

ARCANA COELESTIA

Hic Liber est Adventus Domini

THIS BOOK IS THE ADVENT OF THE LORD

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

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

First Published By
Emanuel Swedenborg
Servant of the Lord Jesus Christ

1752

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TRANSLATION NOTE

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

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

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

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

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

The Wonderful Things which have been seen in the Word of Spirits and in the heaven of Angels, are prefixed and subjoined to the several chapters. In this volume are the following:”]² Explication of Matthew 24, verses 29 to 31 (n. 4056 to 4060)
Continuation concerning the Grand Man and Correspondence (n. 4218 to 4228)
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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.

GENESIS

CHAPTER THIRTY-ONE

4056. In volume 3, by way of preface to chapters 26, 27, 28, 29, and 30, there have been unfolded the things spoken and foretold by the Lord concerning the consummation of the age or Last Judgment, in the twenty-fourth chapter of Matthew, from the third to the twenty-eighth verse. The words which follow there in order remain to be explained, in this place the contents of verses 29, 30, and 31, where we read these words:

But immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, 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 great glory. And He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:29–31).

4057. What the consummation of the age, or Last Judgment is, has already been explained, namely, that it is the last period of the Church. Its last period is said to be when there is no longer in it any charity and faith; and it has also been shown that there have been several such consummations, or last periods. The consummation of the first church was described by the flood; and the consummation of the second church by the extirpation of the nations in the land of Canaan, and also by the extirpations and cuttings off frequently described in the Prophets. The consummation of the third church is not described in the Word, but is foretold—that is, the destruction of Jerusalem, and the dispersion of the Jewish nation, with which was the church, over the whole world. The fourth consummation is that of the present Christian church, which is foretold by the Lord in the Evangelists, and also by John in the Apocalypse, and which is now at hand.¹

¹ This statement was published in the year 1752, five years before the Last Judgement on the Church in question. [REVISER.]

4058. In the foregoing verses of this chapter of Matthew there is described the successive vastation of the church; namely, that first they began not to know what good and truth are, but disputed about them; next that they treated them with contempt; in the third place that they did not acknowledge them at heart; and fourthly, that they profaned them. These states are described from the third to the twenty-second verse; and as the truth of faith and the good of charity were still to remain in the midst (that is, with some who are called the “elect”) the quality of the state of the truth of faith at that time is described in verses 23 to 28; and in the following verses, now to be explained, there is described the state of the good that is of charity and of love; and also the beginning of a New Church.

4059. From the particulars contained in these verses it is very manifest that they have an internal sense, and that unless this sense is understood, it is impossible to know what they involve—as that the sun shall be darkened, that the moon shall not give her light, that the stars shall fall from heaven, and that the powers of the heavens shall be shaken; and then that the Lord shall appear in the clouds of heaven, that His angels shall sound with a trumpet, and shall gather together His elect. He who knows not the internal sense of these words, must believe that such things are to come to pass; nay, that the world is to perish, with everything we behold in the universe. And yet that by the Last Judgment there is not meant any destruction of the world, but the consummation or vastation of the church in respect to charity and faith, may be seen above (n. 3353); and is plainly manifest from the words which follow in this same chapter of Matthew:

Then shall two men 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).

4060. Therefore that by the words now before us there is signified the state of the church at that time in respect to good (that is, as to charity toward the neighbor and love to the Lord), is evident from their internal sense, which is as follows:

But immediately after the affliction of those days;

signifies the state of the church in respect to the truth of faith (concerning which just above). In the Word the desolation of truth in various places is called “affliction.” (That “days” are states may be

seen above, n. 23, 487, 488, 493, 893, 2788, 3462, 3785.) From this it is manifest that by these words is signified that after there is no longer any faith, there will be no charity. For faith leads to charity, because it teaches what charity is, and charity receives its quality from the truths of faith; but the truths of faith receive their essence and their life from charity, as has been repeatedly shown in the preceding volumes.

[2] The sun shall be darkened, and the moon shall not give her light;

signifies love to the Lord, which is the “sun;” and charity toward the neighbor, which is the “moon.” “To be darkened and not to give their light” signifies that they will not appear, and thus will vanish away. (That the “sun” is the celestial of love, and the “moon” the spiritual of love; that is, that the “sun” is love to the Lord, and the “moon” charity toward the neighbor, which comes forth through faith, may be seen above, n. 1053, 1529, 1530, 2120, 2441, 2495.) The reason why this is the signification of the “sun and moon,” is that in the other life the Lord appears as a sun to those in heaven who are in love to Him, and who are called the celestial; and as a moon to those who are in charity toward the neighbor, and who are called the spiritual (see n. 1053, 1521, 1529–1531, 3636, 3643).

[3] The sun and moon in the heavens (that is, the Lord) is never darkened, nor does it lose its light, but it shines perpetually; and so neither is love to the Lord darkened with the celestial, nor does charity toward the neighbor lose its light with the spiritual, in the heavens; nor on earth with those with whom these angels are, that is, those who are in love and charity. Those however who are in no love and charity, but in the love of self and of the world, and consequently in hatred and revenge, bring that “darkening” upon themselves. The case herein is as it is with the sun of this world, which shines continuously; but when the clouds interpose, it does not appear (n. 2441).

[4] And the stars shall fall from heaven;

signifies that the knowledges of good and truth will perish. Nothing else is signified by “stars” when these are mentioned in the Word (n. 1808, 2849).

And the powers of the heavens shall be shaken;

signifies the foundations of the church, which are said to be “shaken” and “made to quake” when they perish. For the church on earth is the foundation of heaven, because the influx of good and truth from the Lord through the heavens finally terminates in the goods and truths that are with the man of the church. When therefore the man of the church is in such a perverted state as no longer to admit the influx of good and truth, the powers of the heavens are said to be “shaken.” For this reason it is always provided by the Lord that something of the church shall remain; and that when an old church perishes, a new one shall be set up again.

[5] And then shall appear the sign of the Son of man in heaven; signifies the appearing of Divine truth at that time; the “sign” signifies the appearing; the “Son of man,” the Lord as to Divine truth (see n. 2803, 2813, 3704). It was this appearing or this “sign,” concerning which the disciples asked when they said, “Tell us when shall these things be, and what shall be the sign of Thy coming, and of the consummation of the age” (verse 3). For they knew from the Word that when the age should be consummated, the Lord would come; and they learned from the Lord Himself that He would “come again,” by which they understood that the Lord would once more come into the world; not yet knowing that the Lord has come whenever the church has been vastated, not indeed in person, as when He assumed the human by birth and made it Divine; but by means of appearings—either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan; or not so manifest, as by inspirations through which the Word was given, and afterwards through the Word; for the Lord is present in the Word, because all things in the Word are from Him and concerning Him, as may be seen from what has already been frequently shown. This latter is the appearing here signified by the “sign of the Son of man,” and which is described in this verse.

[6] And then shall all the tribes of the earth wail; signifies that all who are in the good of love and the truth of faith shall be in grief. That “wailing” signifies this, may be seen in Zechariah 12:10–14; and that “tribes” signify all things of good and truth, or of love and faith, and consequently those who are in them, may be seen above (n. 3858, 3926). They are called the “tribes of the earth,” because those are meant who are within the church.

(That the “earth” is the church may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2928, 3355.)

[7] And they shall see the Son of man coming in the clouds of the heavens with power and great glory;

signifies that the Word will then be revealed as to its internal sense, in which the Lord is; the “Son of man” is the Divine truth therein (n. 2803, 2813, 3704); the “cloud” is the literal sense; “power” is predicated of the good, and “glory” of the truth, therein. (That these things are signified by “seeing the Son of man coming in the clouds of the heavens,” see the preface to the eighteenth chapter.) This is the “coming of the Lord” here meant, and not that He will literally appear in the clouds. Now follows the subject of the setting up of a New Church, which takes place when the old one is devastated and rejected.

[8] He shall send forth His angels with a trumpet and a great voice;

signifies election, not by visible angels, still less by trumpets, and by great voices; but by the influx of holy good and holy truth from the Lord through angels; and therefore by “angels” in the Word there is signified something of the Lord (n. 1925, 2821, 3039); here, there are signified things that are from the Lord and concerning the Lord. By the “trumpet” and the “great voice” there is signified evangelization, as elsewhere in the Word.

[9] And they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof;

signifies the setting up of a New Church. The “elect” are those who are in the good of love and of faith (n. 3755–3900); the “four winds” from which they shall be gathered together, are all states of good and truth (n. 3708); “from the end of the heavens to the end of them” denotes the internals and the externals of the church. Such therefore are the things signified by these words of the Lord.

GENESIS 31

1. And he heard the words of Laban's sons, saying, Jacob hath taken all that was our father's; and from that which was our father's hath he made all this abundance.
2. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before.
3. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.
4. And Jacob sent, and called Rachel and Leah to the field unto his flock.
5. And he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me.
6. And ye know that with all my strength I have served your father.
7. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me.
8. If he said thus, The speckled shall be thy reward, then all the flock bare speckled; and if he said thus, The partly-colored shall be thy reward, then all the flock bare partly-colored.
9. And God hath taken away the acquisition of your father, and hath given it to me.
10. And it came to pass at the time that the flock grew warm, that I lifted up mine eyes, and saw in a dream, and behold the he-goats which leaped upon the flock were partly-colored, speckled, and grizzled.
11. And the angel of God said unto me in the dream, Jacob; and I said, Behold me!
12. And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, partly-colored, speckled, and grizzled; for I have seen all that Laban doeth unto thee.
13. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity.

14. And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father's house?
15. Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver.
16. For all the riches which God hath taken away from our father, they are ours and our sons'; and now all that God hath said unto thee, do.
17. And Jacob arose, and lifted his sons and his women upon the camels.
18. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan.
19. And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father's.
20. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing.
21. And he fled, he and all that he had; and he arose and passed over the river, and set his face toward the mountain of Gilead.
22. And it was told Laban on the third day, that Jacob was fled.
23. And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead.
24. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.
25. And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the mountain of Gilead.
26. And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword?
27. Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp.
28. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly.

29. Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil.
30. And now going thou hast gone, because longing thou hast longed toward thy father's house; wherefore hast thou stolen my gods?
31. And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force.
32. With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.
33. And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two handmaids, and found them not; and he went out of Leah's tent, and came into Rachel's tent.
34. And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them; and Laban felt about all the tent, and found them not.
35. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before thee, for the way of women is upon me. And he searched and found not the teraphim.
36. And Jacob was wroth, and chode with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me?
37. Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two.
38. These twenty years have I been with thee, thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.
39. The torn I brought not unto thee, I bare the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night.
40. Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes.

41. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways.
42. Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged yesternight.
43. And Laban answered, and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne?
44. And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee.
45. And Jacob took a stone, and set it up for a pillar.
46. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap.
47. And Laban called it Jegar-sahadutha, and Jacob called it Galeed.
48. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed;
49. And Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow.
50. If thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see God is witness between me and thee.
51. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.
52. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil.
53. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob swear by the Dread of his father Isaac.
54. And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain.

55. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place.
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THE CONTENTS

4061. The subject here treated of in the internal sense is the separation of the good and truth represented by Jacob and his women, from the good signified by “Laban,” in order that the former might be conjoined with the Divine from a direct Divine stock; and also the state of both as regards the separation.

THE INTERNAL SENSE

4062. Verses 1–3. *And he heard the words of Laban’s sons, saying, Jacob hath taken all that was our father’s; and from that which was our father’s hath he made all this abundance. And Jacob saw the faces of Laban, and behold he was not at all with him as yesterday and the day before. And Jehovah said unto Jacob, Return unto the land of thy fathers, and to thy nativity, and I will be with thee.*

“And he heard the words of Laban’s sons, saying,” signifies the truths of the good signified by “Laban,” of what quality they were relatively to the good acquired thereby by the Lord in the natural; “Jacob hath taken all that was our father’s,” signifies that all things of the good now meant by “Jacob” had been given Him therefrom; “and from that which was our father’s hath he made all this abundance,” signifies that He gave it to Himself; “and Jacob saw the faces of Laban,” signifies a change of state with that good, when the good meant by “Jacob” receded; “and behold he was not at all with him as yesterday and the day before,” signifies the state altogether changed toward the good signified by “Jacob,” although nothing was taken away from it, but that it had its own as before, except the state in respect to conjunction; “and Jehovah said unto Jacob,” signifies the Lord’s perception from the Divine; “return unto the land of thy fathers,” signifies that He should now betake Himself nearer to good

Divine; “and to thy nativity,” signifies that He should betake Himself to the derivative truth; “and I will be with thee,” signifies that it would then be Divine.

4063. *And he heard the words of Laban’s sons, saying.* That this signifies the truths of the good signified by “Laban,” of what quality they were relatively to the good acquired thereby by the Lord in the natural, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Laban, as being collateral good of a common stock (n. 3612, 3665, 3778), and thus such goods as may serve for the introducing of genuine goods and truths (n. 3974, 3982, 3986e); here, the good that had so served, for its separation is treated of. Jacob’s “hearing the words” involves in the internal sense what their quality was relatively to the good acquired by the Lord in the natural, as may be seen from what now follows; for they were words of indignation, and declared that Jacob had taken all that was their father’s, and Jacob saw the faces of Laban, that he was not as yesterday and the day before. (That Jacob represents the Lord’s natural, and in the foregoing chapter the good of truth therein, may be seen above, n. 3659, 3669, 3677, 3775, 3829, 4009.)

[2] How the case is with the good signified by “Laban” relatively to the good of truth represented by Jacob, may be seen from what has been stated and shown in the foregoing chapter. This may be further illustrated by the states of man’s regeneration, which in the representative sense is also here treated of. When a man is being regenerated, he is kept by the Lord in a kind of mediate good. This good serves for introducing genuine goods and truths; but after these have been introduced, it is separated from them. Every one who has learned anything about regeneration and about the new man, can understand that the new man is altogether different from the old; for the new man is in the affection of spiritual and heavenly things, and these produce its delights and pleasantnesses; whereas the old man is in the affections of worldly and earthly things, and these produce its delights and pleasantnesses; consequently the new man has regard to ends in heaven, but the old man to ends in the world. From this it is manifest that the new man is altogether different and diverse from the old.

[3] In order that a man may be brought from the state of the old man into that of the new, the concupiscences of the world must be

put off, and the affections of heaven must be put on. This is effected by innumerable means, which are known to the Lord alone, and many of which have also been made known by the Lord to angels; but few if any to man. Nevertheless all of them both in general and particular have been made manifest in the internal sense of the Word. When therefore a man, from being the old man is made a new one (that is, when he is being regenerated), it is not done in a moment, as some believe, but through a course of years; nay, during the man's whole life, even to its end; for his concupiscences have to be extirpated, and heavenly affections have to be insinuated; and the man has to be gifted with a life which he had not before, and of which indeed he knew scarcely anything. Seeing therefore that the man's states of life have to be so greatly changed, it must needs be that he is long kept in a kind of mediate good, that is, in a good which partakes both of the affections of the world, and of the affections of heaven; and unless he is kept in this mediate good, he in no wise admits heavenly goods and truths.

[4] This mediate or middle good is what is signified by "Laban and his flock." But man is kept in this middle good no longer than until it has served this use; but this having been served, it is separated. This separation is treated of in this chapter. That there is an intermediate good, and that it is separated after it has subserved its use, may be illustrated by the changes of state which every man undergoes from infancy even to old age. It is known that a man's state is of one kind in infancy, of another in childhood, another in youth, another in adult age, and another in old age. It is also known that a man puts off his state of infancy with its toys when he passes into the state of youth; that he puts off his state of youth when he passes into the state of young manhood; and this again when he passes into the state of mature age; and at last this state when he passes into that of old age. And if one will consider he may also know that every age has its delights, and that by these he is introduced by successive steps into those of the age next following; and that these delights had served the purpose of bringing him thereto; and finally to the delight of intelligence and wisdom in old age.

[5] From all this it is manifest that former things are always left behind when a new state of life is put on. But this comparison can serve only to show that delights are means, and that these are left behind when the man enters into the state next following;

whereas during man's regeneration his state becomes altogether different from his former one; and he is led to it, not in any natural manner, but by the Lord in a supernatural manner; nor does anyone arrive at this state except by the means or media of regeneration, which are provided by the Lord alone, and thus by the mediate good of which we have been speaking. And when the man has been brought to that state in which he has no longer worldly, earthly, and corporeal things as his end, but those which are of heaven, then this mediate good is separated. To have anything as the end is to love it more than anything else.

4064. *Jacob hath taken all that was our father's.* That this signifies that all things of the good meant by "Jacob" had been given him therefrom (namely, from that mediate good) may be seen without explication. But that they had not been so given to him, is manifest from what follows. It was the sons of Laban who said this.

4065. *And from that which was our father's hath he made all this abundance.* That this signifies that He gave them to Himself, is evident from the signification of "making abundance," as being to give to Himself; for in the supreme sense this is predicated of the Lord, who never took anything of good and truth from another, but only from Himself. Other good that was related to His maternal human had indeed served Him as a means; for Laban, by whom that good is signified, was the brother of Rebekah, who was Jacob's mother; but by that mediate good He procured for Himself those things whereby He made His natural Divine by His own power. It is one thing to acquire something from a means, and another to acquire it by a means. The Lord acquired good by a means, because He was born a man, and derived from the mother an hereditary which was to be expelled; but He did not acquire good from a means, because He was conceived of Jehovah, from whom He had the Divine; and He therefore gave Himself all the goods and truths which He made Divine. For the Divine Itself has need of none, not even of that mediate good; except that He willed that all things should be done according to order.

4066. *And Jacob saw the faces of Laban.* That this signifies a change of state with that good when the good meant by "Jacob" receded, is evident from the representation of Jacob, as being the good of the natural, and from the representation of Laban, as being mediate good (concerning which frequently above); and from the

signification of “faces,” as being the interiors (n. 358, 1999, 2434, 3527, 3573), here, changes of the interiors, or what is the same, changes of state; for it is said, “he saw his faces, and behold he was not at all with him as yesterday and the day before.” The reason why in the Word the interiors are signified by “face,” is that the interiors shine forth from the face, and present themselves in the face as in a mirror, or in an image; and hence the faces or countenance signifies states of the thoughts and states of the affections.

4067. *And behold he was not at all with him as yesterday and the day before.* That this signifies the state altogether changed toward the good signified by “Jacob,” from which however nothing was taken away, but it had its own as before, except the state as to conjunction, may be seen from the fact that “his being not at all with him as yesterday and the day before,” denotes a state altogether changed toward Jacob (that is, toward the good signified by “Jacob”); and from what precedes, in that from Laban (that is, from the good signified by “Laban”) nothing had been taken away, but that it had its own as before.

[2] In order that it may be comprehended how the case is in regard to the goods and truths in man, what is known to scarcely anyone must be revealed. It is indeed known and acknowledged that all good and all truth are from the Lord; and it is also acknowledged by some that there is an influx, but of such a nature that man is not aware of it. Yet as it is not known, at least is not acknowledged at heart, that there are spirits and angels around man, and that his internal man is in the midst of them, and is thus ruled by the Lord, it is little believed, although said. There are innumerable societies in the other life that are disposed and set in order by the Lord according to all the genera of good and truth; and there are societies in the opposite that are disposed according to all the genera of evil and falsity; insomuch that there is not any genus of good and truth, nor any species of that genus, nor indeed any specific variety, which does not have such angelic societies, or to which there are not angelic societies that correspond. Nor on the other hand, is there any genus of evil and falsity, nor any species of that genus, nor indeed any specific variety, to which there are not diabolical societies that correspond. In a society of such is every man as to his interiors (that is, as to his thoughts and affections) although he is not aware of it. Everything that a man thinks and wills is from this source,

insomuch that if the societies of spirits and angels in which he is were taken away, he would that moment have no thought and no will, and would even fall down absolutely dead. Such is the state of man, although he believes that he has all things from himself, and that there is neither a hell nor a heaven; or that hell is far removed from him, and heaven also.

[3] Moreover the good in a man appears to him as what is simple or one, and yet is so manifold, and consists of things so various, that the man cannot possibly explore so much as its generals. It is the same with the evil in a man. Such as is the good in a man, such is the society of angels with him; and such as is the evil in a man, such is the society of evil spirits with him. The man summons these societies to himself, that is, he places himself in a society of such spirits; for like is associated with like. For example: the man who is avaricious summons to himself societies of like spirits who are in the same cupidity. The man who loves himself in preference to others, and who despises others, summons those who are like himself. He who takes delight in revenge summons such as are in a like delight; and so in all other cases. These spirits communicate with hell, and the man is in the midst of them, and is altogether ruled by them, insomuch that he is not at his own disposal, but is at theirs, although from the delight and consequent freedom that he enjoys he supposes that he directs himself. But the man who is not avaricious, or who does not love himself in preference to others, nor despise others, and who does not take delight in revenge, is in a society of similar angels, and is led by the Lord by their means, and indeed by means of his freedom, to all the good and truth to which he suffers himself to be led; and in proportion as he suffers himself to be led to more interior and more perfect good, in the same proportion he is brought to more interior and perfect angelic societies. The changes of his state are nothing else than changes of societies. That this is the case is evident to me from the continuous experience of many years, whereby the fact has become as familiar to me as is that which has been familiar to a man from his infancy.

[4] From all this it is now evident how the case is with man's regeneration, and with the mediate delights and goods by means of which he is brought by the Lord from the state of his old man to the state of his new man—namely, that this is effected by means of

angelic societies, and by changes of them. Mediate goods and delights are nothing else than such societies, which are applied to man by the Lord, to the intent that by their means he may be introduced to spiritual and celestial goods and truths; and when he has been brought to these, the societies are separated, and more interior and more perfect ones are adjoined to him. Nothing else is meant by the mediate good signified by “Laban,” and by the separation of that good, which is the subject treated of in this chapter.

4068. *And Jehovah said unto Jacob.* That this signifies the Lord’s perception from the Divine, is evident from the signification in the historicals of the Word of “saying,” as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That “Jehovah” is the Lord, may be seen above (n. 1343, 1736, 1793, 2921, 3023, 3035). From this it is evident that by “Jehovah said,” is signified the Lord’s perception from the Divine.

4069. *Return unto the land of thy fathers.* That this signifies that He should now betake Himself nearer to good Divine, is evident from the signification of the land of the fathers, as here being good Divine, because it is predicated of the Lord; for the “land” (namely, Canaan), signifies the Lord’s kingdom (n. 1607, 3481), and in the supreme sense the Lord’s Divine Human, because this flows in and produces His kingdom (n. 3038, 3705); and a “father” denotes good (see n. 3703). And as the goods and truths had now been procured whereby the Lord was to make His natural Divine, which goods and truths were represented by Jacob’s tarrying with Laban, and by his acquisitions there, it follows that by his “returning to the land of his fathers” is signified to betake Himself nearer to good Divine.

4070. *And to thy nativity.* That this signifies that He should betake Himself nearer to the derivative truth, is evident from the signification of “nativity,” as being the truth which is from good. For all truth is born from good; it has no other origin; and it is called truth because it is of good, and because it confirms that from which it is, namely, good. Hence the signification of “nativity” in this passage. (That the nativities or births are those of faith may be seen above, n. 1145, 1255; and that “to bring forth” denotes to acknowledge in faith and act, n. 3905, 3915.)

4071. *And I will be with thee.* That this signifies that it would then be Divine, is evident from the fact that Jehovah spoke; and by “Jehovah” is meant the Lord, as above (n. 4068), thus the Divine.

To be with him in whom this is, or who is this, is to be Divine. The supreme sense, which is concerning the Lord, is such that there appears a division in the sense of the letter; but in the supreme internal sense there is unity.

4072. Verses 4-13. *And Jacob sent, and called Rachel and Leah to the field unto his flock. And he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before; and the God of my father hath been with me. And ye know that with all my strength I have served your father. And your father hath deceived me, and hath changed my reward ten ways, and God hath not suffered him to do evil with me. If he said thus, The partly-colored shall be thy reward, then all the flock bore partly-colored, speckled, and grizzled. And the angel of God said unto me in the dream, Jacob; and I said, Behold me! And he said, Lift up I pray thine eyes, and see all the he-goats which leap upon the flock, partly-colored, speckled, and grizzled; for I have seen all that Laban doeth unto thee. I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto me; now arise, go forth out of this land, and return unto the land of thy nativity.*

“And Jacob sent, and called Rachel and Leah to the field unto his flock,” signifies the adjunction of the affections of truth by the good now meant by “Jacob,” and application at the time when it departed; “and he said unto them, I see your father's faces, that he is not at all toward me as yesterday and the day before,” signifies a change of state in the good signified by “Laban;” “and the God of my father hath been with me,” signifies that all things which He had were from the Divine; “and ye know that with all my strength I have served your father,” signifies that it was of His own power; “and your father hath deceived me; and hath changed my reward ten ways,” signifies the state of good toward Himself, when of Himself He applied the things of that good, and its very great change; “and God hath not suffered him to do evil with me,” signifies that still it could not hinder; “if he said thus, The speckled shall be thy reward, then all the flock bore speckled,” signifies His freedom, and that in His freedom those things were taken by the Lord, even to evils that were adjoined to the goods; “and if he said thus, The partly-colored shall be thy reward, then all the flock bore partly-colored,” signifies the same in the case of the falsities that were adjoined; “and God hath taken away the acquisition of your father, and hath given it

to me,” signifies that these were from the Divine; “and it came to pass at the time that the flock grew warm,” signifies the ardor of affection that they might be conjoined; “that I lifted up mine eyes, and saw in a dream,” signifies the perception of natural good in obscurity; “and behold the he-goats which leaped upon the flock were partly-colored, speckled, and grizzled,” signifies the effect that the natural good meant by “Jacob” should be imbued with such things from that source; “and the angel of God said unto me in the dream, Jacob; and I said, Behold me!” signifies perception from the Divine, and presence in that obscure state; “and he said, Lift up I pray thine eyes,” signifies attention thereto from that which was His own; “and see all the he-goats which leap upon the flock, partly-colored, speckled, and grizzled,” signifies that such things should be introduced; “for I have seen all that Laban doeth unto thee,” signifies the own of the good signified by “Laban,” that it is not such as to act from itself; “I am the God of Bethel,” signifies the Divine in the natural; “where thou anointedst a pillar,” signifies where the good of truth is, and its boundary; “where thou vowedst a vow unto me,” signifies what is holy; “now arise,” signifies elevation; “go forth out of this land,” signifies separation from that good; “and return unto the land of thy nativity,” signifies conjunction with the Divine good of truth.

4073. [v. 4] *And Jacob sent, and called Rachel and Leah to the field unto his flock.* That this signifies the adjunction of the affections of truth by the good now meant by “Jacob,” and application at the time when it departed, is evident from the representation of Jacob, as being the good of the natural, often spoken of above; and from the representation of Rachel and Leah, as being the affections of truth that are adjoined to that good; “Rachel” the affection of interior truth; and “Leah” the affection of external truth (see n. 3758, 3782, 3793, 3819). That “sending to these and calling them to the field unto his flock,” denotes to adjoin them to itself is manifest. “Field” signifies what is of good, and where there is good (n. 2971, 3196, 3310, 3317); and “flock” the goods and truths themselves which were now acquired, and to which the affections of truth meant by Rachel and Leah were applied when the good departed. Jacob in this chapter represents the good of the natural, in that it drew nearer to conjunction with the Divine (n. 4069), because it was in readiness to separate itself, and was in the act of separation, from

the good signified by "Laban" (see what is said concerning Jacob above, n. 3775). For representations are according to the changes of state as to good and truth; and changes of state are according to the changes of spirits and angels who are in such good and truth, as was shown above (n. 4067).

[2] When the societies of spirits and angels which are in mediate good recede, then new societies which are in a more perfect good draw near. Man's state is altogether according to the societies of spirits and angels in the midst of whom he is; such is his will, and such his thought. But his changes of state are quite different when he adjoins the societies to himself, or himself to them, from what they are when the societies are adjoined to him by the Lord. When he adjoins himself to them, he is in evil; but when they are adjoined to him by the Lord, he is in good. When he is in good, such good as serves for the reformation of his life flows in through the societies. What is here said in the internal sense respecting the good represented by Jacob, the affections of truth, which are "Rachel and Leah," and the application of these when he departed from the good signified by "Laban," is in exact accordance with the societies and their changes. From the societies the angels perceive the states the man has, thus the quality of his goods and truths, and consequently innumerable things which scarcely appear to the man as one general thing. Thus the angels are in the very causes, for they see and perceive the societies with the man, while the man is in the effects and does not see them, but has only an obscure perception of them, through some changes of state thence resulting; and sees nothing in regard to what is good and true, unless he is enlightened through angels by the Lord.

4074. *And he said into them, I see your fathers faces, that he is not at all toward me as yesterday and the day before.* That this signifies a change of state in the good signified by "Laban," is evident from what was said above (see n. 4067) where the same words occur.

4075. [v. 5] *And the God of my father hath been with me.* That this signifies that all things which He had were from the Divine, is evident from the fact that the "God of His father," when predicated of the Lord, is the Divine which He had; and that "hath been with me," signifies that all things which He had were from the Divine. When the Lord made the human in Himself Divine, He too had around Him societies of spirits and angels, for He willed that

all things should be done according to order; but He summoned to Himself such as might be of service, and changed them at His good pleasure; yet He did not take from them and apply to Himself anything of good and truth, but only from the Divine. In this manner He also reduced into order both heaven and hell, and this by successive steps, until He had fully glorified Himself. That the societies of spirits and angels were capable of being of use, and yet that He took nothing from them, may be illustrated by examples.

[2] The societies which are such as to believe that good is from themselves, and thereby to place merit in goods, were of service to Him by introducing Him into memory-knowledge concerning such good, and thence into wisdom concerning good that is devoid of self-merit, such as is that which is from the Divine. This knowledge and the derivative wisdom were not from those societies, but were obtained by their means. Take another example: the societies which believe themselves to be very wise, and yet reason about good and truth, and about everything as to whether it is so, are for the most part societies of the spiritual; and these societies were of service to Him by introducing Him into knowledge in regard to such persons, and how greatly they are relatively in shade, and that unless the Lord should have mercy on them they would perish; and also into knowledge of many more things from the Divine, which were not from these societies, but by means of them.

[3] Take as yet another example the societies which are in love to God, and believe that if they look to the Infinite, and worship a hidden God, they can be in love to Him; when yet they are not so, unless by some idea they make that Infinite finite, or present the hidden God as visible within themselves by finite intellectual ideas; for otherwise it would be a looking into thick darkness, and embracing with love that which is therein, whence there would arise many fanciful and undigested conceits, in accordance with each man's ideas. Such societies were also of service to Him by introducing Him into a knowledge of the quality of their interiors, and also of the quality of their love, and likewise into pity that they too could not be saved unless the Lord's human should become also Divine, for them to look upon. This wisdom was not from these societies, but by their means from the Divine. The case was the same with everything else. From this it is evident how the case stands with the matter now under consideration—that nothing was taken from the good signified

by "Laban," but that all things which the Lord had were from the Divine, that is, from Himself.

4076. [v. 6] *And ye know that with all my strength I have served your father.* That this signifies that it was from His own power, is evident from the signification of "serving," as being study (see n. 3824, 3846); but as being His own power when predicated of the Lord (see n. 3975, 3977); and still more so when it is said, "with all my strength."

4077. [v. 7] *And your father hath deceived me, and hath changed my reward ten ways.* That this signifies the state of good toward Himself, when of Himself He applied the things of that good, and its very great change, is evident from the signification of "father," here Laban, as being mediate good (concerning which above); from the signification of reward," as being from Himself (see n. 3996, 3999); and from the signification of "ten ways," as being a very great change. "Ten" denotes very great (n. 1988); and "ways," changes. The very state of that good, when the Lord of Himself applied the things which were of that good, is referred to and implied as being changed. If now instead of the good signified by "Laban," such a society of spirits and angels as are in such good is thought of, it is manifest how the case stands. The societies do not easily recede from him with whom they have been; but when he with whom they are recedes, they are indignant, and behave themselves in like manner as did Laban here toward Jacob; nay, if they perceive that any good has come to the man through their means, they say that it came to him from them; for in their indignation they speak from evil.

[2] The case is similar with every man who is being regenerated, namely, that societies are applied to him by the Lord which serve for introducing genuine goods and truths, not from themselves, but by their means; and when he who is being regenerated is transferred to other societies, those who had previously been with him are indignant. But these things do not appear to the man, because he does not believe that he is in the company of spirits and angels; but they appear manifestly to the angels, and to those also to whom of the Lord's Divine mercy it is granted to speak with them, and to be among them as one of them. By this means it has been given me to know that such is the case.

[3] The spirits lament greatly that man does not know this, nor even that they are with him; and still more that many deny not

only their presence, but also that there is a hell and a heaven. This however they ascribe to man's stupidity; the fact being that man has not the least of thought, nor the least of will, which does not come from the Lord by influx through spirits; and it is by them as means that the Lord governs the human race, and each person in particular.

4078. *And God hath not suffered him to do evil with me.* That this signifies that still it could not hinder, is evident from the signification of "not suffering to do evil," when predicated of the Lord, as being not to be able to hinder. For nothing can do evil to the Divine, but its influx can be hindered. All evil does this; and from this it is manifest what is here signified by "doing evil."

4079. [v. 8] *If he said thus, The speckled shall be thy reward, then all the flock bore speckled.* That this signifies His freedom, and that in His freedom those things were taken by the Lord, even to evils adjoined to the goods, is evident from the state of the matter in the internal sense, which is that He had freedom to change the reward, and thus that in His freedom those things were taken. That these were taken even to evils that were adjoined to the goods, is evident from the signification of the "speckled," as being goods with which evils are mingled (see n. 3993, 3995, 4005).

4080. *And if he said thus, The partly-colored shall be thy reward, then all the flock bore partly-colored.* That this signifies the same in the case of the falsities that were adjoined, is evident from what has just been said; and from the signification of the "partly-colored," as being truths that are scattered over and mingled with evils (see n. 4005); consequently falsities.

4081. [v. 9] *And God hath taken away the acquisition of your father, and hath given it to me.* That this signifies that these were from the Divine, is evident from what was said and shown above (n. 4065, 4075).

4082. [v. 10] *And it came to pass at the time that the flock grew warm.* That this signifies the ardor of affection that they might be conjoined, is evident from the signification of "growing warm," as being the ardor of affection and its effect (see n. 4018, 4019); thus that they (that is, goods and truths) should be conjoined.

4083. *That I lifted up mine eyes, and saw in a dream.* That this signifies the perception of natural good in obscurity, is evident from the signification of "lifting up the eyes," as being to think and

also to intend (see n. 2789, 2829, 3198), thus to perceive; and from the signification of “in a dream,” as being in obscurity (n. 2514, 2528). The good of the natural is “Jacob.”

4084. *And behold the he-goats which leaped upon the flock were partly-colored, speckled, and grizzled.* That this signifies the effect that natural good meant by “Jacob” should be imbued with such things from that source, may be seen from what has been said on these subjects in the preceding chapter; for by means of the flock of Laban there went to Jacob the partly-colored, speckled, and spotted, that is, such things as are signified thereby.

4085. [v. 11] *And the angel of God said unto me in the dream, Jacob; and I said, Behold me!* That this signifies perception from the Divine, and presence in that obscure state, is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (concerning which often above); and from the signification of the “angel of God,” as being from the Divine; for an “angel,” when mentioned in the Word, signifies something of the Lord, that is, something of the Divine (see n. 1925, 2319, 2821, 3039); for the reason that an angel does not speak from himself, but from the Lord, especially when he speaks in a dream, as here to Jacob. Moreover the angels are of such a disposition as to be indignant if anything of good and truth that they speak is attributed to them; and insofar as they can they remove such an idea from others, especially from man; for they know and perceive that all the good and truth which they think, will, and effect, are from the Lord, and thus from the Divine. From this it may be seen that by “angels” in the Word there is signified something of the Lord (that is, what is Divine)—and from the signification of “in a dream,” as denoting in obscurity (see n. 2514, 2528). Presence in the natural, and therein obscurity, is signified by Jacob’s answer.

4086. [v. 12] *And he said, Lift up I pray thine eyes.* That this signifies attention thereto from that which was His own, is evident from the signification of “lifting up the eyes,” as being to think and intend (see n. 2789, 2829), and thus to attend to. That here the signification is that which was from His own, is manifest from its being said, “Lift up thine eyes and see” and also from the series.

4087. *And see all the he-goats which leap upon the flock, partly-colored, speckled, and grizzled.* That this signifies that such things should be introduced, thus that He should be imbued with

such things, is evident from what has been said just above (n. 4084), where similar words occur.

4088. *For I have seen all that Laban doeth unto thee.* That this signifies the own of the good signified by “Laban,” that it is not such as to act from itself, is evident from the representation of Laban, as being mediate good, often spoken of before. That its own is not such as to act from itself, is signified by the words, “I have seen all that he doeth unto thee.” That this is the signification is evident from a mental view of the subject in the internal sense, and also from the societies which are in such good, for from these the quality of this good can be manifestly seen, because they are societies of spirits which serve as means and for communication (see n. 4047). These are not such as to do much from themselves and their own, but suffer themselves to be led by others, thus to good by angels, and to evil by evil spirits; as is also apparent in the story here told of Laban, especially from what follows. All this shows what is meant by the own of the good signified by “Laban,” in that this good is not of such a nature as to act of itself. The internal contents of these verses (6 to 12), have been unfolded only in a summary manner, because they are similar to those which have been treated of in the foregoing chapter, where they have been explained more fully.

4089. [v. 13] *I am the God of Bethel.* That this signifies the Divine in the natural, is evident from the signification of “Bethel,” as being good in the ultimate of order (see n. 3729), consequently in the natural; for this is the ultimate of order, because celestial and spiritual things are terminated therein. From this it is evident that the “God of Bethel” is the Divine in the natural. As “Bethel” signifies good in the natural, it also signifies the knowledges of celestial things there, for these are of good.

4090. *Where thou anointedst a pillar.* That this signifies where the good of truth is and its boundary, is evident from the signification of a “pillar,” as being a holy boundary, and thus the ultimate of order, and therefore truth (n. 3727); and from the signification of “anointing” (that is, of pouring oil upon the head of the pillar, which was done by Jacob), as being to make truth good (n. 3728).

4091. *Where thou vowedst a vow unto me.* That this signifies what is holy, is evident from the signification of “vowing a vow,” as being to will that the Lord should provide; and in the supreme sense, in which it is predicated of the Lord, as being that He does

provide (n. 3732); and because whatever the Lord provides proceeds from Him, and whatever proceeds from Him is holy, therefore by “vowing a vow” is here signified what is holy. That “vowing a vow” signifies that which proceeds from the Lord, and therefore that which is holy, at first sight appears too remote; but this is because it is a man who vows a vow by which he binds himself to something, or imposes something upon himself in relation to the Divine, in case he obtains his wish. But when it is the Divine Itself, or the Lord, of whom this is predicated, it is not then any vow, but is a willing and providing, that is, a doing. What therefore the Divine or the Lord does, proceeds from Him; and whatever proceeds from Him is holy.

4092. *Now arise.* That this signifies elevation, is evident from the signification of “arising,” which wherever mentioned involves elevation (see n. 2401, 2785, 2912, 2927; also what elevation is, n. 3171).

4093. *Go forth out of this land.* That this signifies a separation from that good, namely, from that signified by “Laban,” is evident without explication.

4094. *And return unto the land of thy nativity.* That this signifies conjunction with the Divine good of truth, is evident from the signification of “returning to the land,” as being to betake Himself nearer to good Divine (n. 4069); and from the signification of “nativity,” as being truth (n. 4070). From this it is manifest that by “returning to the land of his nativity,” is signified conjunction with the Divine good of truth.

4095. Verses 14–16. *And Rachel and Leah answered and said unto him, Have we any longer a portion and inheritance in our father’s house? Are we not counted of him strangers? For he hath sold us, and devouring hath also devoured our silver. For all the riches which God hath taken away from our father, they are ours and our sons’; and now all that God hath said unto thee, do.*

“And Rachel and Leah answered and said unto him,” signifies the reciprocity of the affections of truth; “Have we any longer a portion and inheritance in our father’s house?” signifies the first state of their separation from the good signified by “Laban;” “are we not counted of him strangers? For he hath sold us,” signifies that it had estranged them, so that they no longer belonged to it; “and devouring hath also devoured our silver,” signifies that it would consume the truth of those affections if they were not separated; “for

all the riches which God hath taken away from our father, they are ours and our sons',” signifies that all things were from His own power, and that nothing was given by anyone, by flowing in from His Divine into that which He took to Himself therefrom; “and now all that God hath said unto thee, do,” signifies the Lord’s providence.

4096. [v. 14] *And Rachel and Leah answered, and said unto him.* That this signifies the reciprocity of the affections of truth, is evident from the signification of “answering” when assent is given, as being what is reciprocal (see n. 2919), and as being reception (n. 2941, 2957); and from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of external truth (see n. 3758, 3782, 3793, 3819). In the internal sense of what has gone before the subject treated of has been the good of the natural, which is signified by “Jacob,” when it was being separated from the mediate good, which is “Laban,” and how this good of the natural adjoined to itself the affections of truth, which are signified by “Rachel and Leah.” The subject now treated of is the reciprocal application to good of these affections of truth. This application is contained in the internal sense of the words which Rachel and Leah now say.

[2] But these things are of such a nature that they do not fall into any understanding except that which has been instructed, and which perceives delight in the memory-knowledge of such things, and which therefore has spiritual knowledges as its end. Others care nothing for such things, and cannot even apply their minds to them. For they who have worldly and earthly things as their end, cannot withdraw their senses from them; and even if they did so, they would perceive what is undelightful; in which case they would be departing and withdrawing from the things they have as their end, that is, which they love. Let anyone who is of such a nature put himself to the test, as to whether he desires to know how good adjoins itself to the affections of truth; and how the affections of truth apply themselves to good; and whether knowing this is irksome to him or not; and he will say that such things are of no benefit to him, and that he apprehends nothing about them.

[3] But if such things are told him as relate to his business in the world, even though they are of the most abstruse character, or if he be told the nature of another man’s affections, and how he may thereby join the man to himself by adapting himself both

mentally and orally, this he not only apprehends, but also has a perception of the interior things connected with the matter. In like manner he who studies from affection to investigate the abstruse things of the sciences, loves to look and does look into things still more intricate. But when spiritual good and truth are in question, he feels the subject irksome and turns his back on it. These things have been said in order that the quality of the existing man of the church may be known.

[4] But how the case is with good when it adjoins truths to itself by affections, and with truths when they apply themselves to it, cannot so well appear when the idea or thought is directed to good and truth, but better when it is directed to the societies of spirits and angels through which these flow in; for as before said (n. 4067), man's willing and thinking come from these societies, that is, flow in from them, and appear as if they were in him. To know how the case herein is from the societies of spirits and angels, is to know it from causes themselves; and to know it from the heaven of angels is to know it from the ends of these causes. There are also historical things which adjoin themselves, and illustrate these things, causing them to appear more plainly.

[5] The internal sense treats of the adjunction of good to truths, and of the application of these latter, in the natural; for as often before said Jacob is the good in the natural, and his women are the affections of truth. The good which is of love and charity flows in from the Lord, and does so through angels who are with man; but not into anything else in him than his knowledges. And as good is there fixed, the thought is kept in the truths of the knowledges; and from these many things are called up which are related and are in agreement; and this until the man thinks that it is so, and until he wills it from affection because it is so. When this is being done, good conjoins itself with truths, and the truths apply themselves in freedom; for all affection causes freedom (n. 2870, 2875, 3158, 4031).

[6] Even then, however, doubts and sometimes denials are excited by the spirits who have been joined to the man; but insofar as affection prevails, so far he is led to the affirmative, and he is then confirmed in truths by these very things. When good flows in in this manner, it is not perceived that it comes through angels, because it flows in so interiorly, and into the man's obscurity which he has from worldly and corporeal things. Be it known however that good

does not flow in from the angels, but through the angels from the Lord; and this all the angels confess, and therefore they never claim for themselves any good, and are even indignant when anyone attributes it to them. From all this then, as from causes themselves, it may be seen how the case is with the adjoining of good to truths, and with the application of these latter, which are the subjects here treated of in the internal sense.

4097. *Have we any longer a portion and inheritance in our father's house?* That this signifies the first state of their separation from the good signified by "Laban," is evident from the signification of the words, "Have we any longer a portion and inheritance?" as being, Have we any longer any conjunction? And from the signification of "our father's house," as being the good represented by Laban. From this it results that by these words is signified the first state of their separation from the good signified by "Laban." For the first state is that the mind is held in doubt; the second state is that the doubt is dispelled by reasons; the third is affirmation; and the last is acting. In this manner good together with truths insinuates itself from the intellectual part into the will part, and is appropriated.

4098. [v. 15] *Are we not counted of him strangers? For he hath sold us.* That this signifies that it had estranged them so that they no longer belonged to it, is evident from the signification of "being counted strangers," as being to be estranged; and from the signification of "selling," as being so to estrange that they would no longer belong to it.

4099. *And devouring hath also devoured our silver.* That this signifies that it would consume the truth of those affections if they were not separated, is evident from the signification of "devouring," as being to consume; and from the signification of "silver," as being truth (see n. 1551, 2954). It is evident that "our silver" denotes the truth of those affections, for as often before shown, the affections of truth are represented by Rachel and Leah. What these things involve cannot be known, unless it is known how the case is with the goods and truths which are insinuated by means of a mediate good, or unless it is known of what nature are the societies of spirits which serve as mediate good. The societies of spirits which serve as mediate good are those which are in worldly things; but the societies of angels which serve for introducing the affections of truth are not in worldly but in heavenly things.

[2] These two kinds of societies are in action about a man who is being regenerated; and insofar as he is initiated by the angels into heavenly things, so far are the spirits who are in worldly things removed; and unless they are removed, truths are dissipated. For worldly things and heavenly things are in agreement in man when heavenly things rule over worldly ones; but they are in disagreement when worldly things rule over heavenly things. When they are in agreement, truths are multiplied in the man's natural; but when they are in disagreement truths are diminished, and even consumed, because worldly things darken heavenly things, and so consequently place them in doubt; but when heavenly things have rule, they throw light upon worldly things, and place them in clear light, and dispel doubts. Those things rule which are loved above all others. All this shows what is meant by the truth of affections being consumed if these were not separated; which is signified by "devouring he hath also devoured our silver."

4100. [v. 16] *For all the riches which God hath taken away from our father, they are ours and our sons'.* That this signifies that all things were from His own power (and that nothing was given by anyone) by flowing in from His Divine into that which He took to Himself therefrom, is evident from what has been said and explained above (n. 4065, 4075, 4081).

4101. *And now all that God hath said unto thee, do.* That this signifies the Lord's providence, is evident from the signification of "doing all that God hath said," as being to obey; but when predicated of the Lord, it signifies to provide; for He does not act from another, but from Himself; neither does God say to Himself that He should "do;" but He says, that is, acts, from Himself.

4102. Verses 17, 18. *And Jacob arose, and lifted his sons and his women upon the camels. And he carried away all his acquisition, and all his substance which he had gathered, the acquisition of his purchase, which he had gathered in Paddan-aram, to go to Isaac his father in the land of Canaan.*

"And Jacob arose," signifies the elevation of the good meant by "Jacob;" "and lifted his sons and his women upon the camels," signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals; "and he carried away all his acquisition and all his substance which he had gathered," signifies the separation of the truth and good derived from what was Laban's;

“the acquisition of his purchase,” signifies the things acquired by these from other sources; “which he had gathered in Paddan-aram,” signifies the knowledges of truth and good in the natural; “to go to Isaac his father in the land of Canaan,” signifies in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine.

4103. [v. 17] *And Jacob arose.* That this signifies the elevation of the good meant by “Jacob,” is evident from the signification of “arising,” as involving elevation (see n. 2401, 2785, 2912, 2927); and from the representation of Jacob, as being the good of the natural (often spoken of before), here, the good which is drawing nearer to the Divine, because it was to be separated from the mediate good, or “Laban” (n. 4073). By the elevation which is signified by “arising,” is meant a drawing nearer to the Divine. As regards man, he is said to be “elevated” when he draws nearer to heavenly things, and this because heaven is believed to be elevated, or on high; but this is so expressed from the appearance, for heaven and consequently the things of heaven (that is, heavenly and spiritual things) are not on high, but are within (see n. 450, 1735, 2148). And therefore man is in heaven as to his interiors when he is in spiritual love and faith.

4104. *And lifted his sons and his women upon the camels.* That this signifies the elevation of truths and of the affections of them, and their orderly arrangement in generals, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623); from the signification of “women,” here Rachel and Leah and also the handmaids, as being the affections of truth, of knowledges, and of memory-knowledges, as shown before; and from the signification of “camels,” as being general memory-knowledges in the natural (see n. 3048, 3071, 3143, 3145).

[2] He who does not know how the case is with representations and correspondences, cannot believe that these words, “he lifted his sons and his women upon the camels,” have such a signification; for they appear to him too remote from such matters to involve and contain within themselves any such spiritual meaning, for he thinks about sons, women, and camels. But the angels, who see and perceive all such things spiritually, do not think about sons, but when “sons” are mentioned they think of truths; nor do they think about women, but when “women” are mentioned they think of the affections of truth, of knowledges, and of memory-knowledges;

nor do they think about camels, but instead they think of general things in the natural. For such is the correspondence of all these things; and such is angelic thought; and wonderful to say such is the thought of the internal spiritual man while living in the body, although the external man is entirely unaware of it. For the same reason, when a man who has been regenerated dies, he comes into the like thought, and can think and speak with angels, and this without instruction; which would be quite impossible unless he had had such interior thought. That the thought is of this character comes from the correspondence of natural and spiritual things; and from this it is evident that although the literal sense of the Word is natural, it nevertheless contains within itself and every particular of it spiritual things; that is, such as are of the interior or spiritual thought and the derivative speech; or in other words, such as exist in the thought and speech of the angels.

[3] As regards the elevation of truths and of the affections of them, and their orderly arrangement in generals, the case is this: The truths and the affections are elevated when the things of eternal life and of the Lord's kingdom are set before those which belong to life in the body and to the kingdom of the world. When a man acknowledges the former as the principal and primary, and the latter as the instrumental and secondary, then with him truths and the affections of them are elevated; for in the same proportion the man is carried away into the light of heaven, within which there are intelligence and wisdom; and in the same proportion the things which are of the light of the world become to him images and as it were mirrors in which he sees the things of the light of heaven. The contrary happens when the man sets the things of the life of the body and of the kingdom of the world before those of eternal life and the Lord's kingdom; as when he believes that the latter have no existence because he does not see them, and because no one has come from there and made them known; and also when he believes that if they do exist, nothing worse will happen to him than to others; and when he confirms himself in these ideas, and lives the life of the world, and utterly despises charity and faith. With such a man, truths and the affections of them are not elevated, but are either suffocated, or rejected, or perverted; for he is in natural light, into which nothing of heavenly light inflows. From all this it is evident what is meant by the elevation of truths and of the affections of them.

[4] As regards their orderly arrangement in generals, this is a necessary consequence; for insofar as a man sets heavenly things before worldly ones, so far are the things in his natural arranged in order according to the state of heaven, so that as before said they appear therein as images and mirrors of heavenly things, for they are corresponding representatives. It is the ends that effect the arrangement into order, that is, the Lord through the ends in the man. For there are three things that follow in order, namely, ends, causes, and effects. Ends produce causes, and through causes, effects. Such therefore as are the ends, such come forth the consequent causes, and such the consequent effects. Ends are the inmost things with man; causes are middle or mediate, and are called mediate ends; and effects are ultimates, and are called last or ultimate ends. Effects are also what are called generals. From all this it is evident in what consists orderly arrangement in generals, namely, that when the things of eternal life and of the Lord's kingdom are regarded as the end, all the middle ends or causes, and all the ultimate ends or effects, are arranged in order in accordance with the end itself; and this in the natural, because the effects are there; or what is the same, the generals are there.

[5] Every man of adult age who possesses any judgment, and will give the matter any consideration, is able to know that he is in two kingdoms, namely, in a spiritual kingdom and in a natural kingdom; and also that the spiritual kingdom is interior, and the natural kingdom exterior; and consequently that he can set one before the other, that is, he can regard one as the end in preference to the other; and thus that the one which he regards as his end, or prefers, rules with him. If therefore he regards the spiritual kingdom as his end, and prefers it (that is, the things that belong to this kingdom), he then acknowledges as the principal and primary, love to the Lord and charity toward the neighbor, and consequently all things that confirm this love and charity, and are said to be of faith; for these belong to that kingdom; and in this case all things in his natural are arranged and set in order in accordance therewith, in order that they may be subservient and obedient. But when a man has as his end and sets first the natural kingdom (that is, the things it contains), he then extinguishes all that is of love to the Lord and of charity toward the neighbor, and all that is of faith, insomuch that he makes them of no account whatever; but makes the love of

the world and of self, and all that belongs thereto, to be everything. When this is the case, all things in his natural are arranged in order in accordance with these ends, thus in utter contrariety to the things of heaven; and in this way he makes hell in himself. To regard as an end is to love, for every end is of the love, because whatever is loved is regarded as the end.

4105. [v. 18] *And he carried away all his acquisition, and all his substance which he had gathered.* That this signifies the separation of the truth and good derived from what was Laban's, is evident from the signification of "carrying away," as being to separate; from the signification of "acquisition," as being truth; and from the signification of "substance," as being good. "Which he had gathered," has regard to Laban and his flock, by means of which they had been procured. The reason why "acquisition" denotes truth, and "substance" good, is that in the original language "acquisition" is a word which also signifies cattle in general, and by "cattle" specifically are signified truths, when by "flocks" are signified goods; and by "substance" is signified the resources from which all these are procured. For when two things of nearly similar signification are mentioned in the Word, the one is predicated of truth, and the other of good, on account of the heavenly marriage of truth and good in every particular of the Word (see n. 683, 793, 801, 2173, 2516, 2712).

4106. *The acquisition of his purchase.* That this signifies the things procured by these from other sources, is evident from the signification of "acquisition," as being truths (concerning which above); and from the signification of "purchase," as being things procured from another source; for the acquisitions that were bought were from another source, but yet were from those that had been procured by means of the flock of Laban.

4107. *Which he had gathered in Paddan-aram.* That this signifies the knowledges of good and truth in the natural, is evident from the signification of "Paddan-aram," as being the knowledges of good and truth (see n. 3664, 3680).

4108. *To go to Isaac his father in the land of Canaan.* That this signifies in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine, is evident from the representation of Isaac, as being the Divine rational (see n. 1893, 2066, 2083, 2630); and specifically the Divine good of the rational (n. 3012, 3194, 3210); and from the signification of

the “land of Canaan,” as being the Lord’s celestial kingdom (see n. 1607, 3481), and in the supreme sense, that is, when predicated of the Lord, His Divine Human (n. 3038, 3705). This shows that by the words, “to go to Isaac his father in the land of Canaan,” is signified in order to be conjoined with the Divine good of the rational, to the intent that His human might be made Divine.

[2] As regards the conjunction of the rational and the natural in man, be it known that the rational is of the internal man and the natural of the external; and that their conjunction produces the human, of such a quality as is the conjunction, and that there is conjunction when they act as a one; and they act as a one when the natural ministers and is subservient to the rational. With man this is impossible unless it is done by the Lord; but with the Lord it was done by Himself.

4109. Verses 19–21. *And Laban was gone to shear his flock; and Rachel stole the teraphim which were her father’s. And Jacob stole the heart of Laban the Aramean, in that he told him not that he was fleeing. And he fled, he and all that he had; and he arose and passed over the river, and set his faces toward the mountain of Gilead.*

“And Laban was gone to shear his flock,” signifies a state of use and of an end of good, which is the “flock of Laban;” “and Rachel stole the teraphim which were her father’s,” signifies a change of the state signified by Laban in respect to truth; “and Jacob stole the heart of Laban the Aramean,” signifies a change of the state signified by Laban in respect to good (“Laban the Aramean” here denotes as before such good as does not contain Divine truth and good); “in that he told him not that he was fleeing,” signifies by the separation; “and he fled, he and all that he had,” signifies separation; “and he arose,” signifies elevation; “and passed over the river,” signifies a state wherein is conjunction; “and set his faces toward the mountain of Gilead,” signifies good therein.

4110. [v. 19] *And Laban was gone to shear his flock.* That this signifies a state of use and of an end of good, which is the “flock of Laban,” is evident from the signification of “shearing,” as being use, and thus end, for use is end (concerning which below); and from the signification of “a flock,” as being good (n. 343, 2566). This shows that a state of use and of end is signified by “going to shear.” The subject here treated of is the separation of the mediate good which

is "Laban," from the good procured by it which is "Jacob;" but how the case is with this separation cannot be known except from the societies of the spirits who are in that good, and from whom it flows in with man, in regard to which I may state from experience the facts which follow.

[2] There are good spirits, there are spirits of a middle sort, and there are evil spirits, who are adjoined to man during his regeneration, to the end that by their means he may be introduced into genuine goods and truths, and this by the Lord by means of angels; but they are such spirits or societies of spirits as are not in agreement with the person to be regenerated, except for a time; and therefore, when they have performed their use, they are separated. Their separation is effected in various ways—that of the good spirits in one way, that of the spirits of a middle sort in another way, and that of the evil spirits in still another way. The separation of the good spirits is effected without their being aware of it, for they know that of the Lord's good pleasure it is well with them wherever they may be, or whithersoever they may be by Him transferred. But the separation of the spirits of a middle sort is effected by many means, even until they withdraw in freedom. For they are remitted into the state of their good, and therefore into a state of use and of the consequent end, in order that they may perceive therein their delight and their bliss. But inasmuch as they had found pleasure in their previous association with the regenerating man, they are by turns brought to it and sent away from it, until at last they feel discomfort in any further stay, and so withdraw in freedom. The evil spirits also are indeed removed in freedom, but in a freedom which only appears to them as freedom. They are adjoined for the purpose of introducing opposing ideas and feelings which are to be rejected, in order that the man may be the better confirmed in truths and goods; and when he begins to be confirmed in these, they perceive a discomfort in remaining, and a delight in separation, and in this manner they are separated in a freedom that comes of their delight. Such is the case with the separation of the spirits from a man when he is being regenerated, and consequently with the changes of his state as to good and truth.

[3] That "to shear a flock" denotes to perform use, is evident from the fact that in the internal sense the "shearing of a

flock” is nothing else than use, for wool is obtained thereby. That “sheepshearing” denotes use, is also plain from these words in Moses:

Every firstling male which is born of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock; but thou shalt eat it before Jehovah thy God year by year in the place which Jehovah shall choose (Deut. 15:19);

where “not to shear the firstling of the flock” denotes not to make a household use from it. As “sheep-shearing” signified use, it was in those days an office and function of distinction to shear the flock and to be present at the shearings, as may be seen from what is said of Judah, that “he sheared his flock” (Gen. 38:12, 13); and of the sons of David, in the second book of Samuel:

It came to pass after two years of days, that Absalom had sheep-shearers in Baalhazor, which is in Ephraim; and Absalom called all the king’s sons; and Absalom came to the king, and said, Behold now thy servant hath sheep-shearers; let the king, I pray thee, and his servants, go with thy servant (2 Sam. 13:23, 24).

4111. *And Rachel stole the teraphim which were her father’s.* That this signifies a change of the state signified by “Laban” in respect to truth, is evident from the signification here of “stealing” as being to take away what is dear and holy, thus to change the state; from the signification of the “teraphim,” as being truths (concerning which below); and from the signification of “father,” here Laban, as being the good signified by him (concerning which above); “father” also signifies good (n. 3703). From all this it is evident that by “Rachel stole the teraphim which were her father’s,” is signified a change of the state signified by “Laban” in respect to truth.

[2] What these things involve may also be seen from the state of spirits when they are being separated. The states of spirits in respect to good and truth are in accordance with the societies in which they are; for as before shown all thought inflows through others, and proximately through those with whom the subjects of the thought are in society; and therefore when these are removed from one society and are sent into another, the states of their thoughts and affections are changed, and consequently their state as to truth and good. But if they are sent into unaccordant societies, they have a sense of discomfort, and consequently a sense of restraint, and therefore they are separated from those societies and are carried away into

accordant ones. It is for this reason that the evil cannot be present or stay in societies of the good, nor the good in societies of the evil; and that all spirits and angels have been distinguished into societies in accordance with the affections which are of love. But every affection of love contains within it manifold and various things (n. 3078, 3189, 4005); and yet one thing is regnant, so that each spirit can be in a number of societies, but still strives continually toward that one which is of his reigning affection, and is at last brought into it.

[3] As regards the good signified by “Laban,” and its change of state, so long as it was with the good represented by Jacob, it was nearer the Divine, for “Jacob” is that good in the natural; and as it was nearer the Divine, it was also then in a more perfect state of truth and good; but when it was separated from this good, it came into another state both as to truth and as to good. For speaking generally, the changes of state in the other life are nothing else than approaches to the Divine and removals from the Divine. From this it is now manifest what is meant by the change of state when the good signified by “Laban” was being separated.

[4] That “Rachel stole the teraphim which were her father’s,” signifies a change of state as to truths, is because by the “teraphim” are meant his gods, as is evident from what follows, for Laban says to Jacob:

Wherefore hast thou stolen my gods? And Jacob answered, With whomsoever thou findest thy gods, he shall not live before our brethren (Gen. 31:30, 32);

and in the internal sense “gods” signify truths, for which reason in the Word “God” is named when the subject is truth (see n. 2586, 2769, 2807, 2822).

[5] The teraphim were idols that were used when they consulted or inquired of God, and because the answers which they received were to them truths Divine, truths were therefore signified by “teraphim,” as in Hosea:

The sons of Israel sat many days without king, and without prince, and without sacrifice, and without ephod and teraphim (Hos. 3:4);

“ephod and teraphim” denote the truths Divine they received by the answers, for when they inquired of God, they put on the ephod (1 Sam. 23:9–12). In Zechariah:

The teraphim speak iniquity, and the diviners see a lie, and the dreams speak vanity (Zech. 10:2);

where also the “teraphim” denote answers, but in that state iniquitous ones.

[6] And because such things were signified by “teraphim,” they were found with some, although they were forbidden; as with Micah, in the book of Judges:

Micah had a house of God, and he made an ephod and teraphim, and filled the hand of one of his sons, that he might become his priest. And some of the Danites said to their brethren, Do ye know that there is in these houses an ephod and teraphim, and a graven image and a molten image? And when these went into the house of Micah, they took the graven image, the ephod and the teraphim, and the molten image. And the priest’s heart was good, and he took the ephod and the teraphim and the graven image. And Micah followed the sons of Dan, and said, Ye have taken away my gods which I made, and the priest, and are gone away, and what have I more? (Judg. 17:5; 18:14, 18, 20, 24).

Michal also, David’s wife, had them, as related in the first book of Samuel:

And Michal took the teraphim, and laid them in the bed, and covered them with a garment. And Saul’s messengers came, and behold, the teraphim were in the bed (1 Sam. 19:13, 16).

That nevertheless they were idols, which were forbidden, is manifest from what is said of them elsewhere (1 Sam. 15:23; 2 Kings 23:24; Ezek. 21:26).

4112. [v. 20] *And Jacob stole the heart of Laban the Aramean.* That this signifies a change of the state signified by “Laban” in respect to good, is evident from the signification of “stealing,” as being to take away what is dear and holy, and thus to change the state (as just above, n. 4111); from the signification of the “heart,” as being that which proceeds from the will; and when the will is a will of good, the “heart” denotes good (see n. 2930, 3313, 3888, 3889); and from the representation of Laban, as being mediate good, which is now being separated; and because it is being separated, Laban is now called “the Aramean,” as also in the following verse, n. 24; for “Laban the Aramean” denotes such good, in which there is not Divine good and truth as before. The reason why this is signified, is that Aram, or Syria, was separated from the land of Canaan by the river Euphrates, and was therefore outside the land of Canaan, by

which in the internal sense is signified the Lord's kingdom, and in the supreme sense the Lord's Divine Human (see n. 4108). "Aram" and "Syria" specifically signify the knowledges of truth and good (n. 1232, 1234, 3051, 3249, 3664, 3680), and this because the Ancient Church was there also, and the remains of it continued there a long time, as is evident from Balaam, who was from that country, and who had knowledge of Jehovah and also prophesied concerning the Lord. But after idolatry had grown there, and Abram had been called away, and the representative church had been instituted in the land of Canaan, Aram or Syria put on the representation of a region out of the church, or separate from the church, and therefore remote from the things of the Lord's kingdom; although still retaining its signification of the knowledges of good and truth. The reason why Jacob is said to have "stolen the heart of Laban" by not telling him that he would flee, is that a change of state as to truth was spoken of just above, and here therefore a change of state as to good; for where truth is treated of in the Word, good is also treated of, because of the heavenly marriage of good and truth in every particular of the Word (n. 683, 793, 801, 2516, 2712).

4113. *In that he told him not that he was fleeing.* That this signifies by the separation, is evident without explication. By "Jacob stole the heart of Laban, in that he told him not that he was fleeing," is meant in the historical sense that Jacob deprived Laban of the hope of getting possession of all things that were his, and reduced him to a state of distress. For Laban had believed that because Jacob served him, all things that were Jacob's became his; not only his daughters who were Jacob's wives, and their sons, but also his flocks, according to the known and received law of that time, as found in Moses:

If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a wife, and she bear him sons and daughters, the wife and her children shall be her master's, and he shall go out with his body (Exod. 21:2, 4).

