His own with them, thus in what is Divine, according to what was shown above (n. 10151). And when the Lord is present in His own Divine in the heavens and in the church, He is likewise all in all there; hence He is heaven itself; and hence also it is that the whole heaven bears relation to the Lord, in respect to His Divine Human; and that heaven in the complex is a man, which is called the Grand Man (of which much has been said at the end of many chapters, see the places cited in n. 9276, end, 10030, end); and hence also it is that by “man” in the Word is signified the church, and likewise heaven (n. 478, 768, 3636); and that those who are in heaven, and truly in the church, are said to be “in the Lord” (n. 3637, 3638) when they are in the good of love and in the truth of faith to Him from Him.

10158. *I am Jehovah their God.* That this signifies from which are all the good of love and the truth of faith, is evident from the fact that “Jehovah” denotes the Divine being, and the Divine being is the Divine love, thus Divine good; and that “God” denotes the Divine coming-forth, and the Divine coming-forth is the Divine of faith, thus Divine truth. For all truth comes forth from good, truth being the form of good. From all this it is evident that when the Lord is called “Jehovah God,” there is meant all the good of love and the truth of faith; and when Jehovah God is said to be “in the midst of the sons of Israel,” there is meant the perceptivity that from the Lord is all the good which is of love, and the truth which is of faith (as above, n. 10155).

CONTINUATION ABOUT THE SECOND EARTH IN THE STARRY HEAVEN.

10159. As I have spoken with the spirits of that earth about the invisible and visible God, I may mention that almost all in the universe worship God under a visible form, and in fact in their idea under the human form, and that this is implanted in them. It is by virtue of influx from heaven that it is implanted in them, for wonderful to say the angels who are raised up in the sphere of the third heaven, come into a plain perception about this subject. The reason is that all in that heaven are in the love of the Lord, and from this are as it were in the Lord, and because all perception, such as belongs to the angels there, is from the order and influx of heaven; for heaven in its whole complex bears relation to a man, as can be seen from what has been shown about heaven as the Grand Man, at the end of many chapters (see the places cited in n. 10030). That heaven in its whole complex bears relation to a man, is from the Divine Human of the Lord; for from this the Lord flows into heaven, makes it, and forms it according to His own likeness. But this secret can with difficulty be comprehended by those who through their own intelligence have extirpated in themselves this implanted idea.

10160. The question was asked, whether in their earth they live under the commands of chiefs or kings; to which they replied that they do not know what commands are, and that they live under themselves, distinguished into nations, families, and households. It was further asked whether in this way they are safe. They said that they are safe, because one family never envies another, nor wishes to take away anything from it. They were indignant at being asked such questions; as though it involved a charge of hostility, and of some need of protection against robbers. "What more do men need," said they, "than to have food and clothing, and thus to dwell content and quiet under themselves?"

[2] It was perceived from the most ancient people who were from our earth that they had so lived in their time, and that they then knew not what it was to exercise command over others from the love of self, and from the love of the world to heap up wealth beyond what is necessary; and that they then had inward peace, and at the same time outward peace, and from this heaven among men. Those

times were therefore called by ancient writers the Golden Age, and they were described by saying that the people did what was just and right from the law written on their hearts.

[3] The state of life of those times is described in the Word by “dwelling under themselves safely and alone without gates and bars” (Ezek. 38:11). And as their habitations were tents, therefore in memory of this a tent was erected which was for a house of God, and afterward the feast of tents was instituted, in which they were glad from the heart. And as they who lived in this way were free from the insane love of exercising command for the sake of themselves, and of gaining the world for the sake of the world, therefore heaven then let itself down to them, and the Lord was seen by many in a human form.

10161. Being questioned about their earth, they said that they have meadows, beds of flowers, groves full of fruit trees; lakes in which there are fish; birds of a sky-blue color with golden feathers; and animals larger and smaller. Among the smaller animals they mentioned some which have a humped back, like that of camels on our earth. Nevertheless they do not feed on their flesh, but only on the flesh of fishes, and also on the fruits of trees, and on vegetables. They said further that they do not dwell in built houses, but in groves, in which amid the foliage they make for themselves roofs as a protection against rain and the heat of the sun.

10162. Being asked about their sun, which is seen as a star from our earth, they said that it is of a fiery color, in appearance no larger than a man’s head. I was told by angels that the star which is their sun is among the lesser stars, not far from the celestial equator.

10163. Spirits were seen like what they had been when they were men on their earth. Their faces are not unlike the faces of the men of our earth, except that their eyes are small, and also their noses. As this appeared to me somewhat of a deformity, they said that to them small eyes and noses are beautiful. A woman was seen clad in a mantle on which were roses of various colors. When I asked how they procure their garments on that earth, they replied that they gather from plants such things as they can entwine into threads, and that after laying the threads straight they place them together in double and triple rows, and moisten them with a glutinous fluid, and in this way they induce a consistency, and afterward color this fabric with the juices of plants.

10164. It was also shown how they make the threads. The women sit half reclining on a seat, and twist them with their toes, and when they are twisted they draw them toward them, and work them with their hands.

10165. They also said that on that earth a husband has one wife, and no more; and that they procreate children there to the number of from ten to fifteen. They added that harlots are also found there, but that after the life of the body, when they become spirits, these are sorceresses and are cast into hell.

10166. Of the third earth in the starry heaven mention will be made at the end of the following chapter.

[VOLUME EIGHT OF THE ORIGINAL LATIN WORK CONTINUES IN VOLUME 8B.]