That he had so thought, is manifest from Jacob's words in what follows in this chapter:

Except the God of my father, the God of Abraham, and the Dread of Isaac had been with me, surely now hadst thou sent me away empty (Gen. 31:42);

and from Laban's:

Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine (Gen. 31:43);

not considering that Jacob was not a bought servant, nor indeed a servant at all, and that he was of a more noble family than he, and also that he had received as his reward both his wives and his flock; so that the law did not apply to Jacob. Now as Jacob by his fleeing had deprived Laban of this hope, and thus had reduced him to a state of distress, it is said that he “stole the heart of Laban the Aramean, by not telling him that he was fleeing.” But by these words in the internal sense is signified the change by the separation of the state signified by “Laban” in respect to good. Concerning change of state by separation, see what has been said just above (n. 4111).

4114. [v. 21] *And he fled, he and all that he had.* That this signifies separation, is evident from what has just been said, and without further explication.

4115. *And he arose.* That this signifies elevation, is evident from what has been said above concerning the signification of “arising” (n. 4103).

4116. *And he passed over the river.* That this signifies a state wherein is conjunction, is evident from the signification of the “river,” here the Euphrates, as being conjunction, namely, with the Divine. The “river” has this signification here, because it was the boundary of the land of Canaan on that side; and all the boundaries of the land of Canaan represented and thence signified what was last and what was first; what was last because there there was an ending, and what was first because there there was a beginning; for all boundaries are of such a nature as to be last to those who are going out, and first to those who are entering in. As Jacob was now entering in, that river was his first boundary, and consequently denotes conjunction, namely, in the supreme sense, with the Divine; for by the land of Canaan in the internal sense there is signified the Lord’s celestial kingdom (n. 1607, 3481); and in the supreme sense the Lord’s Divine Human (n. 3038, 3705). From this it is evident what is here signified by Jacob’s passing over the river. (That all things in the land of Canaan were representative in accordance with their distances, situations, and boundaries, may be seen above, n.

1585, 3686; and that so were the rivers which bounded it, as the river of Egypt, the Euphrates, and the Jordan, n. 1866.)

4117. *And set his faces toward the mountain of Gilead.* That this signifies good therein, is evident from the signification of a “mountain,” as being the celestial of love, that is, good (n. 795, 1430), with which there was conjunction. “Gilead” signifies its quality. As the river was the boundary, and as before said the first of conjunction was there, therefore the “mountain of Gilead,” which was on the hither side of the Jordan, signifies the good with which this first of conjunction took place.

[2] The land of Gilead, where the mountain stood, was within the limits of the land of Canaan as understood in a broad sense. It was on the hither side of the Jordan,² and passed as an inheritance to the Reubenites and the Gadites, and especially to the half tribe of Manasseh; and as the inheritances extended thus far, it is said that it was within the limits of the land of Canaan as understood in a broad sense. That it passed as an inheritance to them, is evident in Moses (Num. 32:1, 26–41; Deut. 3:8, 10–16; Josh. 13:24–31). Therefore when the land of Canaan was presented in one complex, it was said, “from Gilead even unto Dan,” and in another sense, “from Beersheba even unto Dan,” for Dan also was a boundary (n. 1710, 3923). As regards the expression “from Beersheba even unto Dan,” see above (n. 2858, 2859). “From Gilead even unto Dan” is found in Moses:

Moses went up from the plains of Noah upon Mount Nebo, to the top of Pisgah, that is over against Jericho; and Jehovah showed him all the land of Gilead even unto Dan (Deut. 34:1, 2);

and in the book of Judges:

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

[3] Because Gilead was a boundary, it signified in the spiritual sense the first good, which is that of the senses of the body; for it is the good or the pleasure of these into which the man who is being regenerated is first of all initiated. In this sense is “Gilead” taken in the Prophets, as in Jer. 8:20, 22; 22:6; 46:11; 50:19; Ezek. 47:18;

² That is, on the side next Syria, where Jacob at present was, and thus was really “beyond Jordan,” in the ordinary sense of the expression. [REVISER.]

Obad. 19; Micah 7:14; Zech. 10:10; Ps. 60:7; and in the opposite sense in Hos. 6:8; 12:12.

4118. Verses 22–25. *And it was told Laban on the third day, that Jacob was fled. And he took his brethren with him, and pursued after him a way of seven days, and joined him in the mountain of Gilead. And God came to Laban the Aramean in a dream by night, and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil. And Laban came up with Jacob, and Jacob pitched his tent in the mountain; and Laban pitched with his brethren in the mountain of Gilead.*

“And it was told Laban on the third day,” signifies the end; “that Jacob was fled,” signifies separation; “and he took his brethren with him,” signifies goods in place of those which it had lost; “and pursued after him,” signifies continued ardor of conjunction; “a way of seven days,” signifies the holy of truth; “and joined him in the mountain of Gilead,” signifies somewhat of conjunction thereby; “and God came to Laban the Aramean in a dream by night,” signifies the obscure perception of that good when left to itself; “and said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil,” signifies that there was no longer any communication; “and Laban came up with Jacob,” signifies something of conjunction; “and Jacob pitched his tent in the mountain,” signifies the state of the love in which was the good now meant by “Jacob”; “and Laban pitched with his brethren in the mountain of Gilead,” signifies the state of this good in somewhat of that conjunction.

4119. [v. 22] *And it was told Laban on the third day.* That this signifies the end of the conjunction, is evident from the signification of the “third day,” as being that which is last, and also that which is complete, and thus the end (see n. 1825, 2788), and also the beginning (n. 2788); for the end of a state of conjunction is the beginning of the following state, which is one of separation, and is here signified by the “third day.”

4120. *That Jacob was fled.* That this signifies separation, is evident from the signification of “fleeing,” as being to be separated (see n. 4113, 4114).

4121. [v. 23] *And he took his brethren with him.* That this signifies goods in place of those which it had lost, is evident from the signification of “brethren,” as being goods (see n. 2360, 3160, 3303, 3459, 3803, 3815). By “brethren” in the internal sense are signified

those who are in similar good and truth, that is, in a similar affection of good and truth. For in the other life all are consociated in accordance with the affections, and those who are consociated constitute a brotherhood. Not that they call themselves brethren, but that they are brethren by conjunction. In the other life it is good and truth that produce that which on earth is called relationship by blood and by marriage; and therefore there is a correspondence between the two things; for regarded in themselves goods and truths acknowledge no other father than the Lord, for they are from Him alone. Hence all who are in goods and truths are in brotherhood; but still there are degrees of relationship according to the quality of the goods and truths. These degrees are signified in the Word by "brothers," "sisters," "sons-in-law," "daughters-in-law," "grandsons," "granddaughters," and by other family names.

[2] On earth they are so named with reference to a common parentage, however they may differ in regard to affections; but this brotherhood or relationship is dissipated in the other life, and unless they have been in similar good on earth, they there come into other brotherhoods. At first indeed they for the most part come together, but in a short time are separated; for in that world it is not wealth that keeps men together, but as just said, affections, the quality of which is then manifest as in clear day, and also the kind of affection which one has had toward another.

And as these are manifest, and as every one's affection draws him to his society, those who have been of a discordant disposition are dissociated; and all the brotherhood and friendship which had been of the external man are obliterated on both sides, and that which is of the internal man remains. That by "he took his brethren with him" are signified goods in place of those which it had lost, is because as before said when one society is separated from another, it comes to a different society, and therefore to other goods in place of the former (n. 4077, 4110, 4111).

4122. *And pursued after him.* That this signifies a continued ardor of conjunction, is evident from the signification here of "pursuing," as being a continued ardor of conjunction. In the internal sense the subject here treated of is the separation of mediate good from genuine good, after the mediate good had served its use. In this sense the process of separation is fully described, but it is of such a nature that it cannot even be observed by man to have any

existence; and yet to the angels it is very manifest, together with innumerable varieties; for in the man who is being regenerated, and with whom they are present as ministers, they see and perceive in this manner all the changes of his state; and according to them and by means of them from the Lord they lead him to good, insofar as the man suffers himself to be led; and because the process is of such great use in heaven, it is treated of so much at length here. Hence also it may appear what is the quality of the internal sense, namely, that it is the angelic Word.

4123. *A way of seven days.* That this signifies the holy of truth, is evident from the signification of a “way,” as being truth (n. 627, 2333); and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881). Here the signification is that there was the ardor of conjunction, that is, of conjoining itself with the holy of truth.

4124. *And joined him in the mountain of Gilead.* That this signifies somewhat of conjunction thereby, is evident from the signification of “joining,” as being conjunction; and from the signification of the “mountain of Gilead,” as being the good which is the first of conjunction (see n. 4117). Thus by “he joined him in the mountain of Gilead” is signified somewhat of conjunction.

4125. [v. 24] *And God came to Laban the Aramean in a dream by night.* That this signifies the obscure perception of that good when left to itself, is evident from the representation of Laban, as being mediate good, as shown above, who is called “the Aramean” when separated from the good represented by Jacob (n. 4112); and from the signification of a “dream by night,” as being what is obscure (n. 2514, 2528). The perception in this obscurity is signified by “God coming in a dream by night.”

4126. *And said unto him, Take heed to thyself lest thou speak with Jacob from good even to evil.* That this signifies that there was no longer any communication, is evident from the signification of “speaking from good even to evil,” as being to speak good and think evil, and from this at last to speak evil and do evil; for he who thinks evil, at last speaks it and does it. He who is such is no longer conjoined with another, because it is thought and will which conjoin, but not words. In the world indeed words conjoin, but only when the hearer believes that the speaker also thinks good and wills good. But in the other life all thought is manifest, for it is communicated

by a certain sphere (which is a spiritual sphere) that proceeds from the person and makes manifest of what kind of disposition (that is, of what kind of will and thought) he is; and conjunction is therefore effected in accordance with this sphere. From this it is manifest that by the words, "lest thou speak from good even to evil," is signified in the internal sense that there was no longer any communication.

4127. [v. 25] *And Laban came up with Jacob.* That this signifies something of conjunction, may be seen from what is said above (n. 4124).

4128. *And Jacob pitched his tent in the mountain.* That this signifies the state of the love in which was the good now meant by "Jacob," is evident from the signification of a "tent," as being the holy of love (see n. 414, 1102, 2145, 2152, 3312); and of "pitching a tent," as being the state of that love; and from the signification of "mountain," as being good (as above, n. 4117); here, the good now meant by "Jacob" (concerning which see above, n. 4073).

4129. *And Laban pitched with his brethren in the mountain of Gilead.* That this signifies the state of this good in somewhat of that conjunction, is evident from the representation of Laban, as being the good now separated from the good represented by Jacob; from the signification of "pitching," as being the state of this good (it is not said that he "pitched a tent," because the state referred to was not a state of the holy of love, except by somewhat of that conjunction); from the signification of "brethren," as being the goods with which the good signified by "Laban" had been consociated (see n. 4121); and from the signification of the "mountain of Gilead," as being where there is the first and the last of conjunction (see n. 4117). From this it is manifest that by "Laban pitched with his brethren in the mountain of Gilead," is signified the state of this good in somewhat of that conjunction. What further is involved in the words that have now been explained, cannot be so well set forth to the apprehension, except from the things that happen in the other life, when societies of spirits and angels are adjoined to a man by the Lord, and are separated from him; such being the process of their adjunction and separation, in accordance with the order there existing. The steps of this process have been fully described in this chapter, but as they are wholly unknown to man, to set them forth in detail would be to speak mere arcana, some of which have been already stated, where the subject treated of was the conjunction and

the separation of societies with a man in the process of regeneration. Suffice it to know that the arcana of this process are here contained in the internal sense, and that they are so great and of such a nature, that they cannot be fully set forth to the apprehension even as to one thousandth part of them.

4130. Verses 26–30. *And Laban said to Jacob, What hast thou done, that thou hast stolen my heart, and hast carried away my daughters as captives of the sword? Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me? And I would have sent thee away with gladness, and with songs, with timbrel, and with harp. And thou hast not suffered me to kiss my sons and my daughters; now thou hast acted foolishly. Let my hand be to God to do you evil! And the God of your father spake unto me yesternight, saying, Take heed to thyself that thou speak not with Jacob from good even to evil. And now going thou hast gone, because longing thou hast longed toward thy father's house; wherefore hast thou stolen my gods?*

“And Laban said to Jacob,” signifies a state of communication; “What hast thou done,” signifies indignation; “that thou hast stolen my heart,” signifies that it no longer had Divine good as before; “and hast carried away my daughters,” signifies nor the affections of truth as before; “as captives of the sword,” signifies that they were taken away from it. “Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me?” signifies the state if the separation had been effected in freedom; “and I would have sent thee away with gladness, and with songs,” signifies the state in which from its own it had believed itself to be in respect to truths; “with timbrel and with harp,” signifies in respect to spiritual good; “and thou hast not suffered me to kiss my sons and my daughters,” signifies disjunction in a free state in accordance with the belief of that good; “now thou hast acted foolishly,” signifies indignation; “let my hand be to God to do you evil!” signifies a state of indignation if it possessed the power; “and the God of your father spake in to me yesternight,” signifies that it was not permitted by the Divine; “saying, Take heed to thyself that thou speak not with Jacob from good even to evil,” signifies that communication was forbidden; “and now going thou hast gone,” signifies that acting from its own it had separated itself; “because longing thou hast longed toward thy father's house,” signifies a longing for conjunction with Divine good that

flows in directly; “wherefore hast thou stolen my gods?” signifies indignation on account of a state in which truth had been lost.

4131. [v. 26] *And Laban said to Jacob.* That this signifies a state of communication, namely, of the good now signified by “Laban” with the good now represented by Jacob, is evident from the signification of “saying,” as here being communication (as n. 3060). Inasmuch as something of conjunction had been effected (concerning which see just above, n. 4124, 4127, 4129); and as the words “Laban said to Jacob” immediately follow, communication is signified by “saying.”

4132. *What hast thou done?* That this signifies indignation, is evident from the affection involved in these and the following words of Laban, which is one of indignation.

4133. *And thou hast stolen my heart.* That this signifies that it no longer had Divine good as before, is evident from the signification of “stealing the heart,” as being to take away that which is dear and holy (n. 4112); consequently that through this separation it no longer had Divine good as before.

4134. *And hast carried away my daughters.* That this signifies that neither had it any longer the affections of truth as before, is evident from the signification of “daughters,” in this case Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819).

4135. *As captives of the sword.* That this signifies that they (namely, the affections of truth) were taken away from it, is evident without explication. They are called “captives of the sword,” because a “sword” is predicated of truth (n. 2799). How the case herein is, has been explained above.

4136. [v. 27] *Wherefore hast thou concealed thyself to flee? and hast stolen me? and hast not told me?* That this signifies the state if the separation had been effected in freedom, is evident from the signification of “concealing thyself to flee,” as being to separate itself from that which was unwilling (that “to flee” denotes to be separated, see n. 4113, 4114, 4120); from the signification of “stealing me,” as being to take away that which is dear and holy (n. 4112, 4133); and from the signification of “not telling me,” as here denoting by separation (n. 4113); from all which it follows that by these words there is signified that the separation was made against its will, whereas it ought to have been done in freedom. This

state of freedom is signified and described by the words which now follow, namely, "I would have sent thee away with gladness and with songs, with timbrel and with harp." But these are the words of Laban according to his belief at that time. How the case is with the separation of mediate good from genuine good with those who are being regenerated, namely, that it is done in freedom, may be seen above (n. 4110–4111).

[2] That this is really the case is not apparent to the man, for he does not know how goods are varied with him, still less how the state of every good is changed, nor even how the good of infancy is varied and changed into the good of childhood, and this into the succeeding good which is that of youth, and afterwards into the good of adult age, and at last into the good of old age. With those who are not being regenerated, it is not goods that are changed, but affections and their delights. But with those who are being regenerated there are changes of state of goods, and this from infancy even to the close of life. For the Lord foresees what kind of a life a man is going to lead, and how he is going to suffer himself to be led by the Lord; and because all things are foreseen both in general and in particular—nay, the veriest singulars—they are also provided. But the man knows nothing of how the case is then with the changes of state of the goods; and this chiefly because he has no knowledges on the subject, nor at this day does he desire to have any. And as the Lord does not inflow immediately with man and teach him, but as He inflows into his knowledges, thus mediately, the man cannot possibly be acquainted with the changes of state of these goods. And as man is in such a condition as to be without knowledges on this subject, and moreover as at the present day there are but few who suffer themselves to be regenerated, even if these things were more fully explained they would not be comprehended.

[3] That at the present day there are few who know anything of spiritual good, and also few who know anything of freedom, has been made known to me by experience from those who come into the other life from the Christian world. For the sake of illustration a single example may be given. There was a certain prelate who had believed himself to be more learned than others, and who during his life had been acknowledged to be so; but because he had led an evil life he was in such stupid ignorance concerning good and freedom, and concerning the consequent delight and bliss, that he was not

aware of the least difference between infernal delight and freedom, and heavenly delight and freedom, and in fact he said that there was not any. Such being the ignorance even among those who are reputed to be more learned than others, it may be inferred into what shades, nay into what great and insane delusions would be turned what might here be said concerning good and freedom, which are the subjects here treated of in the internal sense. And yet the truth is that there is not so much as a single expression in the Word which does not involve a heavenly arcanum, although it may appear to man of no moment, and this because of the lack of knowledges or the ignorance in which at the present day man is, and is willing to be, in regard to heavenly things.

4137. *And I would have sent thee away with gladness, and with songs.* That this signifies the state in which from its own it (that is, the good signified by "Laban") had believed itself to be in respect to truths, is evident from the signification of "I would have sent thee away," as being that it would have separated itself in freedom; but that it had not separated itself when in that state, is evident from what has been said above (n. 4113); which shows that these words were said by Laban in the state in which from his own he had believed himself to be; for to believe from one's own is to believe from what is not true; whereas to believe not from one's own, but from the Lord, is to believe from what is true. That the state here referred to is a state as to truths, is signified by "sending with gladness and with songs;" for "gladness" and "songs" are predicated of truths.

[2] There is occasional mention in the Word of "gladness" and of "joy," and sometimes they are mentioned together; but "gladness" is mentioned when the subject treated of is truth and its affection, and "joy" when it is good and its affection, as in Isaiah:

Behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine (Isa. 22:13);

where "joy" is predicated of good, and "gladness" of truth. In the same:

There is a cry in the streets because of the wine; all gladness shall be made desolate, and all joy shall be banished (Isa. 24:11).

In the same:

The redeemed of Jehovah shall return, and shall come to Zion with singing, and everlasting joy upon their head; they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10; 51:11).

In the same:

Jehovah shall comfort Zion; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

In Jeremiah:

I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall become a waste (Jer. 7:34; 25:10).

In the same:

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah Zebaoth (Jer. 33:11).

In the same:

Gladness and exultation have been gathered from Carmel, and from the land of Moab (Jer. 48:33).

In Joel:

Is not the food cut off before our eyes, gladness and exultation from the house of our God? (Joel 1:16).

In Zechariah:

The fast shall be to the house of Judah joy and gladness and good feasts (Zech. 8:19).

[3] He who does not know that in everything of the Word there is the heavenly marriage (that is, the marriage of good and truth), might believe that joy and gladness are one thing, and that both are mentioned merely for the sake of greater emphasis, thus that one of the expressions is superfluous. But this is not the case, for not the smallest part of a word is used without a spiritual meaning. In the passages that have been adduced, and in others also, “joy” is predicated of good, and “gladness” of truth (see also n. 3118). That “songs” also are predicated of truth is evident from many passages in the Word, where “songs” are mentioned, as Isa. 5:1; 24:9; 26:1; 30:29; 42:10; Ezek. 26:13; Amos 5:23; and other places.

[4] Be it known that all things in the Lord’s kingdom relate either to good or to truth, that is, to the things of love, and to those of the faith of charity. Those which relate to good, or which are of

love, are called celestial; but those which relate to truth, or which are of the faith of charity, are called spiritual. For in all things of the Word both in general and in particular the Lord's kingdom is treated of, and in the supreme sense the Lord Himself; and the Lord's kingdom is the marriage of good and truth, or the heavenly marriage; and the Lord Himself is He in whom is the Divine marriage, and from whom is the heavenly marriage; and therefore in everything of the Word there is this marriage, as is especially evident in the Prophets, where repetitions of one thing occur, with merely a change of words. But these repetitions are never without meaning, and by one of the expressions is signified what is celestial (that is, what is of love and good), and by the other what is spiritual (that is, what is of the faith of charity or of truth); all of which shows in what manner the heavenly marriage (that is, the Lord's kingdom), and in the supreme sense the Divine marriage itself (that is, the Lord) is in everything of the Word.

4138. *With timbrel, and with harp.* That this signifies in respect to spiritual good (namely, the state in which from its own that good had believed itself to be in respect to spiritual good), is evident from the fact that "timbrel" and "harp" are predicated of good, but of spiritual good (as may be seen from many passages in the Word). Spiritual good is what is called the good of faith, and is charity; but celestial good is what is called the good of love, and is love to the Lord. There are two kingdoms of the Lord in the heavens; one of which is called His celestial kingdom, and in this kingdom are those who are in love to the Lord; and the other is called His spiritual kingdom, and in this are those who are in charity toward the neighbor. These kingdoms are most distinct from each other, but still in the heavens they act as and make a one. Concerning these distinct Celestial and Spiritual Kingdoms see what has already been frequently stated.

[2] In the churches of ancient times there were employed many kinds of musical instruments, such as timbrels, psalteries, pipes, harps, decachords, and various others. Some of these belonged to the class of celestial, and some to the class of spiritual things; and when they are mentioned in the Word, such things are implied, inasmuch that it may be known from them what kind of good is treated of, whether spiritual good or celestial good. The timbrel and the harp belonged to the class of spiritual things, and therefore it is here

said “in respect to spiritual good.” (That the “harp” is predicated of spiritual things, and that by stringed instruments are signified spiritual things, but by wind instruments celestial things, may be seen above, n. 418–420.)

4139. [v. 28] *And thou hast not suffered me to kiss my sons and my daughters.* That this signifies disjunction in a free state in accordance with the belief of that good, is evident from the signification of “kissing,” as being conjunction from affection (see n. 3573, 3574, 3800), wherefore “not suffering to kiss” denotes disjunction; from the signification of “sons,” as being truths, and of “daughters,” as being goods (concerning which see above); so that the signification is disjunction as to truths and goods. That this disjunction was in a free state in accordance with the belief of that good, is involved in the connection (see n. 4136, 4137).

4140. *Now thou hast acted foolishly.* That this signifies indignation, is evident from the affection contained in the words.

4141. [v. 29] *Let my hand be to God to do you evil!* That this signifies a state of indignation if it possessed the power, is evident from the signification of “hand,” as being power (see n. 878, 3387). That the state in which these things were said, and which is signified by them, was a state of indignation, is manifest.

4142. *And the God of your father spake unto me yesternight.* That this signifies that it was not permitted by the Divine, is evident without explication; for it was forbidden him in the dream to speak to Jacob from good even to evil, as also follows.

4143. *Saying, Take heed to thyself that thou speak not with Jacob from good even to evil.* That this signifies that communication was forbidden, is evident from the signification of “speaking from good even to evil,” as being no longer any communication (see above n. 4126), thus a forbidding of the communication.

4144. [v. 30] *And now going thou hast gone.* That this signifies that acting from its own it had separated itself, is evident from the signification of “going thou hast gone,” as being to be separated. That it is from its own is manifest.

4145. *Because longing thou hast longed toward thy father's house.* That this signifies a longing for conjunction with Divine good that flows in directly, is evident from the signification here of “father's house” (that is, the house of Isaac and Abraham), as being the good that inflows directly. (That “house” denotes good,

see above, n. 2233, 2234, 3652, 3720; that “father” also denotes good, n. 3703; that “Isaac” is the good of the rational, see n. 3012, 3194, 3210.) and besides, Abraham together with Isaac represents the Divine good that inflows directly, and Laban collateral good, or that which does not inflow directly (see n. 3665, 3778). Collateral good, or that which does not inflow directly, is that good which has been called mediate good, for this good derives many things from worldly things which appear as goods, but are not goods; while the good that flows in directly is that which comes immediately from the Lord, or from the Lord mediately through heaven, and is Divine good separated from such worldly good as just referred to.

[2] Every man who is being regenerated is first in mediate good, in order that it may serve for introducing genuine goods and truths; but after it has served this use, this good is separated, and the man is brought to good which flows in more directly. Thus the man who is being regenerated is perfected by degrees. For example: he who is being regenerated believes at first that the good which he thinks and does is from himself, and that he also merits something; for he does not yet know, and if he knows he does not comprehend, that good can flow in from some other source, nor that it can be otherwise than that he should be recompensed, because he does it from himself. Unless at first he believed this, he would never do any good. But by this means he is initiated not only into the affection of doing what is good, but also into knowledges concerning good and also concerning merit; and when in this manner he has been led into the affection of doing what is good, he then begins to think differently and to believe differently, namely, that good flows in from the Lord, and that by the good which he does from his own he merits nothing; and at last when he is in the affection of willing and doing what is good, he altogether rejects self-merit, and even has an aversion for it, and is affected with good from good. When he is in this state, good flows in directly.

[3] Take also as an example conjugal love: the good which precedes and initiates is beauty, or agreement of manners, or an outward adaptation of the one to the other, or equality of condition, or a desired condition. These goods are the first mediate goods of conjugal love. Afterwards comes conjunction of minds, wherein the one wills as the other, and perceives delight in doing that which pleases the other. This is the second state; and then the former

things, though still present, are no longer regarded. Finally there follows a union in respect to celestial good and spiritual truth, in that the one believes as the other, and the one is affected by the same good as the other. When this state comes, both are together in the heavenly marriage, which is that of good and truth, and thus are in conjugal love—for conjugal love is nothing else—and the Lord then flows into the affections of both as into one affection. This is the good that flows in directly; but the former goods, which flowed in indirectly, served as means of introduction to this.

4146. *Wherefore hast thou stolen my gods? That this signifies indignation on account of a state in which truth had been lost, is evident from what has been said and shown above (n. 4111), in regard to the teraphim which Rachel took away.*

4147. Verses 31, 32. *And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force. With whomsoever thou findest thy gods, he shall not live before our brethren; search thou what is with me, and take it to thee. And Jacob knew not that Rachel had stolen them.*

“And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force,” signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth; “with whomsoever thou findest thy gods, he shall not live before our brethren,” signifies that the truth was not his [Laban’s], and that his truth could not subsist in his [Jacob’s] good; “search thou what is with me, and take it to thee,” signifies that all things of that good were separated; “and Jacob knew not that Rachel had stolen them,” signifies that they were of the affection of interior truth.

4148. [v. 31] *And Jacob answered and said to Laban, Because I was afraid, for I said, Perchance thou wilt take away thy daughters from me by force.* That this signifies the state if the separation were made in the freedom of that good, in that it would be injured in respect to the affections of truth, is evident from what precedes, where the separation in freedom on the part of the good signified by “Laban” has been treated of, to which an answer is here given. In the internal sense each word involves heavenly arcana, which cannot be expounded for the reason stated just above (n. 4136). It is

evident that there is here signified the state that would exist if the separation had been effected in the freedom of that good; and that the affections of truth would in that case be injured is signified by the words, "Perchance thou wilt take away thy daughters from me by force;" for by "daughters" (here Rachel and Leah) are signified the affections of truth, as has already been frequently shown. How the case herein is can be better seen from what now follows.

4149. [v. 32] *With whomsoever thou findest thy gods, he shall not live before our brethren.* That this signifies that the truth was not his [Laban's], and that his truth could not subsist in his [Jacob's] good, is evident from the signification of "gods," here the teraphim, as being truths (see n. 4111), yet not the truths of the good signified by "Laban," but those of the affection represented by Rachel. As these truths are here signified by "gods," it is therefore stated that Rachel stole them, and more is said of them in what follows, which would not have been told if that deed had not involved arcana that are manifest only in the internal sense. And as the truths which are here the subject treated of are not those of the good signified by "Laban," but those of the affection of truth represented by Rachel, therefore by the words, "with whomsoever thou findest thy gods, he shall not live before our brethren," is signified that the truth was not his, and that his truth could not subsist in his [Jacob's] good.

[2] With this arcanum the case is this: Every spiritual good has its own truths; for where this good is, there are its truths. Regarded in itself good is one, but it becomes various by means of truths; for truths may be compared to the fibers that compose one of the bodily organs, in accordance with the form of which fibers there results the organ, and consequently its operation, which operation is effected by means of the life that flows in through the soul; and this life is from the good which is from the Lord. It is thus that good, although one, is yet various with every individual, so various as never to be similar in every respect with one as with another. Hence also it is that the truth of one can never subsist in the good of another. For all the truths with every one who is in good communicate with one another, and produce a certain form, and therefore the truth of one cannot be transferred into another; but when it is transferred, it passes into the form of him who receives it, and puts on another aspect. But this arcanum is too deep to be expounded in a few words. From this it follows that the mind of one is never altogether like that of another;

but that great as is the number of men, so great is the variety in respect to affections and thoughts; and also that the universal heaven consists of angelic forms in perpetual variety, which being disposed by the Lord into the heavenly form act as and produce a one. For a one is never composed of the same things, but of things various in form, which make a one according to their form. From all this it is now evident what is meant by his [Laban's] truth not subsisting in his [Jacob's] good.

4150. *Search thou what is with me, and take it to thee.* That this signifies that all things of that good were separated, is evident from the meaning of the words, which is, that nothing which is thine is with me, that is, that nothing which is of the good signified by "Laban" is in the good which Jacob had, consequently that all things of that good were separated.

4151. *And Jacob knew not that Rachel had stolen them.* That this signified that they were of the affection of interior truth, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of "stealing," as being to take away that which is dear and holy (see n. 4112, 4113, 4133). By Rachel stealing the teraphim, or Laban's gods, as narrated above, was signified the change of state represented by Laban as to truth (see n. 4111); and here and in what follows, this change of state is further described, as resulting from the fact that after the good represented by Laban had been separated from the good which is "Jacob," it came through this separation into another state; for those truths which when the goods had been conjoined had appeared to the good represented by Laban as its own, were now perceived as if they had been taken away. This is the reason why Laban made complaint concerning them, and why he searched in the tents and did not find anything. For the truths signified by the teraphim in a good sense (n. 4111), were not his, but belonged to the affection of truth which is "Rachel."

[2] How the case herein is cannot be seen except from what happens in the other life; for the things which there happen near a man appear to him as if they were in him; and the case is nearly the same with the spirits in the other life. When societies of spirits which are in mediate good are in company with angels, it then appears to them exactly as if the truths and goods which belong to the angels are theirs, and indeed they know no otherwise. But when they are

separated, they then perceive that this is not the case; and they therefore complain, as believing them to be taken away by those in whose company they have been. This is what is here signified in the internal sense by what is narrated concerning the teraphim.

[3] Speaking generally, the case is that no one ever has good and truth which is his own, but all good and truth flow in from the Lord, both immediately, and also mediately through angelic societies; and yet it appears as if the good and truth were the man's, to the intent that they may be appropriated to him, until he comes into a state to know, and then to acknowledge, and at last to believe, that they are not his, but the Lord's. Moreover it is known from the Word, and thereby in the Christian world, that all good and truth are from the Lord, and that nothing of good is from man; nay, the doctrinals of the church which are from the Word declare that man cannot even strive after good of himself, and thus cannot will it, and therefore cannot do it—for doing good is from willing good—and that all faith also is from the Lord; so that a man can have no faith at all unless it flows in from the Lord.

[4] These things are declared by the doctrinals of the church, and are taught by preachings. But that few, nay, very few, believe it to be so, may be seen from the fact that they suppose all life to be in themselves, and scarcely any think that life flows in. All man's life consists in the faculty of being able to think and of being able to will; for if the faculty of thinking and willing is taken away, nothing of life remains. And the veriest life consists in thinking good and willing good, and also in thinking truth, and in willing that which we think to be true. As it is in accordance with the doctrinals of the church which are from the Word that these things are not of man, but of the Lord, and that they flow in from the Lord through heaven, those who possess any judgment and are able to reflect, might conclude therefrom that all life flows in.

[5] The same is the case with evil and falsity. According to the doctrinals from the Word, the devil is continually endeavoring to seduce man, and is continually inspiring evil; and therefore when anyone commits a great crime; it is said that he has suffered himself to be led astray by the devil. And this is the real fact, although few if any believe it; for as all good and truth are from the Lord, so all evil and falsity are from hell, that is, from the devil, for hell is the devil. From this we can also see that as all good and truth flow in,

so also do all evil and falsity, and consequently also all the thinking and willing of evil. As these also flow in, all who have any judgment and are able to reflect, can infer that all life flows in, although it appears as if it were in man.

[6] That this is the case has frequently been shown to spirits who had come recently from the world into the other life. But some of them have said that if all evil and falsity also flow in, nothing of evil and falsity can be attributed to them, and they are not in fault, because these come from another source. But they received for answer that they had appropriated evil and falsity by believing that they think and will of themselves; whereas if they had believed as the case really is, they would not then have appropriated the evil and falsity, for they would have believed all good and truth to be from the Lord; and if they had believed this, they would have suffered themselves to be led by the Lord, and therefore would have been in a different state; and then the evil which entered into their thought and will would not have affected them, because not evil but good would have gone out of them; for it is not the things that enter in, but those which go out that affect us; according to the Lord's words in Mark 7:15.

[7] Many can know this, but few believe it. Even those who are evil can know, but still not believe it, for they desire to be in what is their own, and they love this to such a degree that when they are shown that everything flows in, they come into anxiety and urgently entreat that they may be permitted to live in what is their own, insisting that if this should be taken away from them, they could live no longer. Such is the belief even of those who know. These things have been said in order that it may be known how the case is with societies of spirits which are in mediate good, when they are conjoined with others and when they are separated from them; namely, that when they are conjoined, they know no otherwise than that the goods and truths are their own, although they are not theirs.

4152. Verses 33–35. *And Laban came into Jacob's tent, and into Leah's tent, and into the tent of the two handmaids, and found them not; and he went out of Leah's tent, and came into Rachel's tent. And Rachel had taken the teraphim, and put them in the camel's straw, and sat upon them; and Laban felt about all the tent, and found them not. And she said to her father, Let there not be anger in the eyes of my lord, that I cannot rise up before*

thee, for the way of women is upon me. And he searched, and found not the teraphim.

“And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not,” signifies that in their holy things there were not such truths; “and he went out of Leah’s tent, and came into Rachel’s tent,” signifies the holy of that truth; “and Rachel had taken the teraphim,” signifies interior natural truths which were from the Divine; “and put them in the camel’s straw,” signifies in memory-knowledges; “and sat upon them” signifies that they are interior; “and Laban felt about all the tent, and found them not,” signifies that that which was his own was not there; “and she said to her father,” signifies to good; “let there not be anger in the eyes of my lord, that I cannot rise up before thee,” signifies that they cannot be revealed; “for the way of women is upon me,” signifies that as yet they were among unclean things; “and he searched, and found not the teraphim,” signifies that they were not his.

4153. [v. 33] *And Laban came into Jacob’s tent, and into Leah’s tent, and into the tent of the two handmaids, and found them not.* That this signifies that in their holy things there were not such truths, is evident from the signification of a “tent,” as being what is holy (see n. 414, 1102, 2145, 2152, 3210, 3312, 4128), here, holy things, because they were the tents of Jacob, Leah, and the handmaids. That the truths in question were not there, is signified by his not finding the teraphim there. (That in a good sense “teraphim” are truths, may be seen above, n. 4111.) By Jacob is represented the good of the natural; by Leah, the affection of external truth; and by the handmaids, external affections, as shown above; and as the truths which are here in question were not external, but internal, they were not found in the tents of these persons (that is, in their holy things), but were in Rachel’s tent, that is, in the holy of the affection of interior truth; for by Rachel is represented the affection of interior truth.

4154. *And he went out of Leah’s tent, and came into Rachel’s tent.* That this signifies the holy of that truth, is evident from what has just been said. The case with truths (as with goods) is that they are exterior and interior; for there is an internal man and an external. It is the goods and truths of the internal man that are called internal goods and truths, and the goods and truths of the external man

are called external goods and truths. The goods and truths of the internal man are of three degrees, such as there are in the three heavens. The goods and truths of the external man are also of three degrees and they correspond to the internal ones; for there are goods and truths midway between the internal and external man (that is, mediating ones); for without middle or mediating goods and truths no communication is possible. There are goods and truths proper to the natural man, which are called external goods and truths; and there are also goods and truths of the senses which are of the body, and thus outermost ones. These last mentioned goods and truths of three degrees belong to the external man, and as before said they correspond to as many goods and truths of the internal man; concerning which of the Lord's Divine Providence elsewhere.

[2] The goods and truths of each degree are most distinct from one another, and are by no means confused together. Those which are more interior are component, and those which are more exterior are composite. Although these goods and truths are most distinct from one another, they nevertheless do not appear to man as distinct. The sensuous man sees no otherwise than that all interior things, nay, internal things themselves, are only sensuous, for he sees from sensuous things, thus from outermost ones. Interior things cannot be seen from outermost things, but outermost things can be seen from interior things. He who is a natural man (that is, who thinks from memory-knowledges) knows no otherwise than that the natural things from which he thinks are inmost, when in fact they are external. The interior man, who judges and concludes from analytic principles that have been disclosed by virtue of natural memory-knowledges, believes in like manner that these are the inmost things which man possesses, because they appear as the inmost to him; and yet these are below his rational things, so that relatively to genuine rational things they are exterior or lower. Such is the case with man's apprehension. The things just spoken of are those of the natural or external man in three degrees; but as before said those of the internal man are also in three degrees such as there are in the three heavens.

[3] From all that has been said it may now be seen how the case is with the truths signified by the "teraphim," in that they were not found in the tents of Jacob, Leah, or the handmaids, but in Rachel's tent, that is, in the holy of the affection of interior truth. All the

truth that is from the Divine is in that which is holy, for it cannot be otherwise, because the truth that is from the Divine is holy. It is said to be holy from the affection (that is, from the love) which flows in from the Lord, and causes the man to be affected with the truth.

4155. [v. 34] *And Rachel had taken the teraphim.* That this signifies interior natural truths which are from the Divine, is evident from the representation of Rachel, as being the affection of interior truth (concerning which above) and from the signification of the “teraphim,” as being truths from the Divine (n. 4111), thus interior truths, the nature of which, and where they are, has been stated just above (n. 4154).

4156. *And put them in the camel’s straw.* That this signifies in memory-knowledges, is evident from the signification of the “camel’s straw,” as being such knowledges (n. 3114). They are called “straw,” both because this is the food of a camel, and because they are relatively gross and devoid of order. For this reason memory-knowledges are also signified by “thickets” of trees and of the forest (n. 2831). (That “camels” denote the general memory-knowledges which are of the natural man, may be seen above, n. 3048, 3071, 3143, 3145.)

[2] That memory-knowledges are relatively gross and devoid of order, and are therefore signified by “straw,” and also by “thickets,” is not apparent to those who are in mere memory-knowledges, and are on this account reputed learned. These believe that the more a man knows, or the more memory-knowledge he possesses, the wiser he is. But that the case is very different has been made evident to me from those in the other life who when they had lived in the world had been in mere memory-knowledges, and thereby had gained the name and reputation of being learned, for they are sometimes more stupid than those who have no such skill in memory-knowledges. The reason of this has also been disclosed, namely, that memory-knowledges are indeed a means of becoming wise, but are also a means of becoming insane. To those who are in the life of good, memory-knowledges are a means of becoming wise; but to those who are in a life of evil, they are a means of becoming insane; for by means of memory-knowledges these persons confirm not only their life of evil, but also principles of falsity, and this arrogantly and with persuasion, because they believe themselves to be wiser than others.

[3] From this it comes to pass that they destroy their rational; for it is not the man who can reason from memory-knowledges, even when he can apparently do so in a more lofty manner than others, who is in the enjoyment of the rational faculty; for this skill is the result of a mere fatuous light. But that man excels in the rational who is able clearly to see that good is good, and truth truth, consequently that evil is evil, and falsity falsity; whereas the man who regards good as evil and evil as good, and also the man who regards truth as falsity and falsity as truth, can by no means be said to be rational, but rather, irrational, however able he may be to reason. With him who clearly sees that good is good and that truth is truth, and on the other hand that evil is evil and falsity is falsity, light flows in from heaven, and enlightens his intellectual faculty, and causes the reasons which he sees in his understanding to be so many rays of that light. The same light also illuminates the memory-knowledges, so that they confirm the truth, and moreover disposes them into order and into heavenly form. But they who are against good and truth, as are all who are in the life of evil, do not admit that heavenly light, but are delighted solely with their own fatuous light, the nature of which is to see as one who in the dark beholds spots and streaks on a wall, and out of them fancifully makes all kinds of figures, which however are not really figures, for when the light of day is let in, it is seen that they are nothing but spots and streaks.

[4] From all this we can see that memory-knowledges are a means of becoming wise, and also a means of becoming insane; that is, that they are a means of perfecting the rational, and also a means of destroying the rational. In the other life therefore they who by means of such knowledges have destroyed their rational, are much more stupid than they who have not been versed in them. That these knowledges are relatively gross, is manifest from their belonging to the natural or external man; whereas the rational, which is cultivated by their means, belongs to the spiritual or internal man. How far these differ and are distant the one from the other in regard to purity, may be known from what has been said and shown concerning the two memories (n. 2469–2494).

4157. *And sat upon them.* That this signifies that they are interior, being thus beneath her in the straw of the camel, is evident

from the signification of the “straw of the camel,” as being memory-knowledges, as just shown. The truths signified by the “teraphim” were not memory-knowledges, but were within them. For as regards the truths of three degrees (concerning which just above, n. 4154), the more interior are within the more exterior; for so do they bestow themselves in order.

4158. *And Laban felt about all the tent, and found them not.* That this signifies that that which was his own was not there, is evident from the series of things in the internal sense, thus without further explication.

4159. [v. 35] *And she said to her father.* That this signifies to good, is evident from the signification of “father,” as being good (see n. 3703); and from the representation of Laban, who is here the “father,” as being mediate good, concerning which above.

4160. *Let there not be anger in the eyes of my lord, that I cannot rise up before thee.* That this signifies that they cannot be revealed, is also evident from the series of things in the internal sense, consequently without further explication. For to rise up would be to disclose and therefore to reveal the truths signified by the “teraphim;” and thus “not being able to rise up,” signifies that they could not be revealed.

4161. *For the way of women is upon me.* That this signifies that they were as yet among unclean things, is evident from the signification of the “way of women,” as being uncleannesses, thus that the things upon which she sat were unclean (Lev. 15:19–31); so that it means that they were as yet among unclean things. Interior truths are said to be among unclean things when they are among memory-knowledges which do not as yet correspond, or which are in disagreement. Such things are removed when the man is being cleansed, that is, when he is being regenerated.

4162. *And he searched, and found not the teraphim.* That this signifies that they were not his (namely, that these truths were not Laban’s) is evident from the signification of “searching and not finding.” In the external historic sense these things involve that they were indeed Laban’s, but were hidden; but in the internal sense, that they were not his. (That the “teraphim” denote truths from the Divine, may be seen above, n. 4111.) How the case herein is, namely, that these truths did not belong to the good signified by “Laban,” but to the affection of interior truth, may be seen from

what has been said above (n. 4151). From all this it is evident what arcanum lies concealed in that which is related concerning the teraphim.

[2] The reason why truths from the Divine are signified by the “teraphim,” is that those who were of the Ancient Church distinguished the Divine (that is, the Lord) by various names, and this according to the different appearances in the effects; as for instance by the name “God Shaddai,” from the temptations in which the Lord combats for man, and after which He confers benefits upon him (see n. 1992, 3667); His Providence lest man should of himself enter into the mysteries of faith, they called “cherubs” (n. 308); the truths Divine which they received by answers, they said were “teraphim;” and other of the Divine attributes they also called by particular names.

[3] They who were wise among them understood by all these names none but the one only Lord; but the simple made for themselves so many representative images of that Divine; and when Divine worship began to be turned into idolatry, they fashioned for themselves so many gods. From this arose so many idolatries among the Gentiles also, who increased the number of them. But as in ancient times Divine things were understood by these names, some of them were retained, as “Shaddai,” and also “cherubs,” and “teraphim,” by which in the Word such things as have been stated are signified. That by “teraphim” are signified the truths Divine which came from answers, is evident in Hosea 3:4.

4163. Verses 36–42. *And Jacob was wroth, and chided with Laban; and Jacob answered and said to Laban, What is my trespass? What is my sin, in that thou hast hotly pursued after me? Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house? Set it here before my brethren and thy brethren, and let them judge between us two. These twenty years have I been with thee; thy sheep and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. The torn I brought not unto thee, I bore the loss of it, from my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes. These twenty years have I served thee in thy house, fourteen years for thy two daughters, and six years for thy flock, and thou hast changed my reward ten ways. Except the God of my father, the God of Abraham, and the Dread*

of Isaac, had been with me, surely now hadst thou sent me away empty. God hath seen my misery and the weariness of my hands, and judged yesternight.

“And Jacob was wroth, and chided with Laban,” signifies the zeal of the natural; “and Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me?” signifies that it was not of evil that He separated Himself; “whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?” signifies that no truths of good had been his own, but all had been given; “set it here before my brethren and thy brethren, and let them judge between us two,” signifies that there be judgment from what is just and equitable; “these twenty years have I been with thee,” signifies His own; “thy sheep and thy she-goats have not cast their young,” signifies its state as to good and the good of truth; “and the rams of thy flock have I not eaten,” signifies the truth of good in that He had taken nothing of his; “the torn I brought not unto thee,” signifies that evil not by His fault was with that good; “I bore the loss of it,” signifies that good came of it; “from my hand didst thou require it,” signifies that it was from Him; “whether stolen by day or stolen by night,” signifies the evil of self-merit in like manner; “thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine eyes,” signifies temptations; “these twenty years have I served thee in thy house,” signifies His own; “fourteen years for thy two daughters,” signifies the first period in order that He might acquire to Himself therefrom the affections of truth; “and six years for thy flock,” signifies that He might afterwards acquire good; “and thou hast changed my reward ten ways,” signifies its state toward Him when He was applying these goods to Himself; “except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me,” signifies unless the Divine and the Divine Human; “surely now hadst thou sent me away empty,” signifies that it would have claimed all things for itself; “God hath seen my misery and the weariness of my hands, and judged yesternight,” signifies that all things were from Him by His own power.

4164. [v. 36] *And Jacob was wroth, and chided with Laban.* That this signifies the zeal of the natural, is evident from the signification of “becoming wroth” or “angry,” and the consequent “chiding,” as being zeal; and from the representation of Jacob, as being

the good of the natural, concerning which above. That “becoming wroth” or “angry,” and the consequent “chiding” denotes zeal, is because in heaven, or with the angels, there is no anger, but in its stead zeal. For anger differs from zeal in there being evil in anger, but in zeal good; or in the fact that he who is in anger intends evil to the one against whom he is angry, whereas he who is in zeal intends good to the one toward whom he feels zeal. For this reason he who is in zeal can be good instantly, and when in the very act can be good toward others; but not he who is in anger. Although in the outward form zeal appears like anger, yet in the internal form it is altogether different.

4165. *And Jacob answered and said to Laban, What is my trespass? What is my sin, that thou hast hotly pursued after me?* That this signifies that it was not of evil that He separated Himself, is evident from the signification of “transgression” and of “sin,” as being evil. It is manifest that the pursuing was because Jacob had separated himself, thus the signification is that it was not of evil that He separated Himself.

4166. [v. 37] *Whereas thou hast felt about all my vessels, what hast thou found of all the vessels of thy house?* That this signifies that no truths of good had been his own, but all had been given, is evident from the signification of the “vessels of his house,” as being his own truths. (That “vessels” are truths, see above, n. 3068, 3079, 3316, 3318.) From this it is manifest that the “vessels of his house” denote his own truths. “To feel for them, and not to find,” denotes that none had been his, and consequently that all had been given. How the case herein is may be seen above (n. 4151).

4167. *Set it here before my brethren and thy brethren, and let them judge between us two.* That this signifies that there be judgment from what is just and equitable, is evident from the signification of “brethren,” as being goods (see n. 2360, 3803, 3815, 4121). It follows that “my brethren and thy brethren” denote what is just and equitable, and it is manifest that “let them judge between us two” denotes judgment. That “my brethren and thy brethren” denote what is just and equitable, is because the subject here treated of is the natural; for in the natural that is properly called what is just and fair which in the spiritual is called what is good and true. There are in man two planes upon which are founded the celestial

and spiritual things which are from the Lord. The one plane is interior, and the other exterior. The planes themselves are nothing else than conscience. Without these planes (that is, without conscience) nothing celestial and spiritual from the Lord can possibly be fixed, for it would flow through like water through a sieve. For this reason they who are without such a plane (that is, without conscience) do not know what conscience is; nay, they do not believe that there is anything spiritual and celestial.

[2] The interior plane or interior conscience is where are good and truth in the genuine sense; for the good and truth that inflow from the Lord actuate this conscience. But the exterior plane is the exterior conscience, and is where there is what is just and equitable in the proper sense; for that which is just and equitable of both a moral and a civil kind, which likewise flows in, actuates it. There is also an outermost plane, which likewise appears as conscience, but is not conscience, namely, the doing of what is just and equitable for the sake of self and the world, that is, for the sake of one's own honor or fame, and for the sake of the world's wealth and possessions, and also for fear of the law. These three planes are what rule man, that is, they are the means through which the Lord rules him. By means of the interior plane (that is, by means of a conscience of spiritual good and truth) the Lord rules those who have been regenerated. By means of the exterior plane (or by means of a conscience of what is just and equitable, that is to say, by means of a conscience of what is good and true of both a moral and a civic kind) the Lord rules those who have not yet been regenerated, but who can be regenerated, and also are being regenerated; if not in the life of the body, yet in the other life. But by means of the outermost plane, which appears like conscience, and yet is not conscience, the Lord rules all the rest, even the evil; for without this government these would rush into all wicked and insane things, and do so rush when they are without the restraints of this plane. All those who do not suffer themselves to be ruled by means of these planes are either insane, or are punished according to the laws.

[3] With the regenerate these three planes act as a one; for the one flows into the other, and an interior one disposes an exterior one. The first plane, or conscience of spiritual good and truth, is in man's rational; but the second plane, or conscience of moral and civic good and truth (that is, of what is just and equitable) is in man's natural.

From this it is now manifest what the justice and equity are which are signified by the “brethren,” namely, justice by “my brethren,” and equity by “thy brethren;” for they are called justice and equity because the subject is the natural man, of which these are properly predicated.

4168. [v. 41] *These twenty years have I been with thee.* That this signifies His own, is evident from the signification of “twenty,” as being the good of remains (n. 2280). But when predicated of the Lord these remains are nothing else than His own (n. 1906). “Twenty years” signify the states of this own. (That “years” denote states, see above, n. 487, 488, 493, 893.) In the supreme sense the things contained in Jacob’s words to Laban treat of the own in the natural which the Lord acquired for Himself by His own power, and in fact of the various states of this own.

4169. *Thy sheep and thy she-goats have not cast their young.* That this signifies its state as to good and the good of truth, is evident from the signification of a “sheep,” as being good (concerning which in what follows); and from the signification of a “she-goat,” as being the good of truth (see n. 3995, 4006). By “good” simply so called is meant the good of the will; but by the “good of truth” is meant the good of the understanding. The good of the will is to do good from good; but the good of the understanding is to do good from truth. To those who do good from truth these two appear to be one and the same thing; but yet they differ much from each other; for to do good from good is to do it from the perception of good, and the perception of good exists solely with the celestial; whereas to do good from truth is to do it from memory-knowledge and the consequent understanding; but without the perception that it is so; and only because we have been so instructed by others, or by our own intellectual faculty have of ourselves arrived at the conclusion in question. This may indeed be a fallacious truth, but still if it has good as its end, that which the man does from this truth becomes as good.

[2] That “sheep” signify goods, may be seen from many passages in the Word, of which the following only shall be adduced. In Isaiah:

He was afflicted, and He opened not His mouth; He is led as a lamb to the slaughter, and as a sheep before her shearers, and He opened not His mouth (Isa. 53:7);

concerning the Lord, where He is compared to a sheep, not from truth, but from good. In Matthew:

Jesus said to the twelve whom He sent out, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel (Matt. 10:5, 6);

the “Gentiles to whom they should not go,” denote those who are in evils. (That the “Gentiles” denote evils may be seen above, n. 1259, 1260, 1849.) The “cities of the Samaritans” denote those who are in falsities; “sheep,” those who are in goods.

[3] In John:

Jesus after His resurrection said to Peter, Feed My lambs; the second time He said, Feed My sheep; and the third time, Feed My sheep (John 21:15–17);

“lambs” here denote those who are in innocence; “sheep” as first mentioned, those who are in good from good; and “sheep” as last mentioned, those who are in good from truth. In Matthew:

When the Son of man shall come in His glory, He shall set the sheep on His right hand, and the goats on His left; and He shall say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye took Me in; I was naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:31–40);

that “sheep” here denote goods (that is, those who are in good) is very evident. All kinds of the goods of charity are here contained in the internal sense, as of the Lord’s Divine mercy will be shown elsewhere. By “he-goats” are specifically signified those who are in faith and in no charity.

[4] In like manner in Ezekiel:

As for you, O My flock, saith the Lord Jehovih, behold I judge between cattle and cattle, between the rams of the sheep, and the he-goats (Ezek. 34:17);

that the “he-goats” are specifically those who are in the faith of no charity, may be seen from the signification of “he-goats,” as being in a good sense those who are in the truth of faith, and thence in some charity; but in the opposite sense, those who are in the faith of no charity, and who reason concerning salvation from the starting

point that faith saves. The same appears also from what the Lord says concerning the goats in Matthew, as cited above. But they who are in no truth of faith, and at the same time in no good of charity, are carried away into hell without such a judgment, that is, without any conviction that they are in falsity.

4170. *And the rams of thy flock have I not eaten.* That this signifies the truth of good, in that He had taken nothing of his, is evident from the signification of “rams,” as being the truths of good; for “sheep” signify goods, and hence “rams,” because they belong to the sheep, signify the truths of good; and from the signification of “eating,” as being to appropriate (see n. 3168, 3513, 3596, 3832), and thus to take; for that which is appropriated from another is taken from him.

4171. *The torn I brought not unto thee.* That this signifies that evil not by his fault was with that good, is evident from the signification of “torn,” as being death inflicted by another, and thus evil not by his fault. Evils with man have many origins. The first origin is from inheritance by continual derivations from grandparents and great-grandparents into the father, and from the father, in whom the evils are thus accumulated, to one’s self. The second origin is from what is actual, that is, what a man acquires to himself by a life of evil. This evil he in part receives by inheritance, as from an ocean of evils, and carries into act; and in part adds thereto many things of himself. From this comes the own which man acquires for himself. But this actual evil, which man makes his own, has also various origins—in general two: one, that he receives evil from others through no fault of his own; and the other, that he receives it of his own accord, thus through his own fault. That which a man receives from others without any fault of his own, is what is signified in the Word by “what is torn;” but that which he receives of his own accord, thus through his own fault, is signified in the Word by a “carcass.”

[2] Hence it was that, as in the Ancient Church, so also in the Jewish, it was forbidden to eat that which had died of itself, or a carcass, and also that which had been torn; concerning which we read in Moses:

Every soul that eateth a carcass and that which is torn, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. And if he

wash them not, nor bathe his flesh, he shall bear his iniquity (Lev. 17:15, 16).

A carcass and that which is torn he shall not eat, to defile himself therewith: I am Jehovah (Lev. 22:8);

“that which is torn” denotes the evil which is from falsity that is injected by the evil, who are the wild beasts in the forest which tear; for in the Word the infernals are compared to wild beasts. In the same:

Men of holiness shall ye be unto Me; therefore ye shall not eat any flesh that is torn in the field, ye shall cast it to the dogs (Exod. 22:30).

In Ezekiel:

The prophet says to Jehovah, my soul hath not been defiled; and a carcass and that which is torn have I not eaten from my youth up, neither came there abominable flesh into my mouth (Ezek. 4:14).

In the same:

The priests shall not eat of any carcass or that which is torn, of fowl or of beast (Ezek. 44:31);

speaking of the Lord’s kingdom, that the new earth is there.

[3] From these passages it may be seen what is meant in the internal sense by “that which is torn;” but to make this still more manifest, let us take an example. If a man who is leading a life of good, or who does well to another from willing well, suffers himself to be persuaded by another who is in evil that the life of good effects nothing toward salvation, for the reason that all are born in sins; and because no one can will good of himself, and therefore cannot do it; and that on this account a means of salvation has been provided which is called faith; and therefore that a man can be saved by faith without a life of good, and this even though he should receive faith in death’s last hour—if such a person who has lived in a life of good suffers himself to be so persuaded, and then becomes careless in regard to life, and even treats it with contempt, he is said to be “torn”; for “torn” is predicated of good into which falsity is insinuated, and thereby the good becomes no longer living.

[4] Take also as an example the conjugal, which in the beginning some one regards as heavenly, but afterwards one of the married partners or both of them suffer themselves to be persuaded that it is only for the sake of order in the world, and for the education and

individual care of children, and for the sake of inheritance; and further that the bond of marriage is nothing but a matter of compact, which may be dissolved or relaxed by either party, provided that it is done by consent; the result being that after he has received this persuasion the individual has no heavenly idea of marriage; and supposing that lasciviousness is the consequence, there then comes into existence that which is called "torn"; and so in all other cases.

[5] That it is the evil who tear, and this by reasonings from external things, into which internal things cannot be insinuated on account of the evil of life, may be seen from the following passages. In Jeremiah:

A lion out of the forest hath slain the great ones, a wolf of the deserts hath laid them waste, a leopard watcheth over their cities, every one that goeth out from thence is torn, because their transgressions are multiplied, their backslidings are increased (Jer. 5:5, 6).

And in Amos:

Edom did pursue his brother with the sword, and destroyed his compassions, and his anger did tear perpetually, and he keeps his fury continually (Amos 1:11).

4172. *I bore the loss of it.* That this signifies that good came of it, is evident from the signification of "bearing the loss," as being to make good; here, that good came of it. As regards the evil of fault, and the evil not of fault, which as before shown are signified by a "carcass" and "what is torn," the case is this. The evil of fault, or the evil which a man has contracted by actual life, and has also confirmed in thought even to belief and persuasion, cannot be amended, but remains to eternity; whereas the evil not of fault, which a man has not confirmed by thought, and of which he has not inwardly persuaded himself, does indeed remain, but only adheres in externals; for it does not penetrate to the interiors and pervert the internal man. Such is the evil through which good comes; for the internal man, which has not yet been affected and given consent, can see it in the external as evil, and therefore it can be removed. And as the internal man can see it, it can on that account at the same time see good more clearly; for good is seen more clearly from what is opposite than from what is not opposite; and the man is then also more sensibly affected by good. This then is what is meant by good coming of it.

4173. *From my hand didst thou require it.* That this signifies that it was from Him, is evident from the signification of “hand,” as being power (see n. 878, 3387), thus that it was from Him; for that which is from His own power is from Him.

4174. *Whether stolen by day or stolen by night.* That this signifies the evil of self-merit in like manner, is evident from the signification of “stolen” or of “theft,” as being the evil of self-merit. There is the evil of self-merit when a man ascribes good to himself, and supposes that it is from himself, and on this account desires to merit salvation. This evil is what is signified in the internal sense by “theft.” But in regard to this evil, all who are being reformed at first suppose that good is from themselves, and therefore that by the good which they do they merit salvation; for their supposing that they merit salvation by the good which they do is the result of their supposing that the good is from themselves, for the one idea coheres with the other. But they who suffer themselves to be regenerated do not confirm this in their thought, or persuade themselves that it is so; but the idea is gradually dissipated. For so long as anyone is in the external man, as is the case with all in the beginning of their reformation, he cannot do otherwise than think so, because he thinks solely from his external man. But when the external man together with its concupiscences is being removed, and the internal man is beginning to work; that is, when the Lord flows in through the internal man with the light of intelligence, and thereby enlightens the external man; the man then begins to believe otherwise, and ascribes good not to himself, but to the Lord. From this it is plain what is here meant by that evil of self-merit through which comes good, in like manner as through the evil which is not of fault, concerning which above. But if when he has arrived at adult age a man confirms in his thought, and altogether persuades himself that he merits salvation by the good he does, the evil in question inheres radically, and cannot be amended. For such men claim to themselves that which is the Lord’s, and thus do not receive the good which continually flows in from the Lord; but immediately on its flowing in, divert it to themselves, and into their own, and consequently defile it. These are the evils which in the proper sense are signified by “thefts” (see n. 2609).

4175. [v. 40] *Thus I was; in the day the heat consumed me, and the cold in the night, and my sleep has been chased from mine*

eyes. That this signifies temptations, is evident from the signification of “heat” and “cold,” as being that which is of too much love, and that which is not at all of it, thus the two extremes; “day” signifies a state of faith or truth when it is at its height; and “night” a state of no faith or truth (see n. 221, 935, 936); and from the signification of “sleep driven from the eyes,” as being continually or without rest. Inasmuch as these are such things as are experienced in temptations, therefore by these words are signified temptations in general. The reason why “heat” signifies too much love, is that spiritual fire and heat are love; and on the other hand, spiritual cold is no love. For man’s very life is nothing but love; for without love man has no life whatever; nay, if he will reflect he can know that all the vital fire and heat in his body are from this source. Yet “cold” does not signify the privation of all love, but the privation of spiritual and heavenly love, and the privation of this is what is called spiritual death. When man is deprived of this love, he is kindled with the love of self and of the world. This love is relatively cold, and also becomes cold, not only with man when living in the body, but also when he comes into the other life. If when living in the body the love of self and of the world is taken away from him, he becomes so cold as to have scarcely any life; and it would be the same if he were compelled to think in a holy manner of heavenly and Divine things. In the other life, when such a man comes among the infernals, he is in the fire or heat of cupidities; but if he approaches heaven, this fire and heat are turned into cold, the more intense the nearer he approaches, with an increase of torment in like degree. This cold is what is meant by the “gnashing of teeth” which is ascribed to those who are in hell (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28).

4176. *These twenty years have I served thee in thy house.* That this signifies His own, is evident from the signification of “twenty,” as being the good of remains (see n. 2280), and which when predicated of the Lord denotes that which He acquired to Himself (n. 1906), thus His own; and from the signification of “serving,” as being when predicated of the Lord His own power (n. 3975, 3977).

4177. *Fourteen years for thy two daughters.* That this signifies the first period in order that He might acquire to Himself therefrom the affections of truth, is evident from the signification of “fourteen,” or two weeks, as being the first period; for in the Word “weeks” signify nothing else than an entire period great or small (see n. 2044,

3845), and when two weeks are named as one, the signification is the same, for to double a number and to multiply it into itself does not take away its signification; whence it is manifest what is meant here by “fourteen,” or two weeks; and from the signification of the “two daughters,” here Rachel and Leah, as being the affections of truth (n. 3758, 3782, 3793, 3819); “daughters” signify affections (n. 2362).

4178. *And six years for thy flock.* That this signifies that He might afterwards acquire good, is evident from the signification of “six,” as being combat and labor (see n. 720, 737, 900), here, that which remained of combat and labor, and thus what came afterwards; and from the signification of “flock,” as being good (n. 343, 2566, 3518).

4179. *And thou hast changed my reward ten ways.* That this signifies its state toward Him when He was applying these goods to Himself, is evident from the signification of “reward,” when predicated of the Lord, as denoting from Himself (see n. 3996, 3999), thus when he was applying goods to himself; and from the signification of “changing” them, as being the state of the good signified by “Laban” toward Him. “Ten ways” denote a very great change (see n. 4077).

4180. *Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me.* That this signifies unless the Divine and the Divine Human, is evident from the signification of “the God of my father,” when predicated of the Lord, as being the Divine as to good; the “Father” being the Divine good, and the “Son” the Divine truth (n. 2803, 3704), here, the Divine good of each Essence; from the signification of “the God of Abraham,” as being the Divine Itself which is called the Divine Essence, for Abraham represents the Lord as to the Divine Itself (n. 2011, 3439); and from the signification of the “Dread of Isaac,” as being the Divine Human. The “Dread” is mentioned because the Divine truth is meant, for the Divine truth carries with it fear, dread, and terror to those who are not in good; but not so the Divine good, which terrifies no one. The same is meant further on in this chapter: “Jacob swore by the Dread of his father Isaac” (verse 53). For as Laban was then separated from Jacob (that is, the mediate good separated from good Divine) he was in such a state as to wish to inflict evil, as is manifest from what is said of Laban. Therefore as he was in such a state, it is said the “Dread of Isaac.” That the “Dread of Isaac” means the God of Isaac, every one can see, and also that Laban was in that state.

Isaac represents the Lord's Divine Human, and this as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210, 3973).

[2] As to the Divine truth which is from the Lord carrying fear with it to those who are not in good, but not the Divine good, the case is this: The Holy which proceeds from the Lord has in itself Divine good and Divine truth. These proceed continually from the Lord. From them is the light which is in the heavens, and therefore the light which is in human minds, and consequently wisdom and intelligence, for these are within that light. But that light, or wisdom and intelligence, affects all according to their reception. Those who are in evil do not receive the Divine good, for they are in no love and charity; for all good is of love and charity. The Divine truth however can be received even by the evil, but only by their external man, not by their internal.

[3] This is like the heat and light from the sun. Spiritual heat is love, and thus good; but spiritual light is faith, and thus truth. When heat is received from the sun, the trees and flowers vegetate and produce leaves, flowers, and fruits or seeds. This comes to pass in the time of spring and summer. When however heat is not received from the sun, but only light, nothing vegetates, but all vegetation grows torpid, as in the time of autumn and winter. So also it is with spiritual heat and light, which are from the Lord. If man is like spring or summer, he receives the good of love and charity, and produces fruits; but if he is like autumn and winter, he does not receive the good of love and charity, and accordingly does not produce fruits. Yet he may still receive light, that is, may know the things of faith or truth. Wintry light has a similar effect, for it presents colors and beauties and makes them conspicuous, like summer light, but with the difference that it does not penetrate toward the interiors, because there is no heat in it, and hence no quickening.

[4] When therefore good is not received, but only light, it is as when heat is not received in objects, but only an image of form and beauty from the light, and hence there is cold within; and where there is cold within, there is a torpor of everything there, and as it were a shrinking and shuddering when light introduces itself there. This is what causes fear, dread, and terror in living things. By this comparison it may in some degree be comprehended how it is with the fear, dread, and terror that come to the evil—that is, that they do not come from the Divine good, but from the Divine truth, and

this when they do not receive the Divine good, and yet receive the Divine truth. Also, that Divine truth without good cannot penetrate toward the interiors, but merely adheres to the extremes, that is, to the external man, and mostly to its sensuous part; and that from this a man sometimes appears beautiful in the external form, when yet he is foul in the internal form. From this it may also be seen what is the nature of the faith that exists with very many, which they say saves without good works, that is, without willing well and acting well.

[5] As the Divine truth proceeds from the Divine Human, but not from the Divine Itself, it is therefore the Divine Human which is here signified by the "Dread of Isaac;" for, as just now said, it is the Divine truth which terrifies, but not the Divine good. That the Divine truth proceeds from the Lord's Divine Human, but not from the Divine Itself, is an arcanum not hitherto disclosed. The case is this: Before the Lord came into the world the Divine Itself flowed into the whole heaven; and as heaven then consisted for the most part of the celestial, that is, of those who were in the good of love, through this influx, by the Divine Omnipotence, there was brought forth the light which was in the heavens, and thereby wisdom and intelligence. But after the human race had removed itself from the good of love and charity, that light could no longer be produced through heaven, nor, consequently, the wisdom and intelligence that would penetrate down to the human race. For this cause, from the necessity of their being saved, the Lord came into the world, and made the Human in Himself Divine, in order that as to His Divine Human He might become the Divine Light, and might thus illuminate the universal heaven and the universal world. From eternity He had been the Light itself, for that Light was from the Divine Itself through heaven. And it was the Divine Itself which took on the human, and made this Divine; and when this was made Divine, He could then thereby illuminate not only the celestial heaven itself, but also the spiritual heaven, and likewise the human race, which received and receives the Divine truth in good, that is, in love to Him and in charity toward the neighbor, as is manifest in John:

As many as received Him, to them gave He power to become the sons of God, to them that believe on His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13).

[6] From what has now been said we can see what is signified by these words in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. That was the true light, that lighteth every man that cometh into the world (John 1:1–4, 9 seq.).

The “Word” here signifies the Divine truth. Nevertheless that the Lord is Divine good as to each essence, and that the Divine truth proceeds from Him, may be seen above (n. 3704). For the Divine good cannot be received by man, nor even by an angel, but only by the Lord’s Divine Human, as is meant by these words in John:

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

But the Divine truth can be received, but in such a quality as is possible with the man who receives; and in this the Divine good can dwell, with a difference according to the reception.

[7] Such are the arcana which are presented to the angels when these words are read by man: “Except the God of my father, the God of Abraham, and the Dread of Isaac, had been with me.” From this it is manifest how much that is heavenly there is in the Word, and in every particular of it, even when nothing of it is apparent in the sense of the letter; and also what angelic wisdom is in comparison with human wisdom; and that the angels are in the highest arcana while the man does not even know that there is any arcanum within. But these things which have been mentioned are only a very few, for in these arcana the angels see and perceive things innumerable, nay, things relatively unlimited, which cannot possibly be uttered, because human speech is not adequate to express them, nor is the human mind capable of receiving them.

4181. *Surely now hadst thou sent me away empty.* That this signifies that it would have claimed all things for itself, is evident from the signification of “sending away empty,” as being to take all things away from him, and thus to claim all things for itself.

4182. *God hath seen my misery and the weariness of my hands, and judged yesternight.* That this signifies that all things were from Him by His own power, is evident from the signification

of "misery," and of the "weariness of the hands," as being temptations; and as by temptations and victories the Lord united the Divine to the human, and made this also Divine, and this from His own power, these things are signified by the same words. (That by temptations and victories the Lord united the Divine to the Human, and made this Divine by His own power, may be seen above, n. 1661, 1737, 1813, 1921, 2776, 3318; and also that the "hollow of the hand," or the "hand," is power, n. 878, 3387; consequently that "my palms," or "hands," denote His own power.) "God hath seen, and hath judged," signifies the Lord's Divine, in that the Divine which was in Him, and which was His, did it.

4183. Verse 43. *And Laban answered and said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their sons which they have borne?*

"And Laban answered, and said unto Jacob," signifies an obscure state of perception; "the daughters are my daughters, and the sons are my sons, and the flock is my flock," signifies that all the affections of truth, and all the truths and goods, were its own; "and all that thou seest is mine," signifies that so was all the perceptive and intellectual faculty; "and what can I do this day unto these my daughters, or unto their sons which they have borne?" signifies that it did not dare to claim them for itself.

4184. *And Laban answered and said unto Jacob.* That this signifies an obscure state of perception, is evident from the signification of "answering and saying," as being perception. (That in the historic parts of the Word "to say" denotes to perceive, may be seen above, n. 1898, 1919, 2080, 2862, 3395, 3509.) That the state of perception is obscure is evident from what Laban says, namely, that the daughters, the sons, and the flock were his, whereas they were not his; and from the internal sense, that the mediate good claimed all goods and truths as its own. (As regards these things said by Laban, see above, n. 3974, 4113.)

4185. *The daughters are my daughters, and the sons are my sons, and the flock is my flock.* That this signifies that all the affections of truth, and all the truths and goods, were its own, is evident from the signification of "daughters," here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from

the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 3373); and from the signification of “flock,” as being goods (n. 343, 1565, 2566). That it claimed them for itself as if they were its own, is manifest, for Laban said, “The daughters are my daughters, and the sons are my sons, and the flock is my flock.”

4186. *And all that thou seest is mine.* That this signifies that so was all the perceptive and intellectual faculty, is evident from the signification of “seeing,” as being to perceive and understand (see n. 2150, 3863), thus that all the perceptive and intellectual faculty of truth and good belonged to it. How the case herein is has already been stated, and has been illustrated by what takes place in the other life, namely, that when spirits, especially those of a mediate kind, are in an angelic society, they do not then know otherwise than that the affections of good and truth which flow into them from the society are theirs, such being the communication of affections and thoughts in the other life; and in proportion as they are conjoined with that society, so do they think. When these same spirits are separated from the society, they are indignant; and when they come into this state of indignation, they also come into an obscure state (spoken of above, n. 4184); and in this state having no interior perception, they claim for themselves the goods and truths which belong to the angelic society, and which they had by the communication above mentioned. It is this state which is described in this verse. Moreover by much experience it has been given me to know how the affections of good and truth are communicated to others. Spirits of this kind have sometimes been with me, and when conjoined by somewhat of affection, they knew no otherwise than that my thoughts and affections were theirs. And I was informed that the like takes place with all men; for every man has spirits with him, who as soon as they come to him and enter into his affections, know no otherwise than that all things which are the man’s (that is, all things of his affection and thought) are theirs. In this way spirits are conjoined with a man, and through them he is ruled by the Lord (n. 2488); concerning which facts something shall be stated from experience hereafter, at the end of the chapters.

4187. *And what can I do this day unto these my daughters, or unto their sons which they have born?* That this signifies that it did not dare to claim them for itself, is evident from the signification of “daughters,” as being the affections of truth; and of “sons,” as being

truths (spoken of just above, n. 4185). That its not daring to claim them for itself is signified by “what can I do this day unto them?” is manifest from what precedes, namely, that God said to him in a dream, “Take heed to thyself lest thou speak with Jacob from good even to evil” (verse 24).

4188. Verses 44-46. *And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap, and they did eat there upon the heap.*

“And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee,” signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the Gentiles; “and Jacob took a stone, and set it up for a pillar,” signifies such truth and the derivative worship; “and Jacob said unto his brethren,” signifies those who are in the good of works; “gather stones; and they took stones, and made a heap,” signifies truths from good; “and they did eat there upon the heap,” signifies appropriation from good Divine.

4189. [v. 44] *And now come, let us make a covenant, I and thou, and let it be for a witness between me and thee.* That this signifies the conjunction of the Divine natural with the goods of works, in which are they who are aside, or the Gentiles, is evident from the signification of a “covenant,” as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021); from the representation here of Laban, who is “I,” as being the goods of works, as shown in what follows; and from the representation of Jacob, who here is “thou,” as being the Divine natural.

[2] That by “Laban” are here signified the goods of works in which are those who are aside, or the Gentiles, is for the reason that as Laban is now separated from Jacob (that is, mediate good from the good Divine of the natural), he can no longer represent mediate good; but as he had served for a means, he therefore represents some good, and indeed good that is aside, or collateral good. Before Laban had been thus conjoined with Jacob, he represented collateral good (see n. 3612, 3665, 3778), and accordingly good that is aside, the nature of which will be stated in what follows. It is similar with Laban as with Lot and Ishmael. So long as Lot was with Abraham, he represented the Lord as to the external sensuous man (n. 1428,

1434, 1547, 1597, 1598, 1698); but when he had been separated from Abraham, he represented those who are in external worship, but yet in charity (n. 2317, 2324, 2371, 2399), and also several states of the church successively (n. 2422, 2459).

[3] It was so with Ishmael: so long as he was with Abraham, he represented the Lord's first rational (n. 1893, 1949–1951); but when he was afterwards separated, he represented those who are called the spiritual (n. 2078, 2691, 2699, 3263, 3268). Such also is the case with Laban. The reason is, that although a separation has been made, conjunction still remains, but not that which existed before. It is for this reason that Laban here and in what now follows represents the goods of works, such as are with those who are aside, that is, with the Gentiles. The Gentiles are said to be aside, or in collateral good, because they are outside of the church. Those within the church who are in truth and good are not in a collateral line, but in the direct line, for they have the Word, and through the Word they have direct communication with heaven, and through heaven with the Lord; but not so the Gentiles, for these have not the Word, and know not the Lord. For this reason they are said to be aside. Those Gentiles are meant who are in the goods of works, that is, who are in externals within which there is the good of charity. These are what are called the "goods of works," but not "good works;" for good works may exist without having goods within, but not so the goods of works.

4190. [v. 45] *And Jacob took a stone, and set it up for a pillar.* That this signifies such truth and the derivative worship, is evident from the signification of a "stone," as being truth (see n. 643, 1298, 3720); and from the signification of a "pillar," as being the derivative worship, that is, the worship which is from truth (n. 3727). From this it is manifest that such truth and the derivative worship are signified by these words. It is said "such truth," namely, such as exists with the Gentiles; for although the Gentiles know nothing about the Word, and accordingly nothing about the Lord, they nevertheless have external truths such as Christians have; as for instance that the Deity is to be worshiped in a holy manner, that festivals are to be observed, that parents are to be honored, that we must not steal, must not commit adultery, must not kill, and must not covet the neighbor's goods; and thus such truths as those of the Decalogue; which also are for rules of life within the church. The wise among them observe these laws not only in the external

form, but also in the internal. For they think that such things are contrary not only to their religious system, but also to the general good, and thus to the internal duty which they owe to man, and that consequently they are contrary to charity, although they do not so well know what faith is. They have in their obscurity somewhat of conscience, contrary to which they are not willing to act, and in fact some of them cannot do so. From this it is evident that the Lord rules their interiors, although they are in obscurity; and thus that He imparts to them the faculty of receiving interior truths, which they do also receive in the other life. (See what has been shown above respecting the Gentiles, n. 2589–2604.)

[2] It has at times been given me to speak with Christians in the other life concerning the state and lot of the Gentiles outside of the church, in that they receive the truths and goods of faith more easily than do Christians who have not lived according to the precepts of the Lord; and that Christians think cruelly about them, in assuming that all who are out of the church are damned, and this from the received canon that without the Lord there is no salvation. This indeed, as I have said to them, is true; but the Gentiles who have lived in mutual charity, and have done from a kind of conscience what is just and equitable, receive faith and acknowledge the Lord more easily in the other life than those within the church who have not lived in such charity. Moreover Christians are in what is false, in believing that heaven is for them alone, because they have the book of the Word, written on paper but not in their hearts; and because they know the Lord, and yet do not believe that He is Divine as to His Human; but acknowledge Him only as a common man in respect to His other essence, which they call His human nature, and therefore when left to themselves and their own thoughts, they do not even adore Him. Thus it is they who are out of the Lord, for whom there is no salvation.

4191. [v. 46] *And Jacob said unto his brethren.* That this signifies those who are in the good of works, is evident from the representation of Jacob, as being the Lord's Divine natural (concerning which above); and from the signification of "brethren," as being goods (see n. 3815, 4121); here, those who are in the goods of works, and who are Gentiles, as has been shown above (n. 4189). For all who are in good are conjoined with the Divine of the Lord,

and on account of this conjunction are called by the Lord “brethren,” as in Mark:

Jesus looking round on them which sat about Him, saith, Behold My mother, and My brethren; for whosoever shall do the will of God, the same is My brother, and sister, and mother (Mark 3:31, 34, 35).

All conjunction is through love and charity, as every one can see; for spiritual conjunction is nothing else than love and charity. That love to the Lord is conjunction with Him is manifest; and that charity toward the neighbor is the same, is evident from the words of the Lord in Matthew:

Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:40);

the subject treated of here being the works of charity.

4192. *Gather stones; and they took stones, and made a heap.* That this signifies truths from good, is evident from the signification of “stones,” as being truths (concerning which just above, n. 4190); and from the signification of a “heap,” as being good. That a “heap” signifies good, is because in old time, before they built altars, they made heaps, and ate together upon them, for a witness that they were joined together by love. But afterwards, when the representatives of the ancients were regarded as holy, instead of heaps they built altars; which also were of stones, but arranged in a more orderly manner (Josh. 22:28, 34). This is the reason why a “heap” has the same signification as an “altar,” namely, the good of love; and by the “stones” in it are signified the truths of faith.

4193. *And they did eat there upon the heap.* That this signifies appropriation from good Divine, is evident from the signification of “eating together,” as being communication, conjunction, and appropriation (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a “heap,” as being good (concerning which just above, n. 4192); here, good Divine.

4194. Verses 47–50. *And Laban called it Jegar-sahadutha, and Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed; and Mizpah; for he said, Jehovah watch between me and thee, for we shall be hidden a man from his fellow. If thou shalt*

afflict my daughters, and if thou shalt take women over my daughters, there is no man with us; see, God is witness between me and thee.

“And Laban called it Jegar-sahadutha,” signifies its quality on the part of the good represented by Laban; “and Jacob called it Galeed,” signifies its quality on the part of the good of the Divine natural; “and Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed,” signifies that it will be so to eternity, hence its quality again; “and Mizpah; for he said, Jehovah watch between me and thee,” signifies the presence of the Lord’s Divine natural; “for we shall be hidden a man from his fellow,” signifies separation in respect to what is of the church; “if thou shalt afflict my daughters, and if thou shalt take women over my daughters, there is no man with us,” signifies that the affections of truth are to remain within the church; “see, God is witness between me and thee,” signifies confirmation.

4195. [v. 47] *And Laban called it Jegar-sahadutha.* That this signifies its quality on the part of the good represented by Laban, is evident from the signification of “calling,” and of “calling by name,” as being the quality (see n. 144, 145, 1754, 2009, 2724, 3421). In the idiom of Syria whence Laban came, “Jegar-sahadutha” means “the heap of witness.” In ancient times such heaps were for a sign, or for a witness, and afterwards were also for worship; here, for a sign and for a witness; for a sign, that the boundary was there; and for a witness, that a covenant was made there, and that neither of them should pass it to do evil to the other; as is evident also from Laban’s words:

This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:52).

From this it is manifest what “Jegar-sahadutha” (or “the heap of witness”) involves. But in the internal sense it signifies the quality of good from truths on the part of Laban, that is, on the part of those who are in the goods of works, that is, on the part of the Gentiles.

4196. *And Jacob called it Galeed.* That this signifies its quality on the part of the good of the Divine natural, is evident from the representation of Jacob, as being the Lord’s Divine natural, as frequently shown above. In the Hebrew idiom, or in that of Canaan,

whence Jacob came, “Galeed” means “a heap” and “a witness,” or a “witness heap.” What a “witness heap” is in the internal sense, now follows.

4197. [v. 48] *And Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed.* That this signifies that it will be so to eternity, hence its quality again, is evident from the signification of a “heap,” as being good (see n. 4192); and from the signification of a “witness,” as being the confirmation of good by truth (concerning which below); from the signification of “this day,” as being eternity (n. 2838, 3998); and from the signification of “calling a name,” as being the quality (n. 144, 145, 1754, 2009, 2724, 3421). The quality itself is contained in the name “Galeed;” for in ancient times the names imposed contained the quality (n. 340, 1946, 2643, 3422). From this it is manifest what is signified by, “Laban said, This heap is a witness between me and thee this day; therefore he called the name of it Galeed,” namely, a testification of the conjunction of the good here signified by “Laban” with the good Divine of the Lord’s natural, consequently the conjunction of the Lord with the Gentiles by good; for this good is what is now represented by Laban (n. 4189). The truths of this good are what testify of the conjunction; and yet so long as they live in the world their good is aside, because they have not truths Divine. But they who live in this good (that is, in mutual charity), although they have no truths Divine direct from the Divine fountain (that is, from the Word), they nevertheless have not their good closed up, but such that it can be opened; and it also is opened in the other life, when they are there instructed in the truths of faith, and concerning the Lord. It is otherwise with Christians, of whom those who are in mutual charity, and still more those who are in love to the Lord, are in direct good while living in the world, because they are in truths Divine; and therefore they enter into heaven without such instruction, provided there have not been in their truths falsities, which must first be dispelled. But those Christians who have not lived in charity have closed heaven against themselves, and very many of them to such a degree that it cannot be opened; for they know truths, and deny them, and also harden themselves against them, if not with the mouth, yet in the heart. [2] Laban’s first calling the heap “Jegar-sahadutha” in his own idiom, and then “Galeed” in the idiom of Canaan, when both have nearly the same meaning,

is for the sake of the application, and of the conjunction thereby. To speak in the idiom of Canaan, or “with the lip of Canaan,” is to apply one’s self to the Divine; for by “Canaan” is signified the Lord’s kingdom, and in the supreme sense the Lord (n. 1607, 3038, 3705); as is manifest in Isaiah:

In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness to Jehovah Zebaoth in the land of Egypt (Isa. 19:18–20).

[3] That a “witness” denotes the confirmation of good by truth, and of truth by good, and that hence a “testimony” denotes the good from which is truth, and the truth which is from good, may be seen from the Word in other passages. That a “witness” denotes the confirmation of good by truth and of truth by good, is evident from the following passages. In Joshua:

Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen Jehovah to serve Him. And they said, We are witnesses. Now therefore put away the strange gods which are in the midst of you, and incline your heart unto Jehovah the God of Israel. And the people said unto Joshua, Jehovah our God will we serve, and unto His voice will we be obedient. And Joshua made a covenant with the people that day, and set them a statute and a judgment in Shechem. And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under an oak that was in the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us; and it shall be to you for a witness, lest ye deny your God (Josh. 24:22–27);

that a “witness” here is confirmation, is manifest, and indeed the confirmation of a covenant, and accordingly of conjunction; for a “covenant” signifies conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021). And as conjunction with Jehovah or the Lord is not possible except by good; nor the good which conjoins except that which has its quality from truth; it follows that a “witness” denotes the confirmation of good by truth. The good here meant is conjunction with Jehovah or the Lord by their choosing Him to serve Him; the truth by which the confirmation was made being the “stone.” (That a “stone” denotes truth may be seen above, n. 643, 1298, 3720.) In the supreme sense, the “stone” is the Lord Himself,

because all truth is from Him, and therefore He is called the “Stone of Israel” (Gen. 49:24); and it is also said, “Behold, this stone shall be for a witness to us, for it hath heard all the words of Jehovah which He spake unto us.”

[4] In John:

I will give unto my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive-trees and the two lampstands that stand before the God of the earth. And if any man desire to hurt them, fire proceedeth out of their mouth, and devoureth their enemies; these have power to shut heaven. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them. And after three days and a half, the breath of life from God entered into them, so that they stood upon their feet (Rev. 11:3–7, 11); that the “two witnesses” here mentioned are good and truth (that is, the good in which is truth, and the truth which is from good), both confirmed in hearts, is manifest from its being said that the two witnesses are the two olive-trees and the two lampstands. (That an “olive-tree” is such good, may be seen above, n. 886.) The “two olive-trees” denote celestial good and spiritual good. Celestial good is that of love to the Lord, and spiritual good is that of charity toward the neighbor. The “lampstands” are the truths of these goods, as will appear when of the Lord’s Divine mercy the subject of lampstands is treated of. That these goods and truths have power to shut heaven and to open heaven may be seen in the preface to the twenty-second chapter. That “the beast out of the abyss (that is, out of hell) will kill them,” signifies the vastation of good and truth within the church; and that “the spirit of life from God entered into them, so that they stood upon their feet,” signifies a new church.

[5] That as in ancient times heaps were placed as witnesses, so afterwards were altars, is evident in Joshua:

The Reubenites and the Gadites said, Behold the pattern of the altar of Jehovah which our fathers made, not for burnt-offering, and not for sacrifice; but it is a witness between us and you. And the sons of Reuben and the sons of Gad called the altar, A witness between us that Jehovah is God (Josh. 22:28, 34).

(An “altar” is the good of love, and in the supreme sense the Lord Himself, n. 921, 2777, 2811.) In the internal sense a “witness” denotes the confirmation of good by truth.

[6] As by a “witness” is signified the confirmation of good by truth and of truth by good, therefore in the supreme sense by a “witness” is signified the Lord, because He is the Divine truth that confirms; as in Isaiah:

I will make an everlasting covenant with you, even the true mercies of David; behold I have given Him for a Witness to the peoples, a prince and commander to the peoples (Isa. 55:4).

In John:

And from Jesus Christ, who is the faithful Witness, the firstborn from the dead, and the prince of the kings of the earth (Rev. 1:5).

In the same:

These things saith the faithful and true Witness, the beginning of the creation of God (Rev. 3:14).

[7] The command given in the representative church, that all truth shall stand on the word of two or three witnesses, and not on that of one (Num. 35:30; Deut. 17:6, 7; 19:15; Matt. 18:16), is founded on the Divine law that one truth does not confirm good, but a number of truths; for one truth without connection with others is not confirmatory, but a number together, because from one may be seen another. One does not produce any form, and thus not any quality, but only a number that are connected in a series. For as one tone does not produce any melody, still less harmony, so neither does one truth. These are the things on which the law in question is founded, although in the outward form it appears to be founded in the civic state; the one however is not contrary to the other, as is also the case with the precepts of the Decalogue, concerning which see above (n. 2609).

[8] That a “testimony” denotes the good from which is truth, and the truth which is from good, follows from what has been said; and also from the fact that the ten precepts of the Decalogue written upon the tables of stone are called in one word the “testimony,” as in Moses:

Jehovah gave unto Moses, when He had made an end of speaking with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God (Exod. 31:18).

In the same:

Moses went down from the mount, and the two tables of the testimony were in his hand, tables that were written on their two sides (Exod. 32:15).

And as the tables were placed in the ark, the ark is called the “ark of the testimony,” as in Moses:

Jehovah said to Moses, Thou shalt put into the ark the testimony which I shall give thee (Exod. 25:16, 21).

Moses took and put the testimony into the ark (Exod. 40:20).

In the same:

I will meet with thee, and I will speak with thee from above the mercy-seat from between the two cherubim which are upon the ark of the testimony (Exod. 25:22).

In the same:

That the cloud of incense may cover the mercy-seat, that is upon the testimony (Lev. 16:13).

In the same:

The rods of the twelve tribes were left in the tent of meeting before the testimony (Num. 17:4).

(That from this the ark was also called the “ark of the testimony,” see, besides the passage cited, Exod. 25:22; 31:7; Rev. 15:5.)

[9] The precepts of the Decalogue were therefore called the “testimony,” because they were of the covenant, thus of the conjunction between the Lord and man; which conjunction cannot come into existence unless man keeps the precepts, not only in external form, but also in internal. What the internal form of these precepts is, may be seen above (n. 2609); and therefore it is good confirmed by truth, and truth derived from good, which is signified by the “testimony.” Because this is so, the tables were also called the “tables of the covenant;” and the ark, the “ark of the covenant.” From all this it is manifest what in the genuine sense is signified in the Word by the “testimony” (as in Deut. 4:45; 6:17, 20; Isa. 8:16; 2 Kings 17:15; Ps. 19:7; 25:10; 78:5; 93:5; 119:2, 22, 24, 59, 79, 88, 138, 167; 122:3, 4; Rev. 6:9; 12:17; 19:10).

4198. [v. 49] *And Mizpah; for he said, Jehovah watch between me and thee.* That this signifies the presence of the Lord’s Divine natural, namely, in the good which is now represented by Laban, is evident from the signification of “looking,” or “watching,” as being

presence; for he who looks at another, or sees him from a high outlook, is present with him by sight. Besides, "to see," when predicated of the Lord, denotes foresight and providence (n. 2837, 2839, 3686, 3854, 3863), thus also presence, but by foresight and providence. As regards the presence of the Lord, He is present with every one, but according to the reception; for every one's life is from the Lord alone. They who receive His presence in good and truth, are in the life of intelligence and wisdom; but they who do not receive His presence in good and truth, but in evil and falsity, are in the life of insanity and folly; but yet are in the capacity of understanding and being wise. That they are nevertheless in this, may be seen from their knowing how to feign and simulate what is good and true in the outward form, and thereby to captivate men, which would be by no means the case if they had not this capacity. The quality of the presence is signified by "Mizpah;" here, the quality with those who are in the goods of works, that is, with the Gentiles, who are here represented by Laban; for in the original language the name "Mizpah" is derived from "looking."

4199. *For we shall be hidden a man from his fellow.* That this signifies separation in respect to what is of the church, is evident from the signification here of "being hidden," as being separation; and from the signification of "a man from his fellow," as being those who are within the church, and those who are without it. These are said to be "hidden," because they are separated in respect to good and truth, and thus in respect to the things of the church.

4200. *If thou shall afflict my daughters, and if thou shalt take women over my daughters, there is no man with us.* That this signifies that the affections of truth are to remain within the church, is evident from the signification of "daughters," here Rachel and Leah, as being the affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of "women," as being the affections of a truth that is not genuine, thus such as are not of the church; for the affections of truth make the church; so that to "take women over them" signifies that there would be other affections than those of genuine truth; from the signification of "no man with us," as being when a man shall be hidden from his fellow, that is, when they are separated (concerning which just above, n. 4199). From this it is manifest that by these words is signified that the affections of genuine

truth are to remain within the church, and not to be defiled with truths not genuine.

4201. *See, God is witness between me and thee.* That this signifies confirmation, here from the Divine, is evident from the signification of “witness,” as being confirmation (see n. 4197).

4202. Verses 51–53. *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee. This heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil. The God of Abraham and the God of Nahor judge between us, the God of their father; and Jacob sware by the Dread of his father Isaac.*

“And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee,” signifies conjunction; “this heap be witness, and the pillar be witness,” signifies confirmation; “that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil,” signifies the limit defining how much can flow in from good; “the God of Abraham and the God of Nahor judge between us,” signifies the Divine flowing into both; “the God of their father,” signifies from the supreme Divine; “and Jacob sware by the dread of his father Isaac,” signifies confirmation from the Divine Human, which in this state is called “the Dread.”

4203. [v. 51] *And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee.* That this signifies conjunction, is evident from what has been said above; for the heap and the pillar were for a sign and for a witness that a covenant was made (that is, friendship) thus in the internal sense the signification is conjunction.

4204. [v. 52] *This heap be witness, and the pillar be witness.* That this signifies confirmation, is evident from the signification of “witness,” as being confirmation; namely, of good by truth which is the “pillar,” and of truth from good which is the “heap” (concerning which above, n. 4197).

4205. *That I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil.* That this signifies the limit defining how much can flow in from good, is evident from the signification here of “passing over,” as being to flow in; from the signification of a “heap,” as being good (n. 4192); and

from the signification of a "pillar," as being truth (concerning which n. 3727, 3728, 4090); and also because both the heap and the pillar were for a sign or for a witness; but here, for a sign of the limit. As conjunction is treated of, the connection involves that in the internal sense the signification is the limit defining how much can flow in from good. It has been stated above that conjunction is effected by good, and that good flows in according to the reception. But the reception of good is not possible in any other way than according to truths, truths being that which good flows into; for good is the agent, and truth is the recipient; and therefore all truths are recipient vessels (n. 4166). As truths are that which good flows into, truths are what limit the inflow of good; and this is what is here meant by the limit that defines how much can flow in from good.

[2] How the case herein is shall be briefly stated. The truths with man, no matter what they may be, or of whatever nature, enter into his memory by means of affection, that is, by a certain delight which is of love. Without affection (or without the delight which is of love) nothing can enter to man, for in these is his life. The things which have entered are reproduced whenever a similar delight recurs, together with many other things which have associated or conjoined themselves with them; and in the same way when the same truth is reproduced by one's self or by another, the affection or delight of love which there was when it entered, is in like manner excited again; for being conjoined they cohere. From this it is evident how the case is with the affection of truth; for the truth which has entered together with an affection of good, is reproduced when a similar affection recurs; and the affection also is reproduced when a similar truth recurs. It is also manifest from this that no truth can ever be implanted with genuine affection, and become rooted interiorly, unless the man is in good; for the genuine affection of truth is from the good which is of love to the Lord and of charity toward the neighbor. The good flows in from the Lord, but is not fixed except in truths; for in truths good is welcomed, because they are in accord. From all this it is also evident that the reception of good is according to the nature of the truths. The truths that exist with those Gentiles who have lived in mutual charity are of such a nature that the good which inflows from the Lord can also find in them a welcome; but so long as they live in this world, not in the

same way as with those Christians who have truths from the Word and live from them in spiritual charity (n. 2589–2604).

4206. [v. 53] *The God of Abraham and the God of Nahor judge between us.* That this signifies the Divine flowing into both, namely, into the good which those have who are within the church, and into the good which those have who are outside the church, is evident from the signification of the “God of Abraham,” as being the Divine of the Lord regarding those who are within the church; and from the signification of the “God of Nahor,” as being the Divine of the Lord regarding those who are without the church. From this it is manifest that by these words is signified the Divine flowing into both. The reason why the “God of Abraham” denotes the Divine of the Lord regarding those who are within the church, is that Abraham represents the Divine of the Lord, and consequently that which comes directly from the Lord (n. 3245, 3878). Hence they who are within the church are specifically meant by the “sons of Abraham” (John 8:39). And the reason why the “God of Nahor” denotes the Divine of the Lord regarding those who are out of the church, is that Nahor represents the Church of the Gentiles, and his sons those therein who are in brotherhood (n. 2863, 2864, 3052, 3778, 3868). For this reason also Laban, who was Nahor’s son, here represents good that is aside, such as the Gentiles have from the Lord. That such various things of the Lord are represented, is not because various things are in the Lord, but because His Divine is variously received by men. This is like the life in man, which flows in and acts upon the various sensory and motive organs of the body, and upon the various members and viscera, and everywhere presents variety. For the eye sees in one way, the ear hears in another, the tongue perceives in another; so the arms and hands move in one way, and the loins and the feet in a different way; the lungs act in one way and the heart in another; the liver in one way and the stomach in another, and so on; but nevertheless it is one life which actuates them all so variously, not because the life itself acts in different ways, but because it is differently received; for the form of each organ is that according to which the action is determined.

4207. *The God of their father.* That this signifies from the supreme Divine, is evident from the signification of the “God of a father,” as being the supreme Divine; for wherever “father” is mentioned in the Word, it signifies in the internal sense good (see n.

3703); and the “Father” of the Lord, or the “Father” when named by the Lord, is the Divine good that is in Him (n. 3704). The Divine good is the supreme Divine, but the Divine truth is that which is from the Divine good, and is also called the “Son.” Moreover by “father” is here meant Terah, who was the father of both Abraham and Nahor, and represents the common stock of the churches, as may be seen above (n. 3778). Hence in the relative sense Abraham represents the genuine church; and Nahor the Church of the Gentiles (as said just above, n. 4206).

4208. *And Jacob swore by the Dread of his father Isaac.* That this signifies confirmation from the Divine Human, which in this state is called “the Dread,” is evident from the signification of “swearing,” as being confirmation (see n. 2842, 3375) and from the signification of the “Dread of Isaac,” as being the Lord’s Divine Human (n. 4180). (That oaths were made in the name of the Lord’s Divine Human may be seen above, n. 2842.)

[2] The reason why it is here said, “the God of Abraham, the God of Nahor, the God of their father” (that is, of Terah) and “the Dread of Isaac,” Jacob’s father, is that the sons of Terah acknowledged this number of gods, for they were idolaters (n. 1353, 1356, 1992, 3667). And it was a peculiarity in that house that each family worshiped its own god. This is the reason why it is here said, “the God of Abraham, the God of Nahor, the God of their father, and the Dread of Isaac.” Nevertheless it was enjoined upon the family of Abraham to acknowledge Jehovah as their God; and yet they did not acknowledge Him otherwise than as another god, by whom they might distinguish themselves from the Gentiles, thus they acknowledged Jehovah merely as to the name, and it was in consequence of this that they so often fell away to other gods, as may be seen from the historic parts of the Word. The reason of this merely nominal acknowledgment was that they were solely in externals, and what internal things were they knew not at all, and did not desire to know.

[3] Insofar as they were concerned the very rituals of their church were merely idolatrous, because they were separated from internal things; for when separated from its internal every ritual of the church is idolatrous. Nevertheless what is genuine of the church could be represented by them; for representations do not regard the person, but the thing (n. 665, 1097, 1361, 3147). Yet in order that a representative church might come into existence, and that there

might thus be some communication of the Lord through heaven with man, it was of especial importance that they should be kept in the acknowledgment of Jehovah, if not in heart, still with the mouth; for with them the representatives did not issue from internal, but from external things; and it was in this way that they had communication with the Lord; quite otherwise than in the genuine church, in which the communication is effected by means of internal things. For this reason their Divine worship did not at all affect their souls, that is, did not make them blessed in the other life, but only prosperous in this world.

[4] Therefore in order that they might be kept in these external things, there were so many miracles performed among them, which would never have taken place if they had been in internal things; and for this reason they were so many times driven to their worship by punishments, captivities, and threats; whereas no one is driven by the Lord to internal worship, but this is implanted through freedom (n. 1937, 1947, 2874–2881, 3145, 3146, 3158, 4031). Their principal external was that they should confess Jehovah; for Jehovah was the Lord, who was represented in all things of that church. (That Jehovah was the Lord may be seen above, n. 1343, 1736, 2921, 3035.)

4209. Verses 54, 55. *And Jacob sacrificed a sacrifice in the mountain, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mountain. And in the morning Laban arose early, and kissed his sons and his daughters, and blessed them; and Laban departed and returned to his place.*

“And Jacob sacrificed a sacrifice in the mountain,” signifies worship from the good of love; “and called his brethren to eat bread,” signifies the appropriation of good from the Lord’s Divine natural; “and they did eat bread,” signifies the effect; “and tarried all night in the mountain,” signifies tranquillity; “and in the morning Laban arose early,” signifies the enlightenment of this good from the Lord’s Divine natural; “and kissed his sons and his daughters,” signifies the acknowledgment of these truths and of the affections of the same; “and blessed them,” signifies the consequent joy; “and Laban departed and returned to his place” signifies the end of the representation by Laban.

4210. [v. 54] *And Jacob sacrificed a sacrifice in the mountain.* That this signifies worship from the good of love, is evident from the signification of a “sacrifice,” as being worship (see n. 922, 923,

2180); and from the signification of a “mountain,” as being the good of love (n. 795, 796, 1430). “Sacrifice” signifies worship because sacrifices and burnt-offerings were the chief things of all the worship in the later or Hebrew representative church. They also sacrificed on mountains, as is evident from various passages in the Word, because “mountains,” from their height, signified things which are high, such as are those which are of heaven and are called celestial; and hence in the supreme sense they signified the Lord, whom these people called the Most High. They thought in this way from the appearance, for things which are more interior appear higher, as does heaven to man. This is interiorly within him, yet man supposes that it is on high. For this reason where what is high is mentioned in the Word, in the internal sense there is signified that which is interior. In the world it must be supposed that heaven is on high, both because the visible heavens spread above us are so called, and because man is in time and place, and therefore thinks from ideas thence derived; and also because few know what that which is interior is, and still fewer that there is there neither place nor time. It is for this reason that the language of the Word is in agreement with the ideas of man’s thought; and if instead of being so it had been in accordance with angelic ideas, the result would have been that men would have perceived nothing at all; but every one would have stood wondering what it was, and whether it was anything at all, and so would have rejected it as being destitute of anything fit for the understanding.

4211. *And called his brethren to eat bread.* That this signifies the appropriation of good from the Lord’s Divine natural, is evident from the signification of “brethren,” as being those who were now conjoined by a covenant, that is, by friendship; and in the internal sense those who are in good and truth (that these are called “brethren” may be seen above, n. 367, 2360, 3303, 3459, 3803, 3815, 4121, 4191); from the signification of “eating,” as being appropriation (see n. 3168, 3513, 3832; and that banquets and feasts with the ancients signified appropriation and conjunction by love and charity, see above, n. 3596); and from the signification of “bread,” as being the good of love (n. 276, 680, 1798, 3478, 3735), and in the supreme sense the Lord (n. 2165, 2177, 3478, 3813). As in the supreme sense “bread” signifies the Lord, it therefore signifies everything holy which is from Him, that is, everything good and true; and because there is nothing else good, which is good, except that which is of love and

charity, “bread” signifies love and charity. Nor did the sacrifices of old signify anything else, for which reason they were called by the one word “bread” (n. 2165). They also ate together of the flesh of the sacrifices, in order that the heavenly feast might be represented, that is, conjunction by the good of love and charity. This is what is now signified by the Holy Supper; for this succeeded in the place of sacrifices, and of the feasts from the sanctified things; and the Holy Supper is an external of the church that contains within itself an internal, and by means of this internal it conjoins the man who is in love and charity with heaven, and through heaven with the Lord. For in the Holy Supper also, “eating” signifies appropriation, the “bread” celestial love, and the “wine” spiritual love; and this so entirely that when a man is in a holy state while eating it, nothing else is perceived in heaven.

[2] The reason why the expression “the appropriation of good from the Lord’s Divine natural” is made use of, is that the subject treated of is the good of the Gentiles, and it is this good which is now represented by Laban (n. 4189). Man’s conjunction with the Lord is not a conjunction with His Supreme Divine Itself, but with His Divine Human; for man can have no idea whatever of the Lord’s Supreme Divine, which so transcends his idea as altogether to perish and become nothing; but he can have an idea of His Divine Human. For every one is conjoined by thought and affection with one concerning whom he has some idea, but not with one concerning whom he has no idea. If when anyone is thinking about the Lord’s Human, he has holiness in his idea, he is thinking also of that holy which coming from the Lord fills heaven, so that he is also thinking of heaven; for in its complex heaven bears relation to a man, and it does this from the Lord (n. 684, 1276, 2996, 2998, 3624–3649); and this accounts for the fact that no conjunction is possible with the Lord’s Supreme Divine, but only with His Divine Human, and through His Divine Human with His Supreme Divine. Hence it is said in John that no one hath seen God at any time, except the Only begotten Son (1:18); and that no one can come to the Father except through Him; and hence also He is called the Mediator. That such is the case may be very well known from the fact that all within the church who say they believe in a Supreme Being, and make no account of the Lord, are precisely those who believe nothing at all, not even that there is a heaven, or that there is a hell, and who worship nature.

Moreover, if such persons are willing to be instructed by experience, they will see that the evil, even the worst of them, say the same thing.

[3] But as regards the Lord's Human, men think in various ways, one in one way and another in another, and one in a more holy way than another. They who are within the church are able to think that His Human is Divine, and also that as He says He is one with the Father, and that the Father is in Him, and He in the Father. But they who are without the church cannot do this, both because they know nothing about the Lord and because they have no idea of the Divine except from the images which they see with their eyes, and the idols which they can touch with their hands. And yet the Lord conjoins Himself with these by means of the good of their charity and obedience that is within their gross idea of Him. For this reason it is here said that such have an "appropriation of good from the Lord's Divine natural;" for the conjunction of the Lord with man is according to the state of his thought and the derivative affection. They who are in the most holy idea concerning the Lord, and at the same time in the knowledges and affections of good and truth—as those can be who are within the church—are conjoined with the Lord in respect to His Divine rational; whereas they who are not in such holiness, nor in such interior idea and affection, and yet are in the good of charity, are conjoined with the Lord in respect to His Divine natural. They who have a holiness of a still grosser kind are conjoined with the Lord in respect to His Divine sensuous; and this conjunction is what is represented by the brazen serpent, in that those who looked at it recovered from the bite of the serpents (Num. 21:9). In this conjunction are those among the Gentiles who worship idols, and yet live in charity in accordance with their religion. From all this it is now evident what is meant by the appropriation of good from the Lord's Divine natural, which is signified by Jacob's calling his brethren to eat bread.

4212. *And they did eat bread.* That this signifies the effect, namely, in the external sense friendship, and in the supreme sense conjunction by good and truth in the Lord's natural, is evident.

4213. *And tarried all night in the mountain.* That this signifies tranquillity, is evident from the signification of "tarrying all night," as being to have peace (see n. 3170), thus tranquillity. It was also a rite that those who entered into a covenant should tarry all night in

one place, because tarrying all night in one place signified that there was no longer any hostility, and in the internal sense, that there was tranquillity and peace; for they who are conjoined in respect to good and truth are in tranquillity and in peace. It is therefore said here, “in the mountain,” because by a “mountain” is signified the good of love and charity (see n. 4210); for the good of love and charity confers peace. (What peace and tranquillity are, may be seen above, n. 92, 93, 1726, 2780, 3170, 3696, 3780.)

4214. [v. 55] *And in the morning Laban arose early.* That this signifies the enlightenment of this good from the Lord’s Divine natural, is evident from the signification of “rising early in the morning,” as being enlightenment (see n. 3458, 3723); and from the representation of Laban, as being such good as is that of the Gentiles (n. 4189). That the enlightenment of this good here meant is from the Lord’s Divine natural, is manifest from the series. As regards enlightenment, it is all from the Lord, and through the good that is in the man; and such as is the good, such is the enlightenment.

[2] Most people believe that those men are enlightened who are able to reason about good and truth and about evil and falsity; and that their enlightenment is the greater in proportion to the subtlety and acuteness with which they can speak about these things, and at the same time confirm them by many memory-knowledges, and likewise make what they say appear probable by comparisons, especially those drawn from things of sense, and by other modes of persuasion. And yet such men may be in no enlightenment, in spite of their power of imagination and perception. This power is of two kinds, one which comes from the light of heaven, and the other from a fatuous light; and in the outward form these two appear alike, although in the inward form they are quite different. That which is from the light of heaven is in good, that is, is with those who are in good, and who from good are able to see truth, and to know as in clear day whether a thing is so, or is not so. But that which is from fatuous light is in evil, that is, is with those who are in evil; and their being able to reason about such things comes from the fact that they possess some capacity of knowing them, but no affection of doing them; and that this is to be in no enlightenment every one can comprehend.

[3] As regards fatuous light the case in the other life is this: They who have been in such light in this world are in the like in the

other life, and there reason about good and truth and about evil and falsity, and this much more perfectly and excellently than when in the life of the body; for their thoughts are not there beclouded and impeded by the cares of the body and of the world, nor so terminated or bounded in them, as when they were in the body and the world. But still it at once appears (not to them, but to good spirits and angels) that their reasonings are those of fatuous light, and that the light of heaven that inflows with them is instantly turned into such a light; so that that which was the light of heaven with them is either suffocated, as when the light of the sun falls upon something opaque and becomes black; or is reflected, as with those who are in principles of falsity; or is perverted, as when the sun's light flows into ugly and unclean objects, and produces repulsive colors and offensive smells. Such is the case with those who are in fatuous light and believe themselves to be more enlightened than others simply because they are able to reason intelligently and wisely, while nevertheless living an evil life.

[4] Who these are, and what is their character, appears from everything they speak, provided they do not counterfeit what is good for the sake of deceiving. Among them are those who deny or despise the Lord, and within themselves ridicule those who confess Him. Among them are those who love adulteries, and who ridicule those who believe marriages to be holy, and by no means to be violated. Among them are those who believe the precepts and doctrinal things of the church to be for the sake of the common people, that they may thereby be kept in bonds, and who in themselves make them of no account. Among them in like manner are those who ascribe all things to nature, and believe those to be simple-minded and of feeble judgment who ascribe them to the Divine. Among them also are those who attribute everything to their own prudence, and who say, and have confirmed themselves in the opinion, that there is a Supreme Being that exercises some government in general or in the universal, but nothing in particular or individually. And so in other cases.

[5] Such persons are in fatuous light even in the other life, and among their like they also reason acutely; but when they approach any heavenly society, this light is extinguished and becomes darkness; and consequently their thought is obscured to such a degree that they cannot think at all; for they are then cramped and constricted by the

light of heaven, which as before said is with them either suffocated, reflected, or perverted; and they therefore throw themselves down headlong, and cast themselves into hell, where such light prevails. From all this can be seen what true enlightenment is, namely, that it comes from the good which is from the Lord; and also what false enlightenment is, namely, that it comes from the evil which is from hell.

4215. *And kissed his sons and his daughters.* That this signifies the acknowledgment of these truths, and of the affections of the same, is evident from the signification of “kissing,” as being conjunction from affection (see n. 3573, 3574), consequently acknowledgment (for where there is conjunction by means of good and truth, there is the acknowledgment of these); from the signification of “sons,” as being truths or verities (n. 489, 491, 533, 1147, 2623, 3773); and from the signification of “daughters,” here Rachel and Leah, as being the affections of the same, that is, of truths (n. 3758, 3782, 3793, 3819).

[2] It is from the correspondence that “kissing” signifies conjunction from affection; for there is a correspondence of heaven with all the organs and members of the body, as shown at the end of the chapters. There is a correspondence of the internal things of man with all things of the face, and hence the animus shines forth from the countenance, and the interior animus or mind from the eyes. There is also a correspondence of the thoughts and affections with the actions and gestures of the body; as is well known in regard to those which are of a voluntary as well as those which are of an involuntary character.

For humiliation of heart produces kneeling, which is an external gesture of the body; humiliation still greater and more internal produces prostration to the earth; gladness of heart and joy of mind produce singing and joyful shouting; sadness and internal mourning produce weeping and wailing; but conjunction from affection produces kissing. From all this it is evident that because such external acts correspond, they are signs of things internal; and that in them as signs there is an internal from which they take their quality. But with those who desire to counterfeit internal things by means of external, such externals are also signs, but signs of simulation, hypocrisy, and deceit. Such is the case with kissing, by which every one wishes to signify that he loves another from the heart; for he knows that the

act of kissing comes from such love, and is a mark of conjunction from affection, and he thereby desires to persuade his neighbor that he loves him for the sake of the good that is in him; when in fact it may be for his own sake, and for his own honor and gain, and thus not for the sake of good, but of evil. For he who regards himself as the end, and not as an intermediate end to good, and desires to be conjoined with another as to that end, is in evil.

4216. *And blessed them.* That this signifies the consequent joy, is evident from the signification of “blessing,” as being to devoutly wish success and happiness (see n. 3185); thus to testify joy when anyone is going away.

4217. *And Laban departed and returned to his place.* That this signifies the end of the representation by Laban, is evident from the signification of “returning to his place,” as being to return to the former state. (That “place” is state, see above, n. 2625, 2837, 3356, 3387, 3404.) Consequently by these words is signified the end of the representation by Laban. From all that has been shown it may be seen that all things in the Word both in general and particular contain interior things, and that the interior things are of such a nature as to be adapted to the perception of the angels who are with man. For example: when “bread” is mentioned in the Word, the angels become aware not of material but of spiritual bread; thus instead of bread they perceive the Lord, who is the Bread of life, as He Himself teaches in John 6:33, 35.

And because they perceive the Lord, they perceive what is from the Lord, thus His love toward the universal human race; and they then perceive at the same time man’s reciprocal love to the Lord; for these two things cohere in one idea of thought and affection.

[2] Not unlike this are the thoughts of the man who is in a holy state when receiving the bread of the Holy Supper; for he then thinks not of bread, but of the Lord and His mercy, and of what is of love to Him and of charity toward the neighbor, because he thinks of repentance and amendment of life; but this with variety according to the holiness in which he is, not only as to his thought, but also as to his affection. From this it is manifest that “bread” as mentioned in the Word suggests to the angels no idea of bread, but the idea of love, together with innumerable things that are of love. It is the same with “wine,” which when read of in the Word, and also when received in the Holy Supper, suggests to the angels no thought of

wine, but of charity toward the neighbor. This being the case, and as in this way there is a connection of man with heaven, and through heaven with the Lord, the bread and wine have become symbols, and unite the man who is in holiness of life with heaven, and through heaven with the Lord.

[3] The same is the case with everything in the Word, and therefore the Word is a medium uniting man with the Lord; and unless there were such a uniting medium, heaven could not inflow with man; for without a medium there would be no union, but heaven would remove itself away from man; and if this were removed, no one could any longer be led to good, not even to corporeal and worldly good; but all bonds whatever, even those which are external, would be broken. For the Lord rules the man who is in good by means of internal bonds, which are of conscience; but one who is in evil by external bonds alone; and if these should be broken, every such man would become insane; even as is the man who is without fear of the law, without fear for his life, and without fear of the loss of honor and gain, and thus of reputation—for these are the external bonds—and so the human race would perish. From all this it may be seen why the Word exists, and what the character of the Word is. (That the church of the Lord where the Word is, is like the heart and the lungs, and that the church of the Lord where the Word is not, is like the rest of the viscera which live from the heart and the lungs, may be seen above, n. 637, 931, 2054, 2853.)

CONTINUATION CONCERNING THE GRAND MAN, AND CONCERNING CORRESPONDENCE.

4218. At the end of the preceding chapters, I have related matters granted me to see and perceive in the world of spirits and in the heavens of angels; and in the last place the subject of the Grand Man and Correspondence has been dealt with. In order to make fully known how the case is with man, and that he is in connection with heaven, not only as to the thoughts and affections, but also as to the organic forms both interior and exterior, and that without this connection he could not subsist for a single moment, we may in

this volume continue the consideration of the subject of correspondence with the Grand Man which was commenced at the end of the preceding chapters.

4219. In order that the reader may have a general knowledge of how the case is with the Grand Man, let him bear in mind that the universal heaven is the Grand Man, and that heaven is called the Grand Man because it corresponds to the Divine Human of the Lord; for the Lord alone is Man, and an angel and a spirit, and also a man on earth, are men in exact proportion to what they have from Him. Let no one believe that man is man from his possession of a natural human face, body, brain, and organs and members; for all these are common to him with brute animals, and therefore these are what die and become a carcass. But man is man from being able to think and will as a man, and thus to receive what is Divine, that is, what is of the Lord. By this man distinguishes himself from beasts and wild animals; and in the other life also his quality as a man is determined by what he has received from the Lord and made his own in the life of the body.

4220. They who in the life of the body have received the Divine things of the Lord, that is, His love toward the universal human race; and consequently they who have received charity toward the neighbor; and also they who have received reciprocal love to the Lord, are in the other life endowed with intelligence and wisdom, and with ineffable happiness; for they become angels and thus truly men. But they who in the life of the body have not received the Divine things of the Lord, that is, who have not received love toward the human race, and still less reciprocal love to the Lord, but who have loved and indeed worshiped themselves only, and consequently have had as their end what is of self and of the world, they, in the other life, after some brief passages of life there, are deprived of all intelligence, and become utterly stupid, being among the stupid infernals there.

4221. In order that I might know that such is the case, I have been permitted to speak with those who have lived in this manner, and likewise with one with whom I had been acquainted in the life of the body. During this man's life on earth, all the good he had done to the neighbor had been done for the sake of himself, that is, for his own honor and gain. All who could not be made subservient to these ends he had despised, and even hated. He had indeed made

an oral confession of God, but at heart acknowledged Him not; and when I was permitted to speak to him there exhaled from him a sphere that was as it were corporeal. His speech was not like that of spirits, but was like that of a mortal still in the flesh; for the speech of spirits is distinguished from that of men in being full of ideas, or in having within it something spiritual, thus something alive that is inexpressible; but this was not the case with this man's speech. Such was the sphere that exhaled from him and that was perceived in everything that he said. He appeared there among the vile; and I was told that persons of this character successively become so gross and stupid in respect to their thoughts and affections, that no one in this world is more so. They have their abode under the buttocks, where their hell is. From the same place there had previously appeared a certain person (not as a spirit, but as a grossly corporeal man, appears), in whom there was so little of the life of intelligence which is properly human, that you would call it stupidity personified. From these examples it was evident what kind of spirits those become who are in no love toward the neighbor, nor toward the state, and still less toward the Lord's kingdom; but who are exclusively in the love of self, and who in everything regard themselves alone, even adoring themselves as gods, and also desiring to be so adored by others, and having this intent in everything they do.

4222. As regards the correspondence of the Grand Man with the things that appertain to man, it is a correspondence with all things of him both in general and in particular, that is to say, with his organs, members, and viscera, and this so perfect that there is not a single organ or member in the body, nor any part in an organ or member, nor even any particle of a part, with which there is not correspondence. It is well known that each organ and member in the body consists of parts, and of parts of parts—as the brain, for example, which consists in general of the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, for this last is a continuation, or kind of appendix. Again, the cerebrum consists of many members, which are its parts, namely, of the membranes called the dura mater and pia mater, of the corpus callosum, the corpora striata, the ventricles and cavities, the smaller glands, the septa, in general of the cineritious substance and the medullary substance, and furthermore of the sinuses, blood vessels, and plexuses. The like is the case with the bodily organs of sense and motion, and with the viscera, as is

well known from anatomical studies. All these things both in general and in particular correspond most exactly to the Grand Man, and to so many heavens, as it were, therein. For the heaven of the Lord is distinguished in like manner into lesser heavens, and these into heavens still less, and these into least, and finally into angels, each one of whom is a little heaven corresponding to the greatest. These heavens are most distinct from one another, each one belonging to its own general heaven, and the general heavens to the most general, or whole, which is the Grand Man.

4223. But as regards this correspondence, the fact is that although the heavens above mentioned do indeed correspond to the very organic forms of the human body, and therefore it is said that these societies or those angels belong to the province of the brain, to the province of the heart, to the province of the lungs, or to the province of the eye, and so on, they nevertheless correspond chiefly to the functions of these viscera or organs. The case herein is as with the organs or viscera themselves, in that their functions constitute a one with their organic forms; for no function can be conceived of except from forms, that is, from substances, for the substances are the subjects from which they exist. Sight, for example, cannot be conceived of apart from the eye; nor breathing apart from the lungs. The eye is the organic form from which and by means of which the sight exists, and the lungs are the organic form from which and by means of which the breathing exists; and so with all the rest. It is the functions therefore to which the heavenly societies chiefly correspond; and as they correspond to the functions, they correspond also to the organic forms; for the one is indivisible and inseparable from the other, inasmuch that whether you speak of the function or the organic form by which and from which is the function, it comes to the same thing. Hence there is correspondence with the organs, members, and viscera, because there is with the functions; and therefore when the function is brought into exercise, the organ also is excited. The same is the case with everything that man does; when he wills to do this or that, in this manner or that, and is thinking of it, the organs then move in concurrence, thus in accordance with the intention of the function or use; for it is the use that commands the forms.

[2] This shows that the use existed before the organic forms of the body came forth; and that the use produced and adapted

them to itself, and not the reverse. But when the forms have been produced, and the organs adapted, the uses proceed from them; and then it appears as if the forms or organs were prior to the uses, when yet such is not the case. For use flows in from the Lord, and this through heaven, according to order, and according to the form in which heaven has been ordained by the Lord, thus according to correspondences. Thus does man come into existence, and thus also does he subsist. And hence again does it appear why it is that man corresponds to the heavens in regard to both generals and particulars.

4224. Organic forms are not only those apparent to the eye, and that can be detected by microscopes; for there are also organic forms still more pure, which can never be discovered by any eye, whether naked or assisted. The latter forms are interior forms such as are those of the internal sight, and which in the last analysis are of the understanding. These are inscrutable, but still they are forms, that is, substances; for no sight, not even intellectual sight, is possible except from something. This is also known in the learned world; that is to say, that without a substance, which is the subject, there is not any mode, nor any modification, nor any quality which manifests itself in an active manner. These purer or interior forms which are inscrutable, are those which form and set forth the internal senses, and also produce the interior affections. It is to these forms that the interior things of heaven correspond, because they correspond to the senses which they set forth, and to the affections of these senses. But as very many things have been disclosed to me respecting these matters and their correspondence, they cannot be clearly presented unless each one is treated of specifically; and therefore of the Lord's Divine mercy I may continue below the consideration of the subject of the correspondence of man with the Grand Man that was commenced in a preceding volume, to the intent that man may at last know, not from any ratiocination, and still less from any hypothesis, but from experience itself, how the case is with him, and with his internal man which is called his soul, and in consequence with his conjunction with heaven, and through heaven with the Lord; and consequently whence man is man, and by what he is distinguished from beasts; and furthermore, how man himself separates himself from this conjunction, and conjoins himself with hell.

4225. At the outset it must be stated who are within the Grand Man, and who are out of it. All those are within the Grand Man who are in love to the Lord and in charity toward the neighbor, and who do good to the neighbor from the heart according to the good that is in him, and who have a conscience of what is just and equitable; for these are in the Lord, and consequently in heaven. But all those are outside the Grand Man who are in the love of self and the love of the world and the derivative concupiscences, and who do what is good solely on account of the laws, and for the sake of their own honor and the world's wealth and the consequent reputation, and who thus are interiorly unmerciful and in hatred and revenge against the neighbor for their own and the world's sake, and are delighted with the neighbor's injury when he does not favor them for these are in hell. These do not correspond to any organs and members in the body, but to various corruptions and diseases induced in them; concerning which also of the Lord's Divine mercy, I shall speak from experience in the following pages. [2] They who are out of the Grand Man (that is, out of heaven), cannot enter into it, for their lives are contrary to it. Nay, if in any way they do enter, which is sometimes done by such as have learned in the life of the body to counterfeit angels of light; nevertheless on arriving there, as is sometimes permitted in order that they may learn their own character, they are admitted only to the first entrance, that is, to those who are as yet simple-minded, and who have not as yet been fully instructed. And even there those who enter as angels of light are scarcely able to tarry a few moments, because the life there is that of love to the Lord and love toward the neighbor; and as there is nothing there which corresponds to their life, they are hardly able to breathe. (That spirits and angels breathe, may be seen above, n. 3884–3893.) Consequently they begin to be distressed, for respiration takes place in accordance with freedom of life; and wonderful to say they are finally scarcely able to move, but become like those who are ill, anguish and torment taking possession of their interiors, and they therefore cast themselves down headlong, even into hell, where they recover their respiration and power of motion. Hence it is that in the Word life is represented by mobility.

[3] But they who are in the Grand Man breathe freely when they are in the good of love; but nevertheless they are distinguished according to the quality and the amount of the good. Hence there

are so many heavens, which in the Word are called “mansions” (John 14:2). And every one when in his own heaven is in his life, and receives influx from the universal heaven, each person there being a center of all the influxes, and therefore in the most perfect equilibrium; and this according to the amazing form of heaven, which is from the Lord alone; thus with all variety.

4226. Spirits recently arrived, who when they lived in the world had been inwardly evil, but had outwardly assumed the appearance of good by means of the works which they had done to others for the sake of themselves and the world, have sometimes complained that they were not admitted into heaven; for they had no other notion about heaven than that of admission from favor. But they have sometimes received for answer that heaven is denied to no one; and that if they desire it, they will be admitted. Some have also been admitted into the heavenly societies nearest the entrance; but on arriving there, they, as before said, observed a cessation of their breathing on account of the contrariety and resistance of their life, together with distress and torment as it were infernal, and they cast themselves down and afterwards said that to them heaven was hell, and that they would never have believed heaven to be of such a character.

4227. There are many of both sexes who in this life have been of such a character that whenever possible they sought by art and deceit to subjugate to themselves the minds of others, with the end of ruling over them, especially those who were powerful and rich, in order that they alone might rule in their name; and who had acted in a secret manner, and had removed other men, especially the upright, and this in various ways—not indeed by censuring them, for uprightness defends itself; but by other modes, such as by misrepresenting their suggestions by calling these simple and evil; and by attributing to them any misfortunes that might occur; together with other similar detractions. They who have been of this character in the life of the body are the same in the other life, for the life of every one follows him.

[2] I discovered this by living experience among such spirits when they have been with me, for they then acted in a similar manner, but still more craftily and ingeniously; for spirits act more subtly than men, being released from all connection with the body, and from the bonds of gross modes of sensation. They were so subtle that

sometimes I did not perceive that their intention and end was to exercise command; and when they spoke among themselves they took care that I should not hear and perceive it; but I was told by others who heard them that their designs were wicked; and that they were studying to attain their end by magic arts, and thus by assistance from the diabolical crew. The murder of the upright they accounted as a matter of no moment; and as for the Lord (under whom they said that they desired to exercise command), they made Him very cheap, regarding Him merely as another man, to whom worship is paid by ancient custom, as among other nations which made men gods and worshiped them, and whom they durst not speak against, because they were born in that worship, and would thereby injure their reputation. Concerning these spirits I am able to state that they obsess the thoughts and the will of the men who are like them, and insinuate themselves into their affection and intention, so that without the Lord's mercy the men cannot possibly know that such spirits are present, and that they themselves are in a society of such.

[3] These spirits correspond to the corruptions of man's purer blood, called the animal spirit, into which corruptions enter in a disorderly manner; and wherever they diffuse themselves they are like poisons which induce cold and torpor upon the nerves and fibers, from which break forth the most grievous and fatal diseases. When such act together in company, they are known by their acting—so to speak—in a quadruped manner,³ and they beset the back of the head under the cerebellum to the left; for they who act under the occiput operate more clandestinely than others, and they who act upon the back parts desire to exercise command.

[4] They reasoned with me about the Lord, and said that it was strange that when they prayed He did not hear their prayers, and thus did not aid those who made supplication. But I was permitted to reply that they could not be heard, because they had as their end such things as are contrary to the welfare of the human race; and because they pray for themselves against all others; and that

³ That is, with "a quadruplicate step, so that the sound is like a quadruped" (Spiritual Experiences 1031, 1127). The reason why the speech and action of such spirits is attended with this bestial sound is doubtless on account of the abnormal development within them of what is merely natural. A quadruped has no hands, but only feet, and the feet correspond to that which is lowest and most external in man. [REVISER.]

when they pray in this manner heaven is closed, for they who are in heaven attend solely to the ends of those who are praying. These things they indeed would not acknowledge, but still they could make no answer.

[5] I have met male spirits of this kind who were accompanied by some of the female sex, and who said that they can avail themselves of many of the suggestions of women, because these are more quick-witted and deft in seeing how to manage such matters. These men are greatly pleased with the society of women who had been harlots. In the other life such persons for the most part apply themselves to secret and magical arts; for a host of such arts are there known which are quite unknown in this world; and no sooner do persons of this character arrive in the other life than they apply themselves to these arts, and learn to fascinate those with whom they are, and especially those under whom they desire to reign. For wicked deeds they have no abhorrence. Their hell, and the nature of this their abode when not in the world of spirits, shall be spoken of elsewhere. From all that has been said it is evident that after death every man's life remains with him.

4228. The subject of the grand man and correspondence will be continued at the end of the following chapter, where correspondence with the senses in general will be treated of.

GENESIS

CHAPTER THIRTY-TWO

4229. In volume 3 a commencement was made with the explication of the Lord's predictions in the twenty-fourth chapter of Matthew concerning the Last Judgment, the explication being prefixed to the last chapters of that volume, and being continued as far as the thirty-first verse of the chapter in the Evangelist just referred to (see n. 3353–3356, 3486–3489, 3650–3655, 3897–3901, 4056–4060). The internal sense in a summary of these predictions of the Lord plainly appears from the explications already given, namely, that prediction is there made concerning the successive vastation of the church, and the ultimate setting up of a New Church, in the following order:

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

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

by which is meant the commencement of a New Church (see n. 4060e).

4230. When the end of an old church and the beginning of a new church is at hand, then is the Last Judgment. This is the time that is meant in the Word by the “Last Judgment” (see n. 2117–2133, 3353, 4057), and also by the “coming of the Son of man.” It is

this very Coming that is now the subject before us, as referred to in the question addressed to the Lord by the disciples:

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

It remains therefore to unfold the things predicted by the Lord concerning this very time of His Coming and of the Consummation of the age which is the Last Judgment; but in the preface to this chapter only those contained in verses 32 to 35:

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

The internal sense of these words is as follows.

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

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

is not a man of the church, however much from a good that is born with him he may appear to be so.

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

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

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

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

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

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

GENESIS 32

1. And Jacob went to his way, and the angels of God ran to meet him.
2. And Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim.

3. And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom.
4. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now.
5. And I had ox and ass, flock and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes.
6. And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him.
7. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps.
8. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.
9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee;
10. I am less than all the mercies, and all the truth, which Thou hast done with Thy servant; for in my staff I passed over this Jordan, and now I am in two camps.
11. Rescue me I pray from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me, the mother upon the sons.
12. And Thou saidst, I will surely do well with thee, and I will make thy seed as the sand of the sea, which is not numbered for multitude.
13. And he passed the night there in that night, and he took of that which came into his hand a present for Esau his brother:
14. Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams:
15. Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.
16. And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove.

17. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?
 18. Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us.
 19. And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him.
 20. And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces.
 21. And the present passed over before him, and he passed the night in that night in the camp.
 22. And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok.
 23. And he took them, and caused them to pass the river, and caused to pass what he had.
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24. And Jacob remained alone, and there wrestled a man with him until the dawn arose.
 25. And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him.
 26. And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go, unless thou bless me.
 27. And he said unto him, What is thy name? And he said, Jacob.
 28. And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.
 29. And Jacob asked and said, Tell I pray thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there.
 30. And Jacob called the name of the place Peniel; for I have seen God faces to faces, and my soul is delivered.

31. And the sun arose to him as he passed over Penuel, and he halted upon his thigh.
 32. Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, even unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.
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4232. The subject here treated of in the internal sense is the inversion of state in the natural, in order that good may be in the first place, and truth in the second. The implantation of truth in good is treated of (verses 1 to 23); and the wrestlings of the temptations which are then to be sustained (verses 24 to 32). At the same time the Jewish nation is also treated of, because although that nation could receive nothing of the church, it nevertheless represented the things of the church.

THE INTERNAL SENSE

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

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

4234. *And Jacob went to his way.* That this signifies the successive advance of truth toward its conjunction with spiritual and celestial good, is evident from the representation of Jacob, as being here the truth of the natural. What Jacob represented has been already stated, namely, the Lord's natural; and as where Jacob is treated of in the historical narrative, in the internal sense the Lord is treated of, and how He made His natural Divine, therefore Jacob

first represented the truth in that natural, and then the truth to which was adjoined the collateral good which was "Laban;" and after the Lord had adjoined this good, Jacob represented it; but such good is not the good Divine in the natural, but is a mediate good by means of which the Lord could receive good Divine; and this mediate good was the good that Jacob represented when he withdrew from Laban. Nevertheless in itself this good is truth which from its mediate character possesses the capacity of conjoining itself with the good Divine in the natural. Such then is the truth that Jacob now represents.

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

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

[4] Since therefore these most general things are unknown, it must needs be that whatever is said about them will appear obscure. Nevertheless they have to be stated, because otherwise the Word cannot be unfolded as to its internal sense. At the very least this

may be the means of showing how great angelic wisdom is, and also of what kind it is, for the internal sense of the Word is chiefly for the angels.

4235. *And the angels of God ran to meet him.* That this signifies enlightenment from good, is evident from the signification of the “angels of God,” as being something of the Lord; here, the Divine which was in the Lord; for in the Lord was the Divine Itself which is called the “Father.” The very essence of life (which in man is called the soul) was therefrom, and was Himself. This Divine is what is called in common speech the Divine nature, or rather the Lord’s Divine essence. (That something of the Divine of the Lord is signified in the Word by the “angels of God,” may be seen above, n. 1925, 2319, 2821, 3039, 4085.) By “the angels of God running to meet him” is signified in the proximate sense the influx of the Divine into the natural, and the consequent enlightenment; for all enlightenment is from the influx of the Divine. As the subject treated of is the inversion of state in the Lord’s natural, in order that good might be in the first place, and truth in the second; and as the subject treated of in this first part of the chapter is the implantation of truth in good therein (n. 4232), and as this could not be effected without enlightenment from the Divine, therefore the first thing treated of is the enlightenment effected by the good into which truth was to be implanted.

4236. *And Jacob said when he saw them, This is the camp of God.* That this signifies heaven, is because the “camp of God” signifies heaven, for the reason that an “army” signifies truths and goods (n. 3448), and truths and goods are marshaled by the Lord in heavenly order; hence an “encamping” denotes a marshalling by armies; and the heavenly order itself which is heaven, is the “camp.” This “camp” or order is of such a nature that hell cannot possibly break in upon it, although it is in the constant endeavor to do so. Hence also this order, or heaven, is called a “camp,” and the truths and goods (that is, the angels) who are marshaled in this order, are called “armies.” This shows whence it is that the “camp of God” signifies heaven. It is this very order, and thus heaven itself, which was represented by the encampments of the sons of Israel in the wilderness; and their dwelling together in the wilderness according to their tribes was called the “camp.” The tabernacle in the midst, and around which they encamped, represented the Lord Himself.

That the sons of Israel encamped in this manner, may be seen in Numbers 1 and 33:2-56; as also that they encamped around the tabernacle by their tribes—toward the east Judah, Issachar, and Zebulun; toward the south Reuben, Simeon, and Gad; toward the west Ephraim, Manasseh, and Benjamin; toward the north Dan, Asher, and Naphtali; and the Levites in the middle near the tabernacle (2:2-34).

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

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

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

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

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

In Zechariah:

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

In John:

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

“Gog and Magog” denote those who are in external worship that is separated from internal and made idolatrous (n. 1151); the “plain of the earth” denotes the truth of the church (that a “plain” is the truth which is of doctrine may be seen above, n. 2450; and that the “earth” is the church, n. 556, 662, 1066, 1067, 1850, 2117, 2118, 3355); the “camp of the saints” denotes the heaven or kingdom of the Lord on the earth, which is the church.

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

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

In the same:

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

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

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

4238. Verses 3–5. *And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau:*

Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. And I had ox and ass, flock, and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes.

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

4239. [v. 3] *And Jacob sent messengers before him, to Esau his brother.* That this signifies the first communication with celestial good, is evident from the signification of “sending messengers,” as being to communicate; and from the representation of Esau, as being celestial good in the natural (see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669). As before said (n. 4234), the subject here treated of is the conjunction of the truth Divine of the natural (which is “Jacob,”) with the good Divine therein (which is “Esau”), and therefore the enlightenment of the natural from the Divine was first treated of (n. 4235); and here there is treated of the first communication, which is signified by Jacob’s sending messengers to Esau his brother. (That in the Word good and truth are called “brothers,” see n. 367, 3303).

4240. *Unto the land of Seir.* That this signifies celestial natural good, is evident from the signification of the “land of Seir,” as being in the supreme sense the Lord’s celestial natural good. The reason why the “land of Seir” has this signification, is that Mount Seir was a boundary of the land of Canaan on one side (Josh. 11:16, 17); and all boundaries, such as rivers, mountains, or lands, represented those things which were ultimates (n. 1585, 1866, 4116); for they put on their representations from the land of Canaan, which was in the midst, and represented the Lord’s heavenly kingdom, and in the supreme sense His Divine Human (see n. 1607, 3038, 3481,

3705). The ultimates, which are boundaries, are those things which are called natural; for it is in natural things that spiritual and celestial things are terminated. Thus is it in the heavens; for the inmost or third heaven is celestial, because it is in love to the Lord; the middle or second heaven is spiritual, because it is in love toward the neighbor; and the ultimate or first heaven is celestial and spiritual natural, because it is in simple good, which is the ultimate of order there. It is similar with the regenerate man, who is a little heaven. From all this can now be seen whence it is that the "land of Seir" signifies celestial natural good. Esau also, who dwelt there, represents this good, as was shown above; and hence the same is signified by the land where he dwelt; for lands take on the representations of their inhabitants (n. 1675).

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

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

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

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

In the prophecy of Balaam:

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

every one can see that in these passages "Seir" signifies something of the Lord, for it is said that Jehovah "arose from Seir," that He "went forth out of Seir, and marched out of the field of Edom," and that "Edom and Seir shall be an inheritance." Yet what of the Lord it signifies, no one can know except from the internal sense of the Word; but that it is the Lord's Divine Human, and specifically the Divine natural as to good, may be seen from what has been said above. To "arise," and to "go forth out of Seir" denote that He made even His natural Divine, in order that from this also there might be light, that is, intelligence and wisdom; and that in this way He might become Jehovah, not only as to His Human Rational, but

also as to His Human Natural; and therefore it is said, "Jehovah arose from Seir," and "Jehovah went forth out of Seir." (That the Lord is Jehovah may be seen above, n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.) The "prophecy concerning Dumah" in Isaiah involves a like meaning:

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

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

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

4242. [v. 4] *And he commanded them, saying, Thus shall ye say unto my lord Esau.* That this signifies the first acknowledgment of good as being in the higher place, may be seen from the signification here of “commanding the messengers to say,” as being reflection and the consequent perception that it is so (see n. 3661, 3682), consequently acknowledgment; and from the representation of Esau, as being good (n. 4234, 4239). That good was in the higher place is signified by his not calling Esau his “brother,” but his “lord,” and also (as follows) by his calling himself his “servant,” and afterwards speaking in the same manner. (That while man is being regenerated truth is apparently in the first place and good in the second; but good in the first place and truth in the second when he has been regenerated, may be seen above, n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579, 3603, 3701.) This is also what is meant by the prophetic utterance of Isaac the father to Esau his son:

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

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

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

[2] The case herein is this: Truth cannot be implanted in good except by mediate things, such as have been treated of in the preceding chapters, in which is described Jacob’s sojourning and tarrying with Laban, and his acquisition of a flock there. In the present chapter is described the process of conjunction, and thus the inversion

of state, in the order which exists when truth is being made subordinate to good. Truth is apparently in the first place, when a man is learning truth from affection, but does not yet live so much in accordance with it. But good is in the first place when he lives according to the truth which he has learned from affection; for truth then becomes good, inasmuch as the man then believes it to be good to do according to the truth. They who have been regenerated are in this good; and they also who have conscience, that is, who no longer reasoned whether a thing is true, but do it because it is true, and thus have imbued themselves with it in faith and in life.

4244. [v. 5] *And I had ox and ass, flock and manservant and handmaid.* That this signifies acquisitions therein in their order, is evident from the signification of “ox and ass, flock and man-servant and handmaid” as being instrumental goods and truths both exterior and interior, thus acquisitions in their order. That an “ox” is exterior natural good, and an “ass” exterior natural truth, may be seen above, n. 2781; and that a “flock” is interior natural good, a “manservant” its truth, and a “handmaid” the affection of this truth, is evident from the signification of each, as explained several times above. These goods and truths are the acquisitions here treated of, and that they are named in their order, is manifest; for the exterior are the ox and the ass; and the interior are the flock, the manservant, and the handmaid.

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

perchance of such a nature as not to be acknowledged; especially with those who put the truths of faith in the first place, and the good of charity in the second; and who consequently think much about doctrinal things, but not about the goods of charity; and think of eternal salvation as being from the former, but not from the latter. They who think in this manner can in no wise know, still less perceive, that the truth of faith is subordinated to the good of charity. The things which man thinks, and from which he thinks, affect him. If he should think from the goods of charity, he would then plainly see that the truths of faith are in the second place and he would then also see the truths themselves as in light; for the good of charity is like a flame that gives light, and thus enlightens each and all things which the man had before supposed to be true; and he would also perceive how falsities had intermingled themselves, and had put on the appearance of being truths.

4246. Verses 6–8. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.*

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

4247. [v. 6] *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee.* That this signifies that good flows in continually, so as to appropriate to itself (namely, truths), is evident from the signification of “brother,” here Esau, as being good, (namely, that of the Lord’s

Divine natural, of which above); and from the signification of “coming to meet,” as being to flow in (concerning which in what follows); and as influx is signified, so is appropriation.

[2] From what has been said several times before on this subject, it may be seen how the case is with good and truth, and with the influx of good into truth, and with the appropriation of truth by good, namely, that good is continually flowing in, and that truth receives it, for truths are the vessels of good. The Divine good cannot be applied to any other vessels than genuine truths, for they correspond to each other. When a man is in the affection of truth (in which he is in the beginning before he begins to be regenerated), even then good is continually flowing in, but as yet has no vessels (that is, truths) into which to apply itself (that is, to be appropriated); for in the beginning of regeneration man is not as yet in knowledges. At that time, however, as good is continually flowing in, it produces the affection of truth; which is from no other source than the continual endeavor of Divine good to flow in. From this it is evident that even at that time good is in the first place, and acts the principal part, although it appears as if it were truth that did this. But when a man is being regenerated (which takes place in adult age when he is in knowledges), good then manifests itself; for the man is not then so much in the affection of knowing truth, as in the affection of doing it. Heretofore truth had been in his understanding, but now it is in his will; and when it is in the will, it is in the man; for the will constitutes the man himself. Such is the constant circle in man that everything of knowledge is insinuated through the sight or through the hearing into the thought, and from this into the will, and from the will through the thought into act. Or again from the memory, which is like an internal eye, or internal sight, there is a similar circle—from this sight through the thought into the will, and from the will through the thought into act; or if anything hinders, into the endeavor to act, which, as soon as that which hindered is removed, goes forth into act.

[3] From this it is evident how the case is with influx, and with the appropriation of truth by good, namely, that first of all the truths of faith are insinuated through the hearing or through the sight, and are then stored up in the memory; from which they are successively elevated into knowledge, and at last flow into the will, and when in this they proceed thence through thought into act; and

if they cannot go into act, they are in endeavor, which is itself an internal act, and whenever there is an opportunity this becomes an external act. Be it known, however, that while there is this circle, nevertheless it is good which produces the circle; for the life which is from the Lord does not flow in except into good, thus through good, and this from the inmosts. That the life which flows in through the inmosts produces this circle, may be seen by every one, for without life nothing is produced; and as the life which is from the Lord does not flow in except into good and through good, it follows that good is that which produces; and that it flows into truths, and appropriates them to itself, insofar as the man is in the knowledges of truth, and is at the same time desirous to receive them.

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

4249. [v. 7] *And Jacob feared exceedingly, and was distressed.* That this signifies the state when it is being changed, is evident from the fact that fear and distress are what is first in temptations, and that when the state is being inverted or changed these take precedence. The arcana which lie hidden more at large in what is here said that Esau went to meet Jacob with four hundred men, and that Jacob therefore feared and was distressed—cannot easily be set forth to the apprehension, for they are too interior. This

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

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

[3] These statements cannot but appear to man as paradoxes, because almost every man of the church at this day believes that all the truth which he thinks, and the good which he wills and does, are from himself, although he says otherwise when he speaks from the doctrine of faith. Nay, of such a nature is man that if anyone should say to him that there are evil spirits from hell who are flowing into his thought and will when he thinks and wills evils, and angels from

heaven when he thinks and wills goods, he would stand amazed that anyone should maintain such a thing; for he would say that he feels life in himself, and thinks from himself and wills from himself. From this feeling in himself he forms his belief, and not from his doctrine; when yet the doctrine is true, but the feeling fallacious. It has been given me to know this from an almost continual experience of many years, and so to know it that no doubt whatever remains.

4250. *And he halved the people that was with him, and the flock, and the herd, and the camels, into two camps.* That this signifies the preparation and disposal of the truths and goods in the natural to receive the good represented by Esau, is evident from the signification of “people,” as being truths, and also falsities (see n. 1259, 1260, 3581); from the signification of “flock,” as being interior goods, and also things not good; from the signification of “herd,” as being exterior goods, and also things not good (n. 2566, 4244); from the signification of “camels,” as being exterior or general truths, and also things not true (n. 3048, 3071, 3143, 3145); and from the signification of “camps,” as being order in a good sense genuine order, and in the opposite sense order not genuine (see n. 4236). That by “to halve” is here meant to divide into two, and thus to dispose one’s self to receive, is manifest. How these things are circumstanced is evident from what was said just above, namely, that when good flows in, as is the case when the order is being inverted and good is taking the prior place, the natural is then enlightened, and it is seen what is genuine truth and good therein, and what not genuine; and the one kind is also discerned from the other, and thus some are retained, while others are removed; and hence the order becomes altogether different from what it had been before. For when good rules it is attended with this effect, because truths are then nothing but ministers and servants, and are disposed more and more nearly in accordance with heavenly order, according to the reception of good by truths, and also according to the quality of the good; for good takes its quality from truths.

4251. [v. 8] *And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.* That this signifies according to every event is evident from the signification of a “camp” as being order (as just above); from the signification of “smiting” as being to destroy; and from the signification of “there will be a camp left for escape” as being that order should not perish in the natural,

but that something should remain; and thus that there should be preparation and disposal in accordance with every event. For so long as truth has the dominion in the natural, it cannot see what is genuine truth and what not genuine, nor what is good; but when the good which is of love to the Lord and of charity toward the neighbor has the dominion therein, then it sees this; and hence it is that when that time or state is at hand in which good takes the dominion, the man is almost in ignorance of what good and truth are, and thus of what is to be destroyed and what retained—as is plainly manifest in temptations. When a man is in such ignorance, then are made preparation and disposal, not by the man, but by the Lord; in the present case, by the Lord in Himself, because the Lord by His own power disposed and reduced all things in Himself into Divine order.

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

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

4252b. [v. 9] *And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah.* That this signifies the holy of preparation and disposal, is evident from the signification of “God of my father Abraham,” as being the Divine Itself of the Lord (see n. 3439); and from the signification of “God of my father Isaac,” as being His Divine Human (n. 3704, 4180). And because each is Jehovah, it is said, “O God of my father Abraham, and God of my father Isaac, O Jehovah.” But here is signified the holy which proceeds from the Divine, for all the holy is therefrom. That the holy is signified is because it was in the natural which is represented by Jacob wherein the good represented by Esau was not yet conjoined with truth. For the subject is now the state of the reception of good; here, the state of preparation and disposal for its being received. Jacob’s supplication involves nothing else; and therefore by these words is signified the holy of preparation and disposal.

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

4254. [v. 10] *I am less than all the mercies, and all the truth, which Thou hast done with Thy servant.* That this signifies humiliation in that state as to good and as to truth, is evident from “mercy” being predicated of the good of love, and from “truth” being predicated of the truth of faith (see n. 3122). That these are words of humiliation is manifest, and from this it is evident that by them is signified humiliation in that state as to good and as to truth.

4255. *For in my staff I passed over this Jordan, and now I am in two camps.* That this signifies that from little there was much, is evident from the signification of a “staff,” as being power, and as being predicated of truth (see n. 4013, 4015); from the signification of “Jordan,” as being initiation into the knowledges of good and truth, concerning which in what follows; and from the signification of “two camps,” as being goods and truths (see above, n. 4250); for the two camps here are the people, the flock, the herd, and the camels, which he halved. From this it is evident what is signified by these words in the proximate sense, namely, that he who is represented by Jacob had but little truth when he was being initiated into knowledges, and that he afterwards had many truths and goods; or what is the same, that from little he had much. From the explications

already given, it is manifest that in the internal sense the subject treated of has been the Lord, how He made the human in Himself Divine—and this by successive steps according to order—and thus His progress into intelligence and wisdom, and at last into what was Divine. From this is manifest what is meant by “from little to much.”

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

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

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

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

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

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

[4] In the book of Judges:

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

“Gilead” denotes sensuous good, or pleasure, by which man is first initiated when being regenerated (n. 4117, 4124); “to dwell in the passage of the Jordan” denotes in those things which are for initiation, and which are thus the first and the last of the church and kingdom of the Lord. These were also represented by the Jordan

when the sons of Israel entered into the land of Canaan (Josh. 3:14–17; 4:1–24). For by the land of Canaan was represented the kingdom of the Lord (n. 1413, 1437, 1607, 3038, 3481, 3686, 3705). And by the Jordan's being divided, and their passing over on dry ground, was signified the removal of evils and falsities, and the admission of those who are in goods and truths. Similar is the meaning of the waters of the Jordan being divided by Elijah when he was taken up into heaven (2 Kings 2:8); and by Elisha when he entered upon the prophetic office in Elijah's place (2 Kings 2:14).

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

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

4256. [v. 11] *Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him.* That this signifies the state relatively, because it made itself prior, is evident from what has been said occasionally above, especially when treating of the birthright which Jacob procured for himself by the pottage of lentils, and of the blessing which he took away from Esau by craft. What was thereby represented and signified may be there seen, namely, that when man is being regenerated truth is apparently in the first place, and good in the second; but that good is actually in the first place and truth in the second, and is manifestly so when he is regenerate (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247). When therefore the order is being inverted, and good is taking

its prior place manifestly (that is, when it is beginning to have the dominion over truth), the natural man is in fear and distress (n. 4249), and also enters into temptations. The reason is that when truth was in the first place, that is, when it seemed to itself to have the dominion, falsities intermingled themselves; for from itself truth cannot see whether it is truth, but must see this from good; and where falsities are, there is fear at the approach of good. Moreover, all who are in good begin to fear when falsities appear in light from good; for they fear falsities, and will them to be extirpated; but this is impossible if the falsities stick fast, except by Divine means from the Lord. This is the reason why those who are to be regenerated, after fear and distress come also into temptations, for temptations are the Divine means for removing the falsities. This is the most secret cause why man when being regenerated undergoes spiritual temptations. But this cause is in no way apparent to the man, because it is above the sphere of his observation, as is everything which moves, harasses, and torments the conscience.

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

4258. [v. 12] *And Thou saidst, I will surely do well with thee.* That this signifies that nevertheless it would then obtain life, is evident from the signification of "doing well," as being to obtain life. For by Jacob is represented truth; and truth has not life from itself, but from the good which flows into it, as frequently shown above. Hence it is that "doing well" here signifies obtaining life. The life of truth from good is also here treated of.

4259. *And I will make thy seed as the sand of the sea, which is not numbered for multitude.* That this signifies that there would

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

4260. Verses 13–15. *And he passed the night there in that night, and he took of that which came into his hand a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.*

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

4261. [v. 13] *And he passed the night there in that night.* That this signifies in that obscure state, is evident from the signification of “passing the night,” and also of “night,” as being an obscure state (see n. 1712, 3693).

4262. *And he took of that which came into his hand a present for Esau his brother.* That this signifies things Divine to be initiated into celestial natural good, is evident from the signification of “taking of that which came into his hand,” as being from those things which befell from forethought, and thus those which were from Divine Providence; and as those things which are of the Divine Providence are Divine, by “taking of that which came into his hand” are here signified things Divine;—from the signification of a “present,” as being initiation (of which in what follows); and from the representation of Esau, as being the Divine natural as to good (see n. 3302, 3322, 3504, 3599), here as to celestial good, because the natural was not yet made Divine.

[2] That a “present” signifies initiation, is because it was given to gain good will and favor; for in old time the presents which were given and offered had various significations; those which were given

on approaching kings and priests signified one thing, and those which were offered upon the altar, another; the former signified initiation, but the latter, worship (n. 349). For all sacrifices in general, of whatever kind, were called “presents;” but the meat offerings which were bread and wine, or cakes with a libation, were specifically so called; for in the original language “meat offering” signifies a “present.”

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

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

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

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

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

and that the presents given to priests and kings were as if given to Jehovah, is evident from other places in the Word. That presents which were sent signified initiation, is manifest from the presents which the twelve princes of Israel sent to initiate the altar, after it was anointed (Num. 7); where their presents are called “the initiation” (Num. 7:88).

4263. [v. 14] *Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams.* That this signifies goods and thence truths Divine, is evident from the signification of “she-goats” and of “ewes” as being goods (see n. 3995, 4006, 4169); and from the signification of the “he-goats” and “rams” as being truths (n. 4005, 4170); here, goods and truths Divine. That goods and truths are mentioned so many times, and are signified by so many various things, is because all the things of heaven and of the church have reference

thereto; the things of love and charity to goods, and the things of faith to truths. But still the differences among them as to genera and as to species are innumerable, and indeed endless, as is evident from the fact that all who are in good are in the Lord's kingdom; and yet no society there, nor indeed an individual in a society, is in the same good as another. For one and the same good is never possible with two, and still less with many, for in this case these would be one and the same, and not two, still less many. Every one consists of various things, and this by heavenly harmony and concord.

4264. [v. 15] *Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.* That this signifies things of service general and special, is evident from the signification of "camels and their colts," and of "heifers and bullocks," also of "she-asses and their foals" as being the things which are of the natural man (concerning which see above—as to camels, n. 3048, 3071, 3143, 3145; bullocks, n. 1824, 1825, 2180, 2781, 2830; and she-asses, n. 2781). That the things which are of the natural man are relatively things of service, may also be seen above (n. 1486, 3019, 3020, 3167). Hence it is that by these animals are signified things of service general and special. As regards the number, of she-goats two hundred, of he-goats twenty, of ewes two hundred, of rams twenty, of camels and their colts thirty, of heifers forty, of bullocks ten, of she-asses twenty, and of their foals ten, these are arcana which cannot be opened without much explication and ample deduction; for all numbers in the Word signify actual things (n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252); and what they signify has been shown in the foregoing pages where they have occurred.

[2] I have sometimes wondered that when the speech of the angels fell down into the world of spirits, it fell also into various numbers; and also that where numbers were read in the Word, real things were understood by the angels. For number never penetrates into heaven, because numbers are measures of both space and of time, these being of the world and of nature, to which in the heavens correspond states and changes of states. The most ancient people, who were celestial men and had communication with angels, knew what was signified by every number, even by the compound ones; and from them their signification was handed down to their posterity, and to the sons of the Ancient Church. These are things which will hardly be credited by the man of the church at this day, who believes

nothing to have been stored up in the Word more holy than what appears in the letter.

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

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

passage of Jabbok," signifies the first instilling of the affections of truth together with the truths acquired; "the passage of Jabbok" is the first instilling; "and he took them, and caused them to pass the river, and caused to pass what he had," signifies further instilling.

4266. *And he gave into the hands of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove.* That this signifies an orderly arrangement in regard to the way in which they were to be initiated, is evident from the signification of "giving into the hand," as being to instruct with power (that the "hand" denotes power, see n. 878, 3091, 3387, 3563); from the signification of "servants," as being the things of the natural man (n. 3019, 3020), for all things of the natural or external man are subordinated to the spiritual or internal man, and hence all things in it are relatively things of service, and are called "servants;"—from the signification of a "drove," as being memory knowledges, and also knowledges, thus doctrinal things (see n. 3767, 3768), which so long as they are in the natural or external man (that is, in its memory), and are not yet implanted in the spiritual or internal man, are signified by the "droves given to the hand of the servants;"—from the signification of "each by itself," as being to every one according to classes, or according to genera and species; from the signification of "passing over before me," and of "putting a space between drove and drove," as being to prepare the way for the good which was to be received; for the subject here treated of is the reception of good by truth, and the conjunction of these in the natural man. From these several particulars it is manifest that by all these things in general is signified an orderly arrangement in regard to the way in which they were to be initiated. As regards the initiation of truth into good in the natural man, this cannot possibly be set forth to the apprehension; for the man of the church at this day does not even know what the internal or spiritual man is, although he very often speaks of it. Neither does he know that in order to become a man of the church, truth must be initiated into good in the external or natural man; still less that there is any orderly arrangement by the Lord in that man in order to effect its conjunction with the internal man. These things, which are most general, are at this day so hidden that they are not known to exist; and therefore to set forth the particulars which are here contained in the internal sense respecting orderly arrangement and initiation,

would be speaking nothing but arcana, and thus things merely incredible; consequently it would be speaking in vain, or like throwing seed upon water or sand. This is the reason why the particulars are passed over, and why here, as also in what follows in these verses, the generals only are set forth.

4267. [v. 17] *And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us.* That this signifies submission, is evident in like manner from the internal sense of the several words, from which this general sense results. That this is submission, and that things relating to submission are signified is manifest; for he commanded his servants to call his brother "lord," and himself "servant," and to say that a present was sent as by a servant to his lord. That good is relatively a lord, and truth relatively a servant, and that they are nevertheless called "brethren," has been shown many times. They are called "brethren" because when good and truth have been conjoined, good is then presented in truth as in an image, and they afterwards act in conjunction to produce the effect. But good is called "lord" and truth "servant" before they have been conjoined, and still more so when there is a dispute about the priority.

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

4269. *And ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces.* That this signifies preparation for what follows, and that the present passed over before him signifies the effect, and also that he passed the night in that night in the camp signifies the things which follow, is evident from the several words in the internal sense, which manifestly imply preparation for his being kindly received. But how the case is with the particulars, cannot be unfolded to the apprehension, for so long as the generals are not known, the

singulars of the same subject cannot fall into any light, but into mere shade. General notions must precede; and unless there are these, the singulars find no hospice where they may enter. In a hospice where there is mere shade, they are not seen; and in a hospice where there are falsities, they are either rejected, or suffocated, or perverted; and where there are evils, they are derided. It is sufficient that there be received these generals—that man must be regenerated before he can enter into the Lord’s kingdom (John 3:3); that until he is being regenerated, truth is apparently in the first place and good in the second; but that when he is being regenerated the order is inverted, and good is in the first place and truth in the second; also, that when the order is being inverted, the Lord so disposes and arranges in order in the natural or external man, that truth is there received by good, and submits itself to good, so that the man no longer acts from truth, but from good (that is, from charity); and further, that he acts from charity when he lives according to the truths of faith, and loves doctrine for the sake of life. The process of these things which are here contained in the internal sense in regard to the orderly arrangement, initiation, and submission of truth before good, appears before the angels in clear light; for such things are of angelic wisdom, although man sees nothing of them. Nevertheless they who are in simple good from simple faith are in the faculty of knowing these things; and if on account of worldly cares and gross ideas arising therefrom they do not apprehend them in the life of the body, they nevertheless do so in the other life, where worldly and bodily things are removed; for they are then enlightened and come into angelic intelligence and wisdom.

4270. *And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok.* That this signifies the first instilling of the affections of truth together with the truths acquired, is evident from the signification of the “two women,” here Rachel and Leah, as being affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of the “two handmaids,” here Bilhah and Zilpah, as being exterior affections of truth that serve as means (n. 3849, 3931); from the signification of the “sons,” as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of the “passage of Jabbok,” as being the first instilling. That the “Jabbok” denotes the first instilling is because it was a boundary of the land of Canaan.

That all the boundaries of that land were significative of the celestial and spiritual things of the Lord's kingdom, according to their distance and situation, see n. 1585, 1866, 4116, 4240; and thus also the ford or passage of the Jabbok, which was such relatively to the land of Canaan beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad, as is evident from Num. 21:24; Deut. 2:36, 37; 3:16, 17; Josh. 12:2; Judges 11:13, 22. That that land fell to these as an inheritance was because by Reuben was represented faith in the understanding, or doctrine, which is the first of regeneration, or truth of doctrine in the complex by which the good of life is attained (see n. 3861, 3866); and by Gad were represented the works of faith (n. 3934). These truths of faith or doctrinal things, and the works of faith which are first exercised, are the things through which the man who is being regenerated is insinuated into good. It is for this reason that by the "passage of Jabbok" is signified the first instilling.

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

4272. Verses 24, 25. *And Jacob remained alone, and there wrestled a man with him until the dawn arose. And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him.*

"And Jacob remained alone," signifies the good of truth procured, which was in this case the last or ultimate; "and there wrestled a man with him," signifies temptation as to truth; "until the dawn arose," signifies before the conjunction of the natural good signified by "Jacob" with the celestial spiritual or the Divine good of truth; "and he saw that he prevailed not over him," signifies that He overcame in temptations; "and he touched the hollow of his thigh," signifies where celestial spiritual good is conjoined with the natural

good signified by Jacob; “and the hollow of Jacob’s thigh was out of joint in his wrestling with him,” signifies that as yet truth had not the power of completely conjoining itself with good. These same two verses relate also to Jacob himself and his posterity, and in this case the quality of these is signified. In this sense, by “touching the hollow of his thigh,” is signified where conjugal love is conjoined with natural good; and by “the hollow of Jacob’s thigh being out of joint in his wrestling with him,” is signified that in the posterity of Jacob this conjunction was wholly injured and displaced.

4273. [v. 24] *And Jacob remained alone.* That this signifies the good of truth procured, which was in this case the last or ultimate, is evident from the representation here of Jacob, as being the good of truth. What Jacob had represented has been shown in the preceding pages, and also that he represented various things in the natural, because the state of truth and good is of one kind in the beginning, of another in its progress, and still another in the end (n. 3775, 4234); here, he represents the good of truth. The reason of this representation is that his wrestling is presently treated of, by which in the internal sense is signified temptation; and because he was named “Israel,” by whom is represented the celestial spiritual man; and also because in what next follows his conjunction with Esau is treated of, by which conjunction is signified the initiation of truth into good. These are the reasons why Jacob now represents the last or ultimate good of truth in the natural.

4274. *And there wrestled a man with him.* That this signifies temptation as to truth, is evident from the signification of “wrestling,” as being temptation. Temptation itself is nothing else than a wrestling or combat; for truth is assaulted by evil spirits and is defended by the angels who are with the man. The perception of this combat by the man is the temptation (n. 741, 757, 761, 1661, 3927, 4249, 4256). But no temptation can take place unless the man is in the good of truth, that is, in the love or affection of it. For he who does not love his truth, or is not affected by it, cares nothing for it; but he who loves it is in anxiety lest it should suffer injury. Nothing else produces the understanding life of man except that which he believes to be true, nor his will life except that which he has impressed upon himself as being good; and therefore when that is assaulted which he believes to be true, the life of his understanding is assaulted; and when that which he has impressed upon

himself as being good is assaulted, the life of his will is assaulted; so that when a man is being tempted, his life is at stake. That the first of combat is as to truth, or concerning truth, is because this is what he principally loves, and that which is of anyone's love is that which is assaulted by evil spirits; but after the man loves good more than truth, which takes place when the order is being inverted, he is tempted as to good. But what temptation is few know, because at this day few undergo any temptation, for no others can be tempted than those who are in the good of faith, that is, in charity toward the neighbor. If they who are not in this charity were to be tempted, they would succumb at once; and they who succumb come into the confirmation of evil and the persuasion of falsity; for the evil spirits with whom they are thus associated then conquer within them. This is the reason why at this day few are admitted into any spiritual temptation, but only into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush without restraint.

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

4276. [v. 25] *And he saw that he prevailed not over him.* That this signifies that He overcame in temptations, is evident without explication.

4277. *And he touched the hollow of his thigh.* That this signifies where celestial spiritual good is conjoined with the natural good signified by "Jacob," is evident from the signification of the "thigh," as being conjugal love, and thence all celestial and spiritual love, because these are derived from conjugal love as offspring from their parent (see n. 3021); and from the signification of the "hollow," or "socket," or cavity of the thigh, as being where there is conjunction; here, therefore, where there is the conjunction of celestial spiritual

good with the natural good signified by "Jacob." But of this conjunction nothing can be said unless it is first known what celestial spiritual good is, which is "Israel," and what natural good is, which is "Jacob." This will be told presently (at verse 28) in treating of Jacob, then named Israel, and again afterwards in treating of Jacob's posterity.

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

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

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

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

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

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

4280. That in the internal historical sense, by his "touching the hollow of Jacob's thigh," is signified where conjugal love is conjoined with natural good, is evident from the signification of the "hollow of the thigh," as being where there is the conjunction of conjugal love (see above, n. 4277). That conjunction there with natural good is signified, is because the thigh is there conjoined to the feet. In the internal sense the "feet" signify natural good, as may be seen above (n. 2162, 3147, 3761, 3986).

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

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

[4] What conjugal love is, which is signified by the thighs and also by the loins, may be seen above (n. 995, 1123, 2727–2759); and that conjugal love is the fundamental of all loves (n. 686, 3021); and hence it is that those who are in genuine conjugal love are also in celestial love (that is, in love to the Lord), and in spiritual love (that is, in charity toward the neighbor); and therefore by conjugal love not only is this love itself meant, but also all celestial and spiritual love. These loves are said to be conjoined with natural good when the internal man is conjoined with the external, or the spiritual man

with the natural. This conjunction is that which is signified by the “hollow of the thigh.” That with Jacob and his posterity in general there was no such conjunction, will appear from what follows; for this is the subject here treated of in the internal historical sense.

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

[2] That Jacob and his posterity were of such a character that with them celestial and spiritual love could not be conjoined with natural good (that is, the internal or spiritual man with the external or natural man), is manifest from everything which is related of that nation in the Word; for they did not know, nor were they willing to know, what the internal or spiritual man is, and therefore this was not revealed to them; for they believed that nothing exists in man except that which is external and natural. In all their worship they had regard to nothing else, insomuch that Divine worship was to them no otherwise than idolatrous; for when internal worship is separated from external, it is merely idolatrous. The church that was instituted with them was not a church, but only the representative of a church; for which reason that church is called a representative church. That a representative of a church is possible with such people may be seen above (n. 1361, 3670, 4208).

[3] For in representations the person is not reflected upon, but the thing which is represented; and therefore Divine, celestial, and spiritual things were represented not only by persons, but also by inanimate things, as by Aaron’s garments, the ark, the altar, the oxen and sheep that were sacrificed, the lampstand with its lamps, the bread of arrangement upon the golden table, the oil with which they were anointed, the frankincense, and other like things. Hence it was that their kings, the evil as well as the good, represented the

Lord's royalty; and the high priests, the evil as well as the good, represented the things that belong to the Lord's Divine priesthood, when they discharged their office in an outward form according to the statutes and precepts. In order therefore that the representative of a church might come forth among them, such statutes and laws were given them by manifest revelation as were altogether representative; and therefore so long as they were in them and observed them strictly, so long they were able to represent; but when they turned aside from them, as to the statutes and laws of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing. For this reason they were driven by outward means, such as captivities, disasters, threats, and miracles, to laws and statutes truly representative; but not by internal means, as are those who have internal worship in external. These things are signified by the "hollow of Jacob's thigh being out of joint," taken in the internal historical sense, which regards Jacob and his posterity.

4282. Verses 26–28. *And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go unless thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.*

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

[2] In the internal historical sense, in which Jacob and his posterity are treated of, by the same words are signified the things which follow; by "Let me go, for the dawn ariseth," is signified that what was representative before they came into representatives of the land of Canaan should depart from the posterity of Jacob; by "and he said, I will not let thee go unless thou bless me," is signified that

they would insist upon being representative; by “and he said unto him, What is thy name? And he said, Jacob,” is signified that they were the posterity of Jacob with their quality; by “and he said, Thy name shall no longer be called Jacob, but Israel,” is signified that they could not represent as Jacob, but as from a new quality given them; by “for as a prince hast thou contended with God and with men, and hast prevailed,” is signified because of the contumacy which was in their cupidities and phantasies.

4283. [v. 26] *And he said, Let me go, for the dawn ariseth.*

That this signifies that the temptation ceased when the conjunction was at hand, is evident from the signification of “Let me go,” that is, from wrestling with me, as being that the temptation ceased (that the “wrestling” denotes temptation, see above, n. 4274, and that it ceased is manifest from what follows); and from the signification of the “dawn,” as being the conjunction of the natural good signified by “Jacob” with the celestial spiritual, or the Divine good of truth (of which also above, n. 4275). That the wrestling was begun before the dawn arose, and ceased after it arose, and that then is related what took place when the sun was risen, is because the times of the day, like the times of the year, signify states (n. 487, 488, 493, 893, 2788, 3785), here, states of conjunction by means of temptations. For when the conjunction of the internal man with the external is being effected, then it is the dawn to him, because he then enters into a spiritual or celestial state. Then also light like that of the dawn appears to him if he is in such a state as to be able to observe it. Moreover his understanding is enlightened, and he is as one awakened from sleep in the early morning, when the dawn is first lighting and beginning the day.

4284. *And he said, I will not let thee go, unless thou bless me.*

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

4285. [v. 27] *And he said unto him, What is thy name? And he said, Jacob.* That this signifies the quality of good from truth,

is evident from the signification of “name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Jacob, as being the good of truth (see above, n. 4273).

4286. [v. 28] *And he said, Thy name shall no more be called Jacob, but Israel.* That this signifies the Divine celestial spiritual now, and that “Israel” is the celestial spiritual man which is in the natural, and thus is natural; and that the celestial spiritual man itself, which is rational is “Joseph,” is evident from what follows concerning Jacob and concerning Israel, and also concerning Joseph; for it must first be told what is here meant by the celestial spiritual. It is indeed known in the church at the present day that there is a spiritual man and a natural man, or an internal man and an external man; but what the spiritual or internal man is, is not yet so well known; and still less what the celestial man is, and that it is distinct from the spiritual; and as this is not known, it cannot be known what the celestial spiritual man is, which here is “Israel,” and therefore this must be briefly told.

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

[3] But what the celestial spiritual is, shall also be briefly told. Those are called the celestial spiritual who were said just above to be the spiritual, and they are in the middle or second heaven; they are termed “celestial” from mutual love, and “spiritual” from the derivative intelligence. The internal angels there are those who are represented by Joseph, and are also called “Joseph” in the Word; but the external there are those who are represented by Israel, and are also called “Israel” in the Word. The former (that is, the internal angels who are called “Joseph”) partake of the rational; but the external who are called “Israel,” partake of the natural, for these are midway between the rational and the natural. This is the reason why it is said that Israel is the celestial spiritual man which is in the natural, and thus is natural; and that Joseph is the celestial spiritual man itself, which is rational. For in the universal sense all the good which is of love and charity is called celestial, and all the derivative truth of faith and intelligence is said to be spiritual.

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

[5] But these things which have been said must needs appear obscure, especially for the reason that it is known to few what the spiritual man is, and to scarcely anyone what the celestial man is, consequently that there is any distinction between the spiritual and the celestial man. The reason why this has not been known, is that there is no distinct perception of the good of love and charity, and of the truth which is of faith; and these are not perceived because there

is no longer any genuine charity, and where anything is not, there is no perception of it. Another reason is that man is little solicitous about the things that belong to the life after death, thus about the things of heaven, but is very much so about those which belong to the life of the body, and thus about the things that are of the world. If man were solicitous about the things that belong to the life after death, thus about the things of heaven, he would easily apprehend all the things that have been said above; for that which a man loves he easily imbibes and apprehends, but with difficulty what he does not love.

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

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

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

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

And afterwards:

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

Again:

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

And in the same chapter:

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

Further:

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

And in the same chapter:

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

Yet again:

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

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

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

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

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

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

In Isaiah:

Hear, O Jacob, My servant, and Israel whom I have chosen; I will pour out My spirit upon thy seed, and My blessing upon thy sons; this

one shall say to Jehovah, I and this one shall call himself by the name of Jacob, and that one shall write with his hand unto Jehovah, and surname himself by the name of Israel (Isa. 44:1, 3, 5);

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

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

And again:

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

Again:

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

And again:

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

In Isaiah:

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

In the same:

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

In Jeremiah:

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

In Micah:

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

[8] For what reason Jacob was named Israel is evident from the very words when this name was given him: “Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.” For in the original language “Israel” means “one that contends with God as a prince,” by which

is signified in the internal sense that He overcame in the combats of temptations; for temptations and combats in temptations were the means by which the Lord made His Human Divine (n. 1737, 1813, and elsewhere); and temptations and victories in temptations are what make man spiritual; for which reason Jacob was for the first time named Israel after he wrestled. (That “wrestling” denotes being tempted may be seen above, n. 4274.) It is known that the Church, or the man of the Christian Church, calls himself Israel; and yet no one in the Church is Israel but he who has become a spiritual man by means of temptations. The name itself also involves the same. That it was afterwards confirmed that Jacob should be called Israel, is evident from what follows in another chapter, where are these words:

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

The reason of this confirmation will be told hereafter.

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

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

[3] From this it is manifest that in the supreme sense the Lord is “Jacob” and “Israel” (as shown just above, n. 4286), not only in that He contended as a prince, that is, endured all the combats of temptations, and conquered in them, but in that He also endures them in every man. But see what has been said on these subjects many times before, namely: That the Lord beyond all endured the most

grievous temptations (n. 1663, 1668, 1787, 2776, 2786, 2795, 2816): That the Lord fought from Divine love, differently from all men (n. 1690, 1691, 1789, 1812, 1813, 1820): That the Lord fought against hereditary evil from the mother, so that at last He was not her son, although He had no actual evil (n. 1444, 1573, 2025, 2574, 2649, 3318): That the Lord through combats of temptations and continual victories disposed all things into a heavenly form (n. 1928): That by continual victories in the combats of temptations He united the Divine Essence to the Human (n. 1616, 1737, 1813, 1921, 2025, 2026, 2500, 2523, 2632, 2776): And that the Lord endures temptations in man, and subjugates evil and the hells (n. 987, 1661, 1692).

[4] That “to contend with God and with men” denotes to be tempted as to truths and as to goods, is a secret which does not appear from the letter. That it was not God with whom Jacob contended must be evident to every one, and will also appear from the explication below; for it cannot be predicated of any man that he contends with God and prevails. But the internal sense teaches what is here signified by “God” and by “men”—namely, that by “God” is signified truth and by “men” good, and this for the reason that in the internal sense the name “God” signifies truth, and hence that when the subject treated of is truth, this name is used (n. 2586, 2769, 2807, 2822); and that when “man” is mentioned, good is meant. That “man” denotes good is because the Lord is the only man, and because man is called man from Him (see n. 49, 288, 565, 1894); also because from Him heaven is a man, and is called the Grand Man (n. 684, 1276, 3624–3649, 3741–3751).

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

I will make a man (*vir homo*)¹ more rare than gold, and man (*homo*) than the gold of Ophir (Isa. 13:12).

In the same:

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

¹ Hebrew-enosh.

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

In the same:

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

In Jeremiah:

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

In the same:

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

In Ezekiel:

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

In the same:

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

Again:

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

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

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

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

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

[4] In the representative of a church there was indeed in the beginning a like Divine worship upon mountains, and also in groves, and they also turned their faces toward the rising of the sun, and looked at the moon and the stars, and similarly held worship in tents or tabernacles. But as they were in external worship without internal, or in bodily and worldly love, and not in celestial and spiritual love, and thus worshiped the mountains and groves themselves, and the sun, moon, and stars, as also their tents or tabernacles, and thus made the rituals idolatrous which in the Ancient Church were holy, they were therefore restricted to what was common to all, namely, to the mountain where Jerusalem was, and at last where Zion was, and to the rising of the sun as seen thence and from the temple, and also to a tent in common, which was called the tent of meeting, and finally to the ark in the temple; and this to the intent that a representative of a church might exist when they were in a holy external; as otherwise they would have profaned holy things.

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

4289. That by *Let me go, for the dawn ariseth*, is signified that what is representative would depart from the posterity of Jacob, before they came into the representatives of the land of Canaan, is evident from the series of things in the internal historical sense, in which Jacob's posterity are treated of. Their state in respect to the things of the church is also described in the Word by evening, by night, and by morning or dawn—by the latter when they came into the land of Canaan, consequently into the representative of a church there. The case herein is that the representative of a church could not

be instituted among them until they had been altogether vastated, that is, until they had no knowledge of internal things; for if they had had a knowledge of internal things they could have been affected by them, and thus would have profaned them. For holy things (that is, internal truths and goods) can be profaned by those who know and acknowledge them, and still more by those who are affected by them, but not by those who do not acknowledge them. But see what has been previously said and shown about profanation, namely: That those can profane holy things who know and acknowledge them, but not those who do not (n. 593, 1008, 1010, 1059, 3398, 3898): That those who are within the church can profane holy things, but not those who are without (n. 2051): That therefore so far as is possible those are withheld from the acknowledgment and belief of good and truth who cannot remain therein permanently (n. 3398, 3402): That these are also kept in ignorance lest they should profane (n. 301–303): What danger there is from the profanation of holy things (n. 571, 582): That worship becomes external lest what is internal should be profaned (n. 1327, 1328): And that therefore internal truths were not disclosed to the Jews (n. 3398).

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

[3] And because the brood that had been brought out of Egypt was of such a character, they all perished in the wilderness. For nothing more was required of them than to keep the statutes and precepts

in the outward form, because this was to act as the representative of a church; but those who had grown up in Egypt could not be reduced to this; yet their children could, although with difficulty, in the beginning by miracles, and afterwards by fears and captivities, as is manifest from the books of Joshua and Judges. From this it is evident that all genuine or internal representation of the church had departed from them before they came into the land of Canaan, where the external representative of the church was begun among them in full form. For the land of Canaan was the veriest land of all where the representatives of the church could be presented, because all the places and all the boundaries of this land had been representative from ancient times (see n. 3686).

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

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

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

made known to me whom Thou wilt send with me. Now therefore I pray If I have found grace in Thine eyes, make known to me I pray Thy way, that I may know concerning Thee, that I have found grace in Thine eyes; behold also that this nation is Thy people. He said therefore, My faces shall go until I give thee rest (Exod. 33:1–7, 12–14).

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

[3] In the same:

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

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

[4] The like is also involved in Balaam's not being permitted to curse that people (Num. 22, 23, 24); and in other places also, where it is said that Jehovah repented that He had brought in that people; also that Jehovah was entreated; and also that He so often made a new covenant with them. Such things are signified in the internal historical sense by the words "I will not let thee go, unless thou bless me." The same is also signified by Jacob's taking away the birthright from Esau, and also by his taking the blessing from him by fraud (Gen. 25 and 27).

4291. In the internal historical sense, by *he said unto him, What is thy name? And he said Jacob*, is signified that they were

the posterity of Jacob with their quality. This is evident from the signification of a “name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the signification of “Jacob,” as being his posterity (see n. 4281).

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

[2] As regards the matter itself (that they could not represent as Jacob, but as from a new quality given them, which is “Israel”) the case is this. It was specifically Jacob’s posterity who represented the church, but not Isaac’s specifically; for Isaac’s posterity were not from Jacob only, but also from Esau. Still less was it Abraham’s posterity specifically; for Abraham’s posterity were not from Jacob only, but also from Esau, and likewise from Ishmael, as also from his sons by his second wife Keturah—thus from Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, and their sons (see Gen. 25:1–4). Now as Jacob’s posterity insisted on being representative (as shown just above n. 4290), they could not represent as Jacob, nor as Isaac, nor as Abraham. That they could not as Jacob was because Jacob represented the external of the church, but not its internal; and they could not as Isaac at the same time, nor as Abraham at the same time, for the reason just adduced.

[3] There was therefore no other way by which they could represent the church than by a new name being given to Jacob, and

thereby a new quality; which new quality should signify the internal spiritual man, or what is the same, the internal spiritual church. This new quality is "Israel." Every church of the Lord is internal and external, as has been repeatedly shown. The internal church is what is represented, and the external is what represents. Moreover the internal church is either spiritual or celestial. The internal spiritual church was represented by Israel, and the internal celestial church was afterwards represented by Judah. Therefore also a division was made, and the Israelites were a kingdom by themselves, and the Jews were a kingdom by themselves; but on this subject of the Lord's Divine mercy hereafter. Hence it is evident that Jacob (that is, the posterity of Jacob) could not represent a church as Jacob, for this would be to represent only the external of a church; but must also do so as Israel, because "Israel" is the internal.

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

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

4293. In the internal historical sense, by "for as a prince hast thou contended with God and with men, and hast prevailed," is signified on account of the contumacy which was in their phantasies

and cupidities, as is evident from the signification of “God” and from the signification of “men” as being truths and goods (see n. 4287). These same words have here an opposite sense, because in this sense they are said of the posterity of Jacob, among whom (as shown above) there were interiorly no truths and goods, but falsities and evils. Falsities are phantasies because they are of phantasies, and evils are cupidities because they are of cupidities.

[2] That this nation insisted on being representative, that is, they insisted that they should be the church above all nations in the whole world, may be seen above (n. 4290). That this was also permitted on account of the contumacy that was in their phantasies and cupidities, is here meant. The nature of their phantasies and their cupidities no one can know who has not had some interaction with them in the other life; and in order that I might know it, this has been granted me, so that I have occasionally spoken with them there. More than all others they love themselves and they love the wealth of the world; and more than all others they fear the loss of this honor, and also the loss of gain; and therefore also at this day, as of old, they despise all others in comparison with themselves, and likewise seek wealth for themselves with the most intense application, and moreover are timid. As this nation had been of this character from ancient times, they could more than others be kept in a holy external without any holy internal, and thus could represent in external form the things of the church. It is these phantasies and these cupidities that have produced such contumacy.

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

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

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

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

[2] In the internal historical sense, in which the posterity of Jacob is treated of, by “Jacob asked and said, Tell I pray thy name,” evil spirits are signified; by “he said, Wherefore is this that thou dost ask after my name?” is signified that from evil spirits they did

not acknowledge; by "he blessed him there," is signified that it was so done; by "Jacob called the name of the place Peniel," is signified the state in that they put on representations; by "for I have seen God faces to faces, and my soul is delivered," is signified that He was present representatively; by "the sun arose to him," is signified when they came into representations; by "as he passed over Penuel," is signified when they came into the land of Canaan; by "he halted upon his thigh," is signified that goods and truths were altogether destroyed with that posterity; by "therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh," is signified that the posterity ought to know this; by "unto this day," is signified that they are such forever; by "because he touched in the hollow of Jacob's thigh the nerve of that which was displaced," is signified because they had a heredity which could not be eradicated by regeneration, because they would not allow this.

4295. [v. 29] *And Jacob asked and said, Tell I pray thy name.* That this signifies the angelic heaven and its quality, may be seen from the representation of Jacob, as being the Lord as to the Divine natural (of which above); and from the signification of "God," whose name he asked, and also of "men," with whom as a prince he contended and prevailed, as being truths and goods, and thus those who are in truths and goods (see n. 4287). And because the angelic heaven is heaven from truths and goods, it is specifically this which is signified by the "God and men" with whom the Lord prevailed. Occasionally also in the Word the angels are called "gods," and this from truths and goods, as in David:

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

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

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

Again:

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

From these passages, as also from the fact that no one can contend as a prince with God and prevail, and likewise from the fact that he

who is called "God" was not willing to reveal his name, it is evident that it was the angelic heaven with which the Lord fought. That a deep secret lies hidden in these words is plainly evident from the words themselves: "Wherefore is this that thou dost ask after my name?" for if it had been Jehovah God, He would not have concealed his name; nor would Jacob have asked, "What is thy name?" for to ask the name implies that it is another or others than God Himself.

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

[3] This being the case, in order that the Lord might reduce the universal heaven into heavenly order, He admitted into Himself temptations from the angels also, who, insofar as they were in what is their own, were so far not in good and truth. These temptations are the inmost of all, for they act solely into the ends, and with such subtlety as cannot possibly be noticed. But insofar as they are not

in what is their own, so far they are in good and truth, and so far cannot tempt. Moreover the angels are continually being perfected by the Lord, and yet can never to eternity be so far perfected that their wisdom and intelligence can be compared to the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite; and there is no comparison between what is finite and what is infinite. From all this it can now be seen what is meant by the god with whom Jacob as a prince contended; as also why he was not willing to reveal his name.

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

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

4298. [v. 30] *And Jacob called the name of the place Peniel.* That this signifies a state of temptations, is evident from the series of the things; for in old times names were given to the places where anything peculiar happened that were significative of the thing which happened there and of its state (n. 340, 2643, 3422). To this place was given a name which signified a state of temptations, for a state of temptations is here described by the wrestling and contention of Jacob. In the original language "Peniel" means "the faces of God," and "to see the faces of God" denotes to endure the most grievous temptations, as will be explained in what now follows.

4299. *For I have seen God faces to faces, and my soul is delivered.* That this signifies that He endured the most grievous temptations as if they were from the Divine, is evident from the signification of "seeing God," as being an approach to Him through things interior, namely, goods and truths, hence denoting presence (see n. 4198); and from the signification of "faces," as being things interior (n. 1999, 2434, 3527, 3573, 4066), consequently the thoughts and affections, for thoughts and affections are interior things, because they are of the animus and of the mind, and manifest themselves

in the face; and from the signification of “my soul is delivered,” as being to endure, namely, the Divine presence. That by all these things is signified that He endured the most grievous temptations as if they were from the Divine, cannot appear except from the causes of temptations both proximate and remote. The proximate causes are the evils and falsities in the man, which lead him into temptations, consequently the evil spirits and genii who pour them in (n. 4249). Nevertheless no one can be tempted (that is, undergo any spiritual temptation) except him who has conscience; for spiritual temptation is nothing else than torment of conscience; and consequently none can be tempted except those who are in celestial and spiritual good, for these have conscience, and all others have not, and do not even know what conscience is.

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

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

And elsewhere:

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

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

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

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

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

In the same book:

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

And in Moses:

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

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

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

4300. [v. 31] *And the sun arose to him.* That this signifies conjunction of goods, is evident from the signification of the “sun arising,” as being the conjunction of goods. That by the “dawn coming up” is signified when conjunction is at hand, or is commencing, see n. 4283. From this it follows that the “sun arose” denotes the conjunction itself; for in the internal sense the “sun” signifies celestial love (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060); consequently it signifies goods, for these are of this love. When celestial love manifests itself with a man (that is, when it is observed), the sun is said “to arise” upon him, for the goods of this love are then conjoined with him.

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

[2] As regards the state of truth in good, this can indeed be described, but yet it cannot be apprehended, except by those who have celestial perception. Others cannot even have an idea of the conjunction of truth with good, because with them truth is in obscurity; for they call that truth which they have learned from doctrinal things, and that good which is done according to this truth; whereas they who have perception are in celestial light as to their understanding (that is, as to their intellectual sight), and they are affected with truths which are conjoined with good, as the eye or

bodily sight is affected with flowers in gardens and meadows in the time of spring; and they who are in interior perception are affected with these truths as with a fragrance that is exhaled from them. Such is the angelic state, and therefore such angels perceive all the differences and all the varieties of the instilling and conjunction of truth in good, and thus endless things more than man; for man does not even know that there is any instilling and conjunction, and that a man becomes spiritual thereby.

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

[4] From this it is evident that the objects of the external sight are implanted in accordance with the pleasantness and delight of the affections; and that they are in this pleasantness and delight; for when a similar pleasantness or delight recurs, such objects also recur; and in like manner when similar objects recur, such pleasantness and delight also recur, with variety according to the states. It is the same with the understanding, which is the internal sight—its objects are spiritual, and are called truths; the field of these objects is the memory; the pleasantness and delight of this sight is good; and thus good is that in which truths are inseminated and implanted. From this it may in some measure appear what the instilling of truth into good is, and what the conjunction of truth in good; also, what the good is which is here treated of, and in regard to which

angels perceive things so innumerable, while man perceives scarcely anything.

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

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

[3] This only can be said respecting the order in which truths must be in order that they may enter into good—that all truths, like goods, both as to generals and as to particulars, and even as to the veriest singulars, in heaven are disposed into such an order that the one regards the other in such a form as do the members, organs, and viscera of the human body, or their uses, have mutual regard to one another, in general, also in particular, and likewise in the veriest singulars, and thus effect that all are a one. It is from this order in which truths and goods are disposed that heaven itself is called the Grand Man. Its life itself is from the Lord, who from Himself

disposes all things in general and in particular into such order; and hence heaven is a likeness and an image of the Lord; and therefore when truths are disposed into such an order as that in which heaven is, they are then in heavenly order and can enter into good. The truths and goods with every angel are in such an order; and the truths and goods with every man who is being regenerated are also being disposed, into such an order. In a word, the order of heaven is the disposal of the truths that are of faith in the goods that are of charity toward the neighbor, and the disposal of these goods in the good that is of love to the Lord.

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

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

In Jeremiah:

Behold, I bring them from the land of the north, and I will gather them from the sides of the earth, among them the blind and the lame one, the woman with child and her that travaileth with child together (Jer. 31:8).

In Micah:

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

In Zephaniah:

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

That in these passages by the “lame” and the “halt” are not meant the lame and the halt, may be seen by every one, for it is said of them that they “shall leap,” “shall be assembled,” “shall be made for remains,” and “shall be saved;” but it is evident that those are

signified who are in good and not so much in truths, as is the case with well-disposed Gentiles, and also with those of a similar nature within the church.

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

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

And in the same:

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

The Ancient Church distinguished into classes the neighbor or neighbors toward whom they were to perform the works of charity; and some they called “maimed,” some “lame,” some “blind,” and some “deaf,” meaning those who were spiritually so. Some also they called the “hungry,” the “thirsty,” “strangers,” the “naked,” the “sick,” the “captives” (Matt. 25:33–36); and some “widows,” “orphans,” the “needy,” the “poor,” and the “miserable;” by whom they meant no other than those who were such as to truth and good, and who were to be suitably instructed, led on their way, and thus provided for as to their souls. But as at this day charity does not make the church, but faith, what is meant in the Word by these persons is altogether unknown; and yet it is manifest to every one that it is not meant that the maimed, the lame, and the blind are to be called to a feast, and that it was not commanded by the master of the house that such should be brought in, but that those are meant who are spiritually such; also that in every thing spoken by the Lord there is what is Divine, consequently a celestial and spiritual sense.

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

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

by the “foot which must be cut off” if it caused stumbling, is meant the natural, which is constantly opposing itself to the spiritual—that it must be destroyed if it attempt to impair truths; and thus that on account of the disagreement and dissuasion of the natural man, it is better to be in simple good, although in the denial of truth. This is

signified by “entering into life lame.” (That the “foot” is the natural may be seen above, n. 2162, 3147, 3761, 3986, 4280.)

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

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

In David:

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

And because such are signified by the “lame,” it was forbidden to sacrifice anything that was lame (Deut. 15:21, 22; Mal. 1:8, 13); and also that anyone of the seed of Aaron who was lame should discharge the office of the priesthood (Lev. 21:18). It is similar with the lame as with the blind, for the “blind” in a good sense signify those who are in ignorance of truth, and in the opposite sense those who are in falsities (n. 2383).

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

4303. [v. 32] *Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh.* That this signifies that those truths were not appropriated in which were falsities, is evident from the signification of “eating,” as being to be conjoined and appropriated (see n. 2187, 2343, 3168, 3513, 3596, 3832); and from the signification of a “nerve” as being truth; for truths in good are circumstanced as are nerves in the flesh, and moreover in the spiritual sense truths are nerves, and good is flesh

(n. 3813). Similar things are also signified by sinews² and flesh in Ezekiel:

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

Here the subject treated of is the new creation of man, that is, his regeneration. But when truths have been distorted, they then no longer become truths, but in proportion as they are distorted to what is opposite, they accede to falsities; and hence it is that by the “nerve of that which was displaced” is signified falsity. (That the hollow of the thigh is where there is the conjunction of conjugal love with natural good, consequently where there is influx of spiritual truth into natural good, may be seen above, n. 4277, 4280.) Hence it is evident that by “therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh,” is signified that those truths were not appropriated in which were falsities. That these things are said of the sons of Israel because by “Israel” is signified the Divine celestial spiritual, may be seen above (n. 4286), and by “sons” truths (n. 489, 491, 2623); and thus the meaning is that the truths of the Divine celestial spiritual did not appropriate to themselves any falsities.

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

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

4306. That these same words which have been explained thus far, treat also of the posterity of Jacob, and that this sense is called the lower sense, and also the internal historical sense, see n. 4279,

² The Latin word *nervus* means both a nerve and a sinew. That in Gen. 32 the great *nervus ischiadicus* or sciatic nerve is meant, see n. 5051. [REVISER.]

4288. How these words are to be understood in this sense, shall now be explained.

4307. That in the internal historical sense by *Jacob asked and said, Tell I pray thy name*, are signified evil spirits, may be seen from many things in this sense, in which these words and those which follow are predicated of the posterity of Jacob; for the internal sense is determined by its application to the subject treated of. That not good spirits, but evil ones are signified by him who wrestled with Jacob, may be seen from the fact that by “wrestling” is signified temptation (n. 3927, 3928, 4274); and temptation is never caused by good spirits, but by evil, for temptation is the excitation of the evil and falsity that are in the man (n. 741, 751, 761, 1820, 4249, 4299). Good spirits and angels never excite evils and falsities, but defend man against them, and bend them to good; for good spirits are led by the Lord, and from the Lord nothing ever proceeds but holy good and holy truth. That the Lord tempts no one, is known from the doctrine received in the church, and may also be seen above (n. 1875, 2768). From this, and also from the fact that the posterity of Jacob gave way in every temptation, both in the wilderness and afterwards, it is evident that not good spirits, but evil, are signified by him who wrestled with Jacob. Moreover that nation, which is here signified by “Jacob,” was not in any spiritual and heavenly love, but in bodily and worldly love (n. 4281, 4288–4290, 4293); and the presence of spirits with men is determined in accordance with their loves. Good spirits and angels are present with those who are in spiritual and heavenly love, and evil spirits with those who are solely in bodily and worldly love; and this so much that every one may know the quality of the spirits with him by merely observing the quality of his loves, or what is the same, the quality of his ends; for every one has for an end that which he loves.

[2] The reason why the spirit called himself God was that Jacob believed this; like his posterity, who constantly believed that Jehovah was in their holy external, when yet Jehovah was present only representatively, as will be evident from what follows. They also believed that Jehovah led into temptations, that all evil was from Him, and that He was in anger and fury when they were punished. For this reason it was so expressed in the Word, in accordance with their belief, when yet Jehovah never leads into temptations, nor is there ever anything evil from Him, nor is He ever in anger, and still less in

fury (see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614). This is also the reason why he who wrestled with Jacob was not willing to reveal his name. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic heaven (n. 4295), is because the Lord, who in the supreme sense is there represented by Jacob, allowed angels also to tempt Him; and because the angels were at that time left to what is their own, as was shown in the number cited.

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

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

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

4311. That in the internal historical sense by *for I have seen God faces to faces, and my soul is delivered*, is signified that He was present representatively, is evident from the signification of “seeing

God faces to faces,” when these words are predicated of the state in which the posterity of Jacob were, as being that the Lord was present representatively; for to see God faces to faces in the external form and with the bodily sight, is not to see Him present (n. 4299). That He was not present as with those who are regenerate, and thereby are in spiritual love and faith, is manifest from what has been said of that nation (n. 4281, 4288, 4290, 4293)—that they were in external worship, and not at the same time in internal, or what is the same, in bodily and worldly, and not in spiritual and heavenly love. With such the Lord could never be present except representatively.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4312. That in the internal historical sense, by *the sun arose to him*, is signified when they came into representations, is evident from the signification of the “sun arising” in this sense, in which

the posterity of Jacob is treated of, as being when they came into representations. By the “arising of the dawn” is signified the state before they came into representatives (n. 4289). The sun is also said to “arise” with every one who is becoming a church, thus also with every one who is becoming representative of a church.

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

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

[2] The quality of that nation is also plainly evident from many things spoken by the Lord Himself in parables, which in their internal historical sense were said of that nation—as in the parable of the man that was a king, who took account with his servant in whom there was no mercy toward another (Matt. 18:23–35); in the parable of the householder who let out his vineyard to husbandmen, and went abroad, and the husbandmen seized the servants whom he sent, and beat one with rods, and killed another, and stoned another; and at last he sent his son, whom they cast out of the vineyard and killed; on hearing which parable the Scribes and Pharisees recognized it as spoken of themselves (Matt. 21:33–45; Mark 12:1–9; Luke 20:9–19); in the parable of the man who gave talents to his servants, and he who received the one talent went and hid it in the earth (Matt. 25:14–30; Luke 19:13–16); in the parable of those who came to him that was wounded by the robbers (Luke 10:30–37); in the parable of those who were invited to the great supper, and all excused themselves, of whom the Lord says, I say to you that none of those men who were bidden shall taste of my supper (Luke 14:16–24); in the parable of the rich man and Lazarus (Luke 16:19–31); in the

parable of those who despise others in comparison with themselves (Luke 18:10–14); in the parable of the two sons, one of whom said, I will go into the vineyard, but went not; and Jesus said, “Verily I say unto you, that the publicans and harlots go into the kingdom of heaven before you” (Matt. 21:28–32).

[3] The quality of that nation the Lord openly declared in Matthew 23:13–39, where He says: “Ye witness against yourselves, that ye are the sons of them that killed the prophets, and ye fill up the measure of your fathers” (Matt. 23:13–33). In Mark, “Jesus said unto them, Rightly did Esaias prophesy of you, This people honoreth Me with their lips, but their heart is far from Me; in vain do they worship Me, teaching for doctrines the precepts of men, forsaking the commandments of God” (Mark 7:6–13). In John: The Jews answered Jesus that they were the seed of Abraham; but Jesus said to them, “Ye are of your father the devil, and the desires of your father ye will to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh of his own; because he is the speaker of a lie, and the father of it” (John 8:33, 44). Because they were such, they are also called an “evil and adulterous generation” (Matt. 12:39), and the “offspring of vipers” (Matt. 3:7; 23:33; Luke 3:7); “O offspring of vipers, how can ye, being evil, speak good things?” (Matt. 12:34).

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

Jesus seeing a fig-tree in the way, came to it, but found nothing thereon but leaves only; therefore He said unto it, Let no fruit grow on thee henceforth forever, and presently the fig-tree withered away (Matt. 21:19); that the fig-tree denotes natural good may be seen above (n. 217).

[5] From these passages it may be seen that goods and truths were altogether destroyed with that nation. Goods and truths are said to be destroyed when there are none interiorly. The goods and truths which appear outwardly derive their being and their living from those which are internal; and therefore such as are the internal ones, such are the external, howsoever the latter may appear to the eyes of man. There are some whom I knew in their bodily life, and who then appeared as having zeal for the Lord, for the church, for their country and the common good, and for justice and equity; and yet in the other life these same are among the infernals, and (what

astonished me) among the worst there. The reason was, that their interiors had been foul and profane, and that they had counterfeited that zeal for the sake of reputation, in order to acquire honors and also to gain wealth; thus for their own sakes, and not for the sake of what they professed with the mouth. When therefore these externals are put off, which takes place when men die, the internals are laid open and appear as they had been within, and which during life they had hidden from the world. This is what is meant by the goods and truths being altogether destroyed.

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

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

[2] The quality of Judah may also be seen from the fact that he took a Canaanitess for his wife (Gen. 38:1, 2), which nevertheless was contrary to what had been commanded, as may be seen from Abraham’s words to his servant, whom he sent to betroth Rebekah to his son Isaac (Gen. 24:3, 6); and from many other passages in the Word. A third part of that nation was from this stock, that is,

from his son Shelah who was born of the Canaanitish mother (Gen. 38:11; 46:12; see Num. 26:20; 1 Chron. 4:21, 22). The same may be further seen from the wicked deed of these and the other sons of Jacob against Joseph (Gen. 37:18–36). The quality of their posterity in Egypt is manifest from what is related of them when they were in the wilderness, where they were so often rebellious; and afterwards in the land of Canaan, where they so frequently became idolaters. Lastly, their quality in the Lord's time has been shown just above (see n. 4314); and what they are at this day is known, namely, opposed to the Lord, to the things of the church, to charity toward the neighbor, and to one another. From all this it may be seen that this nation has ever been of this nature. Let no one therefore any longer entertain the opinion that there was any church among them, or more than a representative of a church, and still less that they were chosen in preference to others.

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

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

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

In the same:

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

And again:

I will hide My faces from them, I will see what is the last of them; for they are a generation of perversities, sons in whom is no truth. I would exterminate them, I would cause their memory to cease from man, were it not that I feared the indignation of the enemy. For they are a nation that perisheth in counsels, and there is no intelligence in them; for their vine is of the vine of Sodom, and their grapes are of the fields of Gomorrah; their grapes are hemlock, the clusters are bitter to them. Their wine is the poison of dragons, and the cruel head of asps. Is not this laid up in store with Me, sealed in My treasures? (Deut. 32:20, 26–34);

and in many other places, especially in Jeremiah.

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

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

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

[4] As regards heredity specifically, it is believed in the church at this day that all hereditary evil is from the first parent, and that all are therefore condemned in regard thereto. But the case is not so. Hereditary evil derives its origin from every one’s parents and parents’ parents, or from grandparents and ancestors successively. Every evil which they have acquired by actual life, even so that by frequent use or habit it has become like a nature, is derived into the children, and becomes hereditary to them, together with that which had been implanted in the parents from grandparents and ancestors. The hereditary evil from the father is more inward, and the hereditary evil from the mother is more outward. The former cannot be easily rooted out, but the latter can. When man is being regenerated, the hereditary evil inrooted from his nearest parents is plucked

up by the roots; but with those who are not being regenerated, or who cannot be regenerated, it remains. This then is hereditary evil (see also n. 313, 494, 2122, 2910, 3518, 3701). This is also evident to every one who reflects, and also from the fact that every family has some peculiar evil or good by which it is distinguished from other families; and that this is from parents and ancestors is known. It is similar with the Jewish nation remaining at this day, which is evidently distinct from other nations, and is known from them, not only by its peculiar genius, but also by manners, speech, and face.

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

[6] That hereditary evil could not be eradicated from the posterity of Jacob by regeneration because they would not allow it, is likewise manifest from the historicals of the Word; for they gave way in all the temptations in the wilderness as recorded by Moses: and also afterwards in the land of Canaan, whenever they did not see miracles; and yet those temptations were outward but not inward or spiritual. In respect to spiritual things they could not be tempted,

because as before shown they knew no internal truths, and had no internal good; and no one can be tempted except as to what he knows and what he has. Temptations are the veriest means of regeneration. These things are signified by their not allowing regeneration. As regards their state and lot in the other life, see above (n. 939–941, 3481).

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

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

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

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

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

4320. That the life which is from the Lord alone appears with every one as if it were in himself, is from the Lord's love or mercy toward the universal human race, in that He wills to appropriate to each one what is His own, and to give to every one eternal happiness. It is known that love appropriates to another what is its own; for

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

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

situation, according to their states of good and truth, they therefore appear in the same way to every one, for the reason that the Lord's life, and consequently the Lord, is in all who are in heaven. Not to mention innumerable other things.

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

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

4324. The correspondence of the heart and lungs, and also of the brain with the Grand Man, has already been treated of at the

end of the chapters. Here, in accordance with our plan, the correspondence with man's external sensories is to be treated of, namely, with the sensory of sight, or the eye; with the sensory of hearing, or the ear; with the sensories of smell, taste, and touch; but first concerning correspondence with sense in general.

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

4326. There was heard a sound as of muttered thunder that flowed down from on high above the occiput, and continued around the whole of that region. I wondered who they were, and was told that they were those who relate to the general involuntary sense, and was told further that they could well perceive a man's thoughts, but are not willing to expose and utter them—like the cerebellum, which perceives all that the cerebrum does, but does not publish it. When their manifest operation into all the province of the occiput had ceased, it was shown how far their operation extended. It was

first determined into the whole face, then withdrew itself toward the left side of the face, and at last toward the ear on that side; by which was signified what was the nature of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced.

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

[3] For with the most ancient people, whose age was called the Golden Age, because they were in a certain state of perfection or wholeness, and lived in love to the Lord and in mutual love as angels live, all the involuntary of the cerebellum was manifest in the face, and they did not at all know how to present anything in the countenance other than exactly as heaven flowed into their involuntary conatus or endeavors and thence into the will. But with the ancients, whose age was called the Silver Age, because they were in a state of truth, and thence in charity toward the neighbor, the involuntary of the cerebellum was not manifest in the right side of the face, but only in the left. But with their posterity, whose time was called the Iron Age, because they lived not in the affection of truth, but in obedience to truth, the involuntary was no longer manifest in the face, but betook itself to the region around the left ear. I have been instructed that the fibers of the cerebellum have thus changed their efflux into the face, and that instead of them fibers from the cerebrum have been transferred thither, which now control those

which are from the cerebellum, and this from an endeavor to form the expressions of the face according to the behests of man's own will, all of which is from the cerebrum. It does not appear to man that these things are so, but they are plainly manifest to the angels from the influx of heaven and from correspondence.

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

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

4328. I have also been shown how the case is in general with the voluntary (or will part) and with the intellectual. The most

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

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

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

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

[2] But there was given them an intermediate spirit, through whom they spoke with me; for such a general thing could not fall into speech except through others. When I spoke with them through

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

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

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

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

[2] It has been shown by living experience how these are opposed to the internal man. There were present very many spirits from this earth, who when they had lived in the world had been of this character, and there came into their sight spirits who relate to the internal sensuous man, and they at once began to infest them, almost as irrational persons infest those who are rational, by constantly speaking and reasoning from the fallacies of the senses,

and from the illusions thence arising, and from mere hypotheses, believing nothing but what could be confirmed by external sensuous things, and moreover treating the internal man with contumely.

[3] But those who had relation to the internal sensuous man cared nothing for such things, and wondered not only at the insanity of the former spirits, but also at their stupidity; and wonderful to say, when the external sensuous spirits drew near the internal sensuous ones, and came almost into the sphere of their thoughts, the external sensuous began to breathe with difficulty (for spirits and angels breathe equally as do men, but their breathing is relatively internal, n. 3884–3895), and thus to be almost suffocated, so that they withdrew. And the further away they retired from the internal sensuous spirits, because they breathed more easily, the more tranquil and quiet it became with them; and again the nearer they approached, the more intranquil and unquiet. [4] The cause was that when the external sensuous are in their fallacies, phantasies, and hypotheses, and thence in falsities, they have tranquillity; but when on the contrary such things are taken away from them, which comes to pass when the internal man flows in with the light of truth, they then have intranquility. For in the other life there exist spheres of the thoughts and affections, and these are mutually communicated according to presence and approach (n. 1048, 1053, 1316, 1504–1512, 1695, 2401, 2489). This conflict lasted for several hours; and it was thus shown how the men of this earth are at the present day opposed to the internal man, and that the external sensuous makes almost all with them.

4331. Continuation concerning the Grand Man and concerning Correspondence at the end of the following chapter; and there concerning Correspondence with the senses specifically.

GENESIS

CHAPTER THIRTY-THREE

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

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

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

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

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

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

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

[2] Not the angels of the heavens, but My Father only;

signifies that heaven does not know the state of the church as to good and truth specifically, but the Lord alone, and also when that state of the church will come. That the Lord Himself is meant by the "Father," see n. 15, 1729, 2004, 2005, 3690; and that the Divine Good in the Lord is what is called the "Father," and the Divine Truth from the Divine Good "the Son," n. 2803, 3703, 3704, 3736; and therefore they who believe that the Father is one and the Son another, and who separate them from each other, do not understand the Scriptures.

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

¹ That is, in the year 1762.

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

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

[5] Until the day that Noah entered into the ark; signifies the end of the former church, and the beginning of the new. For by “Noah” is signified the Ancient Church in general which succeeded the Most Ancient after the flood (n. 773, and elsewhere); and by the “ark,” the church itself (n. 639). “Day,” which is mentioned several times in these verses, signifies state, as shown just above.

[6] And knew not until the flood came, and took them all away; signifies that the men of the church will not then know that they are inundated by evils and falsities, because on account of the evils and falsities in which they are they will not know what the good of love to the Lord is, and the good of charity toward the neighbor,

and also what the truth of faith, and that this is from that love and charity, and is not possible except with those who live in this love and in this charity. They will also be ignorant that the internal is what saves and condemns, but not the external separate from the internal.

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

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

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

signifies those within the church who are in good, and those within the church who are in evil—that they who are in good will be saved, and that they who are in evil will be condemned. That a “field” denotes the church as to good, see n. 2971, 3196, 3310, 3317, 3766.

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

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

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

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

the “daughter of Babylon” denotes those whose externals appear holy and good, but their interiors are profane and evil (n. 1182, 1326); the “daughter of the Chaldeans,” those whose externals appear holy and

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

I will destroy from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones and the light of the lamp; and this whole land shall be for a waste and a desolation (Jer. 25:10, 11).

[2] And in John:

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

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

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

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

[3] In Moses:

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

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

[4] In the same:

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

This law was enacted because by “mills” were signified doctrinal things, and by a “millstone,” the truths thereof, which are what are called the “soul of him that pledgeth.” It is manifest that this law

would not have been given, nor would it have been said that it was his “soul,” unless mills and a millstone had a spiritual signification.

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

GENESIS 33

1. And Jacob lifted up his eyes, and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids.
2. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after.
3. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother.
4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept.
5. And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant.
6. And the handmaids drew near, they and their children, and they bowed themselves.
7. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and bowed themselves.
8. And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord.

9. And Esau said, I have much my brother, be to thee what is to thee.
 10. And Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me.
 11. Take I pray my blessing that is brought to thee; because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.
 12. And he said, Let us journey, and go, and I will go close by thee.
 13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die.
 14. Let my lord I pray pass over before his servant, and I will proceed slowly to the foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir.
 15. And Esau said, Let me set I pray with thee of the people who are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord.
 16. And Esau returned in that day unto his way, unto Seir.
 17. And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth.
 18. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city.
 19. And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah.
 20. And he erected there an altar, and he called it El Elohe Israel.
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THE CONTENTS

4336. The subject here treated of in the internal sense is the conjunction of Divine good natural which is “Esau,” with the good of truth which is “Jacob;” thus the submission of the latter, and its instilling into Divine good natural. The process by which this is effected is described. Lastly the acquisition of interior truths is treated of.

THE INTERNAL SENSE

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

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

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

4338. Verses 1-3. *And Jacob lifted up his eyes and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother.*

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

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

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

4341. *And with him four hundred men.* That this signifies its state, here the state of the conjunction of Divine good with truth in the natural, is because this conjunction is the subject treated

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

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

[3] But these things are such as fall into obscurity with man, for the reason that when he is living in the body, the distinction between the rational and the natural does not appear—not at all to those who are not regenerate, and very little even to those who are regenerate. For they do not reflect upon it, nor indeed do they care about it, for the knowledges of the interior things of man have been almost obliterated, and yet in old time these made the all of intelligence with men within the church. These things may however in some degree appear from what has been shown before concerning the rational and its influx into the natural, namely, that the natural is regenerated through the rational (n. 3286, 3288), and that the rational receives truths before the natural (n. 3368, 3671). These truths, which inflow with good from the rational into the natural, are

what in the internal sense are signified by the "four hundred men" who came with Esau.

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

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

4344. *And over unto the two handmaids.* That this signifies under the affection of things that are of service to these affections, is evident from the signification of "handmaids," as being the affections of memory-knowledges and of knowledges (n. 1895, 2567, 3835, 3849), and as being means that are of service for the conjunction of the external and the internal man (see n. 3913, 3917); and from the representation of Zilpah and Bilhah, who here are the "handmaids," as being exterior affections that are of service as means (n. 3849, 3931).

4345. *And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after.* That this signifies order from more general things in which were all the rest, may be seen from what has been said just above respecting the signification of the "handmaids," of "Leah," of "Rachel," and of their "children"—namely, that the "handmaids" denote the affections of

memory-knowledges and of knowledges; “Leah,” the affection of exterior truth; and “Rachel,” the affection of interior truth. The affections of memory-knowledges and of knowledges are the most external, for memory-knowledges and knowledges themselves are things from which and in which are truths. The affection of external truth follows from this, and is more interior, and the affection of interior truth is still more interior. The more exterior they are, the more general also they are; and the more interior, the less general, and relatively are called particulars and singulars.

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

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

feels innumerable things which he had previously seen and felt as one.

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

[5] When a man is being regenerated, or what is the same, when the truths in him are being conjoined with good, the case is similar, and this is the subject here treated of. Then general affections with their truths (which here are the “handmaids” and their “children”), are first instilled into good; then those less general (that is, those which are relatively particulars), which here are “Leah” and her “children;” and finally those still less general (that is, those which are relatively singulars), which here are “Rachel” and “Joseph.” For man then passes in like manner as it were through ages, first being in his infancy, and then in childhood and youth, and finally in adult age.

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

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

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

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

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

4349. Verse 4. *And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept.*

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

4350. *And Esau ran to meet him.* That this signifies the influx of Divine good natural, is evident from the signification of “running to meet,” as being influx; and from the representation of Esau, as being Divine good natural (see n. 4337, 4340). That “to run to meet” here denotes influx, is because Divine good flows in through the internal man, and comes to meet the truth which is being instilled through the external man, in order that they may be conjoined. The same is also manifest from what follows; for it follows that he embraced him, fell upon his neck, and kissed him; by which as will be seen is signified conjunction by love.

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

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

[2] The conjunction of good with truths in the natural is here described, with which the case is this: Good flows in through the

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

[3] And as there is never anything of faith except with those who are in the good of love, therefore neither is there any confidence or trust. With all those who are not in love and charity, the trust or confidence which is called the trust or confidence of faith, is either spurious, or such as is also possible with diabolical spirits when they are in a state of fear or of anguish, or in a state of persuasion from the love of self and of the world. But because at this day men have made faith saving without the goods of charity, and yet see from afar that the truths of faith cannot save, because these exist also with the wicked, therefore they acknowledge confidence and trust, and call this faith, not knowing what it is, and that it is possible even with the wicked, and that there is no spiritual confidence except that which flows in through the good of love and charity—not at the time when the man is in fear and anguish, or in persuasion from the love of self and of the world, but when he is in a state of freedom; and not with any but those in whom good has been conjoined with truths, and inrooted by the previous course of life; thus not in sickness, misfortunes, perils of life, or when death is at hand. If this confidence or trust which appears in a state of compulsion would save a man,

all mortals would be saved; for to this kind of confidence every one is easily reduced, and there are none to whom the Lord, who wills the salvation of all, would not impart it. But as regards the confidence or trust which is called faith—what this is, what is its nature and with whom it is found, will of the Lord's Divine mercy be told elsewhere.

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

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

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

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

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

4355. Verses 5–7. *And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant. And the handmaids drew near, they and their children, and they bowed themselves. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and they bowed themselves.*

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

4356. [v. 5] *And he lifted up his eyes.* That this signifies perception, is evident from the signification of “lifting up the eyes,” as being perception (see n. 4083, 4339).

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

4358. *And said, Who are these to thee?* That this signifies acknowledgment, may be seen from the fact that interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, who is treated of in this sense, has no need to interrogate man, because He knows all things both in general and in particular. Hence this interrogation, “Who are these to thee?” signifies acknowledgment. For by Esau is represented the Lord as to Divine good natural; and Divine good immediately acknowledges the truths that it conjoins with itself. And moreover all good does this, for good cannot have being without what it calls truths, nor can truths without that which they call good. They conjoin themselves of themselves; but such as the good is, such are the truths it conjoins with itself. It is good that acknowledges them, and couples itself as a husband with a wife; for the conjunction of good with truths is marriage in the spiritual sense (see n. 2508, 2618). (That good acknowledges its

own truth, and truth its own good, and that they are conjoined see n. 3101, 3102, 3161, 3179, 3180.)

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

4360. [v. 6] *And the handmaids drew near, they and their children, and they bowed themselves.* That this signifies sensuous knowledges and their truths, and their submission, is evident from the signification of “handmaids,” as being the affections of memory-knowledges and of the knowledges which are of the external man (see above n. 4344), consequently sensuous memory-knowledges (of which below); from the signification of “children” or “sons,” as being truths (see n. 4357); and from the signification of “bowing one’s self,” as being submission. The sensuous memory-knowledges signified by the “handmaids” are the memory-knowledges of the external things of the world, and therefore are the most general of all knowledges (n. 4345), and are those which enter immediately through the external senses, and are perceived by the sense itself. In these are all little children; and moreover they serve as planes to the knowledges of spiritual things, for spiritual things are founded upon natural, and are represented in them. As truths are conjoined with good according to order, beginning with the more general (as shown above, n. 4345), therefore it is here mentioned that the handmaids and their children bowed themselves, that is, submitted, first.

4361. [v. 7] *And Leah also and her children drew near, and they bowed themselves.* That this signifies the affection of the truth of faith as to exterior things, and their truths, and their submissive introduction, is evident from the representation of Leah, as being the affection of exterior truth (see n. 3793, 3819), and therefore the affection of the truth of faith as to exterior things; from the signification of “children” or “sons,” as being truths (see just above); and from the signification of “bowing one’s self,” as being submission; that is, submissive introduction into the Divine good natural which is represented by Esau.

4362. *And afterwards Joseph and Rachel drew near and they bowed themselves.* That this signifies the affections of the truth

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

4363. Verses 8-11. *And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord. And Esau said, I have much, my brother, be to thee what is to thee. And Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. Take I pray my blessing that is brought to thee, because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.*

“And he said, What to thee are all these camps which I met?” signifies the special things which are thence derived; “and he said, To find grace in the eyes of my lord,” signifies grateful initiation; “and Esau said, I have much, my brother, be to thee what is to thee,” signifies tacit acceptance, in order that he might thus instill the affection of the good from truth; “and Jacob said, Nay I pray,” signifies the first beginning of affection; “if I pray I have found grace in thine eyes, then accept my present from my hand,” signifies the reciprocal of affection in order that it might be instilled; “for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me,” signifies the affection itself in the perception with which it was reciprocally instilled; “take I pray my blessing that is brought to thee,” signifies the Divine things that were to be adjoined to Divine good natural; “because God hath graciously bestowed upon me,” signifies from Providence; “and because I have all,” signifies His spiritual riches; “and he urged him, and he took it,” signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good.

4364. [v. 8] *And he said, What to thee are all these camps which I met?* That this signifies the special things which are thence derived, is evident from the signification here of “camps,” as being special things; for they are those enumerated in the foregoing chapter (verses 14, 15), namely, two hundred she-goats, and twenty he-goats,

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

[2] The case is the same in spiritual things, or in matters of faith, when these are being conjoined with the good of charity. Man believes that goods and truths flow in immediately from heaven, thus without mediums within him; but he is much mistaken. The Lord leads every one by means of his affections, and thus bends him by a tacit providence, for He leads him through freedom (n. 1937, 1947). That all freedom is of affection or love, may be seen above (n. 2870, 2873); and hence all the conjunction of good with truth is effected in freedom, but not in compulsion (n. 2875–2878, 2881, 3145, 3146, 3158, 4031). When therefore man has been led in freedom to good, truths are then accepted and implanted, and he begins to be affected by them, and is thus introduced little by little into heavenly freedom. When one who has been regenerated (that is, who loves his neighbor, and still more who loves the Lord) reflects upon his past life, he will find that he has been led by many things of his thought and by many of his affection.

[3] What is here specifically meant by the special things which are thence derived, may be seen more clearly from examples. Let the truth which is to be instilled into good be this—that man has life after death. This truth is not accepted unless it is confirmed by special things, as by these—that a man can think not only of the things he sees and feels, but also of those which he does not

see and feel; that he can also be affected by them; that he can be conjoined with them by affection, consequently with heaven, nay with the Lord Himself; and that he who can be conjoined with the Divine, can never die. These and many more such things are the special things which first occur, before this truth is being instilled into good, that is, before it is fully believed. This truth does indeed first submit itself, but still the special things cause it to be accepted.

[4] Take as another example the truth that man is a spirit, and that he is clothed with a body while he lives in the world. This also is a truth which is to be instilled into good; for unless it has been so instilled, the man cares nothing for heaven, for he then thinks of himself as he does of the brute animals. But this truth cannot be instilled except by means of special things, as by these—that the body which he carries about serves for uses in this world, namely, that he may see the things that are in the world with material eyes, and may act by material muscles, thereby having powers that are adapted to the heavy things in the world; and that nevertheless there is something more interior which thinks and wills of which the body is the instrumental or material organ; and that a man's spirit is himself, or the man himself, who acts and feels through these organic forms; and that he can confirm this by many of his own experiences if he is once in the belief that the case is so. All these are special things, which are set forth in advance, and which cause the truth itself that is in question to be instilled into good; and they are derived from it. It is these and similar things that are here signified by the “camps.”

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

4366. [v. 9] *And Esau said, I have much, my brother, be to thee what is to thee.* That this signifies tacit acceptance, in order that he might thus instill the affection of the good from truth, may be seen from this refusal, in that it involves assent; for he nevertheless accepted. In anyone's refusing and at the same time accepting, the end sometimes is that affection may be instilled; and moreover this is thereby increased, and thus passes from thinking well into willing well. In spiritual life man is led by the Lord by things nearly like those by which a man leads others in civil life, in which it is usual

to refuse to accept, to the end that the giver may act from affection; thus not from thinking only, but also from willing. For if the favor should not be accepted, the end in view would be lost; and therefore the end urges the giver to think of it still more intently, and thus to will it from the heart.

[2] The reason why this kind of thing does not appear in spiritual life as in civil life, is that there are few in whom good is being conjoined with truths, that is, who are being regenerated; and moreover the few who are being regenerated do not reflect upon such things; nor can they do so, for they do not know what spiritual good is, because they do not know what charity is and what in the genuine sense the neighbor is. And as they do not know these things, neither can they have an interior idea of the truth that belongs to faith. And moreover they separate spiritual life from civil life so widely, that they would not dare to draw any idea of the one from the other. That the two correspond, and that spiritual life is represented in civil life, they know not at all, and some do not even allow any comparison; when yet the case really is that no idea can be had of spiritual life except from the things that are in civil life; and therefore if the latter is set aside, the former falls to the ground, until at last it is no longer believed in—as may be plainly evident from the fact that it is no longer believed that spirits and angels associate and converse together as men do, and reason in like manner as men do about what is honorable and becoming, just and fair, and good and true, and this much more perfectly; still less that they see, hear, and explore one another, join together in societies, dwell together, and many other like things.

4367. [v. 10] *And Jacob said, Nay I pray.* That this signifies the first beginning of affection, may be seen from what was said just above, namely, that refusing to accept a present instills affection, which is here manifested by his saying, “Nay I pray.” From this it is evident that these words denote the first beginning of affection.

4368. *If I pray I have found grace in thine eyes, then accept my present from my hand.* That this signifies the reciprocal of affection in order that it might be instilled is evident from what precedes and what follows. For the subject treated of is the conjunction of good with truths in the natural, consequently the instilling of affection from good into truth. That the refusal of the present sent by Jacob was for this purpose—that affection might be instilled into truth,

was shown above (n. 4366); and therefore by the words immediately preceding, "Nay I pray," is signified the first beginning of affection (n. 4367). Hence by these words, "If I have found grace in thine eyes, then accept my present from my hand," is signified the reciprocal of affection in order that it might be instilled; for he says this from good will, that is, from affection. Hence in what follows it is said that he "urged him."

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

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

I say unto thee that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:15–19);

these (namely those who are in the affection of truth from the good of genuine charity) love to be taught what is meant by these words; and

when they hear that by the rock there upon which the church will be built (and consequently by Peter) is signified the faith of charity, and that it is in this way that the keys for opening and shutting heaven are given to this faith (see the preface to Genesis 22), they then rejoice and are affected by this truth, because in this way the Lord alone, the source of faith, has this power. But they who are not in the affection of truth from the good of genuine charity, but in the affection of truth from some other good, and especially if from the love of self and of the world, are not affected with this truth, but are made sad, and are also made angry, because they desire to claim this power for the priesthood. They are made angry because they are thus deprived of dominion; and they are made sad because they are deprived of respect.

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

[5] When they who are in the affection of truth from the good of genuine charity are instructed that the works of the external man are nothing unless they proceed from the internal man, and thus from good willing, they receive this with joy; whereas they who are in the affection of truth from the love of self and of the world laud the works of the external man, but care nothing for the good willing of the internal man, and in fact do not know that the good willing of the internal man remains after death, and that the works of the external man separate from it are dead, and perish. And the case

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

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

4370. [v. 11] *Take I pray my blessing that is brought to thee.* That this signifies the Divine things that were to be adjoined to Divine good natural, is evident from the signification here of the “blessing,” as being the things that were mentioned in the foregoing chapter (Gen. 32:14, 15); by which were signified Divine goods and truths with their things of service for effecting initiation (see n. 4263, 4264), and that were to be adjoined to Divine good natural (n. 4364).

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

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

4373. *And he urged him, and he took it.* That this signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good, may be seen from all that has been thus far unfolded (from n. 4364). The affection itself of truth

inspired in the good by the Divine good is attested by his urging him (see above, n. 4366). As further regards the affection of truth which is treated of in these verses, be it known that this appears to be from truth, and thus in truth, and yet it is not from truth, but from good; for truth has nothing of life in it except that which is from good. Its appearing as if it were from truth, is comparatively circumstanced as is the life that is in the body, and yet is not of the body, but of the soul. Nor is it of the soul, but through the soul from the first of life (that is, from the Lord), although it appears as if it were of the body. It is also circumstanced as is an image in a mirror, which appears in the mirror, when yet it is of the inflowing form.

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

4374. Verses 12–16. *And he said, Let us journey, and go, and I will go close by thee. And he said unto him, My lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. Let my lord I pray pass over before his servant, and I will proceed slowly to the foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir. And Esau said, Let me set I pray with thee of the people that are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord. And Esau returned in that day unto his way, unto Seir.*

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

4375. [v. 12] *And he said, Let us journey, and go.* That this signifies what is successive (namely, of the conjunction of good with truth), is evident from the signification of “to journey,” and “to go,” which plainly involve progression to further things; for progression and what is successive are contained in the internal sense of the things which now follow.

4376. *And I will go close by thee.* That this signifies that they are to be conjoined, is evident from the signification of “going close by thee,” as being adjunction, here therefore that they are to be conjoined (namely, good with truths).

4377. [v. 13] *And he said unto him, My lord knoweth that the children are tender.* That this signifies truths which have not yet acquired Divine life, is evident from the signification of “children” or “sons,” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “tender,” as being things recent, thus things that have acquired some life, but not yet genuine; here, not yet

Divine, because the subject treated of is the Lord's glorification as to the Divine natural. These things may be illustrated by the things that take place with a man who is being regenerated, for man's regeneration is an image of the Lord's glorification. A man who is being regenerated, like the man who is born, passes through the ages—infancy, childhood, youth or early manhood, and adult age; for a man who is being regenerated is born anew. When he is an infant, the truths in him have indeed life, but not yet spiritual life. It is only general truths without particulars and singulars with which good is then conjoined; consequently there is only exterior conjunction, not interior. Interior conjunction is effected successively, as the man advances into the following ages. It is the state of this infancy which is signified by the children being tender, and also by the words which now follow: "and the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die."

4378. *And that the flocks and the herds are suckling with me.* That this signifies goods both interior and natural, which as yet have not acquired Divine life, is evident from the signification of "flocks," as being interior goods (n. 2566, 3783); and from the signification of "herds," as being exterior or natural goods (n. 2566, and further, n. 2180, 2781); and from the signification of "suckling," as being also recent goods, here spiritual goods that are being born in the natural. For in the state of infancy (in relation to the regeneration of man) spiritual things are in potency within; for spiritual life develops successively from one age to another, as from an egg. The age of infancy is as an egg to the age of childhood, and the age of childhood is as an egg to the age of youth and early manhood, and this as an egg to adult age; so that man is as it were being born continually. From this it is evident what is meant by goods both interior and natural which as yet have not acquired Divine life, and which are here signified by the flocks and the herds that are suckling. (See also what was said just above concerning the state of infancy, n. 4377.)

4379. *And if they drive them on in one day, all the flocks will die.* That this signifies delay and what is successive, and that otherwise they would not live, thus that they are to be prepared for conjunction, may be seen from the series itself. For in the things that precede, the subject treated of has been the conjunction of good with truths in general, but here it is concerning the same specifically. The very process of the instilling of truth into good is here described in

the internal sense. What its nature is, may indeed in some measure appear from the explication in general, but not as to its arcana, which are innumerable. These arcana are manifest only to those who are in the light of heaven, and in some rude image to those who are in the light of the world, when into this light is admitted the light of heaven. This may be sufficiently evident from the fact that when a man is being born again he passes through the ages of life as does one who is born [naturally] and that the state which precedes is always as an egg relatively to the following one; thus that he is continually being conceived and born; and this not only when living in the world, but also to eternity when he comes into the other life; and yet he can never be perfected further than to be as an egg relatively to the things that still remain, which are without limit. From all this it is evident how innumerable are the things which take place in connection with man's regeneration, yet of which scarcely any are known to man; thus how great are the things here contained in the internal sense, in which the subject treated of is the state and manner of the successive instilling of good into truths.

4380. [v. 14] *Let my lord I pray pass over before his servant.* That this signifies a more general presence, is evident from the signification of "passing on before" anyone, as here (where the conjunction of good with truths is treated of) being a more general presence. For in regeneration (which is effected by means of the conjunction of good with truths) it is good which acts, and truth which suffers itself to be acted upon; and when good has applied itself to truths and has conjoined itself with them a little, then truth appears to react. Yet it is not truth, but the good that is conjoined or adjoined to it, which reacts through the truth. This adjunction is what is meant by a more general presence. It is said "the conjunction of good with truths," but there is meant the man in whom are good and truth; for these cannot be predicated without a subject, which is man. In heaven they think and speak in this way by means of abstract things, for the reason that they do not attribute good and truth to themselves, but to the Lord; and because good and truth from the Lord fill the whole heaven. To speak in this way was also familiar to the ancients.

4381. *And I will proceed slowly.* That this signifies a successive state of preparation, may be seen from the signification here of "proceeding slowly" (where the subject treated of is the instilling of good

into truth, and its reception by truth), as being what is successive of preparation.

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

4383. *And to the foot of the children.* That this signifies according to the truths therein, is evident from the signification of “children” or “sons,” as being truths (concerning which several times above). The truths therein are the truths in the generals, for the generals are those things which above (n. 4378) were compared to an egg; because in generals there are contained particulars, and in these singulars (n. 4325e, 4329, 4345). In the first state, namely in that of infancy, there are particulars and in these singulars in potency; but they afterwards become productive, and put themselves forth in act, and so on successively. They who are being regenerated are led in this way by the Lord, for they are imbued with generals within which are those things which follow, which also come forth successively, and this in an order and series incomprehensible; for all things both in general and in particular are foreseen by the Lord, even what they will be to eternity. For this reason no other general truths are conjoined with good in the man who is being regenerated, than such as can have particular truths fitted into them, and within these singular ones.

[2] But still these particulars, nay, the singulars of the particulars, are nothing but generals relatively to those which exist beyond them; for there are indefinite things yet in every single entity. The angels (who notwithstanding that relatively to man they are in wisdom so great that there are unutterable things which they know and perceive) also confess that they know only the relatively most general things, and that those which they do not know are indefinite—they dare not say infinite, because there is no relation and no ratio between the finite and the infinite! From this we can also infer of

what nature is the Word, which being Divine, from its first origin contains within itself infinite things; and consequently unutterable things that belong to angelic wisdom; and finally only such things as are adapted to human comprehension.

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

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

In the prophecy of Balaam:

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

In the song of Deborah and Barak:

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

In Isaiah:

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

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

4385. [v. 15] *And Esau said, Let me set I pray with thee of the people that are with me.* That this signifies that some things from the truth of good should be conjoined, is evident from the signification of “to set with thee,” as being to conjoin; and from the signification of “the people that are with me,” as being some things from the truth of good. That “people” denote truths, see above (n.

1259, 1260, 2928, 3295, 3581); hence “the people that are with me” denote the truths of good. What the truths of good are, has already been stated several times. They are those truths which proceed from good, and which the good that flows in through the internal man into the external has with it. That these truths were signified by the “four hundred men” whom Esau had with him, may be seen above (n. 4341); here therefore are meant some of these truths, for it is said, “of the people that are with me.”

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

4387. [v. 16] *And Esau returned in that day unto his way, unto Seir.* That this signifies the state then of the Divine good natural to which the goods of truth were adjoined, is evident from the signification of “day,” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462), whence his returning in that day denotes the state which it then put on; from the representation of Esau, as being Divine good natural (see n. 4340); from the signification of “way,” as being truth in the will and act (n. 4337, 4353); and from the signification of “Seir,” as being the conjunction of truth with good (see above, n. 4384); from all which, brought together into one sense, it is evident that by these words is signified the state then of Divine good natural to which the goods of truth were adjoined.

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

with the universal language in which the angels are, or with the spiritual speech of their thought. Their speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

4388. Verses 17-20. *And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city. And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah. And he erected there an altar, and he called it El Elohe Israel.*

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

4389. [v. 17] *And Jacob journeyed to Succoth.* That this signifies the state of the life of good from truth at that time, is evident from the representation of Jacob, as being the good of truth (of which above); here the good from truth then from the things adjoined to it from the good which is "Esau," which things have been treated of; from the signification of "journeying," as being the order and practices of life (see n. 1293), thus the state of the life; and from the signification of "Succoth," as being the quality of this state (concerning which in what follows, n. 4391, 4392).

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

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

4391. *And made booths for his acquisition.*² That this signifies likewise in general an increase in good and truth then, is evident from the signification of “acquisition,” as being goods and truths in general; and from the signification of “making booths” or tents, as being like that of building a house, namely, to receive an increase of good from truth, with the difference that “building a house” is less general, thus is more interior; and “making booths” or tents is more general, thus more external. The former was for themselves (that is, for Jacob, his women and children), the latter was for the servants, the flocks, and the herds. “Booths” or “tents” in the Word properly signify the holy of truth, and are distinguished from tabernacles,

² Latin, *acquisitio*. The Hebrew *mikneh* means what is acquired, but is always used of cattle, in which the riches of nomads consist.

which are also called, "tents," by the fact that the latter signify the holy of good (n. 414, 1102, 2145, 2152, 4128). In the original language the former are called "Succoth," but the latter "Ohalim." The holy of truth is the good which is from truth.

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

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

And again:

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

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

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

Jehovah will create over every dwelling place of Mount Zion, and over her convocations, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory there shall be a covering. And there shall be a tent (*succah*) for a shade by day, and for refuge and hiding against flood and rain (Isa. 4:5, 6);

a "cloud" here also denotes the literal sense of the Word; and "glory," the internal sense; as also in Matthew 24:30; Mark 13:26; Luke 21:27; a "tent" here also denotes the holy of truth. Interior truths are said to be in "hiding," for the reason that if they had been revealed, they

would in that case have been profaned (see n. 3398, 3399, 4289); which is also set forth by these words in David:

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

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

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

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

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

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

4393. [v. 18] *And Jacob came to Shalem, a city of Shechem.* That this signifies the interior truths of faith which are of tranquillity, is evident from the signification of “Shalem,” as being the tranquillity of peace (see below); and from the signification of a “city of Shechem,” as being interior truths of faith (concerning which in the following chapter, where Shechem and his city are treated of). (That a “city” denotes truth in faith, may be seen n. 402, 2268, 2449, 2451, 2712, 2943, 3216.) That “Shalem” signifies the tranquillity of peace, may be seen in David:

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

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

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

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

4396. *And encamped to the faces of the city.* That this signifies application (namely, to the goods of that truth), is evident from the signification of "encamping," as properly being an arranging according to order (see n. 4236), but here application; for "to encamp" here signifies fixing a settlement with his herds and flocks, which also were above called a "camp" (n. 4364); and from the signification of

“to the faces of the city,” as being to the goods of that truth, for the “face” signifies the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), consequently the affections of good and truth, which shine forth from the face. (That a “city” denotes truth, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216.)

4397. [v. 19] *And he bought the portion of the field.* That this signifies the appropriation of good from that truth, is evident from the signification of “buying,” as being to appropriate to one’s self; and from the signification of the “portion of the field,” as being the good which is from that truth. (That a “field” denotes the church as to good, thus good, see n. 2971, 3196, 3317, 3500, 3508, 3766.)

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

4399. *From the hand of the sons of Hamor, Shechem’s father.* That this signifies the origin of that truth from a Divine stock from another source, will appear from what is to be said in the following chapter, where Hamor and Shechem are treated of.

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

4401. [v. 20] *And he erected there an altar.* That this signifies interior worship, is evident from the signification of “erecting an altar,” as being worship. For an altar was the principal representative of the Lord (see n. 921, 2777, 2811), and hence also the principal thing in worship. By worship is here meant interior worship from the Divine Spiritual, which subject now follows.

4402. *And he called it El Elohe Israel.* That this signifies from the Divine Spiritual (namely, interior worship), is evident from the signification of “El Elohe” (explained in what follows); and from the signification of “Israel,” as being the spiritual (see n. 4286, 4292). As regards what has been said from verse 17 of this chapter thus

far, the case is this: In this chapter in the supreme sense the subject treated of is the Lord, how He made His natural Divine. But as the things which exist in the supreme sense concerning the Lord surpass the ideas of man's thought (for they are Divine), I may illustrate them by such things as fall more nearly into the ideas, namely, by the manner in which the Lord regenerates man's natural; for in the internal sense the regeneration of man as to his natural is also here treated of, because the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490). For the Lord glorified Himself, that is, made Himself Divine, according to Divine order; and according to such order He also regenerates man, that is, makes him celestial and spiritual. Here it is explained how He makes man spiritual, for "Israel" signifies the spiritual man.

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

[3] That the spiritual man is relatively in obscurity see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833. It is this spiritual man who is represented by Israel (n. 4286). The spiritual man is so called from the fact that the light of heaven, in which is intelligence and wisdom, flows into those things in man which are of the light of the world, and causes the things which are of the light of heaven to be represented in those which are of the light of the world,

and thereby to correspond. For regarded in itself the spiritual is the Divine light itself which is from the Lord, consequently it is the intelligence of truth and the wisdom thence derived. But with the spiritual man this light falls into the things which are of faith in him, and which he believes to be true; whereas with the celestial man it falls into the good of love. But although these things are clear to those who are in the light of heaven, they are nevertheless obscure to those who are in the light of the world, thus to most people at this day, and possibly so obscure as to be scarcely intelligible; and yet as they are treated of in the internal sense, and are of such a nature, the opening of them is not to be dispensed with; the time is coming when there will be enlightenment.

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

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

adduced from the Word below. Now as in the supreme sense “El” and “Elohim” signify the Lord as to truth, they also signify Him as to power; for truth is that of which power is predicated, because good acts by truth when it exerts power (n. 3091, 4015). Therefore wherever power from truth is treated of in the Word, the Lord is called “El” and “Elohim,” that is, “God.” Hence also it is that in the original language “El” also signifies one who is powerful.

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

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

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

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

And also elsewhere:

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

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

[7] In David:

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

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

which are called the “strengths of the mountains” from the power from this good. In the same:

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

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

[8] So in another place in David:

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

In Moses:

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

In David:

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

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

Again:

Confess ye to the God of gods (*Elohe Elohim*); confess ye to the Lord of lords (Ps. 136:2, 3).

In Daniel:

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

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

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

In Moses:

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

And again:

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

And in Micah:

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

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

I will set his hand also in the sea, and his right hand in the rivers; He shall call Me, Thou my Father, my God (*El*), the rock of my salvation (Ps. 89:25, 26);

speaking of power from truths. Again:

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

denoting the same.

[10] Again:

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

where power is treated of. In Isaiah:

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

Again:

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

Again:

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

Again:

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

said of power. In Jeremiah:

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

In the second book of Samuel:

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

[11] In Moses:

God (*El*) is not a man that He should lie, or the son of man that He should repent; hath He said, and shall He not do? or hath He spoken, and shall He not establish? He brought them forth out of Egypt, He hath as it were the strengths of a unicorn; in that time it shall be said to Jacob and Israel, What hath God (*El*) wrought? (Num. 23:19, 22, 23);

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

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

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

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

In Isaiah:

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

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

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

4403. Of what quality spirits were, and to what province of the body they belonged, it has also been given me to observe and know from their position and place with me, and also from the plane in

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

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

4405. The reason why the sense of sight corresponds to the affection of understanding and being wise, is that the sight of the body corresponds precisely to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world from the sun, the other which is of heaven from the Lord. In the light of the world there is no intelligence, but there is intelligence in the light of heaven. Hence insofar as those things with man which

are of the light of the world are illumined by those which are of the light of heaven, thus insofar as these two classes of things correspond to each other, so far the man understands and is wise.

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

4407. The eye is the noblest organ of the face, and communicates more immediately with the understanding than do the rest of man’s organs of sense. It is also modified by a more subtle atmosphere than the ear, and therefore the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than does the speech which is perceived by the ear. Hence also it is that certain animals, being devoid of understanding, have as it were two subsidiary brains within the orbits of their eyes, for their intellectual depends on their sight. But with man this is not the case, for he enjoys the use of an ample brain, in order that his intellectual may not depend on the sight, but the sight on the intellectual. That the sight of man depends on the intellectual is very evident from the fact that his natural affections portray themselves representatively in the face, but his more interior affections, which pertain to the thought, appear in the eyes, from a certain flame of life and a consequent vibration of light, which flashes out in accordance with the affection in which is the thought; and this a man knows and observes, without being taught by any science, for the reason that his spirit is in society with spirits and angels in the other life, who know this from a plain and clear perception. (That every man as to his spirit is in society with spirits and angels, may be seen above, n. 1277, 2379, 3644, 3645.)

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

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

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

those who are in good are on the Lord's right hand, and those who are in truth are on His left hand.

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

4412. There was a certain person whom I had known in the bodily life, but whom I had not known in respect to his animus and interior affections. He spoke with me several times in the other life, but for a while at a distance. He usually showed himself by means of pleasant representatives, for he could present things which excited delight, such as colors of every kind and beautiful colored forms, could exhibit infants beautifully decorated like angels, and very many similar things that were pleasant and delightful. He operated by a gentle and soft influx into the coat of the left eye. By such means he instilled himself into the affections of others, with the end to please and delight their life. I was told by the angels that they who belong to the coats of the eye are of such a character, and that they communicate with the paradisaic heavens, where truths and goods are represented in a substantial form, as stated above (n. 4411).

4413. That the light of heaven has within it intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord that appear as light before the eyes of the angels,

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

4414. The differences of light in the heavens are as many as are the angelic societies which constitute heaven, nay, they are as many as are the angels in each society. The reason is that heaven is ordered in accordance with all the differences of good and truth, thus in accordance with all states of intelligence and wisdom, and consequently in accordance with the various receptions of the light which is from the Lord. The result is that nowhere in the universal heaven is the light exactly the same as it is anywhere else in heaven, but on the contrary it differs according to the various ways in which it is tempered with a flaming or with a bright white quality, and also according to the various degrees of its intensity; for intelligence and wisdom are nothing but an eminent modification of the heavenly light which is from the Lord.

4415. Souls newly arrived, or novitiate spirits—that is, those who have been in the other life but a few days since the death of the body—are very much surprised to find that there is light in the other life, for they carry with them the ignorance that supposes light to be exclusively from the sun and material flame. Still less do they know that there is any light which illumines the understanding, for in the bodily life they have not observed this, and even still less that this light confers the capacity to think, and by its influx into forms which are from the light of the world presents all things that are of the understanding. If these spirits have been good they are taken up into heavenly societies to be instructed, and are passed from one society to another, in order that they may perceive by living experience that there is light in the other life, and this more intense than is ever found in the world; and that they may at the same time

take notice that insofar as they are in the light there, so far they are in intelligence. Some who were taken up into the spheres of heavenly light spoke with me from thence, and confessed that they had never believed in any such thing, and that the light of the world is relatively darkness. From that light they also looked through my eyes into the light of the world, and perceived it as nothing but a dark cloud, and in pity said that such is the light in which are men. From what has been said it may also be seen why the angels of heaven are called in the Word “angels of light;” and also that the Lord is the Light, and consequently is the life for men (John 1:1, 9; 8:12).

4416. The quality of spirits in the other life is evident from the light in which they are, for as before said the light in which they see corresponds to the light by which they perceive. They who have known truths and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; and when they approach those who are in the light of heaven, their light is then completely darkened, and becomes pitch-dark; and when they remove themselves from the light of heaven, there succeeds a yellow light as from sulphur, in which they appear like specters, and their truths like phantasms. For their truths had been those of persuasive faith, which is of such a nature that they had believed because believing led to honor, gain, and reputation, and it was all the same to them what the truth was, provided it was received.

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

[3] The man who leads a life of evil cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which is the sight of his eyes and from this his natural mind. But if he could see the light of his spirit, and could make proof of what it would become if the light of truth and good

from heaven were to flow into it, he would then very well know how far he is from receiving the things which are of this light, that is, those which are of faith, and how much further he is from becoming imbued with those which are of charity, thus how far distant he is from heaven.

4417. I was once conversing with spirits concerning life—that no one has any life from himself, but from the Lord, although he may seem to live from himself (compare n. 4320). First of all we spoke of what life is, namely, that it is to understand and to will; and as all understanding bears relation to truth, and all willing to good (n. 4409), that the intelligence of truth and the will of good are life. But some reasoning spirits made reply (for there are spirits who are to be called reasoners, because they reason about everything as to whether it is so, and such are for the most part in obscurity in regard to all truth), and said that those who are in no intelligence of truth and will of good nevertheless live, and in fact they preeminently believe that they live. But it was given to answer them that the life of the evil does indeed appear to them like life, but nevertheless it is the life which is called spiritual death, as they might know from the consideration that as to understand truth and to will good are life from the Divine, it follows that to understand falsity and to will evil cannot be life, because evils and falsities are contrary to life itself.

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

4418. They who are in the hells are said to be in darkness, but this is because they are in falsities; for as light corresponds to truth,

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

4419. There was a spirit present with me whose extensive knowledge during his earthly life had occasioned him to believe that he was wiser than anyone else, which had resulted in his contracting the evil that wherever he was he wanted to direct everything. He was sent to me by a certain society to serve them as a subject, that is, for communication (n. 4403); and also that they might get rid of him, because he was troublesome through his wanting to direct them from his own intelligence. While he was with me it was given me to speak to him about intelligence from self, which I said so greatly prevails in the Christian world that it is believed that all intelligence is from this source, and therefore none is from God; although when people are speaking from their doctrinal beliefs they say that everything true and good is from heaven, thus from the Divine, consequently all intelligence, for this is of truth and good. But as the spirit would not attend to these things, I said that he would do well to withdraw, because the sphere of his intelligence infested me; but being in the persuasion that he was preeminently intelligent, he would not do so.

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

to be perceived by an almost unlimited mental view; but this in accordance with the quality of the truth from good.

4420. From all this it is evident that the things in man which are of the light of the world correspond to those which are of the light of heaven; consequently that the sight of the external man, which is of the eye, corresponds to the sight of the internal man, which is of the understanding; and also that in the other life the quality of the intelligence shows itself by means of lights.

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

GENESIS

CHAPTER THIRTY-FOUR

4422. Prefatory to this chapter the Lord's words in Matthew 24, verse 42 to the end, remain to be unfolded. These words are the last in that chapter which treat of the consummation of the age, or the advent of the Lord, and which in the letter are these: Watch therefore, for ye know not what hour your Lord cometh. But know this, that if the master of the house had known in what watch the thief would come, he would assuredly have watched, and would not have suffered his house to be broken through. Therefore be ye also ready, for in an hour that ye think not the Son of man will come. Who therefore is the faithful and prudent servant, whom his lord hath set over his domestics, to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all his goods. But if that evil servant shall say in his heart, My lord delayeth to come; and shall begin to beat his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth. What these words involve may be seen from the series of things, for the subject treated of in this whole chapter of the evangelist is the last period of the church, which in the internal sense is the consummation of the age and the advent of the Lord. That this is the case is evident from the explication of all the contents of the chapter, as may be seen in the prefaces to the immediately preceding chapters of Genesis (namely, 26, n. 3353–3356; 27, n. 3486–3489; 28, n. 3650–3655; 29, n. 3751–3757; 30, n. 3897–3901; 31, n. 4056–4060; 32, n. 4229–4231; 33, n. 4332–4335).

[2] What these contents are in a series has also been there stated, namely, that when the Christian Church that was set up after the Lord's coming began to vastate itself, that is, to recede from good, then: I. They began not to know what good and truth

are, but disputed about them. II. They despised them. III. Next they did not at heart acknowledge them. IV. Afterwards they profaned them. V. And as the truth of faith and the good of charity were still to remain with some, who are called the “elect,” the state of faith at that time is described. VI. And then the state of charity. VII. Lastly, the beginning of a new church is treated of; and, VIII. The state as to good and truth within the so-called church, when that church is being rejected and a new church is being adopted. From this series it may appear what is involved in the words that have been transcribed above, and are the last of the chapter, namely, that they are words of exhortation to those in the church, that they should be in the good of faith, and that if not they must perish.

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

[2] They who are then of the old church, and thus are removed from heaven, are in a kind of inundation as to their interiors, and in fact in an inundation over the head. This inundation the man himself does not observe while he lives in the body, but he comes into it after death. In the other life this inundation plainly appears like a thick cloud by which they are encompassed and separated from heaven. The state of those who are in this thick cloud is that they cannot possibly see what the truth of faith is, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into this cloud. This is the state of a vastated church.

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

He shall cut him asunder;

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

[2] And appoint his portion with the hypocrites;

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

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

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

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

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

GENESIS 34

1. And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land.
2. And Shechem the son of Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and forced her.
3. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke upon the heart of the damsel.
4. And Shechem said unto Hamor his father, saying, Get me this girl for a woman.
5. And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came.

6. And Hamor the father of Shechem went out unto Jacob to speak with him.
7. And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done.
8. And Hamor spoke with them, saying, Shechem my son, his soul longs for your daughter, give her I pray to him for a woman.
9. And share kinships with us; give your daughters to us, and take our daughters to you.
10. And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein.
11. And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will give.
12. Multiply upon me exceedingly dowry and gift, and I will give as ye say unto me; and give me the damsel for a woman.
13. And the sons of Jacob answered Shechem and Hamor his father in fraud, and spoke, because he had defiled Dinah their sister.
14. And they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us.
15. Nevertheless in this will we consent to you, if ye be as we to circumcise for you every male.
16. We will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be for one people.
17. And if ye will not listen unto us to circumcise, we will even take our daughter and go.
18. And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son.
19. And the lad delayed not to do the word, because he was well pleased in Jacob's daughter; and he was honored above all the house of his father.

20. And Hamor and Shechem his son came unto the gate of their city, and spoke unto the men of their city, saying,
 21. These men are peaceable with us, and let them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them.
 22. Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised.
 23. Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us.
 24. And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city.
 25. And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male.
 26. And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth.
 27. The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister.
 28. Their flocks and their herds and their asses, and whatever was in the city, and whatever was in the field, they took;
 29. And all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house.
 30. And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be gathered together upon me, and will smite me, and I shall be destroyed, I and my house.
 31. And they said, Shall he make our sister as a harlot?
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4425. The subject here treated of in the internal sense is the posterity of Jacob—that they extinguished all the truth of doctrine which was of the Ancient Church. Hamor and Shechem, together with the people of their city, represent this truth. For the representative of a church among the posterity of Jacob consisted solely in externals without internals, whereas the representative church among the ancients consisted in externals with internals.

THE INTERNAL SENSE

4426. Verses 1–4. *And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her and took her, and lay with her, and forced her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spoke upon the heart of the damsel. And Shechem said unto Hamor his father, saying, Get me this girl for a woman.*

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

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

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

4429. *To see the daughters of the land.* That this signifies to become acquainted with the affections of truth and the churches thence derived, is evident from the signification of “to see” as being to become acquainted with (of which several times before); from the signification of “daughters,” as being affections and the churches thence derived (see n. 2362, 3024, 3963); and from the signification of “the land,” here the land of Canaan, as being the region where the church is, and hence also the church itself (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3705, 3686).

[2] The signification of the things contained in this verse may be seen from what follows, for the subject treated of is the representative of a church that was to be instituted among the descendants of Jacob. That this representative could not be instituted among them until they had been completely vastated in respect to interior truths—that is, until they no longer knew them—may be seen above (n. 4289). These interior truths are all those represented and signified by the rituals that were commanded them; for all the rituals represented and signified something in the Lord’s kingdom in the heavens, and consequently something in the Lord’s kingdom on earth, that is,

in the church; and the things that were signified and represented are the interior truths here meant. That each and all of the things commanded the descendants of Jacob when the representative of a church was being instituted among them (as described in the books of Moses, especially in Exodus and Leviticus) were representative and significative of the celestial and spiritual things of the Lord's kingdom, has been everywhere shown in the explications. All these things were unknown to the descendants of Jacob, because these were of such a nature that if they had known them they would have profaned them (n. 301–303, 2520, 3398, 3479, 3769, 4281, 4293); and therefore they did not come into these representatives until they had been completely vastated in respect to their interiors; and therefore the truths in question and the extinguishing of them by the Israelites are described in this chapter.

[3] The representatives that were commanded to the descendants of Jacob were not new, but for the most part were such as had previously been in use among the ancients; but the ancients did not worship the externals, as did the descendants of Jacob (that is, the Jews and Israelites), but they worshiped the internal things, and by means of these they acknowledged the Lord Himself. There were still remains in the land of Canaan of the church of ancient time, especially among those called Hittites and Hivites, and this is the reason why by these nations are represented the truths that had been of the church. From what has been said it may in some measure appear what is signified by Dinah, Jacob's daughter by Leah, going out to see the daughters of the land; for by Dinah is represented the external church, such as was instituted among the descendants of Jacob, and by the daughters of the land are signified the churches among the ancients. That in the internal sense of the Word "daughters" everywhere signify churches, has been shown above (n. 2362, 3024); and that the "land" signifies the region and nation where the church is, and thus the church (n. 662, 1066, 1067, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705).

4430. *And Shechem saw her.* That this signifies truth, is evident from the representation of Shechem as being truth, here the truth of the church from ancient time. That this is represented by Shechem is because there still were remains of the church with that nation to which Shechem belonged. That this was one of the well-disposed nations is manifest from the sincerity with which Hamor

and Shechem spoke to Jacob and his sons (verses 8-12), and from the condescension that Shechem might take Dinah for a wife (verses 18-24); for which reason the truth of the church was represented by them. And besides, the city Shechem was Abram's first station when he came from Syria into the land of Canaan (Gen. 12:6); and was now also Jacob's first station in coming from Syria, in which he spread his tent, made booths, and erected an altar (Gen. 33:17-20). That by the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and goods of love which in the supreme sense relate to the Lord and in the relative sense to the man who is being regenerated by the Lord, has been repeatedly shown. Hence by the "city Shechem" was signified the first of light (n. 1440, 1441), consequently interior truth, for this is the first of light.

[2] But in this chapter in the internal sense the descendants of Jacob are treated of—how they extinguished in themselves this first of light, or interior truth. In this sense, which is the internal historical sense, the sons of Jacob signify all his descendants; for in the internal sense of the Word the things of the Lord's kingdom are exclusively treated of, thus the things of His church. The sons of Jacob themselves did not constitute any church, but their descendants, and this only after they had gone out of Egypt, and in actuality only after they came into the land of Canaan.

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

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

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

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

And in the book of Judges:

Gaal the son of Ebed said to the citizens of Shechem, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son

of Jerubbaal, and Zebul is his officer? Serve ye the men of Hamor the father of Shechem, and why should we serve this man? (Judg. 9:28).

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

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

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

Gilead is a city of them that work iniquity, it has been befouled with blood; and as troops wait for a man, a companionship of priests, on the way to Shechem they kill, because they have wrought wickedness; in the house of Israel I have seen a foul thing (Hos. 6:8–10);

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

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

Joshua and the princes (Josh. 9:15). That they were Hivites may be seen in Joshua 9:7; 11:19. From all that has been said it is now evident whence it is that interior truth from the ancients is signified by "Shechem the son of Hamor the Hivite."

4432. *The prince of the land.* That this signifies what is primary among the churches, is evident from the signification of a "prince," as being what is primary (see n. 1482, 2089); and from the signification of "the land," as being the church (see n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3686, 3705).

4433. *And he took her, and lay with her, and forced her.* That this signifies that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers, is evident from the signification of "taking her, lying with her, and forcing her," as being to be conjoined, but not in a lawful way, as is done by betrothal. That by these words is signified that in no other way could it be conjoined, cannot be seen unless it is known how the case is. The interior truth from the ancients which is signified by "Shechem the son of Hamor the Hivite" is that truth which had been the internal of the church among the ancients, thus which was the internal in their statutes, judgments, and laws: in a word, in their rituals and the like. These truths were their doctrinal things according to which they lived, and indeed doctrinal things of charity; for in the ancient time those who were of the genuine church had no other doctrinal things. Relatively to doctrine the same may be called interior truths of faith, but goods relatively to life. If any church were to be instituted with the nation sprung from Jacob, it was necessary that they should be initiated into these truths and goods; for unless there are internal things within external ones, that is, unless men think of internal things when they are in external ones, and unless they are at the same time affected by the internal things, or at least unless they are affected by external things for the sake of internal things, there is not anything of the church. For internal things make the church, because in these is the Lord; for in these are the spiritual and celestial things which are from Him.

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

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

[3] But although the conjunction could be effected in this manner, according to a law also known to the ancients (see Exod. 22:15 [A.V. 16]; Deut. 22:28, 29), still that nation was of such a character that they would by no means suffer any conjunction of the interior truth that was from the ancients with the externals of worship that existed among the descendants of Jacob (see n. 4281, 4290, 4293, 4307, 4314, 4316, 4317). For this reason there could not be any church instituted with that nation, but instead of it only the representative of a church (see n. 4281, 4288, 4307). That this nation was of such a character that not only was it impossible for them to receive interior truths, but that they also completely extinguished them in themselves, is here represented by the sons of Jacob answering Shechem and Hamor in fraud (verse 13); and then by Simeon and Levi smiting the city with the edge of the sword, and killing Shechem and Hamor (verses 25, 26); and by the rest of the sons coming upon those who were pierced, and pillaging the city, and carrying away the flocks, the herds, and whatever was in the city, in the field, and in the house (verses 27–29). From this it is evident what is signified by the prophecy of Jacob, then Israel:

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

4434. *And his soul clave unto Dinah.* That this signifies an inclination to conjunction, is evident from the signification of “his soul cleaving,” as being an inclination. That it is to conjunction is evident, because in the internal sense the things which belong to conjugal love involve spiritual conjunction, which is that of truth with good, and of good with truth. The reason why in the internal sense

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

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

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

In the same:

I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. One of the seven angels spoke with me, saying, Come, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God (Rev. 21:2, 9, 10);

that by what relates to betrothal and marriage naught else is here signified than the Lord's conjunction with the church, and this by means of truth and good, is very evident, for the "holy city" and the "New Jerusalem" are nothing else than the church. (That a "city" is the truth of the church may be seen above, n. 402, 2268, 2449, 2451, 2712, 2943, 3216; and that "Jerusalem" is the spiritual church, n. 402, 2117, 3654.)

[3] In Malachi:

Judah hath dealt treacherously, and an abomination has been committed in Israel and in Jerusalem, for Judah hath profaned the holiness of Jehovah, because he hath loved and hath betrothed to him the daughter of a strange god. Jehovah hath borne witness between thee and the wife

of thy youth, against whom thou hast dealt treacherously (Mal. 2:11, 14);

where “to love and betroth the daughter of a strange god” is to conjoin one’s self with falsity instead of truth, which is the “wife of youth.”

[4] Ezekiel:

Thou hast taken thy sons and thy daughters whom thou hast borne unto Me, and hast sacrificed to devour them. Was there little of thy whoredoms? Thou art the daughter of thy mother, who loathes her husband and her sons; and thou art the sister of thy sisters who loathed their husbands and their sons (Ezek. 16:20, 45);

here the abominations of Jerusalem are treated of, which because they were from evils and falsities, are described in this chapter by such things as are contrary to marriages, namely, by adulteries and whoredoms. The “husbands whom they loathed” are goods; the “sons” are truths; and the “daughters” are the affections of these.

[5] In Isaiah:

Sing, O barren one, that didst not bear, resound with singing and shout for joy that didst not travail, because more are the sons of the desolate than the sons of the married one. The reproach of thy widowhood shalt thou remember no more, because thy makers are thy husbands, Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth is He called; for as a woman forsaken and afflicted in spirit hath Jehovah called thee, and as a woman of youth when she is divorced, hath said thy God. All thy sons are taught of Jehovah, and much is the peace of thy sons (Isa. 54:1, 5, 6, 13);

as by marriage is signified the conjunction of truth and good and of good and truth, it is evident what is signified by “husband and wife,” by “sons and daughters,” by “widows,” by the “divorced,” and by “bearing,” “travailing,” “being desolate,” and “being barren;” for these things belong to marriage. What these signify in the spiritual sense has been frequently shown in the explications.

[6] In the same:

For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest; it shall no longer be said to thee, Forsaken one; but thy land shall be called The married one, for Jehovah shall be well pleased in thee, and thy land shall be married; because a young man shall marry a virgin, thy sons shall marry thee, and there shall be joy of the bridegroom over the bride, thy God shall rejoice over thee (Isa. 62:1, 4, 5);

he who knows not the internal sense of the Word may suppose that such things in the Word are only comparisons, like many expressions in common speech, and that this is the reason why the church is compared to a daughter, to a virgin, and a wife; thus the things of faith and charity to those of marriage. But in the Word all things are representative of spiritual and celestial things, and are real correspondences; for the Word has come down from heaven, and because it has come down thence it is in its origin the Divine celestial and spiritual to which those things which belong to the sense of the letter correspond. Hence it is that the things of the heavenly marriage, which is the conjunction of good and truth, fall into such as correspond, thus into those which belong to marriages on earth.

[7] Hence also it is that the Lord likened the kingdom of the heavens (that is, His kingdom in heaven, and His kingdom on earth which is the church) to a “man, a king, who made a wedding for his son, and invited many to it” (Matt. 22:2-14); and also to “ten virgins who took their lamps and went forth to meet the bridegroom” (Matt. 25:1-13). And the Lord likewise called those who are of the church “sons of the wedding”:

Jesus said, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast (Matt. 9:15).

[8] Hence also the affection of good and the affection of truth are called “the joy and gladness of the bridegroom and the bride,” because heavenly joy is from and in these affections. As in Isaiah:

Thy sons shall marry thee, and there shall be the joy of the bridegroom over the bride, Jehovah thy God shall rejoice over thee (Isa. 62:5).

In Jeremiah:

The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah, because good is Jehovah (Jer. 33:11).

In the same:

I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, because the land shall go forth into a waste (Jer. 7:34; 16:9; 25:10).

And in John:

The light of a lamp shall not shine in Babylon anymore, and the voice of the bridegroom and of the bride shall not be heard in her anymore (Rev. 18:23).

[9] As through love truly conjugal marriages on earth correspond to the heavenly marriage, which is that of good and truth, therefore the laws delivered in the Word concerning betrothals and marriages wholly correspond to the spiritual laws of the heavenly marriage, as that they were to espouse only one wife (Mark 10:2–8; Luke 16:18); for such is the case in the heavenly marriage, namely, that good cannot be conjoined except with its own truth, and truth with its own good. If good were conjoined with any other truth than its own, it would not subsist at all, but would be rent asunder and so would perish. In the spiritual church the wife represents good and the man represents truth, but in the celestial church the husband represents good and the wife truth; and—what is a mystery—they not only represent, but also in all their activities correspond to them.

[10] Moreover, the laws delivered in the Old Testament about marriages have in like manner a correspondence with the laws of the heavenly marriage, such as those in Exod. 21:7–11; 22:15, 16; 34:16; Num. 36:6; Deut. 7:3, 4; 22:28, 29, and also the laws about the forbidden degrees (Lev. 18:6–20); as regards each of which, of the Lord's Divine mercy elsewhere. That the degrees and laws of marriages have their origin in the laws of truth and good, which are those of the heavenly marriage, and bear relation to them, is manifest in Ezekiel:

The priests the Levites shall not take for their wives a widow nor her that is divorced, but virgins of the seed of the house of Israel and a widow that has been the widow of a priest shall they take (Ezek. 44:22);

the subject here treated of is the holy city New Jerusalem and the heavenly Canaan, and it is evident that these are the Lord's kingdom and His church. Consequently by "the Levites" are not signified Levites, nor by a "widow and her that is divorced" are there signified a widow and one who has been divorced, but the things to which these correspond.

4435. *And he loved the damsel, and spoke upon her heart.* That this signified love, is evident without explication.

4436. *And Shechem said unto Hamor his father.* That this signifies thought from the truth that was among the ancients, is evident from the signification in the historicals of the Word of "to say," as being perception and the consequent thought (see n. 3395); and from the representation of Shechem the son of Hamor, as being

the truth among the ancients (n. 4430, 4431). Hence it is evident that "Shechem said unto Hamor his father," denotes thought from the truth that was among the ancients.

4437. *Saying, Get me this girl for a woman.* That this signifies that it desired to be conjoined with the affection of that truth, is evident from the signification of a "girl," here Dinah, as being the affection of the truth signified by the sons of Jacob her brothers (see n. 4427, 4433); and from the signification of "getting for a woman," as being to be conjoined (concerning which see just above, n. 4434).

4438. Verses 5-7. *And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came. And Hamor the father of Shechem went out unto Jacob to speak with him. And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done.*

"And Jacob heard that he had defiled Dinah his daughter," signifies a conjunction not legitimate ("Jacob" here is the external Ancient Church); "and his sons were with his acquisition in the field," signifies his descendants—that they were in their religiosity; "and Jacob was silent until they came," signifies a consultation from the truths of faith that belonged to him and his descendants; "and Hamor the father of Shechem went out unto Jacob to speak with him," signifies a consultation about the truth of that church; "and the sons of Jacob came from the field," signifies that they consulted from their religiosity; "and the men were grieved, and they were very angry," signifies that they were in evil against the truth of the Church among the Ancients; "because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done," signifies a conjunction that was unlawful in their eyes, because contrary to the truth which they had.

4439. [v. 5] *And Jacob heard that he had defiled Dinah his daughter.* That this signifies a conjunction not legitimate, namely, with the affection of the truth that belonged to the external church here represented by Jacob, is evident from the signification of "to defile," as being a conjunction not legitimate, for by marriages is signified a conjunction that is legitimate (see n. 4434), hence by their "defilement" is signified conjunction not legitimate (n. 4433);

from the representation of Dinah, as being the affection of all things of faith, and the church thence derived (n. 4427); and from the representation of Jacob, who here is the external Ancient Church. That by “Jacob” is here signified the external Ancient Church is because this church was to be instituted among his descendants, and would have been instituted if his descendants had received the interior truths that existed among the ancients. That this church is here represented by Jacob is evident also from the connection in this chapter, for he was not in the plot with his sons to smite the city and kill Hamor and Shechem; and therefore he said to Simeon and Levi, “Ye have troubled me to make me stink to the inhabitant of the land” (verse 30); and in his prophetic utterance before his death, “Let not my soul come into their secret, in their congregation let not my glory be united; because in their anger they slew a man, and in their pleasure they unstrung an ox” (Gen. 49:6). Moreover in very many passages in the Word the external Ancient Church is represented by Jacob (n. 422, 4286). The reason why Jacob represents this church is that in the supreme sense he represents the Lord’s Divine natural, to which the external church corresponds. But by his “sons” are signified his descendants, who extinguished in themselves the truth that existed among the ancients, and thus destroyed that which was of the church, the result being that only its representative remained with them (see n. 4281, 4288, 4289, 4303).

4440. *And his sons were with his acquisition in the field.* That this signifies his descendants—that they were in their own religiosity, is evident from the signification of his “sons,” as being his descendants; from the signification of “acquisition,” as being external truths (see n. 1435, 4391); and from the signification of a “field,” as being the church (n. 2971, 3766). Hence by “his sons were with his acquisition in the field” is signified that they were in their own religiosity; for such a kind of church as existed among the descendants of Jacob should be called a “religiosity,” because it was external worship without internal.

4441. *And Jacob was silent until they came.* That this signifies a consultation from the truths of faith that belonged to him and his descendants, is evident from the signification of “to be silent,” as being to silently think and take counsel; and from the signification of “until they (that is, the sons) came,” as being to do this from the truths of faith that belonged to him and his descendants (that

“sons” are truths see n. 489, 491, 533, 1147, 2623, 3373, 4257). As the consultation was made with the sons, thus with the truths signified by the sons of Jacob, it follows that it was from the truths that belonged to Jacob and his descendants.

4442. [v. 6] *And Hamor the father of Shechem went out unto Jacob to speak with him.* That this signifies a consultation about the truth of that church, is evident from the representation of Hamor the father of Shechem, as being the truth of the ancients (see n. 4430, 4431); from the representation of Jacob, as being the external Ancient Church (n. 4439); and from the signification of “speaking with him,” as being to consult. Hence by these words is signified a consultation about the truth of that church.

[2] He who does not know that names in the Word signify things, will wonder that by the words “Hamor the father of Shechem went out unto Jacob to speak with him,” is signified a consultation of the truth of the church that existed among the ancients with the truth that was in accordance with the Ancient Church that was to be set up anew among the descendants of Jacob; but this will excite no surprise in anyone who knows that such is the nature of the internal sense of the Word, nor in those who have learned from the books of the ancients their manner of writing; for it was customary with them to set forth things as speaking together, such as wisdom, intelligence, knowledges, and the like; and also to give them names by which such things were signified. The gods and demigods of the ancients were nothing else, and so were the personages whom they devised in order to present their subjects in a historical form.

[3] The sages of old took this custom from the Ancient Church, which was spread over much of the Asiatic world (n. 1238, 2385); for the people of the Ancient Church set forth sacred things by means of representatives and significatives. The Ancient Church, however, received this from the mouth of the Most Ancient people, who were before the flood (n. 920, 1409, 1977, 2896, 2897); and these from heaven, for they had communication with heaven (n. 784, 1114–1125); and the first heaven, which is the last of the three, is in such representatives and significatives. This is the reason why the Word was written in such a style. But the Word has this peculiar feature, not possessed by the writings of the ancients, that each of the subjects in a continuous series represents the celestial and spiritual things of the Lord’s kingdom, and in the supreme sense

the Lord Himself; even the historicals themselves being of the same character; and—what is more—they are real correspondences, and these continuous through the three heavens from the Lord.

4443. [v. 7] *And the sons of Jacob came from the field.* That this signifies that they consulted from their religiosity, is evident from the signification of the “sons of Jacob,” as being the nation derived from them, among whom there was instituted the representative of a church; and from the signification of a “field,” as being a religiosity (see n. 4440). That “to come from the field” denotes consultation from the religiosity, follows from the series, as also from the fact that it is their religiosity of which “coming” is predicated.

4444. *As they heard it, and the men were grieved, and they were very angry.* That this signifies that they were in evil against the truth of the Church among the Ancients, is evident from the signification of being “grieved and very angry,” as being to be in evil. That this was against the truth of the Church among the Ancients, follows, because it was against Shechem the son of Hamor, by whom is signified the truth among the ancients, as before said (n. 4430, 4431). That they were in evil is evident from what follows, in that they spoke with fraud (verse 13), and then, after Shechem and Hamor had complied with their demands, they slew them (verses 26–29). Thus by being “grieved and very angry” is here signified that they were in evil. It appears as if these words signify zeal because he lay with their sister, according to the words which presently follow: “Because he had wrought folly in Israel in lying with Jacob’s daughter, and so it ought not to be done;” and at the end of the chapter: “They said, Shall he make our sister as a harlot?” (verse 31); but it was not zeal, for zeal is impossible with anyone who is in evil, being possible only with him who is in good, because zeal has good within it (n. 4164).

[2] It is true that the religiosity which existed with their posterity had good within it, for each and all things of it represented the celestial and spiritual things of the Lord’s kingdom; but as regards those who were in that religiosity it had no good within it, for they were in mere externals without internals, as shown above. The case herein is the same as it is with the religiosity of that nation as now prevalent among them: they acknowledge Moses and the prophets, thus the Word, which in itself is holy, but as regards them it is not holy, for in everything therein they regard themselves, and

thus make the Word worldly, nay, earthly, for that there is anything heavenly in it they do not know and neither do they care. They who are in such: a state cannot be in good when in their religiosity, but in evil, for nothing heavenly flows in, because they extinguish it in themselves.

[3] Moreover, it was according to a law known in the Ancient Church that he who forced a virgin should give a dowry and take her for his wife, as thus stated in Moses:

If a man persuade a virgin who is not betrothed, and lie with her, he shall endow her with a dowry to be his wife. If refusing her father refuse to give her unto him, he shall pay silver, as much as is the dowry of virgins (Exod. 22:15, 16).

And elsewhere:

If a man find a damsel who is a virgin, who has not been betrothed, and lay hold on her, and lie with her, and they be caught, the man who lay with her shall give the damsel's father fifty pieces of silver, and she shall be his wife, because he forced her, and he may not put her away all his days (Deut. 22:28, 29).

That this same law was known to the ancients is very evident from the words of Shechem to the damsel's father and brothers: "Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me, and give me the damsel for a woman" (verses 11, 12). And as Shechem desired to fulfill this law, and Dinah's brothers gave their consent provided that he would become as they were by circumcising every male, according to the words which follow: "Nevertheless in this will we consent unto you, if ye will be as we are, that every male with you be circumcised, we will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be one people" (verses 15, 16), it is evident that Dinah's brothers did not act from the law (thus not from good), but contrary to the law, and consequently from evil.

[4] It was indeed according to their law that they should not enter into marriages with the nations, as stated in Moses: "Lest thou take of their daughters for thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods" (Exod. 34:16); and again: "Thou shalt not contract kinship with the nations, thy daughter thou shalt not give unto his son, and his

daughter thou shalt not take unto thy son, because he will turn aside thy son from following Me, that they may serve other gods" (Deut. 7:3, 4); but this law was given in regard to idolatrous nations, lest by marriages with them the sons of Israel should turn aside from truly representative worship to idolatrous worship; for when they became idolaters they could no longer represent the celestial and spiritual things of the Lord's kingdom, but the opposites, which are infernal, for they then called forth from hell a certain devil whom they worshiped, and to whom they applied the Divine representatives, and therefore it is said, "Lest they go a whoring after their gods." This law was given for the additional reason that by the "nations" were signified the evils and falsities with which the goods and truths represented by the sons of Israel were not to be commingled, consequently not diabolical and infernal things with heavenly and spiritual things (see n. 3024e).

[5] But they were never forbidden to contract matrimony with the nations who accepted their worship, and who after being circumcised acknowledged Jehovah. These they called "sojourners sojourning with them," who are thus spoken of in Moses:

If a sojourner shall sojourn with thee, and be willing to keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it, and he shall be as an inhabitant of the land; there shall be one law for the inhabitant and for the sojourner that sojourneth in the midst of you (Exod. 12:48, 49).

And again:

When a sojourner shall sojourn with you, he shall keep the passover unto Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; one statute shall there be for you, both for the sojourner and for the native of the land (Num. 9:14).

The reason why they were called "sojourners sojourning in the midst of them" and "with them" was that "to sojourn" signified to be instructed; and therefore a "sojourner" signified those who suffered themselves to be instructed in the statutes and doctrinal things. (That "to sojourn" and a "sojourner" have this signification may be seen above, n. 1463, 2025, 3672.) In the same:

If a sojourner shall sojourn with you who shall have made a fire-offering of an odor of rest unto Jehovah, as ye do, so he shall do: as to the assembly, there is one statute for you and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the

sojourner before Jehovah; one law and one judgment shall be for you and for the sojourner that sojourneth with you (Num. 15:14-16).

And again:

As the native of you shall be the sojourner that sojourneth with you (Lev. 19:34). One judgment shall there be for you, such as is for the sojourner, such shall be for the native (Lev. 24:22).

[6] That this statute was known not only to Jacob and his sons, but also to Shechem and Hamor, is evident from their words; for the statutes, judgments, and laws that were given to the Israelitish and Jewish nation were not new, but such as had previously existed in the Ancient Church and in the second Ancient Church which was called Hebrew from Eber, as has been shown. That consequently this law was known is evident from the words, "The sons of Jacob said to Hamor and Shechem, We cannot do this word, to give our sister to a man who has a foreskin, for this is a reproach to us; nevertheless in this will we consent to you, if ye will be as we, to circumcise for you every male, we will both give our daughters to you, and will take your daughters to us, and we will dwell with you and will be for one people" (verses 14-16); and the same is evident from the words of Hamor and Shechem, in that they not only consented, but also caused themselves and every male of their city to be circumcised (verses 18-24).

[7] Hence it is evident that Shechem became a sojourner such as is spoken of in the law, and thus could take the daughter of Jacob for a woman; so that to kill them was a wicked deed, as Jacob also testified before his death (Gen. 49:5-7). That not only Judah, but also Moses, and also the kings of the Jews and of the Israelites, and also many of the people, took wives from the nations, is evident from the historicals of the Word; and that these wives received their statutes, judgments, and laws, and were acknowledged as sojourners, is not to be doubted.

4445. *Because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done.* That this signifies a conjunction that in their eyes was unlawful, because contrary to the truth which they had, is evident from the signification of "committing folly in lying with Jacob's daughter," as being unlawful conjunction. (That to lie with her and thus defile her, denotes conjunction not legitimate, may be seen above, n. 4439.) It is said

“in Israel,” because by “Israel” is signified the internal of the church; and it is next said “Jacob’s daughter,” because by “Jacob” is signified the external of the church. (That “Israel” is the internal of the church and “Jacob” the external, may be seen above, n. 4286, 4292, 4439.) That although lawful, the conjunction appeared in their eyes unlawful, may be seen from what has been said and shown just above (n. 4444), and in other places.

4446. Verses 8–12. *And Hamor spoke with them, saying, Shechem my son, his soul longs for your daughter; give her I pray to him for a woman. And share kinships with us; give your daughters to us, and take our daughters to you. And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein. And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give as ye say unto me; and give me the damsel for a woman.*

“And Hamor spoke with them, saying,” signifies the good of the Church among the Ancients; “Shechem my son,” signifies the truth thence derived; “his soul longs for your daughter, give her I pray to him for a woman,” signifies a desire for conjunction with this new church which appears in outward form like the Ancient Church; “and share kinships with us, give your daughters to us, and take our daughters to you,” signifies a union of goods and truths; “and ye shall dwell with us,” signifies life; “and the land shall be before you, dwell ye,” signifies the church which would be one; “and range through it trading, and get you possession therein,” signifies doctrinal tenets from what is general that would agree together; “and Shechem said unto her father and unto her brothers,” signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity; “let me find grace in your eyes, and what ye say unto me I will give,” signifies if they had a like mind on their side to what he had on his; “multiply upon me exceedingly dowry and gift, and I will give as ye say unto me,” signifies that he will accept the things that are with them, and will make them his own; “and give me the damsel for a woman,” signifies provided there is conjunction.

4447. [v. 8] *And Hamor spoke with them, saying.* That this signifies the good of the Church among the Ancients, is evident from the representation of Hamor, as being what is from the ancients

(see n. 4431), that is, the good of the church which was among them. For the good of the church is father, and the derivative truth ("Shechem") is son; and therefore by "father" in the Word is signified good, and by "son" truth. It is here said "the good of the Church among the Ancients," but not "the good of the Ancient Church," for the reason that by the "Church among the Ancients" is meant the church that was derived from the Most Ancient Church which existed before the flood, and by the "Ancient Church" is meant the church that existed after the flood. These two churches have sometimes been treated of in the preceding pages, and it has been shown that the Most Ancient Church which was before the flood was celestial, but the Ancient Church which was after the flood was spiritual, and the difference between them has often been treated of.

[2] The remains of the Most Ancient Church which was celestial still existed in the land of Canaan, especially among those called Hittites and Hivites. The reason why these remains did not exist anywhere else was that the Most Ancient Church called "Man" or "Adam" (n. 478, 479) was in the land of Canaan, and therefore the "garden of Eden," by which was signified the intelligence and wisdom of the men of that church (n. 100, 1588), and by the trees in it their perception, (n. 103, 2163, 2722, 2972), was in that land. And because intelligence and wisdom were signified by this "garden" or paradise, the church itself was meant by it; and because the church was meant, so also was heaven; and because heaven, so also in the supreme sense, was the Lord; and therefore in this sense the "land of Canaan" itself signifies the Lord, in the relative sense heaven and also the church, and in the individual sense the man of the church (n. 1413, 1437, 1607, 3038, 3481, 3705); and therefore also the term "land" or "earth" when mentioned alone in the Word has a like signification (n. 566, 662, 1066, 1067, 1413, 1607, 3355); the "new heaven and new earth" being a new church in respect to its internal and its external (n. 1733, 1850, 2117, 2118, 3355). That the Most Ancient Church was in the land of Canaan may be seen in n. 567; and the result of this was that the places there became representative, and for this reason Abram was commanded to go there, and the land was given to his descendants the sons of Jacob in order that the representatives of the places in accordance with which the Word was to be written, might be retained. (See n. 3686; and that for the same reason all the places there, as well as the mountains and

rivers, and all the borders round about, became representative, n. 1585, 1866, 4240.)

[3] All this shows what is here meant by the “Church among the Ancients,” namely, remains from the Most Ancient Church. And as these remains existed among the Hittites and Hivites, therefore Abraham, Isaac, and Jacob, together with their wives, obtained a place of burial with the Hittites in their land (Gen. 23:1–20; 49:29–32; 50:13); and Joseph with the Hivites (Josh. 24:32). Hamor the father of Shechem represented the remains of this Church, and therefore by him is signified the good of the Church among the Ancients, and consequently the origin of interior truth from a Divine stock (n. 4399). (What the distinction is between the Most Ancient Church which was before the flood, and the Ancient Church which was after the flood, may be seen above, n. 597, 607, 608, 640, 641, 765, 784, 895, 920, 1114–1128, 1238, 1327, 2896, 2897.)

4448. *Shechem my son.* That this signifies the truth thence derived, is evident from the representation of Shechem, as being interior truth (see n. 4430), thus the truth thence derived, namely, from the good which is “Hamor” (n. 4447); for all the truth of the church is from its good, and from no other source does this truth ever come forth. This truth, here represented by Shechem, is called interior truth, and in its essence is nothing else than the good of charity. For the Most Ancient Church, being celestial, was in the good of love to the Lord, and thence in the perception of all truth, because the men of that church were almost like angels, and had communication with them, from which came their perception, and therefore they never reasoned about any truth of faith, but said “It is so,” because they perceived it from heaven, insomuch that they were not willing even to mention faith, but in its stead charity (see n. 202, 337, 2715, 2718, 3246), and this is the reason why by “interior truth” is here meant the good of charity. That there were remains of the church in question with Hamor the Hivite and his son Shechem, was shown just above (n. 4447).

[2] The case was different with the Ancient Church which was spiritual, for this church was not in love to the Lord, as was the Most Ancient Church, but was in charity toward the neighbor; and they could not attain to charity except through the truth of faith, of which they had no perception, like the most ancient people, and therefore they then began to make an investigation about truth to

see whether it is so. (As to the difference between the celestial who had perception, and the spiritual who have it not, see n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887.)

4449. *His soul longs for your daughter, give her I pray to him for a woman.* That by this is signified a desire for conjunction with this new church which appears in outward form like the Ancient Church, is evident from the signification of the “soul longing for,” as being a desire; from the representation of Dinah who here is the “daughter,” as being the affection of truth, and consequently the church, for the church is the church from the affection of truth, and this is here meant by the “new church;” and from the signification of “giving her for a woman,” as being conjunction (see n. 4434).

[2] As regards the fact that the new church set up among the descendants of Jacob appeared in the outward form like the Ancient Church, be it known that the statutes, judgments, and laws commanded to the Israelitish and Jewish nation through Moses, were not foreign to the statutes, judgments, and laws that existed in the Ancient Church, such as those relating to betrothals and marriages, to servants, to the animals that were good for eating and those which were not, to cleansings, festivals, the tabernacles, the perpetual fire, and many other things; and also those concerning altars, burnt-offerings, sacrifices, and libations, which were received in the second Ancient Church which was from Eber. That these were known before they were commanded that nation, is very evident from the historicals of the Word, as for example the altars, burnt-offerings, and sacrifices.

[3] It is said of Balaam that he ordered seven altars to be built, and burnt-offerings and sacrifices of bullocks and rams to be offered upon them (Num. 23:1, 2, 14, 15, 29). And it is also related of the nations in many places that their altars were destroyed; and also of the prophets of Baal whom Elijah slew, that these offered sacrifices. From all this it is evident that the sacrifices commanded to the people of Jacob were not new, and so neither were the rest of their statutes, judgments, and laws. But because these things had become idolatrous among the nations, especially in that by such things they worshiped some profane god, and thus turned to what is infernal the representatives of Divine things, not to mention their addition of other representatives, therefore in order that the representative worship of the Ancient Church might be restored, the same things

were recalled. Hence it is evident that this new church, instituted among the descendants of Jacob, appeared in the outward form like the Ancient Church.

4450. [v. 9] *And share kinships with us, give your daughters to us, and take our daughters to you.* That this signifies a union of goods and truths, is evident from the signification of “sharing kinships,” as being union (see n. 4434); and from the signification of “daughters,” as being affections, thus goods (n. 489–491, 2362, 3963). That the union is with truths, is signified by “giving us, and taking to you;” for by “Shechem” and by the “sons of Jacob” are signified truths, as before shown. Hence it is evident that by these words is signified the union of goods and truths, that is, that this new church would by this union be like the Ancient Church, not only in the external, but also in the internal form.

4451. [v. 10] *And ye shall dwell with us.* That this signifies life, is evident from the signification of “dwelling,” as being to live (see n. 1293, 3384, 3613). Thus “to dwell with us” is to live together, and to make one church.

4452. *And the land shall be before you, dwell ye.* That this signifies the church which would be one, is evident from the signification of “land,” as being the church (see n. 566, 662, 1066, 1067, 1413, 1607, 3355, 4447); and from the signification of “dwelling with us,” as being to live together (see just above, n. 4451); thus that the church would be one.

4453. *And range through it trading, and get you possession therein.* That this signifies doctrinal tenets from what is general that would agree together, is evident from the signification of “trading,” as being to acquire knowledges for one’s self, and also to communicate them (see n. 2967), hence “to range through the land trading” denotes to enter into the knowledges of good and truth signified by Shechem the son of Hamor and his city; and from the signification of “getting possession therein,” as being to make one, thus to agree together, for they who possess a land together, make one and agree. That “to trade” denotes to acquire knowledges, and also to communicate them, is because in heaven, where the Word is perceived according to its internal sense, there is no trading, for in heaven there is no gold, silver, or anything else such as are traded with in this world; and therefore when we read in the Word of “trading,” this is understood in a spiritual sense, and there is perceived something

that corresponds to trading, which—to speak generally—is the acquisition and communication of knowledges, and specifically, is that [which is indicated by the object] named. Thus, if “gold” is named, the good of love and wisdom is understood (n. 113, 1551, 1552); if “silver,” the truth which is of intelligence and faith (n. 1551, 2048, 2954); if “sheep,” “rams,” “kids,” or “lambs,” in which they traded in ancient times, such things are understood as these animals signify, and so on.

[2] As in Ezekiel:

Say unto Tyre, O thou that dwellest at the entrances of the sea, the trader of the peoples unto many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, in iron, in tin and lead they furnished thy fairs. Javan, Tubal, and Meshech, these were thy traders in the soul of man, and in vessels of brass they furnished thy commerce. The sons of Dedan were thy traders, many isles were the merchandise of thine hand. Syria was thy merchant in the multitude of thy works. Judah and the land of Israel, these were thy traders in wheat, minnith, and pannag, and in honey and oil and balm they furnished thy commerce. Damascus was thy merchant in the multitude of thy works, by reason of the multitude of all riches, in wine of Heshbon and wool of Zachar. Dan and Javan furnished yarn in thy fairs. Dedan was thy trader in garments of freedom for the chariot. The Arabian and all the princes of Kedar, these were the merchants of thy hand, in lambs and rams and he-goats, in these were they thy merchants. The traders of Shebah and Raamah, these were thy traders in the chief of all spice and by every precious stone and gold they furnished thy tradings. Haran and Canneh and Eden, the traders of Sheba, Asshur, Chilmad was thy trader. These were thy traders with perfections, with balls of blue, and broidered work; and with treasures of precious garments bound with cords and in cedar they were in thy merchandise; whence thou hast been filled and become honored exceedingly in the heart of the seas (Ezek. 27:3, 12, 13, 15–19, 21–25).

[3] From this and many other passages in the Word it appears that “tradings,” “commerce,” “merchandise,” and “wares,” are nothing else than things which relate to the knowledges of good and truth. For what has the prophetic Word to do with the tradings of Tyre unless things spiritual and celestial are signified by them? And because this is so, it must be very evident not only that by the wares are other things signified, but also that by the nation there named are signified those possessed of these other things; and that except from the internal sense it cannot be known what all these signify,

as for instance what is signified by “Tarshish,” “Javan,” “Tubal,” “Meshech,” the “sons of Dedan,” “Syria,” “Judah,” “Israel,” “Dan,” “Javan,” “Dedan,” the “Arabian,” “Sheba,” “Raamah,” “Haran,” “Canneh,” “Eden,” “Assyria,” “Chilmad;” and also what is signified by their wares, such as “silver,” “iron,” “tin,” “lead,” “vessels of brass,” “wheat,” “minnith,” “pannag,” “honey,” “oil,” “balm,” “wine of Heshbon,” “wool of Zachar,” “yarn,” “garments of freedom for the chariot,” “lambs,” “rams,” “he-goats,” “spice,” “precious stone,” “gold,” “balls of blue,” “brodered work,” “cords bound,” and “cedar.” These and the like things signify the goods and truths of the church and the Lord’s kingdom, and also the knowledges of these goods and truths. It is for this reason that Tyre is here treated of, because by “Tyre” are signified knowledges (n. 1201). And because such wares, that is, goods and truths, are in the Lord’s church and kingdom, the land of Canaan (which signifies the Lord’s church and kingdom) bore from the most ancient time a name that is derived from “wares” or “merchandise,” for such is the meaning of the name “Canaan” in the original language. From all that has been said it is now evident what is signified by “ranging through the land trading.”

4454. [v. 11] *And Shechem said unto her father and unto her brothers.* That this signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity, is evident from the signification of “saying,” as here being to consult; from the representation of Shechem, as being truth from the ancient Divine stock (see above, n. 4447); from the signification of “father,” who here is Jacob, as being the good of truth (n. 4273, 4337); and from the signification of “brothers,” who here are the sons of Jacob, as being truths, of which above. That “Shechem” is truth from the ancient Divine stock is evident from what was adduced above (see n. 4447); for Hamor the Hivite, together with his nation and family, were remains in the land of Canaan of the Most Ancient Church, which was celestial. More than all the churches in the whole world was this church from the Divine, for it was in the good of love to the Lord. Their voluntary and their intellectual made a one, thus one mind, for which reason they had from good a perception of truth, for the Lord flowed in by an internal way into the good of their will, and through this into the good of their understanding, or into their truth; and this is the reason why this church was preeminently called “Man” (n. 477–479), and also a “likeness of God” (n. 51, 473, 1013).

Hence it is evident why Hamor and Shechem are said to be from the ancient Divine stock (see also n. 4399). That the Most Ancient Church which was called “Man,” or by the Hebrew word “Adam,” was in the land of Canaan (as stated above, n. 4447), is very evident from their descendants called “Nephilim” (Gen. 6:4), who were said in Num. 13:33 to have been in the land of Canaan (see n. 581). But at that time all that land was called the “land of Canaan” which extended from the river of Egypt to the Euphrates (Gen. 15:18).

4455. *Let me find grace in your eyes, and what ye say unto me I will give.* That this signifies if they had a like mind on their side to what he had on his, is evident from the signification of “finding grace in one’s eyes,” as being a phrase that implies inclination (see n. 3980), here an inclination to this—that he would give whatever they said unto him. That by these words is signified that on his side there would be a mind to it if there were a like mind on theirs, is evident from the series in the internal sense, for in this sense “to give what they say” denotes to make a one with them in respect to truth and good.

4456. [v. 12] *Multiply upon me exceedingly dowry and gifts and I will give as ye say unto me.* That this signifies that he will accept the things that are with them, and will make them his own, that is, he would accept the external things of the church which belong to them and make them his own together with the internal things which belong to him, and thus they would constitute one church together, is evident from the signification of “giving as ye say,” as being to make a one with them in respect to truth and good (see just above, n. 4455). The very dowry and gift that he said they should multiply upon him, signify agreement into one; for the dowry given to the virgin who was to be betrothed was a token of mutual consent. He tells them to multiply dowry and gift upon him exceedingly (thus beyond the statute, which was fifty pieces of silver) for the reason that he lay with her before he had accepted their religiosity, and therefore it was for Jacob to consent or refuse, according to the law known to the ancients and stated in Exodus 22:16; and especially because there was a desire for the conjunction of interior truth which is “Shechem,” with the affection of exterior truth which is “Dinah.” The reason why the dowry was a token of consent, and thus a confirmation of initiation, is that to pay or give silver was a sign that the thing was one’s own, and thus that the

virgin was his; and to accept it was the reciprocity, thus denoting that the bride was the bridegroom's, and the bridegroom the bride's.

4457. *And give me the damsel for a woman.* That this signifies provided there is conjunction, is evident from the signification of "giving for a woman," as being conjunction (see n. 4434), here only provided there is conjunction, because as yet no bargain had been made.

4458. Verses 13–17. *And the sons of Jacob answered Shechem and Hamor his father in fraud, and spoke, because he had defiled Dinah their sister; and they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us. Nevertheless in this we will consent to you, if ye be as we, to circumcise for you every male. We will both give our daughters to you, and will take your daughters to us; and we will dwell with you, and we will be for one people. And if ye will not listen unto us to circumcise, we will even take our daughter and go.*

"And the sons of Jacob answered Shechem and Hamor his father in fraud," signifies an evil opinion and intention concerning the truth and good of the Church among the Ancients; "and spoke, because he had defiled Dinah their sister," signifies that the initiation to conjunction, which could not be different, should be made by accession; "and they said unto them, We cannot do this word," signifies that they disapproved; "to give our sister to a man that hath a foreskin," signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify; "because this would be a reproach unto us," signifies that this would be contrary to them; "nevertheless in this will we consent to you, if ye be as we," signifies accession to their religiosity; "to circumcise for you every male," signifies an external representative only, and that so they would be pure to them; "we will both give our daughters to you, and will take your daughters to us," signifies conjunction in this manner; "and we will dwell with you," signifies in respect to life; "and we will be for one people," signifies in respect to doctrine; "and if ye will not listen unto us to circumcise," signifies unless they would recede from their truths and accede to external representatives; "We will even take our daughter and go," signifies that there would be no conjunction.

4459. [v. 13] *And the sons of Jacob answered Shechem and Hamor his father in fraud.* That this signifies an evil opinion and intention concerning the truth and good of the Church among the Ancients, is evident from the representation of Shechem, as being the truth among the ancients, or what is the same, truth from the ancient Divine stock (see n. 4399, 4454); from the representation of Hamor, as being the good from which came this truth (n. 4399, 4431, 4447, 4454); and from the signification of “fraud,” as being an evil opinion and intention, for in a general sense “fraud” implies evil against another, and against what he speaks and what he does, because he who is in fraud thinks and intends that which is contrary to another, as is also evident from the effect described in this chapter. Hence it is evident that by the “sons of Jacob answered Shechem and Hamor his father in fraud,” is signified an evil opinion and intention concerning the truth and good of the Church among the Ancients.

[2] The sons or descendants of Jacob could have no other than an evil opinion and intention concerning the truth and good of the internal man, because they were in externals without internals (see n. 4281, 4293, 4307, 4429, 4433); and they also made internal things of no account, and therefore utterly despised them. Such also is that nation at this day, and such are all who are in external things alone. They who are in external things alone do not even know what it is to be in internal things, for they do not know what that which is internal is. If anyone in their presence mentions what is internal they either affirm it to be so because they know it from doctrine (yet making this affirmation in fraud), or else they deny it with both heart and lips, for they go no further than the sensuous things of the external man. Consequently they do not believe in any life after death, nor that any resurrection is possible unless they are to rise with their bodies, and therefore they are permitted to have such an opinion of the resurrection, because otherwise they would have none at all, for they vest all life in the body, not knowing that the life of the body is from the life of the spirit which lives after death. They who are in externals alone can have no other belief; for with them external things extinguish all thought about internal things, and consequently all faith in them.

[3] At the present day this kind of ignorance reigns supreme, and therefore it is necessary to state what it is to be in external things apart from internal things. All those who are devoid of conscience

are in external things alone, for the internal man manifests itself by conscience; and all those have no conscience who think and do what is true and good not for the sake of what is true and good, but for the sake of self by reason of their own honor and gain, and also merely on account of the fear of the law and of fear for their life, for if their reputation, honor, gain, or life were not endangered, they would rush without conscience into all kinds of wickedness. In the other life this is very evident from those who have been of this character in the life of the body, for there, where the interiors are open, they are in the perpetual endeavor to destroy others, and therefore they are in hell, where they are kept bound in a spiritual manner.

[4] That it may be further known what it is to be in external things, and what to be in internal things, and that they who are in external things alone cannot conceive what internal things are, and therefore cannot be affected by them (for no one is affected by things of which he has no conception), let us take as an example that in heaven to be least is to be greatest, and that to be humble is to be exalted; and also that to be poor and needy is to be rich and in abundance. They who are in external things alone cannot apprehend these things, for they think that the least cannot possibly be the greatest, nor the humble be exalted, the poor rich, or the needy in abundance, although in heaven this is precisely how the matter stands. And because they cannot apprehend these things they cannot be affected by them, and when from the bodily and worldly things in which they are, they reflect upon them, they feel an aversion for them. That such things exist in heaven they know not at all, and so long as they are in external things alone they do not desire to know them, nay, they cannot know them. Nevertheless in heaven the man who knows, acknowledges, and believes from the heart—that is, from affection—that he has no power from himself, but that all the power he has is from the Lord, is said to be the least, and yet is the greatest, because he has power from the Lord. The case is the same with the man who is humble, in that he is exalted; for he who is humble, acknowledging and believing from affection that he has no power of himself, no intelligence and wisdom of himself, and no good and truth of himself, is preeminently endowed by the Lord with power, with the intelligence of truth, and with the wisdom of good. It is the same with the poor and needy in respect to their being rich and in abundance; for he is said to be poor and needy who

believes from his heart and from affection that he possesses nothing of himself, that he knows nothing and is wise in nothing of himself, and has no power of himself. In heaven such a man is rich and has abundance, for the Lord gives him all wealth, insomuch that he is wiser than all others and richer than all others, and dwells in the most magnificent palaces (n. 1116, 1626, 1627), and in the stores of all the riches of heaven.

[5] Take also as an example that one who is in external things alone cannot possibly comprehend that heavenly joy is to love his neighbor more than himself and the Lord above all things, and that happiness is according to the quantity and quality of this love; for the man who is in external things alone loves himself more than his neighbor; and if he loves others it is because they favor him, so that he loves them for the sake of himself, thus himself in them, and them in himself. A man of this character cannot know what it is to love others more than himself, and indeed he neither will nor can know it, and therefore when he is told that heaven consists in such love (n. 548) he feels an aversion for it. Hence it is that they who during their bodily life have been of this character cannot approach any heavenly society, for when they do so, in their aversion they cast themselves headlong into hell.

[6] As there are few at this day who know what it is to be in external things, and what to be in internal things, and as most people believe that they who are in internal things cannot be in external things, and the converse, I may for the sake of illustration adduce one more example. Take the nourishment of the body and the nourishment of the soul: one who is in merely external pleasures, makes much of himself, indulges his stomach, loves to live sumptuously, and makes the height of pleasure to consist in eatables and drinkables. One who is in internal things also finds pleasure in these things, but his ruling affection is to nourish his body with food pleasurably for the sake of its health, to the end that he may have a sound mind in a sound body, thus chiefly for the sake of the health of the mind, to which the health of the body serves as a means. One who is a spiritual man does not rest here, but regards the health of the mind or soul as a means for the acquisition of intelligence and wisdom—not for the sake of reputation, honors, and gain, but for the sake of the life after death. One who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end having for its object

that he may serve as a useful member in the Lord's kingdom; and one who is a celestial man, that he may serve the Lord. To such a one bodily food is a means for the enjoyment of spiritual food, and spiritual food is a means for the enjoyment of celestial food; and as they ought to serve in this manner, these foods also correspond, and are therefore called foods. Hence it is evident what it is to be in external things alone, and what it is to be in internal things. The Jewish and Israelitish nation, treated of in the internal historical sense of this chapter, is (with the exception of those who die in infancy) for the most part of the character that has been indicated, for being in avarice they, more than all others, are in external things. They who love gains and profits merely for the sake of the gold and silver, in the possession of which consists the sole delight of their life, are in outermost or lowest things, for the objects of their love are merely earthly; whereas they who love gold and silver for the sake of some use, lift themselves above earthly things according to the use. The very use that a man loves determines his life and distinguishes it from others; an evil use makes the man infernal, and a good use makes him heavenly—not indeed the use itself, but the love of the use, for every one's life is in his love.

4460. *And spoke, because he had defiled Dinah their sister.* That this signifies that the initiation to conjunction, which could not be different, should be made by accession, may be seen from the explication of the words "he took her and lay with her and forced her," by which is signified that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers (n. 4433). That he had "defiled" her here involves the like signification.

4461. [v. 14] *And they said unto them, We cannot do this word.* That this signifies that they disapproved, is evident without explication.

4462. *To give our sister to a man that hath a foreskin.* That this signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify, is evident from the signification of the "foreskin," as being an external representative—a sign that they were of the church; and therefore it was usual to speak of circumcision and the foreskin when a distinction was to be made between those who were of the church and those who were not. For "circumcision" signifies recession

from filthy loves, namely, from the love of self and of the world, and accession to heavenly loves, which are love to the Lord and love toward the neighbor, thus accession to the church. Hence it is that by these words is signified accession to their religiosity, and consequently that like them they should make the truth and good of the church consist in representatives by receding from the internal things which are signified, for otherwise they would not be like them, according to the words that follow: "In this will we consent to you, if ye be as we." (That circumcision is a sign of purification from filthy loves, see n. 2039, 2632; and that they who are in these loves were called "uncircumcised," n. 2049, 3412, 3413.)

[2] Scarcely anyone at this day knows what is the specific signification of circumcision, and therefore this must be told. The genitals in both sexes signify the things which belong to the conjunction of good and truth; nor do they merely signify these things, but also actually correspond to them. It has been shown at the end of the chapters that all man's organs and members have a correspondence with spiritual things in heaven, and consequently so have the organs and members allotted to generation. These correspond to the marriage of good and truth; and from this marriage descends conjugal love (see n. 2618, 2727–2729, 2803, 3132, 4434). As the foreskin covers the genital, in the Most Ancient Church it corresponded to the obscuration of good and truth, but in the Ancient Church to their defilement. For with the man of the Most Ancient Church, who was an internal man, good and truth could be obscured but not defiled; whereas with the man of the Ancient Church, being a comparatively external man, good and truth could be defiled, because it is external things—that is, external loves—which defile. For this reason they who were of the Most Ancient Church knew nothing of circumcision, but only they who were of the Ancient Church.

[3] From this church circumcision spread to many nations; and it was not enjoined upon Abraham and his descendants as anything new, but merely as a discontinued rite that was to be restored; and it became to his posterity a sign that they were of the church. But that nation neither knew nor desired to know what this rite signified, for they made their religiosity consist in mere representatives, which are external matters, and therefore they included all the uncircumcised in one general condemnation, although circumcision was only a sign representative of purification from the love of self and of the world.

Those who are purified from this love are the spiritually circumcised, and are said to be “circumcised in heart,” as in Moses:

Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in all thy heart, and in all thy soul (Deut. 30:6).

In the same:

Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck (Deut. 10:16).

And in Jeremiah:

Break up your fallow ground, and take away the foreskin of your heart (Jer. 4:3, 4).

[4] But they who are in the loves of self and of the world are called “the uncircumcised,” in spite of the fact that they had been circumcised; as in Jeremiah:

Behold the days come in which I will visit upon every one that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are cut off at the corner, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart (Jer. 9:25, 26);

this passage shows that many other nations were circumcised, for it is said, “I will visit upon every one that is circumcised in the foreskin,” so that as already stated this was not a new rite, or restricted to the descendants of Jacob as a mark of distinction. The Philistines were not circumcised, and therefore it is they who are usually meant by “the uncircumcised” (1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20, and in other places).

4463. *Because this would be a reproach unto us.* That this signifies that this would be contrary to them, is evident from the signification of a “reproach,” as being that which is contrary to their religiosity, and therefore contrary to them.

4464. [v. 15] *Nevertheless in this will we consent to you, if ye be as we.* That this signifies accession to their religiosity, is evident from the signification of “consenting,” as being accession; and from the signification of “to be as they,” as being that they should be in external things only and not in internal things, for then they would be like them (see just above, n. 4459, where it is shown what it is to be in external things alone, and what it is to be in internal things). It is necessary to state here why man ought to be

in internal things. Every one who reflects is able to know that it is by means of internal things that man has communication with heaven, for the whole heaven is in internal things, and unless a man is in heaven in respect to his thoughts and affections, that is, in respect to the things of his understanding and of his will, he cannot go to heaven after death, because he has no communication with it. This communication is acquired by a man during his bodily life by means of truths that belong to his understanding and goods that belong to his will, and unless he acquires it then he cannot do so afterwards, because after death his mind cannot be opened toward interior things unless it has been opened during the life of the body.

[2] A man is not aware that he is encompassed with a certain spiritual sphere that is in accordance with the life of his affections, and that to the angels this sphere is more perceptible than is the sphere of an odor to the finest sense on earth. If a man's life has been passed in mere external things, that is to say in the pleasures that come from hatred against his neighbor, from the consequent revenge and cruelty, from adulteries, from the exaltation of self and the attendant contempt for others, from clandestine robberies, from avarice, from deceit, from luxury, and from other like evils, then the spiritual sphere which encompasses him is as foul as is in this world the sphere of the odor from carcasses, dung, stinking garbage, and the like. The man who has lived such a life carries with him after death this foul sphere, and as he is wholly in it he must needs be in hell, the place of spheres of this character. (Concerning the spheres in the other life, and whence they are, see n. 1048, 1053, 1316, 1504–1519, 1695, 2401, 2489.)

[3] But those who are in internal things, that is to say those who have felt delight in benevolence and charity toward the neighbor, and above all those who have felt blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere which is the heavenly sphere itself, and therefore they are in heaven. All the spheres which are perceived in the other life originate from the loves and the derivative affections in which the men have been, consequently from their life, for the loves and derivative affections make the life itself; and as the spheres in question originate from the loves and their derivative affections, they originate from the intentions and ends for the sake of which the man so wills and acts, for every one has for his end that which he loves, and therefore a man's ends determine

his life and constitute its quality, and this is the main source of his sphere. This sphere is most exquisitely perceived in heaven, because the universal heaven is in the sphere of ends. We can now see of what quality is the man who is in internal things, and also of what quality is he who is in external things, and also the reason why it is necessary to be in internal things and not in external things only.

[4] But these are matters of perfect indifference to the man who is in external things only, no matter how clever he may be as regards the things of civil life, or what may be the reputation for learning he has acquired on account of what he knows, for he is the kind of man who believes in nothing that he cannot see with his eyes and feel with his touch, consequently not in heaven or hell; and if he were told that he will enter the other life immediately after death, and will then see, hear, speak, and enjoy the sense of touch more perfectly than in the body, he would reject the statement as a paradox or fancy, although such is actually the case; and it would be the same if he were told that the soul or spirit which lives after death is the man himself, and not so the body which he carries about in the world.

[5] It follows from this that they who are in external things alone care nothing for what is said of internal things, although it is these which make men blessed and happy in the kingdom into which they are about to come, and in which they will live to eternity. Most Christians are in such unbelief, as I am permitted to know from those who have come from the Christian world into the other life, and with whom I have spoken; for in the other life they cannot conceal what they have thought, because the thoughts there show themselves openly; nor can they conceal what they have had as their ends, that is, what they have loved, because this manifests itself by their sphere.

4465. *To circumcise for you every male.* That this signifies an external representative only, and that so they would be pure to them, is evident from the signification of “circumcising every male,” as being an external representative, a sign that they were of the church, here that they were of their religiosity (see n. 4462). That so they would be pure in their eyes, follows, because the posterity of Jacob made purity and holiness to consist in external things and not in internal things.

4466. [v. 16] *We will both give our daughters to you, and will take your daughters to us.* That this signifies conjunction in this manner, is evident from what has been said above concerning marriage (n. 4434), namely, that marriage in the spiritual sense is the conjunction of good and truth; for “to give our daughters to you, and to take your daughters to us,” is to intermarry.

4467. *And we will dwell with you.* That this signifies conjunction in respect to life, is evident from the signification of “dwelling with you,” as being to live together (see n. 1293, 3384, 3613, 4451).

4468. *And we will be for one people.* That this signifies conjunction in respect to doctrine also, is evident from the signification of “people,” as being the truth of the church, consequently doctrine (see n. 1259, 1260, 3295, 3581). Thus “to be for one people,” denotes conjunction by doctrine. There are two things which conjoin together the men of the church, namely, life and doctrine. When the life conjoins them, the doctrine does not separate them; but if the doctrine alone conjoins them, as is the case at this day within the church, they then separate from one another and make as many churches as there are doctrines; although the doctrine is for the sake of the life, and the life is from the doctrine. That the men of the church separate from one another if the doctrine alone conjoins them, is evident from the fact that a man who is of one doctrine will condemn him who is of another doctrine, sometimes to hell. But that the doctrine does not separate the men of the church if the life conjoins them, is evident from the fact that a man who is in goodness of life does not condemn another who is of a different opinion, but leaves the matter to his faith and conscience, and this even as regards those who are outside the church; for he says in his heart that ignorance cannot condemn any who live in innocence and mutual love, as do little children, who also are in ignorance when they die.

4469. [v. 17] *And if ye will not listen to us to circumcise.* That this signifies unless they would recede from their truths, and accede to external representatives, is evident from what has been above unfolded (n. 4462). What is said in these verses by the sons of Jacob enfolds within it a contrary sense to that which was in the mind of Hamor and Shechem, and consequently also that which is contrary in the internal sense, as is evident from the explications. The reason is that as is stated in verse 13, they spoke in fraud,

and one who so speaks thinks differently from him with whom he is speaking.

4470. *We will even take our daughter and go.* That this signifies that there would be no conjunction, is evident from the signification of marriage, as being the conjunction of good and truth (see above, n. 4466). Hence “to take the daughter and go,” is not to give her in marriage, thus that there would be no conjunction. The sons of Jacob here speak as Jacob their father; for they do not say, “we will take our sister,” but “our daughter,” the reason of which appears from the internal sense, namely, that it was the father’s part to refuse or comply, according to the law, *Exod. 22:15, 16*. But as the posterity of Jacob and their religiosity are here treated of, it is the sons who represent this, and who therefore here answer in their father’s stead. Jacob himself could not answer, because he here represents the Ancient Church (see n. 4439).

4471. Verses 18–24. *And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor’s son. And the lad delayed not to do the word, because he was well pleased in Jacob’s daughter; and he was honored above all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and spoke unto the men of their city, saying, These men are peaceable with us, and let them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them. Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised. Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us. And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city.*

“And their words were good in the eyes of Hamor,” signifies condescension in respect to the life; “and in the eyes of Shechem Hamor’s son,” signifies in respect to the doctrine; “and the lad delayed not to do the word,” signifies a longing to accept; “because he was well pleased in Jacob’s daughter,” signifies in relation to the religiosity of that church; “and he was honored above all the house of his father,”

signifies what is primary of the truths of the Church among the Ancients; “and Hamor and Shechem his son came unto the gate of their city,” signifies the goods and truths that were in the doctrine of those who belonged to the Church among the Ancients; “and spoke unto the men of their city, saying,” signifies persuasion; “these men are peaceable with us,” signifies agreement; “and let them dwell in the land,” signifies in respect to life; “and range through it trading,” signifies in respect to doctrine; “and behold the land is broad in spaces before them,” signifies the extension; “let us take their daughters to us for women, and let us give our daughters to them,” signifies conjunction; “nevertheless in this will the men consent to us to dwell with us,” signifies that they would agree in respect to life; “to be for one people,” signifies in respect to doctrine; “in every male being circumcised to us even as they are circumcised,” signifies provided they would be initiated thereby into their representatives and significatives in respect to external things alone; “their acquisition, and their purchase,” signifies their truths; “and all their beast,” signifies their goods; “will they not be ours?” signifies that these were alike and of one form; “only let us consent to them, and they will dwell with us,” signifies if we condescend; “and they listened to Hamor and to Shechem his son,” signifies consent; “all that went out of the gate of his city,” signifies that they would recede from the doctrine of the Church among the Ancients; “and they circumcised every male, all that went out of the gate of his city,” signifies accession to external things.

4472. [v. 18] *And their words were good in the eyes of Hamor.* That this signifies condescension in respect to the life, is evident from the signification of “the words were good,” as being condescension; and from the representation of Hamor, as being the good of the Church among the Ancients (see n. 4447), here the life, for life is of good, as doctrine is of truth, which is “Shechem,” as immediately follows. The reason why life and not good is here represented by Hamor, is that he was condescending to the external things of the sons of Jacob.

4473. *And in the eyes of Shechem Hamor’s son.* That this signifies in respect to the doctrine, is evident from the representation of Shechem, as being the truth of the church that was among the ancients, which is from the good which is “Hamor” (n. 4454). But

here “Shechem” is doctrine, for the reason mentioned just above (n. 4472).

4474. [v. 19] *And the lad delayed not to do the word.* That this signifies a longing to accept, is evident from the signification of “not delaying to do that which is said,” as being a longing to condescend to it, thus to accept it.

4475. *Because he was well pleased in Jacob’s daughter.* That this signifies in relation to the religiosity of that church, is evident from the representation of Dinah, who here is “Jacob’s daughter,” as being the affection of the truth of the Ancient Church, for this church is represented by Jacob (n. 4439). There was a longing to be conjoined with the affection of the truth of this church (or what is the same, with this church), but as among the descendants of Jacob this church (here represented by his sons who spoke instead of their father, n. 4470) had become merely external, and Hamor and Shechem consented to accept these externals, therefore by the “daughter of Jacob” is now signified the religiosity of this church.

4476. *And he was honored above all the house of his father.* That this signifies what is primary of the truths of the Church among the Ancients, is evident from the signification of “honored above all,” as being what is primary. He that is “honored above all” is nearly the same as a “prince,” which term denotes what is primary (see n. 1482, 2089). But he is said to be “honored above all the house of his father,” and not a “prince,” because Hamor and Shechem were of the remains of the Most Ancient Church (n. 4447, 4454); and in that church he was said to be “honored,” who in the Ancient Church was called a “prince.” That what is primary of the truths of the Church among the Ancients is signified, is because this is said of Shechem, by whom is represented the truth of the Church among the Ancients, as may be seen above (n. 4454).

4477. [v. 20] *And Hamor and Shechem his son came unto the gate of their city.* That this signifies the goods and truths that were in the doctrine of those who belonged to the Church among the Ancients, is evident from the representation of Hamor, as being the good of the Church among the Ancients (n. 4447); from the representation of Shechem, as being the truth thence derived (n. 4454); and from the signification of the “gate of a city,” as being the doctrine of truth (n. 2943).

4478. *And spoke unto the men of their city, saying.* That this signifies persuasion, is evident from the signification of “to speak,” as being to will and also to flow in (see n. 2951, 3037), here to persuade, because he who wills is in persuasion, and he who flows in therefrom, communicates persuasion. The “men of the city” are they who are in truths of doctrine, here who are in similar truths to those represented by Shechem. For in ancient times a city was nothing else than one family of a nation, and the dwelling together of those who were of one family was called a “city.” And as in the internal sense it is not the family that is understood, but the quality of the family in respect to life and doctrine, by “city” is signified the truth of doctrine, and by its “inhabitants” the good of doctrine (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216). But when the inhabitants of a city are called the “men” of the city, it is not the good of doctrine but its truths which are then signified, for in the Word “men” (*viri*) denote truths (n. 3134).

4479. [*v. 21*] *These men are peaceable with us.* That this signifies agreement, here as to doctrinal things, is evident from the signification of “men,” as being truths (see n. 3134) and therefore also doctrinal things, for the truths of the church when collected into one and acknowledged, are called doctrinal things; and from the signification of “peaceable,” as being that they agree, for in the spiritual sense those are called “peaceable” who are in agreement as to the doctrinal things and dogmas of the church.

4480. *And let them dwell in the land.* That this signifies in respect to life, is evident from the signification of “to dwell,” as being life (see above n. 4467). By the “land” here as elsewhere is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447), thus “to dwell in the land” signifies similarity of life according to the things of the church. Whatever is written in the Word is in itself and in its essence spiritual; it is known that the Word is spiritual, but its spiritual does not appear in the letter, for in the letter it is worldly, especially in the historical parts; but when the Word is being read by man, what is worldly in it becomes spiritual in the spiritual world, that is, with the angels, for they cannot think otherwise than spiritually on every subject; and such is the case with the expression “to dwell in the land.” To think spiritually is to think of the things of the Lord’s kingdom, thus of the things of the church.

4481. *And range through it trading.* That this signifies in respect to doctrine, is evident from the signification of “to range through the land trading,” as being to enter into the knowledges of good and truth (n. 4453), thus into doctrine, for this contains and teaches these knowledges.

4482. *And behold the land is broad in spaces before them.* That this signifies the extension, namely, of the truth of doctrine, is evident from the signification of “land” as being the church (see just above, n. 4480); and from the signification of “broad in spaces,” as being extension in respect to truths, thus in respect to the things of doctrine. In the Word, description according to measures does not signify measures in the internal sense, but qualities of state; for measures imply spaces, and in the other life there are no spaces or times, but states corresponding thereto (see n. 2625, 2837, 3356, 3387, 3404, 4321), and therefore the lengths, breadths, and heights of measured space signify such things as belong to state. That “length” signifies holiness, “height” good, and “breadth” truth, may be seen above (n. 650, 1613, 3433, 3434), and therefore by a “land broad in spaces” is signified the extension of the truth of doctrine in the church.

[2] This signification of the expression “a land broad in spaces” must excite wonder in one who is not aware that there is something spiritual in the Word other than what appears in the literal sense, but that nevertheless such is the case may be seen from the passages in the Word where “breadth” is mentioned; as in Isaiah:

Assyria shall go through Judah; he shall inundate and pass through; he shall reach even to the neck, and the extensions of his wings shall be the fullness of the breadth of the land (Isa. 8:8).

In David:

O Jehovah Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in breadth (Ps. 31:8).

In the same:

Out of straitness I called upon Jah; He answered me in breadth (Ps. 118:5).

In Habakkuk:

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

where by “breadths” nothing else is signified than the truth of the church.

[3] The reason why “breadth” has this signification is that in the spiritual world, or in heaven, the Lord is the center of all things, for He is the sun there. They who are in a state of good are interior in proportion to the quality and quantity of the good in which they are, and therefore “height” is predicated of good. They who are in a like degree of good are also in a like degree of truth, and therefore are as it were at a like distance, or, so to speak, in the same circumference, and hence “breadth” is predicated of truths; and therefore when a man is reading the Word this is what the angels who are with him understand by “breadth.” In those historicals of the Word where the ark, the altar, the temple, and the spaces outside the cities are treated of, by the dimensions of these in respect to lengths, breadths, and heights, are perceived the states of good and truth. The case is similar where the new earth, the new Jerusalem, and the new temple are treated of in Ezekiel (40 to 47), by which are signified heaven and a new church, as may be seen from every particular. So also in John, where it is said of the new Jerusalem that it will be foursquare, and its length as great as its breadth (Rev. 21:16).

[4] Things which in the spiritual world are interior are described in the Word by things that are higher, and things which are exterior by things that are lower (n. 2148); for while a man is in this world he cannot apprehend interior and exterior things in any other way, because he is in space and time, and the things of space and time have entered the ideas of his thought, and have tintured most of these; from which it is evident that terms relating to measure, which are limitations of space, such as heights, lengths, and breadths, are in the spiritual sense those which determine the states of the affections of good and the affections of truth.

4483. *Let us take their daughters to us for women, and let us give our daughters to them.* That this signifies conjunction, is evident from the explication given above (n. 4466), where similar words occur.

4484. [v. 22] *Nevertheless in this will the men consent to us to dwell with us.* That this signifies that they would agree in respect to the life, is evident from the signification of “consenting,” as being to agree; and from the signification of “dwelling,” as being life (see above, n. 4451, 4452).

4485. *To be for one people.* That this signifies in respect to the doctrine, is evident from the signification of “people,” as being doctrine (see also above, n. 4468).

4486. *In every male being circumcised to us even as they are circumcised.* That this signifies provided they would be initiated thereby into their representatives and significatives in respect to externals alone, is evident from the signification of “to be circumcised,” as being an external representative, a sign that they were of the church, here of the religiosity in which were the descendants of Jacob (see n. 4462). And because these men accepted their religiosity, which consisted in externals alone (n. 4281, 4293, 4307), it is therefore said, “even as they are circumcised.” Hence it is evident that the words above quoted signify initiation by the means in question into the Jewish representatives and significatives in respect to externals alone. What these words further enfold within them will appear from what follows.

4487. [v. 23] *Their acquisition, and their purchase.* That this signifies their truths, is evident from the signification of “acquisition” and of “purchase,” as being truths, but these terms are distinguished from each other in this way: “acquisition,” when it means small cattle, denotes the good of truth, for this is the signification of “small cattle,” and the good of truth is truth in will and act (n. 4337, 4353, 4390); whereas “purchase,” elsewhere called “purchase of silver,” denotes truth. The former, or good of truth, is called celestial truth; but the latter is called spiritual truth (n. 2048). The former, or celestial truth, is the truth which has become of the life; but the latter, or spiritual truth, is the truth which is of doctrine.

4488. *And all their beast.* That this signifies their goods, is evident from the signification of “beast,” as being goods (n. 45, 46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2781, 3218, 3519).

4489. *Will they not be ours?* That this signifies that these were alike and of one form, is evident from the series, which is to the effect that the goods and truths of the Most Ancient Church still in part remaining among Hamor and Shechem and their families, would agree with the goods and truths of the Ancient Church among the descendants of Jacob; for the rituals instituted among the descendants of Jacob were merely external things that represented and signified the internal things of the Most Ancient Church. Hence

by “will they not be ours,” or belong to them, is signified that they were alike and of one form.

[2] To illustrate this by an example. The altar on which they sacrificed was the chief representative of the Lord (n. 921, 2777, 2811); and therefore it was a fundamental of worship in the Ancient Church called “Hebrew;” consequently all things in general and in particular of which the altar was constructed were representative—its dimensions, height, breadth, and length, its stones, its network of brass, its horns, also the fire that was to be kept perpetually burning on it, besides the sacrifices and burnt-offerings. What these represented were the truths and goods which are of the Lord and from the Lord, and these were the internal things of worship, which being represented in that external, were alike and of one form with the truths and goods of the Most Ancient Church. The dimensions, namely, the height, breadth, and length, signified in general good, truth, and the holy thence derived (see n. 650, 1613, 3433, 3434, 4482); the stones specifically signified lower truths (n. 1298, 3720); the brass of which the network around the altar was made signified natural good (n. 425, 1551); the horns signified the power of truth from good (n. 2832); the fire upon the altar signified love (n. 934); the sacrifices and burnt-offerings signified celestial and spiritual things according to their various species (n. 922, 1823, 2180, 2805, 2807, 2830, 3519). Hence it is evident that internal things were contained within these external ones, and that in respect to the internal things the two churches were alike; and the case is the same in regard to all the other rituals.

[3] But the men of the Most Ancient Church cared not for these external things, because they were internal men, and the Lord flowed in with them by an internal way, and taught them what is good. The varieties and differences of good were to them truths, and hence they knew what each and all things in the world represented in the Lord’s kingdom; for the whole world, or universal nature, is a theater representative of the Lord’s kingdom (n. 2758, 3483). But the men of the Ancient Church were not internal but external men; and therefore the Lord could not flow in with them by an internal, but by an external way, to teach them what is good, and this first by such things as were representative and significative (whence arose the representative church), and afterwards by the doctrinal things of good and truth which were represented and signified (whence arose

the Christian Church). In respect to its internal form the Christian Church is essentially the same as the representative church; but the representatives and significatives of this church were abrogated after the Lord came into the world, because all and each of them represented Him and consequently the things of His kingdom, for these are from Him, and are so to speak Himself.

[4] But the difference between the Most Ancient Church and the Christian Church is like that between the light of the sun by day, and the light of the moon and stars by night; for to see goods by the internal or prior way is like seeing in the day by the light of the sun; but to see by the external or posterior way is like seeing in the night by the light of the moon or the stars. Nearly the same was the difference between the Most Ancient Church and the Ancient Church, except that the men of the Christian Church were able to be in fuller light if they would have acknowledged internal things, or would have believed and done the truths and goods which the Lord taught. The good itself is the same in both, but the difference consists in seeing it in clearness or in obscurity. They who see it in clearness, see innumerable arcana, almost as do the angels in heaven, and are also affected by what they see; but they who see it in obscurity, see scarcely anything free from doubt, and the things they see are mingled with the shades of night (that is, with falsities) and cannot inwardly affect anyone. Now as the good is the same in both churches, consequently also the truth, by the words, “will they not be ours” is signified that the goods and truths were alike and of one form; for as before said Hamor and Shechem were of the remains of the Most Ancient Church, and the posterity of Jacob was of the Ancient Church that was called “Hebrew,” but only in its externals. But that Hamor and Shechem his son committed an enormous sin in receiving circumcision will be seen in what follows (n. 4493).

4490. *Only let us consent to them, and they will dwell with us.* That this signifies if we condescend, and that so they would consociate their life; is evident from the signification of “consenting,” as being to condescend; and from the signification of “dwelling with us,” as being to live together or consociate their life (see n. 4467).

4491. [v. 24] *And they listened to Hamor and to Shechem his son.* That this signifies consent, is evident without explication.

4492. *All that went out of the gate of his city.* That this signifies that they would recede from the doctrine of the Church among

the Ancients, is evident from the signification of “going out,” as here being to recede; and from the signification of the “gate of a city,” as being doctrine (see n. 2943, 4477), here the doctrine of the Church among the Ancients, because it was the gate of “his city,” that is, of Shechem, for by Shechem is represented the truth of the Church among the Ancients (n. 4454). As before said, by the Church among the Ancients is meant that which was from the Most Ancient Church. How the case herein is will appear from what now follows.

4493. *And they circumcised every male, all that went out of the gate of his city.* That this signifies accession to external things, is evident from the signification of “circumcising every male,” as being to be initiated thereby into the representatives and significatives of the descendants of Jacob in respect to the external alone (see n. 4486); and from the signification of “going out of the gate of the city,” as being to recede from the doctrine of the Church among the Ancients, concerning which just above (n. 4492). And because recession from their own doctrine and accession to externals are both signified, it is therefore twice said, “all that went out of the gate of his city.” But it is not at the same time said also, as elsewhere, “they that go into it,” because by “going in” is signified accession to doctrine, and recession from externals, whereas here the contrary is signified.

[2] It is necessary to say how the case herein is. The men of the Most Ancient Church, of the remains of which were Hamor and Shechem with their families, were of a totally different genius and native quality from the men of the Ancient Church; for the men of the Most Ancient Church had a will in which there was soundness, but not so the men of the Ancient Church. Therefore with the men of the Most Ancient Church the Lord could inflow through the will, thus by an internal way; but not so with the men of the Ancient Church, in whom the will had been destroyed; but with these He inflowed into the understanding, thus not by an internal way, but by an external way, as before said (n. 4489). To inflow through the will is to inflow through the good of love, for all good is of the will part; but to inflow through the understanding is to inflow through the truth of faith, for all truth is of the intellectual part. When the Lord regenerated the men of the Ancient Church He formed a new will in their intellectual part.

(That goods and truths were implanted in the will part of the men of the Most Ancient Church, may be seen, n. 895, 927: But in the intellectual part of the men of the Ancient Church, n. 863, 875, 895, 927, 2124, 2256, 4328: That a new will is formed in the intellectual part, n. 928, 1023, 1043, 1044, 4328: That there is a parallelism between the Lord and the good that is with man, but not between the Lord and the truth with man, n. 1831, 1832, 2718, 3514: That hence the men of the Ancient Church were in comparative obscurity, n. 2708, 2715, 2935, 2937, 3246, 3833.) From all this it is evident that the men of the Most Ancient Church were of a totally different genius and native quality from the men of the Ancient Church.

[3] It was for this reason that the men of the Most Ancient Church were internal men and had no externals of worship, and that the men of the Ancient Church were external men and had externals of worship; for the former saw external things through internal ones as in the light of the sun by day, and the latter saw internal things through external ones as in the light of the moon and stars by night. Therefore also in heaven the Lord appears to the former as a sun, but to the latter as a moon (n. 1521, 1529–1531, 2441, 2495, 4060). In these explications the former are they who are called “celestial,” but the latter “spiritual.”

[4] To illustrate the difference let us take an example: If a man of the Most Ancient Church had read the historic or prophetic Word, he would have seen its internal sense without any previous instruction or explication, and this so fully that the celestial and spiritual things of this sense would have at once occurred to him, and scarcely anything in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity. He would be like one who hears another speaking and gets the meaning without attending to the words. But if a man of the Ancient Church had read the Word he could not have seen its internal sense without previous instruction or explication; thus the internal sense would have been in obscurity to him, but the sense of the letter in clearness. He would be like one who hears another speaking and is intent upon the words while not attending to the meaning, which is thus lost to him. But when a man of the Jewish Church reads the Word, he apprehends nothing beyond the sense of the letter, he is not aware that there is any internal sense, and also

denies it; and at the present day the case is the same with a man of the Christian Church.

[5] All this shows what was the difference between those represented by Hamor and Shechem (who being of the remains of the Most Ancient Church were in internals and not in externals), and those signified by the sons of Jacob (who were in externals and not in internals); and it shows further that Hamor and Shechem could not accede to externals and accept those among the sons of Jacob without their internals being closed; thus causing their eternal destruction.

[6] This is the secret reason why Hamor and Shechem with their families were slain, which otherwise would not have been permitted. But this does not exculpate the sons of Jacob from having committed an enormous crime. They knew nothing of this secret reason, and it was not the end they had in view. Every one is judged according to his end or intention, and that their intention was fraudulent is plainly stated in the thirteenth verse; and when any such crime is permitted by the Lord, it is evil men and their infernal instigators who are the authors of it. Nevertheless all the evil which the evil intend and do to the good is turned by the Lord into good, as in the present instance, in that Hamor and Shechem with their families were saved.

4494. Verses 25–29. *And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male. And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth. The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister. Their flocks, and their herds, and their asses, and whatever was in the city, and whatever was in the field, they took; and all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house.*

“And it came to pass on the third day,” signifies what is continuous even to the end; “when they were in pain,” signifies cupidities; “that the two sons of Jacob, Simeon and Levi,” signifies faith and love; “brothers of Dinah,” signifies the truths and goods of that church; “took each his sword,” signifies falsity and evil; “and came

upon the city boldly, and slew every male,” signifies that they extirpated the truths of doctrine of the Church among the Ancients; “and they slew Hamor and Shechem his son at the edge of the sword,” signifies the church itself; “and took Dinah out of Shechem’s house, and went forth,” signifies that they took away the affection of truth; “the sons of Jacob came upon those who were pierced, and plundered the city,” signifies that all that posterity destroyed the doctrine; “because they had defiled their sister,” signifies that they had befouled the truth of faith; “their flocks and their herds,” signifies that they destroyed rational and natural good; “and their asses,” signifies the truths thence derived; “and whatever was in the city, and whatever was in the field, they took,” signifies all the truth and good of the church; “and all their wealth,” signifies all the matters of knowledge they had acquired; “and all their babe,” signifies all the innocence; “and their women,” signifies the charity; “they took captive and made a prey of,” signifies that they stripped them and perverted them; “and all that was in the house,” signifies everything of the church.

4495. [v. 25] *And it came to pass on the third day.* That this signifies what is continuous even to the end, is evident from the signification of the “third day,” as being what is complete from beginning to end (see n. 2788), thus also what is continuous. That this is the signification of the “third day,” can scarcely be believed by those who regard the historicals of the Word as mere worldly histories, holy merely because they are in the sacred volume. But that not only the historicals of the Word themselves enfold within them spiritual and heavenly things which are not apparent in the letter, but that so also do all the words, and even all the numbers, has been shown in the preceding explications; that such is really the case will of the Lord’s Divine mercy become still more evident in the prophetic parts, which do not keep the mind so closely engaged with the succession of statements in the sense of the letter as do the historical parts. But that the number “three,” also the number “seven,” and the number “twelve,” enfold deep secrets within them, must be evident to every one who examines the Word in regard to its interiors; and if these numbers are so full of significance, it follows that there must be something deeply hidden in all the other numbers that occur in the Word, for the Word is holy throughout.

[2] Sometimes when speaking with angels, as it were written numbers appeared before my eyes like those seen on paper in bright day, and I perceived that the very things they were speaking of fell into such numbers; and from this experience I learned that every number mentioned in the Word holds within it some mystery, as is very evident from the following passages:

He measured the wall of the Holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17).

And again:

He that hath intelligence let him compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty six (Rev. 13:18).

That the number first mentioned—"144"—results from the multiplication of twelve into itself, and that the number "666" is a product of three and six, is manifest, but what holy thing they enfold within them may appear from the holiness of the number "twelve" (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913), and of the number "three" (n. 720, 901, 1825, 2788, 4010).

[3] This latter number—"three"—being significative of what is complete even to the end, thus of one period, great or small, was received in the representative church, and was employed whenever such a thing was signified; and also in the Word (in which all things have a signification both in general and in particular) as may be seen from the following instances:

That they should go three days' journey and should sacrifice (Exod. 3:18; 5:3).

That they should be ready against the third day, because on the third day Jehovah would come down upon Mount Sinai (Exod. 19:11, 15, 16, 18).

That nothing should be left of the flesh of the sacrifice until the third day (Lev. 7:16, 18; 19:6, 7).

That the water of separation should be sprinkled upon the unclean on the third day and on the seventh day (Num. 19:11-22).

That they who touched one slain in war should be purified on the third day and on the seventh day (Num. 31:19-25).

That Joshua commanded the people to pass over Jordan within three days (Josh. 1:11; 3:2).

That Jehovah called Samuel three times, and Samuel ran to Eli three times, and Eli understood the third time that Jehovah had called Samuel (1 Sam. 3:1-8).

That Jonathan said to David that he should hide himself in the field unto the third day at even, and that Jonathan sent to him on the third morrow, and revealed the disposition of his father; and that Jonathan then shot three arrows at the side of the stone; and that after this David bowed himself three times to the earth before Jonathan (1 Sam. 20:5, 12, 19, 20, 35, 36, 41).

That three things were offered to David to chose from: that there should come seven years of famine, that he should flee three months before his enemies, or that there should be three days' pestilence in the land (2 Sam. 24:11–13).

That Rehoboam said to the congregation of Israel who sought to be relieved from the yoke of his father, that they should go away three days, and come again; and that they came to Rehoboam the third day, as the King bade, saying, Come to me again the third day (1 Kings 12:5, 12).

That Elijah stretched himself upon the widow's son three times (1 Kings 17:21).

That Elijah told the people to pour water upon the burnt-offering and the wood the third time, and they did it the third time (1 Kings 18:34).

That Jonah was in the belly of the whale three days and three nights (Jonah 1:17; Matt. 12:40).

That the Lord spoke of a man who planted a vineyard and sent his servants three times, and afterwards his son (Mark 12:2, 4–6; Luke 20:12, 13).

That He said of Peter that he should deny Him thrice (Matt. 26:34; John 13:38).

That He said to Peter three times, Lovest thou Me? (John 21:15–17).

From these and many other places in the Word it may be seen that there was some mystery in the number “three,” and that therefore this number was received among the significatives in the ancient churches. That it signifies an entire period of the church and of the things in the church, whether great or small, is manifest; and that it consequently signifies what is complete and also continuous to the end, is very plain in Hosea:

Jehovah will vivify us after two days; on the third day He will raise us up, and we shall live before Him (Hos. 6:2).

4496. *When they were in pain.* That this signifies cupidities is evident from the signification of the “pain” after circumcision, as being cupidity. The reason why this pain signifies cupidity is that circumcision signifies purification from the love of self and of the world (n. 2039, 2044, 2049, 2632, 3412, 3413, 4462), and all the cupidity of the flesh is from these loves, and is therefore signified by this “pain,” because when a man is being purified from these loves,

as is the case when he is being regenerated, he is in pain and anxiety, and it is the cupidities then being removed which are in pain and anguish. When any mystery is being represented by a ritual, each particular of the rite, until it is completed, enfolds something of the mystery. Such is the case with the lancets or knives with which the circumcision was performed, in that they were of stone (n. 2039, 2046, 2799); with the blood shed at the time; with the manner of the operation, and consequently with the state. This may be seen further from the processes of cleansings, inaugurations, and sanctifications, and all the other ceremonies. In the present instance by the "pain" after circumcision is signified the cupidity of Hamor, Shechem, and the men of the city, in their having a desire for the externals in which were the descendants of Jacob (see above, n. 4493).

4497. *That the two sons of Jacob, Simeon and Levi.* That this signifies faith and love, is evident from the representation of Simeon, as being faith in the will (see n. 3869–3872), and from the representation of Levi, as being spiritual love or charity (n. 3875, 3877). This is the signification in the genuine sense of "Simeon and Levi" and of the tribes called after them, but in the opposite sense they signify what is false and evil, for falsity is opposite to the truth of faith, and evil to the good of charity. Such is the representation of Simeon and Levi with respect to the Jewish nation, which had extinguished in itself everything of faith and charity (which were the internals of worship), as may better appear from what follows, where it is said of them that they killed Hamor, Shechem, and the men of the city; and that the sons of Jacob came upon those who were pierced, and made a prey of all things. The reason why it was Simeon and Levi who did this, was to represent the fact that the truth of faith and the good of charity had become falsity and evil; for when in the church truth becomes falsity and good becomes evil it is all over with the church.

4498. *Brothers of Dinah.* That this signifies the truths and goods of that church, is evident from the signification of "brothers," as being truths and goods, or faith and charity (see n. 367, 3303, 3803, 3815, 4121, 4191, 4267); and from the representation of Dinah, as being the affection of truth, and consequently the church (n. 3963, 3964, 4427).

4499. *Took each his sword.* That this signifies falsity and evil, is evident from the signification of a "sword," as being truth combating,

and hence the defence of truth; and in the opposite sense, falsity combating, and hence the vastation of truth (see n. 2799). That “sword” here signifies evil also, is because Levi also was involved, by whom charity, thus good, was represented; and when this becomes evil it combats by falsity from evil, and what it then does is evil.

4500. *And came upon the city boldly, and slew every male.* That this signifies that they extirpated the truths of doctrine of the Church among the Ancients, is evident from the signification of a “city,” as being the doctrine of the church (n. 402, 2449, 2943, 3216, 4478), here of the Church among the Ancients, because this church is represented by Hamor and Shechem, whose city it was; from the signification of “boldly,” as being with assurance, here the assurance of what is false and evil; and from the signification of a “male,” as being truth (n. 749, 2046, 4005). Hence it is evident that by “they came upon the city boldly and slew every male” is signified that from the assurance of falsity and evil they extirpated the truths of doctrine of the Church among the Ancients. It was the Church among the Ancients (that came from the Most Ancient Church) which would have been set up with the posterity of Jacob, because the Ancient Church had begun to perish; but it is here described in the internal sense that they extinguished in themselves all the truth of faith and good of charity, thus all the internal of worship, and that therefore no church could be instituted with that posterity; from which it came to pass that because they stubbornly insisted, the mere representative of a church was instituted with them (see n. 4281, 4288–4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444).

4501. [v. 26] *And they slew Hamor and Shechem his son at the edge of the sword.* That this signifies that they extirpated the church itself, is evident from the representation of Hamor, as being the Church among the Ancients as to good (see n. 4447); from the representation of Shechem, as being the Church among the Ancients as to truth (n. 4454, 4472, 4473); and from the signification of the “edge of the sword,” as being falsity and evil combating (n. 4499), thus the means by which they extinguished the church in themselves.

4502. *And took Dinah out of Shechem’s house, and went forth.* That this signifies that they took away the affection of truth, is evident from the representation of Dinah, as being the affection of truth (see above, n. 4498). It is according to the proximate internal sense that they took away the affection of truth from those who

were of the remains of the Most Ancient Church, because it is said that they “took her out of Shechem’s house,” “Shechem’s house” signifying the good of the truth of that church. But as the subject treated of is the extirpation of truth and good among the descendants of Jacob who are here signified by his sons, and as all things are to be taken in application to the subject treated of, therefore by “Shechem’s house” is here signified simply the good of truth such as had existed with the man of the Most Ancient Church; and what is signified is that this was extinguished in the nation sprung from Jacob; for in the internal sense of the Word the signification of the names and words is determined by the subject to which they are applied; yet here there is at the same time signified the breaking down of the good and truth with Hamor and Shechem and his family, because they acceded to externals, as shown above (n. 4493).

[2] That what has thus far been unfolded about Simeon and Levi is really so, may be seen from the prophetic utterances of Jacob just before his death:

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

by “Simeon and Levi” are signified the truth of faith which with the descendants of Jacob was turned into falsity, and the good of charity which was turned into evil (as shown above, n. 4499, 4500). They are called “brethren” because good is the brother of truth, or charity is the brother of faith (n. 4498). “Instruments of violence are their swords” signifies that falsities and evils inflicted violence on truths and goods (n. 4499). “Let not my soul come into their secret, in their congregation let not my glory be united” signifies disjunction as to life and doctrine, for in the Word “soul” is predicated of life (n. 1000, 1040, 1742, 3299), and “glory” of doctrine. “For in their anger they slew a man, and in their pleasure they unstrung an ox” signifies that in evil of set purpose they extinguished the truth of the church and the good of the church (for a “man” is the truth of the church, n. 3134, and an “ox” is its good, n. 2180, 2566, 2781). “Cursed be their anger, for it was vehement, and their fury, for it was grievous” signifies the penalty for turning away from truth and good (for “to

curse” is to turn one’s self away, and also to be punished therefor, n. 245, 379, 1423, 3530, 3584; “anger” is a turning away from truth, and “fury,” from good, n. 357, 3614). “I will divide them in Jacob, and scatter them in Israel” signifies that goods and truths will no longer be in the external and the internal of their church (“to divide” and “to scatter” denote to separate and to extirpate from them, n. 4424; “Jacob” is the external of the church, and “Israel” the internal, n. 4286).

[3] These things were said of Simeon and Levi in that prophecy because by them is signified the truth and good of the church in general; but when these have become null and void, and still more when falsities and evils succeed in their place, the church is then extinct. That such is the meaning of these prophetic words is evident from the fact that the tribe of Simeon and the tribe of Levi were not cursed above the other tribes; for the tribe of Levi was taken for the priesthood, and the tribe of Simeon was among the other tribes of Israel as one of them.

4503. [v. 27] *The sons of Jacob came upon those who were pierced, and plundered the city.* That this signifies that all that posterity destroyed the doctrine, is evident from the signification of the “sons of Jacob,” as being the posterity from Jacob (of which above); from the signification of “to plunder” as being to destroy; and from the signification of a “city,” as being the doctrine of the church (see above, n. 4500). That after Simeon and Levi had slain every male in the city, and also Hamor and Shechem, they went forth, and that the sons of Jacob then came upon those who were pierced and plundered the city, is a mystery not manifest except from the internal sense.

[2] This mystery is that after the truth and good of the church represented by Simeon and Levi had been extinguished, and falsity and evil had taken their place, there were then superadded those falsities and evils which are signified in the opposite sense by the rest of the sons of Jacob. (That each son of Jacob represented some general principle of faith and charity was shown above, n. 2129, 3858, 3913, 3926, 3939, 4060; what was represented by Reuben, n. 3861, 3866, 3870; what by Judah, n. 3881; what by Dan, n. 3921–3923; what by Naphtali, n. 3927, 3928; what by Gad, n. 3934, 3935; what by Asher, n. 3938, 3939; what by Issachar, n. 3956, 3957; and what by Zebulun, n. 3960, 3961.) These generals of faith and

charity represented by them become falsities and evils of that kind when once the truth and good of the church have been extinguished, and then these falsities and evils are superadded; for falsities and evils continually grow in the church that has once been perverted and extinguished, and it is these which are signified by the sons of Jacob coming upon those who were pierced and plundering the city, after Simeon and Levi had slain every male in the city, and Hamor and Shechem also, and had taken away Dinah, and had gone forth.

[3] That by “those who are pierced” are signified in the Word truths and goods extinguished is evident from the following passages. In Isaiah:

Thou art cast forth out of thy sepulchre like an abominable shoot, the raiment of the slain that are pierced with the sword, that go down to the stones of the pit, as a carcass trodden under foot (Isa. 14:19);

said of Babylon; “those pierced with the sword” denote those who have profaned the truths of the church. Again:

So that their pierced shall be cast forth, and the stink of their carcasses shall come up (Isa. 34:3);

treating of the falsities and evils that infest the church, which are meant by the “pierced.”

[4] In Ezekiel:

The violent of the nations shall draw their sword against the beauty of thy wisdom, and they shall profane thy comeliness; they shall let thee down into the pit, and thou shalt die the deaths of those who are pierced in the midst of the seas (Ezek. 28:7, 8);

said of the prince of Tyre, by whom are signified the primary things of the knowledges of truth and good; “dying the deaths of those who are pierced in the midst of the seas,” denotes those who hatch falsities by means of memory-knowledges, and thereby defile the truths of the church.

[5] Again:

These also shall go down with them into hell, unto those who are pierced with the sword; when thou shalt be made to go down with the trees of Eden into the earth of lower things, thou shalt lie in the midst of the uncircumcised, with them that are pierced with the sword (Ezek. 31:17, 18).

Again:

Go down and lie with the uncircumcised; they shall fall in the midst of those who are pierced with the sword; the chief of the mighty ones shall speak to him in the midst of hell (Ezek. 32:19–21);

said of Pharaoh and Egypt; “those pierced with the sword” denote those who become insane through knowledges, by which they extinguish in themselves the faith of the truth of the church.

[6] In David:

I am accounted among those who go down into the pit; I have become as a man that has no strength, neglected among the dead, like the pierced that lie in the grave, whom Thou hast remembered no more, and who have been cut off by Thy hand (Ps. 88:4, 5);

“those who are pierced in hell,” “in the pit,” and “in the grave,” denote those who have destroyed truths and goods in themselves by falsities and evils. It is obvious that they are not in hell merely because they had been pierced with the sword.

[7] In Isaiah:

A city of tumults, a city that exulteth, they are not pierced with the sword, and are not slain in war; all who have been found in thee were bound together, they fled from afar (Isa. 22:2, 3);

said of fallacies from sensuous things through which the truths of the church cannot be seen, and concerning which they are therefore in negative doubt, and are said to be “pierced, but not with the sword.”

[8] In Ezekiel:

I bring a sword upon thee, and I destroy your high places, and your altars shall be destroyed, and your statues shall be broken, and I will cause your pierced ones to lie before your idols; when the pierced ones shall fall in the midst of you, you shall know that I am Jehovah; then ye shall acknowledge, when the pierced ones shall be in the midst of their idols, round about their altar (Ezek. 6:3, 4, 7, 13);

where the “pierced ones” denote those who are in falsities of doctrine.

[9] Again:

Defile the house, and fill the courts with the pierced ones; they went forth and smote in the city (Ezek. 9:7);

a prophetic vision; “to defile the house and fill the courts with the pierced ones,” denotes to profane goods and truths. Again:

Ye have multiplied your pierced ones in this city, and ye have filled the streets thereof with the pierced one; wherefore said the Lord Jehovah, Your pierced ones whom ye have put in the midst of it, they are the flesh,

and that is the pot, and He shall bring you forth out of the midst of it (Ezek. 11:6, 7).

[10] As by “the pierced” are signified those who have extinguished the truths of the church in themselves by falsities and evils, therefore also in the representative church they who touched one who was pierced were unclean, of whom we read in Moses:

Whosoever has touched upon the surface of the field one that is pierced with a sword, or the dead, or a bone of a man, or a grave, shall be unclean seven days (Num. 19:16, 18).

And therefore inquiry was made, and expiation was made by means of a calf, as again in Moses:

If one pierced be found lying in the field, and it be not known who has smitten him, then the elders of the city and the judges shall come forth, and they shall measure toward the cities which are round about him that is pierced; and it shall be, at the city which is nearest unto him that is pierced the elders of that city shall take a she-calf of an ox, by which labor hath not been done, and which hath not drawn in the yoke, and they shall bring her down unto a river or a valley, and shall behead the calf there, and wash their hands over the beheaded calf, and shall say, Our hands have not shed blood, and our eyes have not seen it; expiate Thy people Israel, O Jehovah, and give not innocent blood in the midst of Thy people; and the blood shall be expiated for them (Deut. 21:1–8).

[11] That these laws were given because by the “pierced” is signified the perversion, destruction, and profanation of the truth of the church by falsity and evil, is manifest from every particular in the internal sense. It is said “a pierced one lying in the field,” because by a “field” is signified the church (see n. 2971, 3310, 3766). A “she-calf” by which labor has not been done signifies that innocence of the external man which is in ignorance. Unless these things were made known by the internal sense, the enjoining of such an expiatory process would excite universal surprise.

4504. *Because they had defiled their sister.* That this signifies that they had befouled the truth of faith, is evident from the signification of “defiling,” as being to befoul; and from the signification of a “sister,” as being truth (see n. 1495, 2508, 2524, 2556, 3386), here the truth of faith, because by Dinah, who is here the sister, is signified the affection of all things of faith (n. 4427). The reason why Shechem’s defiling of their sister signifies that they befouled the truth of faith, is that the affection of all truth, thus the church itself, is represented by her (n. 3963, 3964); and as she was not given

by her brothers to Shechem for a woman, but remained with them defiled, therefore the opposite was afterwards represented by her as by her brothers, namely, the affection of all falsities, thus the church corrupted; so that the words “they had defiled their sister” signify that they had befouled the truth of faith.

4505. [v. 28] *Their flocks and their herds.* That this signifies that they destroyed rational and natural good, is evident from the signification of “flocks,” as being rational good; and from the signification of “herds,” as being natural good (see n. 2566).

4506. *And their asses.* That this signifies the truths thence derived, namely, from natural and rational good, is evident from the signification of “asses,” also of the “sons of a she-ass,” and also of “mules,” as being the truths of the natural and of the rational (see n. 2781).

4507. *And whatever was in the city, and whatever was in the field, they took.* That this signifies all the truth and good of the church, is evident from the signification of a “city,” as being doctrine, thus the truth of the church (see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493); and from the signification of a “field,” as being the church as to good, thus the good of the church (n. 2971, 3310, 3766, 4440, 4443); so that “whatever was in the city, and whatever was in the field” denotes all the truth and good of the church.

4508. [v. 29] *And all their wealth.* That this signifies all the matters of knowledge they had acquired, is evident from the signification of “wealth,” as being matters of knowledge, as is evident from many passages in the Word; for spiritual wealth, thus wealth understood in a spiritual sense, is nothing else. Insofar as spiritual wealth consists in what is known, it consists in matters of knowledge; and in the Lord’s kingdom (and therefore in the church) these constitute the wealth, as of the Lord’s Divine mercy will be confirmed from the Word elsewhere.

4509. *And all their babe.* That this signifies all the innocence, is evident from the signification of a “babe,” as being innocence (see n. 430, 2126, 3183).

4510. *And their women.* That this signifies the charity, is evident from the signification of “females,” of “women,” and of “wives,” as being affections of truth and affections of good—affections of truth when the consort is mentioned and he is called “husband;” and affections of good when the consort is not mentioned and the expression

“man” (*vir*) is used (n. 915, 1468, 2517, 3236). In the present instance “women” denote the affections of good, because they were the women of the men of the city, by whom truths are signified (n. 4478); and the city is everywhere called the city of Shechem, by whom was represented the truth of the Church among the Ancients (n. 4454). The affection of spiritual good is the same thing as charity, and therefore by “women” is here signified charity.

4511. *They took captive and made a prey of.* That this signifies that they stripped them and perverted them, is evident from the series of things in the internal sense.

4512. *And all that was in the house.* That this signifies everything of the church, is evident from the signification of a “house,” as being the church as to good (see n. 1795, 3720), thus everything of the church; and because of this signification the “house” is mentioned last.

4513. Verses 30, 31. *And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be gathered together upon me, and will smite me, and I shall be destroyed, I and my house. And they said, Shall he make our sister as a harlot?*

“And Jacob said,” signifies the external Ancient Church; “to Simeon and to Levi,” signifies the representative of spiritual and celestial things; “Ye have troubled me, to make me to stink to the inhabitant of the land,” signifies that those who were of the Ancient Church would abhor them; “to the Canaanite and the Perizzite,” signifies who were in good and truth; “and I am mortals [few] of number,” signifies that it would be easy; “and they will be gathered together upon me, and will smite me, and I shall be destroyed,” signifies that thus the Ancient Church would perish; “I and my house,” signifies as to truth and good; “and they said,” signifies reply; “Shall he make our sister as a harlot?” signifies that they had no affection.

4514. [v. 30] *And Jacob said.* That this signifies the external Ancient Church, is evident from the representation of Jacob, as being the Ancient Church (see n. 4439). And as the Ancient Church, like every church, is external and internal, by Jacob in the Word is represented the external church, and by Israel the internal.

4515. *To Simeon and to Levi.* That this signifies the representative of spiritual and celestial things, is evident from the representation of Simeon, as being faith, but in the opposite sense falsity; and from the representation of Levi, as being love, but in the opposite sense evil (see n. 4497, 4502, 4503); here therefore they denote the representative of spiritual and celestial things, for the reason that the things of faith are called spiritual things, and those of love celestial things. It is said that Simeon and Levi signify the “representative” of these things, because to represent them is not to be them; for representations regard not the person, but the thing (n. 665, 1097); so that it was immaterial what kind of person represented (n. 3670). That the representative of a church could have been instituted among the descendants of Jacob, no matter what the quality, provided they had strictly observed the statutes in the outward form, may be seen above (n. 3147, 4208, 4281, 4292, 4307, 4444). Hence it is that by “Simeon and Levi” is here signified the representative of spiritual and celestial things.

4516. *Ye have troubled me, to make me to stink to the inhabitant of the land.* That this signifies that they who were of the Ancient Church would abhor them, is evident from the signification of “troubling me, to make me to stink,” as being to cause them to feel abhorrence; and from the signification of “the inhabitant of the land,” as here being those who were of the Ancient Church, for by the “land” is signified the church (see n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447), thus by the “inhabitant of the land,” those who were of the church, here of the Ancient Church, because this still remained among some nations in the land of Canaan. The representative of a church was not instituted among the people sprung from Jacob until after this Ancient Church had altogether perished, which is also signified by the fact that the descendants of Jacob were not admitted into the land of Canaan until the iniquity of the inhabitants of the land had been consummated, as is said in Genesis 15:16; for no new church is set up until the former one has been devastated.

4517. *To the Canaanite and the Perizzite.* That this signifies who are in good and truth, is evident from the signification of the “Canaanite,” as here being those who were in the good of the church, and of the “Perizzite,” as being those who were in the

truth of the church. The reason why “the Canaanite and the Perizzite” have this signification is that the Ancient Church was still among them there, as stated just above (n. 4516). For in the land of Canaan there existed people of the Most Ancient Church (see n. 4447, 4454), and also people of the Ancient Church, especially from that Ancient Church called “Hebrew,” for which reason the inhabitants of the land of Canaan were in general called “Hebrews” (Gen. 40:15), and also had altars, and sacrificed, and therefore after they had become idolaters the destruction of their altars was so frequently enjoined. So long therefore as the church or anything of the church remained among them, the good of the church was signified by the “Canaanite,” and the truth of the church by the “Perizzite.” But when everything of the church with them, had been consummated, evil was signified by the “Canaanite,” and falsity by the “Perizzite” (n. 1573, 1574).

4518. *And I am mortals [few] of number.* That this signifies that it would be easy, is evident from the meaning of the expression “mortals few of number,” as being a few; but when in accordance with the series in the internal sense quality is understood instead of quantity, what is easy is signified. For when, as we now read, “many are gathered together upon” a few, these are easily destroyed.

4519. *And they will be gathered together upon me, and will smite me, and I shall be destroyed.* That this signifies that thus the Ancient Church would perish, is evident from the signification of “being gathered together,” “being smitten,” and “being destroyed,” as being to perish. The reason why the Ancient Church is meant, is that Jacob says this of himself and his house. (That Jacob here is the Ancient Church, see above, n. 4514.)

4520. *I and my house.* That this signifies as to truth and good, is evident from the representation of Jacob, who here is “I,” as being the church, specifically the church as to truth, may be inferred from what has been shown in regard to the representation of Jacob (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4337), namely, that he represents the Lord as to Divine truth natural. Now with regard to representations, the man who in the supreme sense represents the Lord as to the Divine truth of the natural, also represents the Lord’s kingdom as to Divine truth therein, and consequently the church as to truth, for these correspond to each other, because all the truth that is in His kingdom and church is the Lord’s. And that the church

as to good is signified by “my house,” is evident from the signification of a “house,” as being the church as to good (n. 3720).

4521. [v. 31] *And they said.* That this signifies reply, is evident without explication.

4522. *Shall he make our sister as a harlot?* That this signifies that they had no affection, is evident from the representation of Dinah, after she was defiled, or had become a harlot, as being the affection of falsities and thus the church corrupted (as shown above, n. 4504), which consequently had no longer any affection of truth, as also is there shown.

CONTINUATION CONCERNING THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GRAND MAN.

4523. every one who has any knowledge of air and sound may know that the ear is formed in precise adaptation to the nature of their modifications, thus that in respect to its bodily and material form, the ear corresponds to them; and he who has acquired any knowledge of the ether and light, knows that in respect to its bodily and material form, the eye has been formed so as to correspond to the modifications of these; and that this is so much the case that whatever secret thing has been stored up in the nature of air and of sound is inscribed on the organism of the ear, and whatever secret thing has been stored up in the nature of the ether and of light is inscribed on the organism of the eye.

[2] Consequently he who is skilled in anatomy and also in physics may know by investigation that as regards their bodily and material forms, the organs both of sense and of motion, together with all the viscera, correspond to various things that exist in the nature of the world; and thus that the whole body is an organ composed of the most secret things in the nature of the world, and in accordance with their secret forces of acting and their wonderful modes of flowing. For this reason man was called by the ancients a little world or microcosm.

[3] He who knows this may also know that whatever exists in the world and its nature does not come forth from itself, but from

what is prior to itself; and that this prior cannot come forth from itself, but from something prior to itself; and so on even to the First, from whom the things that follow come forth in order. And as they come forth from this, they also subsist from it; for subsistence is a perpetual coming forth. Hence it follows that all things in nature both in general and in particular, down to its last things, have not only come forth from the First, but also subsist from the First; for unless they were perpetually coming forth, and unless there were a continuous nexus, from the First, and thus with the First, they would fall to pieces and perish in an instant.

4524. Now as all and each of the things in the world and its nature come forth, and come forth perpetually, that is, subsist, from things prior to themselves, it follows that they come forth and subsist from a world above nature, which is called the spiritual world; and as in order that they may subsist or perpetually come forth there must be a continuous nexus with that world, it follows that the purer and more interior things which are in nature, and consequently which are in man, are from that world; and also that the purer and more interior things are such forms as can receive the influx. And as there is only one possible fountain of life, as in nature there is only one fountain of light and heat, it is evident that everything of life is from the Lord, who is the First of life. And because this is so, it follows that all and each of the things which are in the spiritual world correspond to Him, and consequently all and each of the things which are in man; for man is a little spiritual world in the least form. Hence also the spiritual man is an image of the Lord.

4525. From all this it is evident that with man especially there is a correspondence of all things with the spiritual world, and that without this correspondence he cannot subsist even for a moment; for without correspondence there would be nothing continuous from the very being of life, that is, from the Lord; thus there would be what is unconnected; and what is unconnected is dissipated as a nothing. The reason why correspondence with man is more immediate and hence closer, is that he has been created to apply to himself the life from the Lord, and thence into the capacity of a possible elevation by the Lord above the natural world in regard to his thoughts and affections, and thereby to think of God and to be affected with the Divine, and thus to be conjoined with Him, quite differently from the lower animals. And when the bodily things of this world are put

away, those die not who are thus capable of being conjoined with the Divine, because their interiors remain conjoined with Him.

4526. As to what further regards the correspondence of the sight of the eye, treated of at the end of the foregoing chapter, be it known that its correspondence is with the things which are of the understanding; for the understanding is the internal sight, and this internal sight is in a light which is above the light of this world. The reason why man is able to acquire intelligence by means of the things which appear before him in the light of this world, is that a higher light (that is, the light of heaven) flows into the objects which are of the light of the world, and causes them to appear representatively and correspondently; for the light which is above the light of the world is a light that proceeds from the Lord, who illumines the universal heaven. The very intelligence and wisdom that are from the Lord appear there as light. It is this light which produces man's understanding or internal sight, and when it inflows through the understanding into the objects of this world's light, it causes them to appear representatively and correspondently, thus intellectually. And as the eyesight which is in the natural world corresponds to the sight of the understanding which is in the spiritual world, it corresponds to the truths of faith, because these belong to genuine understanding; for truths produce all man's understanding, inasmuch as all his thought is employed in deciding that a thing is so, or is not so; that is, that it is true, or is not true. (That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n. 4410.)

4527. I have spoken with some a few days after their decease, and who being recently arrived were in a light which to them differed but little from the light of this world, which caused them to doubt whether they had the light from any other source. They were therefore taken up into the entrance of heaven, where there was a light still clearer; and speaking with me from there, they said that they had never seen such a light; and yet this occurred after our sunset. They then wondered that spirits have eyes wherewith to see, and yet during their bodily life they had believed that the life of spirits is mere thought, abstracted from any subject, for they had not been able to think of any subject of thought because they had not seen it. And this being the case, they had imagined that as the spirit is mere thought it must be dissipated, like some breath of air or some

fire, together with the body that had contained it, unless it were miraculously held together and kept in existence by the Lord. And they then saw how easily the learned fall into error regarding the life after death, and that above all others they believe nothing but what they see. They wondered therefore, not merely that they can think, but also that they can see, and enjoy all the other senses, and still more that they appear to themselves exactly like men, and see, hear, and converse with one another, and feel their own members by touch, and this more exquisitely than in the life of the body. At this they fell into amazement, that men living in this world know nothing of this, and they pitied the human race for their ignorance of such things consequent on their unbelief in them, and especially did they pity those who have more light than others, namely, those who are within the church and have the Word.

[2] Some of them had believed that after death men would be like ghosts, in which opinion they had confirmed themselves from the specters of which they had heard, but in regard to which they had imagined that such a specter must be some gross principle of life, which first exhales from the body's life, but afterwards sinks back again into the corpse, and is thus extinguished. Some however had believed that they would not rise again until the time of the last judgment when the world would be destroyed, and they would then rise again with the body, which, though fallen into dust, would then be gathered together, and they would thus rise again with their bones and flesh. And as that last judgment or destruction of the world had been waited for in vain for many centuries, they had fallen into the error that they would never rise again; never thinking of what they had learned from the Word, and from which they had also sometimes spoken, saying that when a man dies his soul is in the hand of God, among the happy or the unhappy according to the life which he had made habitual to himself; nor thinking of what the Lord said about the rich man and Lazarus. But they were instructed that the last judgment of every one is when he dies; and that he then appears to himself endowed with a body as in the world, and enjoys as here every sense, only more pure and exquisite because bodily things no longer stand in the way, and the things of the light of the world no longer darken those of the light of heaven; thus that they are as it were in a purified body, and that in the other life one could not possibly carry about a body of bones and flesh such as he had in the

world, because this would be to be again encompassed with the dust of the earth.

[3] I have spoken on this subject with some on the very day their bodies were being entombed, who saw through my eyes their own corpse, the bier, and the funeral ceremony; and they said that they reject that body, which had served them for uses in the world in which they had been, and that they are now living in a body which serves them for uses in the world in which they are now. They also desired me to tell these things to their relatives who were mourning; but it was given me to reply, that if I should do so they would scoff, because that which they could not see with their own eyes they would believe to be nothing, and would set down as delusive visions. For men cannot be brought to believe that just as they see one another with their eyes, so spirits see one another with theirs; and that a man can only see spirits with the eyes of his own spirit, and that he sees them when the Lord opens his internal sight, as was done to the prophets, who saw spirits and angels, and also many things in heaven; and there is room for doubt whether those now living would have believed these things if they had lived at that time.

4528. The eye, or rather its sight, corresponds especially to those societies in the other life which are in the paradisaal regions, which appear above in front a little to the right, where gardens are vividly presented to view, with trees and flowers of so many genera and species that those on the whole earth are comparatively few; and within every object there is something of intelligence and wisdom that shines forth from it, so that you may say that the people in the gardens are at the same time in paradises of intelligence and wisdom, and it is these which inwardly affect them, and thus gladden not only their sight, but also at the same time their understanding.

[2] These paradisaal regions are in the first heaven, in the very threshold to the interiors of that heaven, and are representatives which come down from a higher heaven, when the angels of that heaven are conversing with one another intellectually about the truths of faith; and this speech of the angels there is effected by means of spiritual and celestial ideas, which with them are verbal forms, and by a continuous series of representations of inexpressible beauty and pleasantness; and it is these beauties and pleasantnesses of their discourse which are represented as paradisaal scenes in the lower heaven.

[3] This heaven is distinguished into many heavens, to which correspond the various things in the chambers of the eye. There is the heaven of paradisal gardens just described. There is a heaven where there are atmospheres of various colors, and where the whole air flashes as it were with gold, silver, pearls, precious stones, flowers in least forms, and innumerable other things. There is a rainbow heaven, where are the most beautiful rainbows, great and small, variegated with the most splendid colors. All these come forth by means of the light which is from the Lord, and which contains within it intelligence and wisdom, so that in every object there is something of the intelligence of truth and of the wisdom of good, which is thus shown representatively.

[4] They who have had no idea of heaven, nor of the light there, can with difficulty be brought to believe that such things are there, and therefore those who take this incredulity with them into the other life, and who have been in the truth and good of faith, are conveyed by the angels into these scenes, and when they see them they are astounded. (As regards the paradisal and rainbow scenes, and the atmospheres, see what has been already said from experience, n. 1619–1626, 2296, 3220; and that there are continual representations in the heavens, n. 1807, 1808, 1971, 1980, 1981, 2299, 2763, 3213, 3216–3218, 3222, 3350, 3475, 3485.)

4529. A certain person who had been much talked of and celebrated in the learned world for his skill in the science of botany, after death heard in the other life, to his great surprise, that there also flowers and trees are presented to view; and as botany had been the delight of his life he was fired with a desire to see whether such was the case, and was therefore carried up into the paradisal regions, where he saw most beautiful plantations of trees and most charming flower gardens of immense extent. And as he then came into the ardor of his delight from affection, he was allowed to wander over the field, and not only to see the plants in detail, but also to gather them and bring them close to his eye, and to examine whether the case was really so.

[2] Speaking with me from thence he said that he could never have believed it, and that if such things had been heard of in the world, they would have been regarded as marvels. He said further that he saw an immense abundance of flowers there which are never seen in the world, and of which it would be almost impossible there

to form any idea; and that they all glow with an inconceivable brightness, because they are from the light of heaven. That the glow was from a spiritual origin, he was not yet able to perceive, that is, that they glowed because there was in each one of them something of the intelligence and wisdom which are of truth and good. He went on to say that men on earth would never believe this, because few believe there is any heaven and hell, and they who believe only know that in heaven there is joy, and few among them believe that there are such things as eye has not seen, and ear has not heard, and the mind has never conceived; and this although they know from the Word that amazing things were seen by the prophets, such as many things seen by John, as recorded in the Revelation, and yet these were nothing else than the representatives which are continually coming forth in heaven, and which appeared to John when his internal sight was opened.

[3] But these things are comparatively of little moment. They who are in the very intelligence and wisdom which are the source of these things, are in such a state of happiness that the things which have been related are to them of slight importance. Some spirits also who when in the paradisaal regions said that these surpass every degree of happiness, were therefore carried up into a heaven more to the right, which sparkled with a still greater resplendence, and finally they were carried up into the heaven where there is also a perception of the blessedness of the intelligence and wisdom that exist in such things. And when they were there, they told me that what they had seen before was comparatively worthless. At last they were carried up into a heaven where on account of the bliss of interior affection, they could scarcely subsist, for the bliss penetrated to the very marrows, and these being as it were dissolved away with bliss, they began to fall into a holy swoon.

4530. Colors also are seen in the other life which in splendor and refulgence surpass the luster of the colors of this world to such a degree that scarcely any comparison is possible. These colors are produced by the variegation of the light and shade there; and as it is the intelligence and wisdom that come from the Lord which there appear as light before the eyes of angels and spirits, and at the same time inwardly illumine their understandings, in their essence these colors are variations or so to speak modifications of intelligence and wisdom. The colors there—not only those with which the flowers are

adorned, the atmospheres made brilliant, and the rainbows varied, but also those which are distinctly presented in other forms—have been seen by me an almost countless number of times. They have their brightness from the truth which is of intelligence, and their effulgence from the good which is of wisdom, and the colors themselves are produced from the whiteness and the darkness thereof, thus from light and shade, like the tints of color in this world. It is for this reason that the colors mentioned in the Word, such as those of the precious stones in Aaron's breast plate and upon his garments of holiness, and those of the curtains of the tent where the ark was, and those of the stones of the foundation of the New Jerusalem, described by John in the Revelation, besides others mentioned elsewhere, represented such things as are of intelligence and wisdom. But what each of these colors represents shall of the Lord's Divine mercy be told in the explications. In general the colors seen in the other life have splendor and whiteness insofar as they come from the truth of intelligence; and they have refulgence and crimson insofar as they come from the good of wisdom. Those colors which derive their origin from these sources also belong to the provinces of the eyes.

4531. As it is intelligence and wisdom from the Lord which appear in heaven as light, the angels being therefore called angels of light, so it is the folly and insanity which are from self that reign in hell, causing those who are there to have their name from darkness. It is true that in hell there is not darkness, but a dusky luminosity like that from a coal fire, in which they see one another, and without which they would not be able to live. This luminosity comes to them from the light of heaven, which is turned into such a luminosity when it falls into their insanities, that is, into their falsities and cupidities. The Lord is everywhere present with light, even in the hells, otherwise the infernals would have no capacity to think and thereby to speak, but the light is according to the reception. This luminosity is what is called in the Word the "shadow of death," and is compared to "darkness," and is also turned into darkness with them when they approach the light of heaven; and when they are in darkness, they are in folly and stupidity. Hence it is evident that as light corresponds to truth, so darkness corresponds to falsity, and that they who are in falsities are said to be in "blindness."

4532. They who believe that they understand good and truth of themselves, and hence trust in themselves alone, and thus deem themselves wiser than all (although they are in ignorance of what is good and true), and especially those who do not desire to understand what is good and true, and consequently are in falsities, in the other life are sometimes let into a state of darkness; and when they are in it, they speak idiotically, for they are in stupidity. I have been told that there are many such, and among them those who had believed themselves to be set in the greatest light, and had also appeared so to others.

4533. Among the wonderful things that take place in the other life is also this, that when the angels of heaven look at evil spirits, the latter appear altogether different from what they appear to one another. When evil spirits and genii are by themselves, and in their own fatuous luminosity (which as before said is like that of a coal fire), they appear to themselves to be in a human form, and also according to their phantasies not uncomely. But when the same are looked at by the angels of heaven, that luminosity is instantly dissipated, and they appear with totally different faces, each according to his genius. Some are dusky and black like devils; some have ghastly faces like that of a corpse; some have almost no face at all, and instead of a face there is a mass of hair; some are like grates of teeth; some like skeletons; and what was still more strange, some are like monsters, the deceitful are like serpents, and the most deceitful are like vipers, while others appear differently. But as soon as the angels remove their look from them, they appear in their own previous form, such as they have in their own luminosity. The angels look at the evil whenever they observe them trying to get out of their hells into the world of spirits, intending to do evil to others; and in this way they are detected and are cast back again. The reason why there is such an efficacy in the look of the angels, is that there is a correspondence between intellectual sight and that of the eye; and therefore there is a sharp-sightedness in their look, before which the infernal luminosity is dissipated, and evil spirits appear in the form and genius that belong to them.

4534. A continuation concerning the Grand Man and Correspondence will be found at the end of the following chapter.

GENESIS

CHAPTER THIRTY-FIVE

4535. Preliminary to the foregoing chapters, from chapter 26, an explication has been given of what the Lord foretold about His advent, or the CONSUMMATION OF THE AGE; and it has been repeatedly shown that by His advent or the consummation of the age is signified the last time of the church, which is called in the Word the Last Judgment. They who do not see beyond the literal sense must suppose that the Last Judgment is the destruction of the world, and this especially from the Revelation, where it is said:

I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea was no more. And I saw the holy city New Jerusalem coming down from God out of heaven (Rev. 21:1, 2).

And also from the prophecies of Isaiah, where are similar words:

Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart; but be ye glad and rejoice forever in that which I create, for behold I create Jerusalem an exultation, and her people a gladness (Isa. 65:17, 18; 66:22).

[2] They who do not see beyond the literal sense must infer that the universal heaven together with this earth will be annihilated, and that the dead will then for the first time rise again, and dwell in a new heaven and upon a new earth. But that the Word is not to be so understood may be seen from many other passages where the heavens and the earth are mentioned. They who have any faith in an internal sense can plainly see that by “a new heaven and a new earth” is meant a new church, which shall succeed when the former church passes away (see n. 1733, 1850, 3355); and that the “heaven” is its internal and the “earth” its external.

[3] This last time of a former church and first time of a new church are what is called the “consummation of the age” of which the Lord spoke in Matthew 24, and also are His advent, for the Lord then leaves the former church and comes to the new church. That this is the “consummation of the age” may be seen also from other passages in the Word, as in Isaiah:

In that day the remains shall return, the remains of Jacob, unto the mighty God; for although Thy people Israel shall be as the sand of the sea, remains of it shall return; a consummation is determined, inundated is justice; for a consummation and a determination doth the Lord Jehovih Zebaoth make in the whole earth (Isa. 10:21–23).

In the same:

Now be ye not scorers, lest your punishments be strengthened; for a consummation and a decision have I heard from—with the Lord Jehovih Zebaoth upon the whole earth (Isa. 28:22).

In Jeremiah:

Thus said Jehovah, The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27).

In Zephaniah:

I will bring men into distresses, and they shall go like the blind, because they have sinned against Jehovah; and their blood shall be poured out like dust, and their flesh like dung, for Jehovah shall make a consummation, yea, a speedy one, with all them that dwell in the land (Zeph. 1:17, 18).

That the “consummation” here mentioned is the last time of the church, and that the “earth” is the church, is manifest from the particulars.

[4] That “earth” or “land” denotes the church, comes from the fact that the land of Canaan was the land where the church had been from the most ancient times, and where afterwards there was the representative of a church among the descendants of Jacob. When this land is said to be “consummated,” it is not the nation in it that is meant, but it is the holy of worship that exists with the nation where the church is. For the Word is spiritual, and the land itself is not spiritual, nor the nation therein, but that which is of the church. (That the land of Canaan was the land where the church had been from the most ancient times, may be seen above, n. 567, 3686, 4447, 4454, 4516, 4517; and that for this reason by “land” in the Word is signified the church, n. 566, 662, 1066, 1067, 1262, 3355, 4447.) From this it is manifest what is meant in Isaiah by “making a consummation in the whole land,” or “earth,” and in Zephaniah by the “speedy consummation of all that dwell in the land.” That the Jewish nation which dwelt in that land was not consummated, but the holy of worship with them, is well known.

[5] That this is the “consummation” appears still more plainly in Daniel:

Seventy weeks are determined upon thy people, and upon thy city of holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the justice of an age, and to seal up vision and prophet, and to anoint the holy of holies; in the midst of the week he shall cause the sacrifice and the oblation to cease; at last upon the bird of abominations shall be desolation; and even to the consummation and the determination shall it drop upon the devastation (Dan. 9:24, 27).

[6] From all this it may now be seen that by the “consummation of the age,” respecting which the disciples said to the Lord, “What shall be the sign of Thy coming and of the consummation of the age?” (Matt. 24:3) nothing else is signified than the last time of the church; and also by these words of the Lord, which are the last in the same evangelist: “Jesus said to the disciples, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even unto the consummation of the age” (Matt. 28:20). It was said by the Lord that He would be with the disciples even to the consummation of the age, because by the Lord’s twelve disciples the like is signified as by the twelve tribes of Israel, namely, all things of love and faith, consequently all things of the church (see n. 3354, 3488, 3858); which is the same as is meant by the twelve tribes (n. 3858, 3926, 3939, 4060). That it is the consummation of the church when there is no longer any charity and therefore no faith, has been repeatedly shown above. That in this church which is called Christian scarcely anything of charity and its derivative faith survives, thus that the consummation of its age is now at hand, will of the Lord’s Divine mercy be shown in the following pages.

GENESIS 35

1. And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother.
2. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are in the midst of you, and purify yourselves, and change your garments:

3. And let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked.
4. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.
5. And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.
6. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him.
7. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother.
8. And Deborah, Rebekah's nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon-bacuth.
9. And God was seen by Jacob again when he came from Paddan-aram, and blessed him.
10. And God said to him, Thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and He called his name Israel.
11. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins.
12. And the land which I gave to Abraham and to Isaac, to thee I will give it, and to thy seed after thee will I give the land.
13. And God went up from upon him in the place in which He spoke with him.
14. And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil thereon.
15. And Jacob called the name of the place where God spoke with him, Bethel.
16. And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth.

17. And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son.
 18. And it came to pass as her soul was going forth that she was about to die; and she called his name Benoni; and his father called him Benjamin.
 19. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem.
 20. And Jacob set up a pillar upon her grave; this is the pillar of Rachel's grave even to this day.
 21. And Israel journeyed, and spread his tent beyond the tower of Eder.
 22. And it came to pass, while Israel abode in this land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard. And the sons of Jacob were twelve.
 23. The sons of Leah, Reuben, Jacob's firstborn, and Simeon and Levi, and Judah, and Issachar, and Zebulun.
 24. The sons of Rachel, Joseph and Benjamin.
 25. And the sons of Bilhah Rachel's handmaid, Dan and Naphtali.
 26. And the sons of Zilpah Leah's handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.
 27. And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned.
 28. And the days of Isaac were a hundred years and eighty years.
 29. And Isaac expired and died, and was gathered unto his people, old and sated of days; and Esau and Jacob his sons buried him.
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THE CONTENTS

4536. The subject treated of in the internal sense of this chapter is the residue in the Lord's natural, that it was made Divine. The interior things of the natural that were made Divine are here "Israel." The progress toward things still more interior, where is the rational, is described by the birth of Benjamin, and afterwards by the coming of the sons of Jacob to Isaac.

THE INTERNAL SENSE

4537. Verses 1-4. *And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are in the midst of you, and purify yourselves, and change your garments; and let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.*

"And God said unto Jacob," signifies the perception of natural good, such as Jacob now was, from the Divine; "arise, go up to Bethel," signifies concerning the Divine natural; "and abide there," signifies life; "and make there an altar unto God who appeared unto thee," signifies what is holy there; "when thou fleddest from before Esau thy brother," signifies when truth was set before good; "and Jacob said unto his household, and to all that were with him," signifies disposition in natural good, such as there was then; "put away the gods of the stranger which are in the midst of you," signifies that falsities should be rejected; "and purify yourselves and change your garments," signifies holiness to be put on; "and let us arise and go up to Bethel," signifies the Divine natural; "and I will make there an

altar to God,” signifies the holy in which interior things are terminated; “who answered me in the day of my distress,” signifies in the state of the setting of truth before good; “and was with me in the way which I walked,” signifies His Divine providence; “and they gave unto Jacob all the gods of the stranger which were in their hand,” signifies that it rejected all falsities as much as possible; “and the earrings which were in their ears,” signifies things actual; “and Jacob hid them under the oak which was by Shechem,” signifies eternal rejection; “the oak by Shechem” denotes the fallacious natural.

4538. *And God said unto Jacob.* That this signifies the perception of natural good, such as Jacob now represents, from the Divine, is evident from the signification in the historicals of the Word of “to say,” as being to perceive (n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3395, 3509), wherefore that “God said” denotes perception from the Divine; and from the representation of Jacob, who here in the supreme sense is the Lord as to natural good. In the preceding pages it has been shown what Jacob represents in the Word; and as he represents various things, the subject shall be briefly explained.

[2] In the supreme sense Jacob represents in general the Lord’s Divine natural. But as the Lord glorified His natural, it was different in the beginning from what it was in the progression, and at the end. Therefore Jacob represented various things, namely, in the beginning the Lord’s natural as to truth, in the progression the Lord’s natural as to the good of truth, and at the end the Lord’s natural as to good. For the Lord’s glorification proceeded from truth to the good of truth, and finally to good, as has already been frequently shown. Now as this is the end, Jacob represents the Lord as to natural good. (See what has already been shown on these points, namely, that in the supreme sense Jacob represents the Lord’s Divine natural, in the beginning as to truth, n. 3305, 3509, 3525, 3546, 3576, 3599; and in the progression, the Lord’s Divine natural as to the good of truth, n. 3659, 3669, 3677, 4234, 4273, 4337.) The reason why Jacob now represents the Lord’s Divine natural as to good, is that this is the end, as before said.

[3] This was the process when the Lord made His natural Divine, and the process is similar also when the Lord regenerates man; for it pleased the Lord to make His Human Divine in the same order as that in which He makes man new. It is for this reason that it

has been repeatedly stated that man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). When the Lord makes man new He first instructs him in the truths of faith, for without the truths of faith man does not know what the Lord is, what heaven is, and what hell is, nor even that they exist; and still less does he know the innumerable things relating to the Lord, to His kingdom in heaven, and to His kingdom on earth, that is, to the church; neither does he know what and of what nature are the things opposite to these, which relate to hell.

[4] Before he has learned these things, he cannot know what good is, by which is not meant civil good and moral good, for these are learned in the world by means of laws and statutes, and by reflections upon the morals of men, and therefore the nations outside the church also know such things; but by good is meant spiritual good, which good is called in the Word charity; and this good is in general to will and do good to others for no selfish reason, but from the delight of the affection. This good is spiritual good, and to it no man can attain except by means of the truths of faith, which are taught by the Lord by means of the Word and preachings of the Word.

[5] After a man has been instructed in the truths of faith, he is gradually led by the Lord to will the truth, and also from willing to do it. This truth is called the good of truth, for the good of truth is truth in will and act; and it is called the good of truth because the truth which has been of doctrine then becomes of the life. At last, when the man perceives delight in willing good and in doing it from will, it is no longer called the good of truth, but good; for he is then regenerate, and no more wills and does good from truth, but truth from good; and the truth which he then does is also as it were good, for it derives its essence from its origin, which is good. From all this it is evident why and whence it is that Jacob in the supreme sense represents the Lord's natural as to good. The reason why Jacob here represents this good, is that in the internal sense further progress is now treated of, namely, toward the interior things of the natural, which are "Israel" (n. 4536). No one who is being regenerated by the Lord can be led to these interior things until the truth with him has become good.

4539. *Arise, go up to Bethel.* That this signifies that the perception is concerning the Divine natural, is evident from the signification of “arising,” as being elevation (see n. 2401, 2785, 2912, 2927, 3171, 4103), here the elevation of the natural to the Divine; from the signification of “to go up,” as being more toward the interiors (of which in what follows); and from the signification of “Bethel,” as being the Divine in the natural, or in the ultimate of order (n. 4089). For in the original language “Bethel” means the “house of God,” and as the house of God is where the knowledges of good and truth are, by “Bethel” in the proximate sense are signified these knowledges (as shown above, n. 1453). But as the interiors are terminated and closed in the ultimates of order, and are together there, and as it were dwell together in one house; and as the natural in man is the ultimate with him in which his interiors are terminated, therefore by “Bethel” or the “house of God” is properly signified the natural (n. 3729, 4089), and indeed the good therein, for in the internal sense a “house” is good (n. 2233, 2234, 3720, 3729); moreover knowledges are in the natural, or in the ultimate of order.

[2] That “to go up” denotes toward the interiors is because interior things are what are called higher things (n. 2148), and therefore when progress toward interior things is treated of in the internal sense, the expression “to go up” is employed, as “to go up” from Egypt to the land of Canaan, and in the land of Canaan itself “to go up” to the interior parts, and from all parts of it to Jerusalem, and in Jerusalem itself to the house of God there. For example “to go up” from the land of Egypt to the land of Canaan, in Moses:

Pharaoh said to Joseph, Go up and bury thy father; and Joseph went up, and all the servants of Pharaoh went up with him; and there went up with him both chariots and horsemen (Gen. 50:6, 7, 9).

And in the book of Judges:

And the angel of Jehovah went up from Gilgal to Bochim, and he said, I made you go up out of Egypt (Judg. 2:1);

for by “Egypt” in the internal sense is signified that memory-knowledge which is to serve for apprehending the things of the Lord’s kingdom; and by the “land of Canaan” is signified the Lord’s kingdom. And as memory-knowledges are lower, or what is the same, are exterior, and the things of the Lord’s kingdom are higher, or what is the same, interior, therefore one is said “to go up from Egypt to the

land of Canaan,” and on the other hand “to go down from the land of Canaan to Egypt” (Gen. 42:2, 3; 43:4, 5, 15; and elsewhere).

[3] In the land of Canaan itself “to go up” to its interior parts, in Joshua:

Joshua said, Go up and spy out the land; and the men went up and spied out Ai; and they returned unto Joshua and said unto him, Let not all the people go up; let about two thousand men or about three thousand men go up; so there went up thither of the people about three thousand men (Josh. 7:2-4);

as the “land of Canaan” signifies the Lord’s kingdom, the parts which were more remote from its ultimate boundaries signified things interior, and therefore the expression “to go up” is here used. In like manner from all the surrounding parts to Jerusalem; and in Jerusalem to the house of God (1 Kings 12:27, 28; 2 Kings 20:5, 8; Matt. 20:18; Mark 10:33; Luke 18:31; and in many other places). For Jerusalem was the inmost of the land, because by it was signified the Lord’s spiritual kingdom; and the house of God was the inmost of Jerusalem, because by it was signified the Lord’s celestial kingdom, and in the supreme sense the Lord Himself. Hence men spoke of “going up” to them. From all this it is evident what is signified by “arise, go up to Bethel,” namely, progress toward the interiors, which is the subject treated of in this chapter (n. 4536).

4540. *And abide there.* That this signifies life, is evident from the signification of “to abide,” or “dwell,” as being life (see n. 1293, 3384, 3613, 4451).

4541. *And make there an altar unto God who appeared unto thee.* That this signifies what is holy there, is evident from the signification of an “altar,” as being the principal representative of the Lord (see n. 921, 2777, 2811, 4489); and therefore “to make an altar to God” signifies what is holy of worship.

4542. *When thou fleddest from before Esau thy brother.* That this signifies when truth was set before good, is evident from the representation of Esau, as being the Divine good of the Lord’s Divine natural (see n. 3322, 3494, 3504, 3576, 3599). That the signification is when truth was set before good, may be seen from the explications given about Jacob (Gen. 27), when he fled before Esau, for the cause of his flight was that Jacob had taken away the birthright from Esau, by which is signified that truth had set itself before good; for Jacob there represents the truth of the Lord’s natural, and Esau its

good. The reason why truth had set itself before good was that when anyone is being regenerated, truth is apparently in the first place; but after he has been regenerated, good is in the first place and truth is in a secondary place (see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243, 4244, 4247, 4337). Hence it is, that “when thou fleddest from before Esau thy brother” signifies when truth was set before good.

4543. *And Jacob said unto his household, and to all that were with him.* That this signifies disposition by natural good, such as there was then, is evident from the signification of “saying to his household and to all that were with him,” as being disposition; and from the representation of Jacob, as here being natural good (see above, n. 4538). The reason why “saying to his household and to all that were with him” denotes disposition, is that in what now follows the subject treated of in the internal sense is the disposition of truths by good. For when spiritual good (described above, n. 4538) begins to act the first part in the natural mind, it then disposes into order the truths which are there.

4544. *Put away the gods of the stranger which are in the midst of you.* That this signifies that falsities should be rejected, is evident from the signification of “to put away,” as being to reject; and from the signification of the “gods of the stranger,” as being falsities. For by “gods” in the Word are signified truths, and in the opposite sense falsities (n. 4402); and those were called “strangers” who were outside of the church, consequently those who were in falsities and evils (n. 2049, 2115). Therefore the “gods of the stranger” denote falsities.

4545. *And purify yourselves, and change your garments.* That this signifies that holiness was to be put on, is evident from the signification of “to be purified” or “cleansed,” as being to be sanctified (of which in what follows); and from the signification of “changing the garments,” as being to put on, here to put on holy truths; for in the internal sense of the Word by “garments” are signified truths. It is very evident that to change the garments was a representative received in the church, but what it represented no one can know unless he knows what garments signify in the internal sense (see n. 2576). As the subject here treated of is the rejection of falsities and the disposition of truths by good in the natural, mention is made of the fact that they were commanded by Jacob to change their garments.

[2] That to change the garments was a representative that holy truths were to be put on, may be seen also from other passages in the Word, as in Isaiah:

Awake, awake, O Jerusalem, put on thy strength, O Zion, put on the garments of thy adornment, O Jerusalem, the holy city; for there shall not continue to come into thee any more the uncircumcised and the unclean (Isa. 52:1);

as "Zion" is the celestial church, and "Jerusalem" the spiritual church, and as the celestial church is that which is in good from love to the Lord, and the spiritual church is that which is in truth from faith and charity, therefore "strength" is predicated of Zion, and "garments" of Jerusalem; and it is signified that thereby they were clean.

[3] In Zechariah:

Joshua was clothed with defiled garments, and stood thus before the angel; and [the angel] answered and said unto those that stood before him, saying, Remove the defiled garments from upon him; and unto him he said, See, I have caused thine iniquity to pass from upon thee by putting on thee change of garments (Zech. 3:3, 4);

from this passage also it is evident that to remove the garments and to put on a change of garments, represented purification from falsities, for it is said, "I have made thine iniquity to pass from upon thee." It was also for this reason that men had changes of garments, and they were so called (whereof occasional mention is made in the Word) because representations were thereby exhibited.

[4] As such things were represented by changes of garments, therefore where the new temple is treated of in Ezekiel, by which in the internal sense is signified a new church, it is said:

When the priests enter in, they shall not go out of the holy place to the outer court, but there they shall lay aside their garments wherein they ministered, for they are holiness, and shall put on other garments, and shall approach to those things which pertain to the people (Ezek. 42:14).

And again:

When they go forth into the outer court to the people, they shall put off their garments wherein they minister, and shall lay them aside in the chambers of holiness, and they shall put on other garments, and shall sanctify the people with other garments (Ezek. 44:19).

[5] Every one can see that by the new temple and by the holy city and land, here described by the prophet and in the chapters which precede and follow, is not meant any new temple, nor a new city and a new land, for mention is made of sacrifices and rituals as to be instituted anew which nevertheless were to be abrogated; and mention is also made by name of the tribes of Israel dividing the land into inheritances among themselves, which nevertheless have been dispersed and have never returned. Hence it is evident that by the rituals there mentioned are signified spiritual and celestial things of the church, similar to what are signified by the changes of garments when Aaron ministered, in Moses:

When he maketh a burnt offering he shall put on his clothing, and his linen breeches, the ashes he shall put beside the altar. Afterward he shall put off his garments, and shall put on other garments, and shall bring forth the ashes into a clean place outside the camp, and thus shall he make the burnt-offering (Lev. 6:9–11).

[6] That to be cleansed denotes to be sanctified, may be seen from the cleansings which were commanded, as that they should wash their flesh and their garments, and that they should be sprinkled with the waters of separation. That no one is sanctified by such things, every one may know who has any knowledge about the spiritual man; for what has iniquity and sin in common with the garments with which a man is clothed? And yet it is sometimes said that after they had cleansed themselves, they should be holy. From this it is also manifest that the rituals enjoined upon the Israelites were holy simply because they represented holy things; consequently that those who were representative did not thereby become holy as to their persons; but that the holiness abstractedly represented by them affected the spirits who were with them, and thereby the angels in heaven (n. 4307).

[7] For of necessity there must be communication of heaven with man, in order that the human race may subsist, and this by means of the church, for otherwise they would become like beasts, devoid of internal and external bonds; and thus each would rush without restraint to accomplish the destruction of others, and they would annihilate each other. And as at that time this communication was not possible by means of any church, it was therefore provided by the Lord that it should be miraculously effected by means of representatives. That sanctification was represented by the ritual of

washing and cleansing, is manifest from many passages in the Word, as when Jehovah came down upon Mount Sinai, He said to Moses:

Sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day (Exod. 19:10, 11).

In Ezekiel:

I will sprinkle upon you clean waters, and ye shall be cleansed from all your uncleannesses, and I will cleanse you from all your idols, and I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:25, 26);

where it is manifest that "sprinkling clean waters" represented the purification of the heart; thus that "to be cleansed" is to be sanctified.

4546. *And let us arise, and go up to Bethel.* That this signifies the Divine natural, is evident from what was said above (n. 4539), where the same words occur.

4547. *And I will make there an altar to God.* That this signifies the holy in which interior things are terminated, is evident from the signification of "making an altar to God," as being the holy of worship (see n. 4541). It is said that interior things are terminated therein, because he was to make the altar in Bethel, which is here meant by "there," and because by "Bethel" is signified the natural, in which interior things are terminated (see above, n. 4539).

4548. *Who answered me in the day of my distress.* That this signifies in the state of the setting of truth before good, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by the "day of my distress" is signified the state of the setting of truth before good, may be seen from what was said above (see n. 4542); for the "day of distress" here involves the same as the words there—"when thou fleddest from before Esau thy brother."

4549. *And was with me in the way which I walked.* That this signifies His Divine providence, is evident from the signification of "to be with anyone in the way which he walks," when predicated of the Divine or of the Lord, as being His Divine providence; for to provide is properly to be present with anyone, and to protect him from evils.

4550. *And they gave unto Jacob all the gods of the stranger which were in their hand.* That this signifies that it rejected all

falsities as much as possible, is evident from the signification of the “gods of the stranger,” as being falsities (see n. 4544); and from the signification of “which were in their hand,” as being as much as possible, for the “hand” signifies power (n. 878, 3387). Hence, “being in the hand” denotes being in their power, or as much as possible. Their “giving them to Jacob” denotes that good rejected them, for by Jacob in this chapter is represented the good of the natural (n. 4538).

4551. *And the earrings which were in their ears.* That this signifies things actual, is evident from the signification of “earrings,” as being badges representative of obedience, for the reason that the “ears” signify obedience (n. 2542, 3869); and the things of obedience are things actual, for to obey involves doing in act. Things actual are here predicated of the falsities that were to be rejected. A few words shall be said regarding the rejection of falsities, even those which are actual, which is here treated of in the internal sense. Before a man by regeneration from the Lord comes to good, and does truth from good, he has very many falsities mixed with truths; for he is introduced by means of truths of faith respecting which in his first age he had no other ideas than those of infancy and childhood; which ideas, as they arise from the external things of the world and the sensuous things of the body, cannot but be classed among fallacies, and consequently among falsities. These also become actual, for what a man believes, he does. It is these falsities which are here meant. They remain with a man until he is regenerate, that is, until he acts from good, and then the good that is, the Lord through the good reduces into order the truths so far learned, and when this is done, falsities are separated from the truths and are removed.

[2] Of all this the man is quite ignorant, and yet there is such a removal and rejection of falsities from his earliest childhood even to his last age, and this with every man, but especially with him who is being regenerated. The like takes place even with a man who is not being regenerated, for when he becomes an adult, and his judgment has attained its maturity, he then regards the judgments of his childhood as vain and absurd, and thus as removed far away from him. But the difference between the regenerate man and the unregenerate is that the regenerate regards those things as removed from him which do not agree with the good of faith and charity, but the unregenerate those which do not agree with the delight of the love in

which he is. The latter therefore for the most part regards truths as falsities and falsities as truths. As regards earrings, they were of two kinds, those which were fastened above the nose to the forehead, and those which were fastened to the ears. Those which were fastened above the nose to the forehead were badges representative of good, and are called "nose jewels" (see n. 3103); while those which were fastened to the ears were badges representative of obedience, and are "earrings." But in the original language both are expressed by the same word.

4552. *And Jacob hid them under the oak which was by Shechem.* That this signifies eternal rejection, is evident from the signification of "hiding," as being to reject and bury as dead; and from the signification of "under the oak," as being to eternity; for as the oak is a very long-lived tree, when anything was hidden under it, it signified what is perpetual; and it also signified what is entangled, and moreover what is fallacious and false, because the lowest of the natural is relatively entangled and fallacious insofar as it derives its knowledge and its pleasure from the sensuous things of the body, and thus from fallacies. For by the "oak" is specifically signified the lowest of the natural, consequently in a good sense the truths and goods which are therein, and in the opposite sense the evils and falsities which are therein.

[2] Moreover, when falsities are removed in a regenerate man, they are rejected to the lowest of the natural; and therefore when a man becomes mature in judgment and clearsighted, and especially when he becomes intelligent and wise, they appear still further removed from his interior sight. For with the regenerate man truths are in the inmost of his natural near good, which is like a little sun there; and the truths which depend on these are distant therefrom according to the degrees of—so to speak—their consanguinity and affinity with good. Fallacious truths are in the more outward circumferences, and falsities are rejected to the outermost ones. The latter remain with man forever, but are in this order when the man suffers himself to be led by the Lord, for this order is heavenly order, inasmuch as heaven itself is in such an order. But when a man does not suffer himself to be led by the Lord, but by evil, these things are then in the opposite order, evil with falsities then being in the middle, truths being rejected to the circumferences, and the veriest

Divine truths to the outermost circumferences, which order is infernal, for in such an order is hell, the outermost circumferences being the lowest things of the natural.

[3] That “oaks” denote the falsities which are the lowest things of the natural, is because in the Ancient Church, when there was external worship representative of the Lord’s kingdom, all trees of whatever kind signified something spiritual or celestial; for instance the olive and the oil from it signified the things which are of celestial love; the vine and the wine from it, the things which are of charity and its derivative faith; and so with the other trees, as the cedar, the fig, the poplar, the beech, and the oak, the signification of which has been occasionally shown in the explications. It is for this reason that they are so often mentioned in the Word, and also in general gardens, groves, and forests, and that men had their worship in these under certain trees. But as this worship became idolatrous, and the posterity of Jacob, with whom the representative of a church was instituted, was prone to idolatry, and consequently set up so many idols therein, they were forbidden to hold worship in gardens and groves, and under the trees therein; nevertheless the trees retained their signification, and therefore not only the more noble, as the olive, the vine, and the cedar, but also the poplar, the beech, and the oak, where mentioned in the Word, are each significative as in the Ancient Church.

[4] That “oaks” in a good sense signify the truths and goods which are lowest of the natural, and in the opposite sense falsities and evils, is evident from the passages in the Word where they are mentioned, when understood in the internal sense, as in Isaiah:

They who forsake Jehovah shall be consumed, for they shall be ashamed of the oaks which ye have desired; and ye shall be as an oak that casteth its leaves, and as a garden that hath no water (Isa. 1:28–30).

In the same:

The day of Jehovah Zebaoth shall be upon every one lifted up and low, and upon all the cedars of Lebanon, and upon all the oaks of Bashan (Isa. 2:12, 13);

that the day of Jehovah will not be upon the cedars and the oaks, every one may know, but upon those who are signified by them. Again:

He who formeth a god heweth him down cedars, and taketh the beech and the oak, and strengtheneth for himself in the trees of the forest (Isa. 44:14).

[5] In Ezekiel:

Ye shall acknowledge that I am Jehovah when their pierced ones shall be in the midst of the idols round about their altars, upon every high hill, in all the heads of the mountains, and under every green tree, and under every tangled oak, the place where they have given an odor of rest to all their idols (Ezek. 6:13).

Moreover the ancients had worship upon hills and mountains because hills and mountains signified celestial love; but when the worship was performed by idolaters, as here, they signify the love of self and of the world (n. 795, 796, 1430, 2722, 4210); and they held it under trees, because as before said these were significative according to their species. "Under the tangled oak" here denotes that the worship was from falsities, which are the lowest things of the natural, for these are in an entangled state (n. 2831). In Hosea:

They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, the poplar, and the hard oak, because the shade thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. 4:13);

that "to commit whoredom" is to falsify truths, and "to commit adultery" is to pervert goods, may be seen in n. 2466, 2729, 3399. In Zechariah:

Open thy doors, O Lebanon, and let the fire devour the cedars, because the magnificent ones are laid waste; howl, ye oaks of Bashan, for the forest of Bazar is come down (Zech. 11:1, 2).

4553. Verses 5-7. *And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother.*

"And they journeyed," signifies what is continuous; "and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob," signifies that falsities and evils could not come near; "and Jacob came to Luz, which is in the land of Canaan," signifies the natural in its former state; "this is

Bethel,” signifies the Divine natural; “he and all the people that were with him,” signifies with all that was therein; “and he built there an altar,” signifies by sanctification; “and he called the place El-Bethel,” signifies a holy natural; “because there the gods were revealed unto him,” signifies holy truths; “when he fled from before his brother,” signifies after truths were set before good.

4554. [v. 5] *And they journeyed.* That this signifies what is continuous, is evident from the signification of “journeying,” as being what is successive (see n. 4375), thus what is continuous, namely, of progression toward interior things.

4555. *And a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.* That this signifies that falsities and evils could not come near, is evident from the signification of a “terror of God,” as being protection (to be explained in what follows); from the signification of the “cities that were round about them,” as being falsities and evils, “cities” in the genuine sense being truths of doctrine, and in the opposite sense, falsities of doctrine (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493); the reason why “cities” here signify evils also, is that the inhabitants likewise are meant, who in the genuine sense are goods, thus in the opposite sense evils (n. 2268, 2451, 2712); and from the signification of “not pursuing after them,” as being not to be able to come near.

[2] That a “terror of God” is protection may be illustrated by what takes place in the other life; for there the hells cannot possibly come near heaven, nor evil spirits any society of heaven, because they are in terror of God. For when evil spirits approach any heavenly society, they suddenly fall into anxieties and torments; and they who have fallen into these a few times dare not approach. Their not daring is what is meant in the internal sense by a “terror of God.” Not that God or the Lord terrifies them, but because they are in falsities and evils, and thus in the opposite to goods and truths; and that the falsities and evils themselves cause them to fall into anguish and torment when they approach goods and truths.

4556. [v. 6] *And Jacob came to Luz, which is in the land of Canaan,* signifies the natural in its former state, and “this is Bethel” signifies the Divine natural, as is evident from the signification of “Luz” as being the natural in its former state, or that very natural which was human. That this was made Divine is signified by, “this is Bethel.” (That “Bethel” is the Divine natural may be seen above,

n. 4089, 4539.) So also in other places in the Word where “Bethel” is named it is likewise said, “Luz, this is Bethel,” and “Bethel, beforetime Luz,” as in Joshua: The boundary of the lot of the sons of Benjamin between the sons of Judah and the sons of Joseph went forth to Luz, to the side of Luz southward, this is Bethel (Josh. 18:11, 13). And in the book of Judges: The house of Joseph went up to Bethel, and spied out Bethel; and the name of the city beforetime was Luz (Judg. 1:22, 23).

4557. *He and all the people that were with him.* That this signifies with all that was therein, namely, that was in the natural, is evident from the representation of Jacob, who here is “he,” as being the good therein (see n. 4538); and from the signification of “people,” as being truths (n. 1259, 1260, 2928, 3295, 3581); thus the “people that were with him” denotes the truths of that good. And as all things in the natural bear relation to good and truth, by these words is here signified with all that was therein.

4558. [v. 7] *And he built there an altar.* That this signifies by sanctification, is evident from the signification of an “altar,” as being the principal representative of the Lord, and thence the holy of worship (see n. 4541), and when predicated of the Lord, His Divine Human, and the Holy which proceeds therefrom (n. 2811). For that which in the church is the principal representative of the Lord, is also in the supreme sense the Lord Himself as to His Divine Human; for that which represents it is, in this sense, the Human Itself. That the natural was sanctified, is signified by his “building there” (that is, in Bethel) an “altar;” for by “Bethel” is signified the Divine natural (see just above, n. 4556).

4559. *And called the place El-Bethel.* That this signifies a holy natural, is evident from the signification of “Bethel,” as being the Divine natural (see n. 4089, 4539, 4556); but when it is called “El-Bethel” it is not the Divine, but a holy, natural; for when the Lord made His Human Divine, He first made it holy. Between making it Divine and making it holy there is this difference—that what is Divine is Jehovah Himself, but what is holy is from Jehovah. The former is the Divine being, but the latter is what comes forth therefrom. When the Lord glorified Himself, He made his Human also the Divine being, or Jehovah (n. 2156, 2329, 2921, 3023, 3035); but before He did this, He made His Human holy. Such was the process of the glorification of the Lord’s Human. Hence also Bethel is

now called “El–Bethel,” applying what is signified by the “El” which is added, namely, “because there the gods were revealed to him.” For “El” in the original language means “God;” but here “gods” in the plural, because in the internal sense “gods” denote holy truths (n. 4402). But in what follows it is called “Bethel,” for it is said, “Jacob called the name of the place Bethel” (verse 15); and it is added, “where God spoke with him,” where it is in the singular. For “Bethel” in the original language is the “house of God;” but “El–Bethel” is “God the house of God.” Hence it is that “El–Bethel” denotes the holy natural, and “Bethel” the Divine natural.

4560. *Because there the gods were revealed unto him.* That this signifies holy truths, is evident from the signification of “gods,” as being holy truths (see n. 4402). That these were adjoined to the good represented by Jacob, is signified by the “gods there revealed to him.” That the place was called “El–Bethel,” and yet previously (in chap. 28:19) and again later (verse 15 of this chapter), “Bethel,” and likewise that here when it is called “El–Bethel” it is said, “because there the gods were revealed unto him,” in the plural, and afterwards (verse 15) “where God spoke with him,” in the singular, is a mystery, and it is evident that this mystery can be known only from the internal sense. Moreover, many other mysteries are hidden herein, but these cannot be disclosed.

4561. *When he fled from before his brother.* That this signifies after truths were set before good, is evident from the explication given above (n. 4542), where the same words occur.

4562. Verse 8. *And Deborah, Rebekah’s nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon–bacuth.*

“And Deborah, Rebekah’s nurse, died” signifies that hereditary evil was expelled; “and she was buried from under Bethel under the oak,” signifies rejected forever; “and he called the name of it Allon–bacuth” signifies the quality of the natural in that it was expelled.

4563. *And Deborah, Rebekah’s nurse, died.* That this signifies that hereditary evil was expelled, is evident from the signification of “dying,” as being the end, or that a thing ceases to be such (see n. 494, 3253, 3259, 3276), here therefore expelled, because the subject treated of is hereditary evil; and from the representation of Deborah, Rebekah’s nurse, as being hereditary evil. In nourishing and suckling an infant a nurse properly signifies the insinuation of innocence by

means of what is celestial spiritual, for milk denotes the celestial spiritual (n. 2184), and the infant she suckles denotes innocence (n. 430, 1616, 2126, 2305, 2306) But here by “Deborah, Rebekah’s nurse,” is signified that which was received from the mother and nourished from infancy. That this was the hereditary evil from the mother against which the Lord fought, may be seen from what has been shown regarding this hereditary (n. 1414, 1444, 1573), and from His expelling it, so that at last He was not the son of Mary (see n. 2159, 2574, 2649, 3036).

[2] It is known that man derives evil from both his parents, and that this evil is called hereditary evil. He is therefore born into it, but still it does not manifest itself until the man becomes an adult and acts from his understanding and the derivative will, and meanwhile it lies hidden, especially during infancy. And as of the Lord’s mercy no one is blamed for what is hereditary, but for what is actual (n. 966, 2308), and what is hereditary cannot become actual until the man acts from his own understanding and his own will, therefore infants are led by the Lord by means of infants and angels from Him, and hence they appear in a state of innocence while hereditary evil still lurks in everything they do (n. 2300, 2307, 2308). This hereditary evil yields them nourishment, or is as a nurse, until the time when they judge for themselves (n. 4063); and then if they are being regenerated they are brought by the Lord into a state of new infancy, and at last into heavenly wisdom; thus into genuine infancy, that is, into innocence; for genuine infancy or innocence dwells in wisdom (n. 2305, 3183). The difference is, that the innocence of infancy is without, and hereditary evil within; whereas the innocence of wisdom is within, and evil both actual and hereditary is without. From these and other things that have been already stated, it is evident that hereditary evil acts as a nurse from the earliest infancy to the age of new infancy; and hence it is that by a “nurse” is signified hereditary evil, and also that by a “nurse” is signified the insinuation of innocence by means of the celestial spiritual.

[3] As in the internal sense of this chapter the disposition and arrangement of truths by good in the Lord’s natural is treated of (n. 4536), and the consequent progression to interior things, therefore hereditary evil is also treated of, in that it was expelled. This is the reason why mention is made in this verse of Deborah, Rebekah’s nurse, that she died and was buried under an oak, which is not a

thing of sufficient moment to interrupt the series unless it involved such things.

[4] The very mystery that is specifically signified by “Rebekah’s nurse” cannot as yet be disclosed, for before this is done it is necessary to know the nature of the influx of the rational into the natural, namely, that it is from the good of the rational immediately into the good of the natural, and from the good of the rational mediately, through the truth there into the good of natural truth. “Rebekah” is the truth of the rational (n. 3012, 3013, 3077); and “Isaac” is the good of the rational (n. 3012, 3194, 3210); “Esau” is the good of the natural by immediate influx from the good of the rational, or “Isaac;” and “Jacob” is the good or good of truth of the natural by mediate influx through the truth of the rational, or “Rebekah.” (In regard to this influx, mediate and immediate, see above, n. 3314, 3573.) This must be known before it is possible to have any specific knowledge of the mystery why by “Rebekah’s nurse” is here signified and described hereditary evil; for it is from this that the nature of this evil can be seen.

4564. *And she was buried from under Bethel under the oak.* That this signifies that it was rejected forever, is evident from the signification of “being buried,” as being to be rejected, for what is buried is rejected; and from the signification of “under the oak,” as being forever (see above, n. 4552). “From under Bethel” signifies outside of the natural, for what is said to be underneath, or below, in the internal sense is without (see n. 2148). “Bethel” is the Divine natural (n. 4089, 4539).

[2] The case herein is this. Evil both hereditary and actual in a man who is being regenerated is not exterminated so as to vanish or become null and void, but is only separated, and by the Lord’s disposal is rejected to the circumferences (n. 4551, 4552); and it remains so with the man even to eternity; but he is withheld by the Lord from the evil and is kept in good. When this takes place it appears as if evils were cast away and the man purified from them, or as is said, “justified.” All the angels of heaven confess that with them, insofar as it is of themselves, there is nothing but evil and its derivative falsity; but insofar as it is from the Lord, there is good and the derivative truth.

[3] They who have conceived any other opinion on this subject, and have while living in the world confirmed themselves from their

doctrine in the idea that they had been justified and were then without sins, thus that they are holy, are remitted into the state of their evils, both from what is actual and from what is hereditary, and are kept in this state until they know by living experience that of themselves they are nothing but evil, and that the good in which they had seemed to themselves to be, was from the Lord, consequently is not theirs, but the Lord's. Such is the case with the angels, and such also is it with the regenerate among men.

[4] But with the Lord it was otherwise. All the hereditary evil from the mother He altogether removed from Himself, expelled, and cast out. For He had no evil by inheritance from His Father, because He was conceived of Jehovah, but only from the mother. This is the difference; and this is what is meant by the Lord's being made justice, the Holy itself, and the Divine.

4565. *And he called the name of it Allon-bacuth.* That this signifies the quality of the natural in that it was expelled, is evident from the signification of "calling a name," as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). "Allon-bacuth" in the original language means "the oak of weeping," and the place was so called because the "oak" denotes the lowest of the natural, into which, and at last out of which, hereditary evil was cast. (That the "oak" denotes the lowest of the natural, and also what is perpetual, see above, n. 4552.) But "weeping" signifies the last farewell, and therefore it was customary to weep for the dead when they were buried, although it was known that only the dead body was rejected by burial, and that they who had been therein were alive in respect to their interiors. Hence it is evident what is the quality of that which is signified by "Allon-bacuth" or the "oak of weeping."

4566. Verses 9–13. *And God was seen by Jacob again when he came from Paddan-aram, and blessed him. And God said to him, Thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and He called his name Israel. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins; and the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from upon him, in the place in which God spake with him.*

“And God was seen by Jacob again when he came from Paddan-aram, and blessed him,” signifies interior natural perception; “and God said to him, thy name is Jacob,” signifies the quality of the Lord’s external Divine natural; “Thy name shall no more be called Jacob,” signifies that it should no longer be external only; “but Israel shall be thy name,” signifies the quality of the internal natural, or the quality of its spiritual, which is “Israel”; “and He called his name Israel,” signifies the internal natural, or the celestial spiritual of the natural; “and God said to him,” signifies perception from the Divine; “I am God Shaddai,” signifies the state of temptation past, and now Divine consolation; “be fruitful and multiply,” signifies good and thence truth, Divine; “a nation and a company of nations shall be from thee,” signifies good and the Divine forms of good; “and kings shall go forth from thy loins,” signifies truths from the Divine marriage; “and the land which I gave to Abraham and to Isaac, to thee I will give it,” signifies Divine good natural appropriated; “and to thy seed after thee will I give the land,” signifies Divine truth natural appropriated; “and God went up from upon him, in the place in which He spake with him,” signifies the Divine in this state.

4567. [v. 9] *And God was seen by Jacob again when he came from Paddan-aram, and blessed him.* That this signifies interior natural perception, is evident from the signification of “God was seen,” as being interior perception. (That “to see” denotes to understand and perceive, see n. 2150, 2807, 3764, 3863, 4403–4421.) Hence “God was seen,” when predicated of the Lord, denotes perception from the Divine, which is the same as interior perception. That the natural had this perception, is signified by God’s being seen by Jacob, for Jacob represents the Lord’s natural, as has been frequently shown. “Again when he came from Paddan-aram” signifies after he had acquired the knowledges of good and truth which are signified by “Paddan-aram” (see n. 3664, 3680, 4112). “And blessed him,” signifies progression to the more interior things of the natural, and the conjunction of good and truth there; for “to bless” is predicated of all the good with which anyone is gifted by the Lord (n. 1420, 1422, 2846, 3017, 3406), especially of the conjunction of good and truth (n. 3504, 3514, 3530, 3565, 3584).

4568. [v. 10] *And God said to him, Thy name is Jacob.* That this signifies the quality of the Lord’s external Divine natural, is evident from the signification of “name,” as being quality (see n. 144,

145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Jacob, as being the Lord's Divine natural, of which often above. It is called external, because "Israel" is the Lord's internal Divine natural, of which in what now follows.

4569. *Thy name shall no more be called Jacob.* That this signifies that it should no longer be external only, is evident from what has just been said, and from what now follows concerning Israel.

4570. *But Israel shall be thy name.* That this signifies the quality of His internal natural, or the quality of the spiritual of this natural, which is "Israel," and that and He called his name Israel" signifies His internal natural, or the celestial spiritual of the natural, is evident from the signification of "name," as being quality (see just above, n. 4568); and from the signification of "Israel," as being the internal of the Lord's natural. No one can know why Jacob was called Israel unless he knows what the internal natural is, and what the external natural, and further, what is the celestial spiritual of the natural. These things have indeed been explained above, when Jacob was called Israel by the angel; but as they are of such a nature that very little if anything is known about them, it is necessary to explain again what they are.

[2] There are two things in man that are most distinct from each other, namely, the rational and the natural. The rational constitutes the internal man, and the natural the external; but the natural, like the rational, has also its own external and internal. The external of the natural is from the senses of the body, and from what flows in from the world immediately through these senses. By these man has communication with worldly and bodily things. They who are exclusively in this natural are called sensuous men, for in thought they scarcely go beyond this. But the internal of the natural is constituted of the conclusions drawn analytically and analogically from these things in the external, and yet it draws and deduces its conclusions from the senses. Thus the natural has communication through the senses with worldly and bodily things, and through things analogical and analytical with the rational, and thus with the things of the spiritual world. Such is the natural. There also exists an intermediate which communicates with both the external and the internal, thus by the external with what is in the natural world, and by the internal with what is in the spiritual world. This natural is what Jacob specifically represents, and the internal natural is what Israel

represents. The case is the same with the rational, namely, that it is external and internal, and also intermediate; but of the Lord's Divine providence this subject shall be spoken of in connection with Joseph, for Joseph represents the external of the rational.

[3] But what the celestial spiritual is has already been stated, namely, that the celestial is that which is of good, and the spiritual that which is of truth; thus the celestial spiritual is that which is of good from truth. Now as the Lord's church is external and internal, and as by the descendants of Jacob must be represented the internals of the church by means of externals, Jacob could therefore no longer be named Jacob, but Israel (see what has been said of this above, n. 4286, 4292). Be it known moreover that both the rational and the natural are called celestial and spiritual, celestial when they receive good from the Lord, and spiritual when they receive truth from Him; for the good that inflows from the Lord into heaven is called celestial, and the truth is called spiritual. Jacob's being called "Israel" signifies in the supreme sense that the Lord, advancing to interior things, made the natural in Himself Divine, both as to its external and as to its internal; for in the supreme sense what is represented has reference to Him.

4571. [v. 11] *And God said to him.* That this signifies perception from the Divine, is evident from the signification in the historicals of the Word of "to say" as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That it was from the Divine is signified by "God said;" for the Divine was in the Lord from conception. This was His being, for He was conceived from Jehovah, and therefore His perception was from the Divine, but it was according to the state of the reception by His Human, because He made the Human in Himself Divine by successive steps. Hence it is evident that as the Divine or God was in Him, by the words "God said to him" is signified perception from the Divine.

4572. *I am God Shaddai.* That this signifies the state of temptation past, and now Divine consolation, is evident from the signification of "God Shaddai," as being temptation and afterwards consolation. For Jehovah or the Lord was called by the ancients "God Shaddai" with reference to temptations and consolation after them (see n. 1992, 3667); consequently "God Shaddai" signifies a state of temptation that is past, and now Divine consolation. The reason why it is "past" is that temptations were previously represented by

Jacob, especially when he wrestled with the angel (Gen. 32:25–32), and when he met Esau (Gen. 33); and the reason why there is now consolation, is that by these temptations there was effected the conjunction of good and truth in the natural. This conjunction itself causes consolation, because conjunction is the end of temptations; for when he arrives at the end, every one has consolation according to the hard things he suffered in the means.

[2] Be it known in general that all the conjunction of good with truth is effected by means of temptations, the reason of which is that evils and falsities offer resistance and as it were rebel, and strive in every possible way to prevent the conjunction of good with truth and of truth with good. This combat takes place between the spirits who are with the man, namely, between the spirits who are in evils and falsities, and those who are in goods and truths, and is perceived by the man as a temptation within himself. When therefore the spirits who are in evils and falsities are conquered by the spirits who are in goods and truths, and are compelled to depart, the latter have joy through heaven from the Lord, and this joy is perceived by the man as consolation, and as in himself. But the joy and consolation are not on account of victory, but on account of the conjunction of good and truth; for all conjunction of good and truth has joy within itself, because this conjunction is the heavenly marriage within which is the Divine.

4573. *Be fruitful and multiply.* That this signifies good and thence truth, Divine, is evident from the fact that “fructifying” is predicated of good, and “multiplying” of truth (see n. 43, 55, 913, 983, 2846, 2847).

4574. *A nation and a company of nations shall be from thee.* That this signifies good and the Divine forms of good, is evident from the signification of a “nation,” as being the good of the church (see n. 1259, 1260, 1362, 1416, 1849); and from the signification of a “company of nations,” as being the truths which are from good, or what is the same, the forms of good; and in the supreme sense, in which the Lord is treated of, the Divine truths which are from Divine good, or the Divine forms of good.

[2] I will first state what the forms of good are, and then show that a “company of nations” signifies them. The truths that are from good are said to be the forms of good because they are nothing else than goods formed. He who conceives of truths in any other way,

and especially he who separates them from good, does not know what truths are. Truths do indeed appear as if separate from good, thus as a form by themselves, but only to those who are not in good, or to those who think and speak otherwise than as they will and thence act. For man is so created that his understanding and will may constitute one mind, and they do constitute one mind when the understanding acts as one with the will, that is, when the man thinks and speaks as he wills and thence acts, for in this case the things of his understanding are forms of his will. The things of the understanding are what are called truths, for truths are properly of the understanding, whereas the things of the will are what are called goods, for goods are properly of the will. From this it follows that regarded in itself the understanding is nothing but the will formed.

[3] But as the term “form” savors of human philosophy, the matter shall be illustrated by an example, from which will be seen that truths are the forms of good. In civil and moral life there exist what is honorable (*honestum*) and what is becoming (*decorum*). What is honorable is to will well to others from the heart in the affairs of civil life, and what is becoming is to testify this in speech and gesture. Thus regarded in itself what is becoming is nothing but the form of what is honorable, for this is its origin, and therefore when what is honorable shows itself by what is becoming (that is, in a becoming manner by speech and gesture), that which is honorable appears in every detail of that which is becoming, insomuch that whatever is uttered in the speech or shown in the gesture appears honorable, and is the form or image through which that which is honorable shines forth. In this way the two things make a one, like an essence and its form, or like what is essential and what is formal. But if anyone separates what is honorable from what is becoming, that is, if anyone wills evil to a companion, and yet speaks well and behaves himself well toward him, there is then no longer anything of what is honorable in the speech and gestures, however much he may study to make a show of the form of what is honorable by what is becoming; for it is really dishonorable, and every discerning person so calls it, because it is either feigned, or fraudulent, or deceitful.

[4] From all this we can see how the case is with truths and goods; for truths in spiritual life are circumstanced as is what is becoming in civil life; and hence it is evident what is the quality of truths when they are the forms of good, and what when separated

from good; for when they are not from good they are from some evil, and are its forms, however much they may counterfeit the forms of good. That a “company of nations” denotes the forms of good, may be seen from the signification of “nations,” as being goods, of which just above. Hence a “company” or congregation of them denotes a collection of them, which is nothing else than a form; and that this is truth has been shown. And as truths are what are signified, and by a “nation” is signified good, it is therefore said not only that a “nation” shall be from him, but also a “company of nations;” otherwise one expression would have sufficed. Moreover in the Word a “company,” a “congregation,” and a “multitude” are said of truths. (Regarding “multitude” and “being multiplied” see n. 43, 55, 913, 983, 2846, 2847).

4575. *And kings shall go forth from thy loins.* That this signifies truths from the Divine marriage, is evident from the signification of “kings,” as being truths (see n. 1672, 1728, 2015, 2069, 3009, 3670); and from the signification of “loins,” as being the things of conjugal love (n. 3021, 4277, 4280), consequently those of the heavenly marriage, and in the supreme sense of the Divine marriage. Truths from the Divine marriage are those which proceed from the Lord’s Divine Human, and are called holy, for the Lord’s Divine Human is the Divine marriage itself, and the things which proceed from it are holy, and are called celestial and spiritual, and effect the heavenly marriage, which is truth conjoined with good, and good conjoined with truth. This marriage exists in heaven, and in every one who is in heaven, and also in every one who is in the church, provided he is in good and at the same time in truth.

4576. [v. 12] *And the land which I gave unto Abraham and to Isaac, to thee I will give it.* That this signifies the Divine good appropriated, is evident from the signification of “land,” as being good. For the land of Canaan which is here meant by “the land,” denotes in the internal sense the Lord’s kingdom, and hence the church, which is the Lord’s kingdom on earth (see n. 1607, 3481, 3705, 4447, 4517), and as it denotes these, it denotes good, for this is the very essential thing of the Lord’s kingdom and church. But in the supreme sense the “land of Canaan” denotes the Lord’s Divine good, for the good which is in the Lord’s kingdom in the heavens and on earth is from the Lord. The above is evident also from the

representation of Abraham and Isaac, as being the Lord's Divine—Abraham the Divine Itself, and Isaac the Divine Human, specifically the Lord's Divine rational (concerning Abraham see n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; and Isaac, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180); and from the signification of “giving the land to thee,” as being to appropriate it to the natural; for by Jacob, who here is “thee,” is represented the Lord's Divine natural, as has been frequently shown. From all this it is evident that by “the land which I gave to Abraham and to Isaac, to thee will I give it” is signified the Divine good appropriated.

4577. *And to thy seed after thee will I give the land.* That this signifies Divine truth appropriated, is evident from the signification of “seed,” as being the truth of faith (see n. 1025, 1447, 1610, 1940), and in the supreme sense the Divine truth (n. 3038); and from the signification of “giving the land,” as being to appropriate good (of which just above, n. 4576); thus by “giving the land to thy seed,” is signified in the supreme sense to appropriate Divine good to Divine truth. But that it is the Divine truth which is appropriated, is because before the Lord was glorified He was in respect to his Human the Divine truth, and hence the Lord says of Himself that He is “the Truth” (John 14:6), and hence also He is called the “seed of the woman” (Gen. 3:15). But after the Lord had been glorified in respect to His Human, He became the Divine good; and then from Him as the Divine good proceeded and proceeds the Divine truth, which is the “Spirit of truth” that the Lord was to send, as said in John 14:16, 17; 15:26, 27; 16:13–15: see n. 3704. From all this it is evident that by the words “to thy seed after thee” is signified in the supreme sense the Divine truth appropriated to Him; and also that the Divine truth proceeds from the Divine good which is Himself, and is appropriated to those who are in good and thence in truth.

4578. [v. 13] *And God went up from upon him, in the place in which He spoke with him.* That this signifies the Divine in this state, is evident from the signification of “God went up from upon him,” as being the Divine; for “to go up” involves elevation to interior things, and when predicated of the Lord, who here is “God,” it denotes elevation to the Divine (see n. 4539); and from the signification of the “place in which He spoke with him,” as being this state. (That “place” denotes state, see n. 2625, 2837, 3356, 3387, 4321.) Hence

the "place in which He spoke with him" denotes the state in which He was.

4579. Verses 14, 15. *And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone; and he poured out a drink-offering thereon, and poured oil thereon. And Jacob called the name of the place where God spoke with him, Bethel.*

"And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone," signifies the holy of truth in that Divine state; "and he poured out a drink-offering thereon," signifies the Divine good of truth; "and poured oil thereon," signifies the Divine good of love; "and Jacob called the name of the place where God spoke with him, Bethel," signifies the Divine natural and its state.

4580. [v. 14] *And Jacob set up a pillar in the place in which He spoke with him, a pillar of stone.* That this signifies the holy of truth in that Divine state, is evident from the signification of a "pillar," as being the holy of truth (of which in what follows); and from the signification of "in the place in which He spoke with him," as being in that state (see just above, n. 4578). Something shall first be said with regard to the origin of the setting up of pillars, and of the pouring a drink-offering upon them, and of pouring oil upon them.

[2] The pillars set up in ancient times were either for a sign, or for a witness, or for worship. Those for worship were anointed, and were then holy, and worship was also held there, thus in temples, in groves, in forests under the trees, and in other places. This ritual derived its representation from the fact that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over the boundaries to do one another evil (as for instance in the case of Laban and Jacob, Gen. 31:52). That they should not pass the boundaries to do evil was to them a law of nations. And as the stones were on the boundaries, when the most ancient people (who in everything on the earth saw a corresponding celestial and spiritual thing) saw these stones as boundaries, they thought about the truths which are the ultimates of order. But their descendants, who beheld in objects less of what is spiritual and celestial, and more of what is worldly, began to think of them with sanctity merely from the veneration derived from old time. And at last the descendants of the most ancient people who lived immediately before the flood, and who no longer saw anything spiritual and

celestial in earthly and worldly things regarded as objects, began to regard these stones as holy, pouring drink-offerings upon them, and anointing them with oil; and they were then called “pillars,” and were used for worship.

[3] This remained after the flood in the Ancient Church, which was representative, but with the difference that the pillars served these people as a means for attaining to internal worship; for the infants and children were instructed by their parents in regard to what they represented, and were thus brought to know holy things, and to be affected with the things which the pillars represented. It is for this reason that the ancients had pillars for worship in their temples, groves, and forests, and upon hills and mountains. But when the internal of worship altogether perished with the Ancient Church, and they began to hold the externals as holy and Divine, and thus to worship them idolatrously, they then erected pillars for their several gods. And as the posterity of Jacob were most prone to idolatrous things, they were forbidden to erect pillars, and also to have groves, and even to hold any worship upon mountains and hills; but they were to be gathered together to one place, where the ark was, and afterwards where the temple was, thus to Jerusalem; otherwise each family would have had its own externals and idols that they would have worshiped, and consequently a representative of a church could not have been instituted with that nation. (See what was above shown concerning pillars, n. 3727.) All this shows what was the origin of the pillars, and what they signified, and that when they were employed in worship they represented holy truth, and therefore it is here said “a pillar of stone,” for a “stone” signifies truth in the ultimate of order (n. 1298, 3720, 3769, 3771, 3773, 3789, 3798). Be it known moreover that what is holy is especially predicated of Divine truth; for the Divine is in the Lord, and Divine truth proceeds from Him (n. 3704, 4577), and is called the Holy.

4581. *And he poured out a drink-offering thereon.* That this signifies the Divine good of truth, is evident from the signification of a “drink-offering,” as being the Divine good of truth, of which below; but first I will state what the good of truth is. The good of truth is that which has elsewhere been called the good of faith, and is love toward the neighbor, or charity. There are two universal kinds of good, one of which is called the good of faith, and the other

the good of love. The good of faith is what is signified by a “drink-offering,” and the good of love by “oil.” They who are brought by the Lord to good by an internal way are in the good of love, but they who are brought by an external way are in the good of faith. The men of the celestial church, and likewise the angels of the inmost or third heaven, are in the good of love; but the men of the spiritual church, and likewise the angels of the middle or second heaven, are in the good of faith. For this reason the former good is called celestial good, but the latter spiritual good. The difference is the same as that between willing well from good will, and willing well from good understanding. The latter therefore, namely, spiritual good, or the good of faith, or the good of truth, is what is signified by a “drink-offering;” but the former, namely, celestial good, or the good of love, is what is understood in the internal sense by “oil.”

[2] That such things were signified by the “oil” and the “drink-offering” cannot indeed be seen except from the internal sense, and yet it must be apparent to every one that holy things were represented, for otherwise what else would be the pouring out of a drink-offering and of oil upon a pillar of stone than a ridiculous and idolatrous performance? And so in the making of a king, unless holy things were signified and involved in the putting of a crown on his head, anointing him with oil from a horn upon his forehead and upon his wrists, putting a scepter into his hand besides a sword and keys, investing him with a crimson robe and then seating him upon a throne of silver; and afterwards in his riding on a horse in royal trappings and being served at table by those of highest rank, not to mention other formalities, unless all these ceremonies represented holy things, and were venerable through their correspondence with the things of heaven and thence of the church, they would be like babies’ plays on a larger scale, or like plays on the stage.

[3] Nevertheless all these rituals derived their origin from the most ancient times, when rituals were holy from their representing holy things, and from correspondence with the holy things in heaven and thence in the church. Moreover, at the present day they are regarded as venerable, not because it is known what they represent, or to what they correspond, but by an interpretation as of emblems that are in use. But if it were known what each of these things represents, and to what holy thing it corresponds—the crown, the oil, the horn, the scepter, the sword, the keys, riding upon a white horse,

and eating while nobles are serving-men would think of them with much more reverence. But this they do not know, and wonderful to say, do not desire to know, to such a degree have the representatives and significatives which are in such things and everywhere in the Word been at the present day destroyed in the minds of men.

[4] That a “drink-offering” signifies the good of truth, or spiritual good, may be seen from the sacrifices in which it was employed. Sacrifices were made from the herd or from the flock, and were representative of the internal worship of the Lord (n. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519). To these were added the meat-offering and the drink-offering. The meat-offering, which consisted of fine flour mingled with oil, signified celestial good, or what is the same, the good of love, “oil” signifying love to the Lord, and “fine flour” charity toward the neighbor. But the drink-offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. Both together therefore (namely, the meat-offering and the drink-offering) signified the same things as the bread and wine in the Holy Supper.

[5] That these were added to the burnt-offerings and sacrifices is evident in Moses:

Thou shalt offer two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb shalt thou offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and drink offering of the fourth of a hin of wine for the first lamb; and so also for the second lamb (Exod. 29:38–41).

In the same:

In the day when ye wave the sheaf of the firstfruits of the harvest, ye shall offer a lamb without blemish of the first year, for a burnt-offering unto Jehovah, the meat-offering whereof shall be two tenths of fine flour mingled with oil, and the drink offering whereof shall be of wine, the fourth of a hin (Lev. 23:12, 13, 18).

Again:

On the day when the days of his Naziriteship are fulfilled, he shall offer his gift unto Jehovah (sacrifices), and a basket of unleavened things of fine flour, cakes mingled with oil, with unleavened wafers anointed with oil, with their meat-offering and their drink-offerings (Num. 6:13–15, 17).

Again:

Upon the burnt-offering they shall offer a meat-offering of a tenth of fine flour mingled with the fourth of a hin of oil; and wine for the drink

offering, the fourth of a hin, in one manner for the burnt-offering of a ram, and in another manner for that of an ox (Num. 15:3–5, 11).

Again:

With the burnt-offering of the daily sacrifice thou shalt offer a drink-offering, the fourth of a hin for a lamb; in the holy place shalt thou pour out a drink-offering of wine unto Jehovah (Num. 28:6, 7).

Moreover concerning the meat-offerings and drink-offerings in the sacrifices of various kinds, see Num. 28:7–31; 29:1–40.

[6] That the meat-offering and the drink-offering had this signification may be seen from the fact that love and faith effect everything of worship; and it may be seen above that the bread (which here is of fine flour mingled with oil) and the wine in the Holy Supper signify love and faith, thus everything of worship (n. 1798, 2165, 2177, 2187, 2343, 2359, 3464, 3735, 3813, 4211, 4217).

[7] But when the people fell away from the genuine representative of the worship of the Lord, and turned away to other gods and poured out drink-offerings to them, then by the drink-offerings were signified things which are opposite to charity and faith, namely, the evils and falsities of the love of the world, as in Isaiah:

Ye did become heated with gods under every green tree, thou hast also poured out to them a drink-offering, thou hast offered a meat-offering (Isa. 57:5, 6);

“to become heated with gods” denotes the concupiscences of falsity (that “gods” denote falsities, n. 4402, 4544); “under every green tree” denotes from the belief of all falsities (n. 2722, 4552); “to pour out to them a drink-offering and offer a meat-offering” denotes the worship of them. Again:

Ye that forsake Jehovah, that forget the mountain of My holiness, that prepare a table for Gad, and fill a drink-offering to Meni (Isa. 65:11).

In Jeremiah:

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

[8] Again:

Doing we will do every word that is gone forth out of our mouth, to burn incense to the queen of the heavens, and to pour out drink-offerings to her as we and our fathers have done, and our princes in the cities of Judah, and in the streets of Jerusalem (Jer. 44:17–19);

“the queen of the heavens” denotes all falsities, for in the genuine sense the “armies of the heavens” are truths, but in the opposite sense falsities, and in like manner the “king and queen;” thus the “queen” denotes all of them, and “to pour drink-offerings to her” is to worship. [9] Again:

The Chaldeans shall burn the city, and the houses upon whose roofs they have offered incense to Baal, and have poured out drink-offerings to other gods (Jer. 32:29);

“the Chaldeans” denote those who are in worship in which there is falsity; “to burn the city” denotes to destroy and vastate those who are in doctrinal things of what is false; “to offer incense to Baal upon the roofs of the houses” denotes the worship of what is evil; “to pour out drink-offerings to other gods” denotes the worship of what is false.

[10] In Hosea:

They shall not dwell in Jehovah’s land, and Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; they shall not pour out wine to Jehovah (Hos. 9:3, 4);

“not to dwell in Jehovah’s land” denotes not to be in the good of love; “Ephraim shall return into Egypt” denotes that the intellectual of the church will become mere knowledge and sensuous; “they shall eat what is unclean in Assyria” denotes impure and profane things from reasoning; “they shall not pour out wine to Jehovah” denotes no worship from truth.

[11] In Moses:

It shall be said, Where are their gods, the rock in which they trusted, that did eat the fat of the sacrifices, and drank the wine of their drink-offering? Let them arise and help them (Deut. 32:37, 38);

“gods,” as above, denote falsities; “that did eat the fat of the sacrifices” denotes that they destroyed the good of worship; “that drank the wine of their drink-offering” denotes that they destroyed the truth of worship. Drink-offerings are also predicated of blood, in David:

They shall multiply their griefs, they have hastened to another, lest I pour out their drink-offerings of blood, and lest I take up their names upon my lips (Ps. 16:4);

and by these words are signified the profanations of truth; for in this sense “blood” denotes violence offered to charity (n. 374, 1005), and profanation (n. 1003).

4582. *And poured oil thereon.* That this signifies the Divine good of love, is evident from the signification of “oil,” as being the Divine good of love (see n. 886, 3728). By “setting up a pillar of stone and pouring out a drink-offering and oil upon it,” is described in the internal sense the process of advance from truth which is in the ultimate, to interior truth and good, and at last to the good of love. For the “pillar of stone” is truth in the ultimate of order (n. 4580), the “drink-offering” is interior truth and good (n. 4581), and the “oil” is the good of love. Such was the Lord’s process of advancement in making His Human Divine, and such also is that undergone by man when by regeneration the Lord makes him celestial.

4583. [v. 15] *And Jacob called the name of the place where God spoke with him, Bethel.* That this signifies the Divine natural and its state, is evident from the signification of “calling a name,” as being quality (seen. 144, 145, 1754, 2009, 2724, 3006, 3421); and from the signification of “Bethel,” as being the Divine natural (n. 4559, 4560). That it is the state of this that is referred to, is signified by “the place where God spoke with him” (as above, n. 4578).

4584. Verses 16–20. *And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth. And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son. And it came to pass as her soul was going forth, that she was about to die; and she called his name Benoni; and his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem. And Jacob set up a pillar upon her grave; this is the pillar of Rachel’s grave even to this day.*

“And they journeyed from Bethel, and there was still a tract of land to come to Ephrath,” signifies that now was the spiritual of the celestial (“Joseph” is the celestial of the spiritual); “and Rachel brought forth, and suffered hard things in her bringing forth,” signifies the temptations of interior truth; “and it came to pass in her suffering hard things in her bringing forth,” signifies after temptations; “that the midwife said unto her, Fear not,” signifies perception from the natural; “for this also is to thee a son,” signifies spiritual truth; “and it came to pass as her soul was in departing that she was about to die,” signifies a state of temptations; “and she called his name Benoni,” signifies the quality of this state; “and his father

called him Benjamin,” signifies the quality of the spiritual of the celestial; “and Rachel died, and was buried in the way to Ephrath,” signifies the end of the former affection of interior truth; “this is Bethlehem,” signifies in place thereof the resurrection of a new spiritual of the celestial; “and Jacob set up a pillar upon her grave,” signifies the holy of the spiritual truth that would rise again there; “this is the pillar of Rachel’s grave even to this day,” signifies the state of the holy forever.

4585. [v. 16] *And they journeyed from Bethel, and there was still a tract of land to come to Ephrath.* That this signifies that now was the spiritual of the celestial, is evident from the signification of “journeying from Bethel” as being what is continuous of the advancement of the Divine from the Divine natural (that “journeying” denotes what is continuous may be seen above, n. 4554, here in the supreme sense what is continuous of the advancement of the Divine, and that “Bethel” is the Divine natural, n. 4559, 4560); from the signification of a “tract of land in coming,” as being what is intermediate (of which in what follows); and from the signification of “Ephrath,” as being the spiritual of the celestial in a former state (of which below where Bethlehem is treated of, which is the spiritual of the celestial in a new state), hence it is said, “Ephrath, this is Bethlehem” (verse 19).

[2] In these verses the subject treated of is the advancement of the Lord’s Divine toward interior things, for when the Lord made His Human Divine He advanced in a like order to that in which He makes man new by regeneration, namely, from what is external to interior things, thus from the truth which is in the ultimate of order to a good which is interior, and is called spiritual good, and from this to celestial good. But these things cannot fall into the understanding of anyone unless it is known what the external man and the internal man are, and that the former is distinct from the latter, although while man is living in the body they appear as one; also unless it is known that the natural constitutes the external man, and the rational the internal; and further, unless it is known what the spiritual is and what the celestial.

[3] These things have indeed already been occasionally unfolded, nevertheless they who have previously had no idea about them in consequence of having no desire to know the things of eternal life, find it impossible to have any such idea. Such people say,

“What is the internal man? Is it possible that it can be distinct from the external? What is the natural, and the rational? Are they not one? Moreover, What is the spiritual, and the celestial? Is not this a new distinction? We have heard of the spiritual, but that the celestial is something else we have not heard.” The case however is thus: They who have not previously acquired any idea on these subjects, for the reason that the cares of the world and of the body have possession of all their thought and take away all desire of knowing anything else; or because they deem it sufficient to know their doctrinal tenets as they are commonly known, and that it is of no consequence to have any further thought about the matter, saying, “We see the world, but the other life we do not see, perhaps it exists and perhaps not”—much persons put away all these subjects, for even at the first look they at heart reject them.

[4] Nevertheless as they are such things as are contained in the internal sense of the Word, and these cannot be explained without adequate terms, and we have no terms more adequate for expressing exterior things than the term natural, for interior things than the term rational, for those things which are of truth the term spiritual, and those which are of good the term celestial, it is absolutely necessary to make use of these terms, for without terms adapted to the subject nothing can be described. In order therefore that those who desire to know may receive some idea of what the spiritual of the celestial is which Benjamin represents and which “Bethlehem” signifies, I will briefly explain it. In the supreme sense the subject that has been treated of is the glorification of the Lord’s natural, and in the relative sense the regeneration of man as to his natural. That Jacob represented the man of the church as to his external, and Israel as to his internal, thus Jacob as to his exterior natural, and Israel as to his interior natural, has been shown above (n. 4286); for the spiritual man is from the natural, and the celestial man is from the rational. It has also been shown that the Lord’s glorification advanced from external things to more interior things, in like manner as the regeneration of man advances, and that for the sake of this representation Jacob was called “Israel.”

[5] But a further advance toward more interior things is now treated of, namely, toward the rational, for as just said, the rational constitutes the internal man. The intermediate between the internal of the natural and the external of the rational is what is meant

by the spiritual of the celestial, which is signified by “Ephrath” and “Bethlehem,” and is represented by Benjamin. This intermediate derives somewhat from the internal of the natural which is “Israel,” and from the external of the rational which is “Joseph;” for that which is intermediate derives something from each extreme, otherwise it could not serve as an intermediate. In order that anyone from being spiritual may become celestial, he must needs advance through this intermediate, for to climb up to higher things without an intermediate is not possible.

[6] And therefore the nature of the advance through this intermediate is here described by Jacob’s coming to Ephrath, and by Rachel’s bringing forth Benjamin there. Hence it is evident that by their journeying from Bethel, and by there being yet a tract of land to come to Ephrath, is signified what is continuous of the advancement of the Lord’s Divine from the Divine natural to the spiritual of the celestial which is signified by “Ephrath” and “Bethlehem,” and is represented by Benjamin. The spiritual of the celestial is the intermediate that is spoken of, being called “spiritual” from the spiritual man, which viewed in itself is the interior of the natural man, and “celestial” from the celestial man, which viewed in itself is the rational man. “Joseph” is the exterior rational man, and therefore the celestial of the spiritual from the rational is predicated of him.

4586. *And Rachel brought forth, and suffered hard things in her bringing forth.* That this signifies the temptations of interior truth, is evident from the signification of “bringing forth,” as being the coming forth of the spiritual things which are of truth and of the celestial things which are of good, for in the internal sense “to bring forth” denotes the things of the spiritual birth (see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070); from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of “suffering hard things,” as being to undergo temptations, for when “to suffer hard things” is predicated of truths and goods, or of spiritual things and celestial things, it cannot mean anything else, because no one can attain to these except by means of temptations, for then interior goods and truths fight with the evils and falsities from what is hereditary and what is actual, the man being kept by the Lord from within in goods and truths, and being assaulted by the evils and falsities which burst forth from what is hereditary, and which are present from what is

actual, that is, by the spirits and genii who are in these evils and falsities and are with the man. Hence come temptations, whereby not only are evils and falsities, when overcome, cast out and removed, but also goods and truths are confirmed. These are the things which are signified by Rachel's bringing forth, and by her suffering hard things in her bringing forth.

4587. [v. 17] *And it came to pass in her suffering hard things in her bringing forth.* That this signifies after temptations, is evident from what was said just above (n. 4586), and thus without further explication.

4588. *That the midwife said unto her, Fear not.* That this signifies perception from the natural, is evident from the signification of "saying" in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the signification of a "midwife," as being the natural. The reason why "midwife" here denotes the natural is that when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the natural is then like a midwife; for unless the natural affords aid, it is impossible for any birth of interior truth to take place; for when interior truths are born, it is the natural which receives them into its bosom, because it affords the opportunity for them to work their way out. It is always the case with the things of spiritual birth, that their reception must be wholly in the natural; and this is the reason why when a man is being regenerated, the natural is first prepared to receive; and insofar as this is made receptive, so far interior truths and goods can be brought forth and multiplied. This is also the reason why if during the bodily life the natural man has not been prepared to receive the truths and goods of faith, he cannot receive them in the other life, consequently cannot be saved. This is what is meant by the common saying that as the tree falls, so it lies; or as man dies, such he will be. For man has with him in the other life all his natural memory, or that of his external man (although not there permitted to use it, n. 2469–2494), so that it is there as a foundation plane, into which interior truths and goods fall; and if this plane is not a receptacle of the goods and truths which flow in from within, these interior goods and truths are either extinguished, or perverted, or rejected. From all this it is evident that the natural is like a midwife.

[2] That insofar as the natural is a recipient when the interior man brings forth, it is like a midwife, may be seen also from the internal sense of the things related of the midwives who contrary to the command of Pharaoh saved alive the sons of the Hebrew women, of which we read in Moses:

The king of Egypt said to the midwives of the Hebrew women, and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him, but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt spoke to them, but saved the male children alive. And the king of Egypt called the midwives, and said unto them, Why have ye done this word, and have saved the male children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively, and have brought forth ere the midwife come unto them. And God did well to the midwives, and the people were multiplied, and became very numerous. And it came to pass, because the midwives feared God, that He made them houses (Exod. 1:15-21);

by the daughters and sons the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives, the natural insofar as it is a recipient of goods and truths; by the king of Egypt, memory-knowledge in general (see n. 1164, 1165, 1186), which extinguishes truths when it enters into the things of faith by an inverted way, believing nothing except what the senses and memory-knowledge dictate. That the “midwives” here are receptions of truth in the natural, will of the Lord’s Divine mercy be confirmed when the contents of that chapter come to be unfolded.

4589. *For this also is to thee a son.* That this signifies spiritual truth may be seen from the signification of a “son,” as being truth (see n. 489, 491, 533, 1147, 2623, 3373), here spiritual truth, because the “son” here is Benjamin, by whom is represented the spiritual of the celestial.

4590. [v. 18] *And it came to pass as her soul was in departing that she was about to die.* That this signifies a state of temptations, is evident from the signification of the “soul going forth and dying,” as being the utmost of temptation, which exists when the old man is dying and the new man is receiving life. That this is the signification is manifest from what precedes, in that her “suffering hard things in bringing forth” denotes the temptation of interior truth (n. 4586, 4587); and from what follows at verse 19, that “Rachel died.”

4591. *And she called his name Benoni.* That this signifies the quality of this state, is evident from the signification of “calling a name,” as being quality, as often shown above. The state here described in the internal sense is a state of temptations, the quality of which is what is signified by “Benoni,” for in the original language “Benoni” means “the son of my sorrow” or “mourning.” (That in ancient times names significative of the state were given to infants, may be seen above, n. 1946, 2643, 3422, 4298.)

4592. *And his father called him Benjamin.* That this signifies the quality of the spiritual of the celestial, is evident from the representation of Benjamin, as being the spiritual of the celestial. What this is was explained above (see n. 4585), namely, that it is the intermediate which exists between the spiritual and the celestial, or between the spiritual man and the celestial man. In the original language “Benjamin” means “the son of the right hand;” and by a “son of the right hand” is signified spiritual truth which is from celestial good and the consequent power, for good has power by means of truth (n. 3563). A “son” is truth (see n. 489, 491, 533, 1147, 2623, 3373), and the “hand” is power (n. 878, 3091, 3563); hence the “right hand” is the highest power. Hence it is evident what is signified by “sitting at the right hand of God,” namely, a state of power by virtue of the truth which is from good (n. 3387), which when predicated of the Lord is omnipotence, and also the Divine truth which proceeds from the Lord’s Divine good (as in Ps. 110:1; Matt. 22:44; 26:63, 64; Mark 14:61, 62; 16:19; Luke 22:69); and whereas it denotes Divine power that is, omnipotent is therefore said, “at the right hand of the power” (or virtue) “of God.”

[2] It is manifest from this what in the genuine sense is signified by “Benjamin,” namely, the spiritual truth which is from the celestial good which is “Joseph.” Both together therefore are that intermediate which as before said is between the spiritual man and the celestial man (n. 4585). But this good and this truth are distinct from the celestial which is represented by “Judah,” and the spiritual which is represented by “Israel,” of which the former is higher or more interior, and the latter is lower or more external, for as before said they are an intermediate. But no one can have an idea of the good which is represented by Joseph, and of the truth which is represented by Benjamin, except the man who is enlightened by the light of heaven. The angels have a clear idea of them, because all the

ideas of their thought are from the light of heaven which is from the Lord, in which they see and perceive illimitable things which man cannot possibly comprehend, still less utter. As an illustration take the following.

[3] All men whatever are born natural, with the power of becoming either celestial or spiritual; but the Lord alone was born spiritual celestial, and for this reason He was born at Bethlehem, where is the boundary of the land of Benjamin, for by "Bethlehem" is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial. The reason why the Lord alone was born spiritual celestial is that the Divine was in Him. These things cannot possibly be comprehended by anyone who is not in the light of heaven; for he who is in the light of the world, and has his perception therefrom, scarcely knows what truth is and what good is, still less what it is to ascend through degrees to the interior things of truth and good; thus he is in complete ignorance of those innumerable things of truth and good in every degree which are manifest before the angels as in noonday light. Hence it is evident of what nature is the wisdom of angels relatively to that of men.

[4] There are six names which frequently occur in the prophets where the church is treated of, namely, "Judah," "Joseph," "Benjamin," "Ephraim," "Israel," and "Jacob." He who does not know what of the good and truth of the church is meant by each one of these in the internal sense cannot possibly know anything of the Divine arcana of the Word there. Nor can he know what of the church is meant, unless he knows what the celestial is which is "Judah," what the celestial of the spiritual is which is "Joseph," what the spiritual of the celestial is which is "Benjamin," what the intellectual of the church is which is "Ephraim," what the internal spiritual is which is "Israel," and what the external spiritual is which is "Jacob."

[5] As regards Benjamin specifically, as he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thus both together the intermediate between the celestial and the spiritual man, and as they are consequently most closely conjoined, therefore also their conjunction is described in the history of Joseph as follows:

Joseph told his brethren that they must bring their youngest brother, lest they should die (Gen. 42:20).

When they returned with Benjamin, and Joseph saw Benjamin his brother, he said, Is this your youngest brother? And he said, God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn toward his brother; and he sought where to weep, and he therefore entered into his chamber, and wept there (Gen. 43:29, 30).

He multiplied Benjamin's portion fivefold above the portions of them all (Gen. 43:34).

After he had made himself known to his brethren, he fell upon his brother Benjamin's necks and wept; and Benjamin wept upon his necks (Gen. 45:14).

He gave changes of garments to them all, but to Benjamin he gave three hundred pieces of silver, and five changes of garments (Gen. 45:22).

[6] From all this it is evident that Joseph and Benjamin were most closely conjoined, not because they were of one mother, but because by them is represented the spiritual conjunction which exists between the good which is "Joseph" and the truth which is "Benjamin," and because both are intermediate between the celestial and the spiritual man. For this reason Joseph could not be conjoined with his brethren, nor with his father, except by means of Benjamin, for without an intermediate no conjunction is possible, and this was the reason why Joseph did not reveal himself sooner.

[7] Moreover, by "Benjamin" in other parts of the Word, especially the prophetic, is signified the spiritual truth which is of the church, as in the prophecy of Moses concerning the sons of Israel:

To Benjamin he said, The beloved of Jehovah, He shall dwell confidently upon him, covering upon him all the day, and He shall dwell between his shoulders (Deut. 33:12);

"the beloved of Jehovah" is spiritual truth which is from celestial good; it is said of this good that it "dwells confidently" with that truth, "covers it the whole day," and also "dwells between its shoulders," for in the internal sense the "shoulders" denote all power (n. 1085), and good has all its power by means of truth (n. 3563).

[8] In Jeremiah:

Flee ye sons of Benjamin out of the midst of Jerusalem, and sounding sound with the trumpet, and take up a prophecy upon the house of the vineyard; for evil looks forth from the north, and a great shattering (Jer. 6:1);

“the sons of Benjamin” denote spiritual truth from the celestial; “Jerusalem” denotes the spiritual church; the “house of the vineyard,” or “Bethhaccherem,” the same; the “evil out of the north,” man’s sensuous and the derivative memory-knowledge. Again:

It shall come to pass if ye hallow the sabbath day they shall enter in from the cities of Judah, and from the circuits of Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, offering burnt-offering and sacrifice, and meat-offering, and frankincense, and offering thanksgiving, unto the house of Jehovah (Jer. 17:24, 26).

[9] And again elsewhere:

In the cities of the mountain, in the cities of the plain, in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, shall the flocks yet pass over beside the hands of him that numbereth them (Jer. 33:13);

here also the “land of Benjamin” denotes the spiritual truth of the church; for all the things of the church, from the first degree to the last, are signified by the “cities of Judah,” the “circuits of Jerusalem,” the “land of Benjamin,” the “plain,” the “mountain,” and the “south.”

[10] In Hosea:

Sound ye with the horn in Gibeah, with the trumpet in Ramah, shout ye Bethaven, after thee Benjamin, Ephraim shall become solitudes in the day of rebuke (Hos. 5:8, 9);

“Gibeah,” “Ramah,” and “Bethaven” denote the things of that spiritual truth from the celestial which is “Benjamin,” for Gibeah was in Benjamin (Judges 19:14), and Ramah also (Josh. 18:25), and likewise Bethaven (Josh. 18:12); “to sound with the horn and with the trumpet,” and “to shout,” denote to announce that the intellectual of the church, which is “Ephraim,” is made desolate.

[11] In Obadiah:

The house of Jacob shall become a fire, and the house of Joseph a flame, the house of Esau for stubble; and they of the south shall inherit the mountain of Esau, and those who are in the plain the Philistines; and they shall inherit the field of Ephraim, and the field of Samaria; and Benjamin, Gilead (vers. 18, 19);

that names signify things is very evident here, as in other places, for unless it is known what is signified by the “house of Jacob,” the “house of Joseph,” the “house of Esau,” the “mountain of Esau,” the

“Philistines,” the “field of Ephraim,” the “field of Samaria,” “Benjamin,” and “Gilead,” and moreover what by “them of the south,” by a “house,” a “plain,” a “mountain,” and a “field,” nothing here can possibly be comprehended; nor were the things done that are here historically related. But the man who knows what each expression involves, will find heavenly arcana therein. Here also “Benjamin” is the spiritual from the celestial.

[12] In like manner these words in Zechariah:

Jehovah shall be king upon the whole earth; in that day there shall be one Jehovah, and His name one; the whole earth shall encompass as a plain from Gibeah even to Rimmon, and she shall dwell under herself thence from Benjamin’s gate even unto the place of the first gate, even unto the gate of the corners, and from the tower of Hananeel even unto the king’s wine presses (Zech. 14:9, 10).

So in David:

Give ear, O Shepherd, Thou that leadest Joseph like a flock, Thou that sittest upon the cherubim; before Ephraim, and Benjamin, and Manasseh, stir up Thy power, and come to save us (Ps. 80:1, 2).

So in the prophecy of Deborah and Barak:

Jehovah shall rule for me among the mighty; out of Ephraim whose root is in Amalek, after thee Benjamin in thy peoples, out of Machir shall come down lawgivers, and out of Zebulun they that draw the scepter of the scribe (Judges 5:13, 14).

[13] In John:

I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe of Israel; of the tribe of Zebulun were sealed twelve thousand, of the tribe of Joseph were sealed twelve thousand, of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4, 8);

where by the “tribes of Israel” are signified those who are in goods and truths, and therefore in the Lord’s kingdom; for “tribes” and “twelve,” or what is the same, “twelve thousand,” are all things of love and faith, or all things of good and truth (n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060). These things are here distributed into four classes, the last of which is the twelve thousand sealed of Zebulun, and of Joseph, and of Benjamin, because by the tribe of Zebulun is signified the heavenly marriage (n. 3960, 3961), in which is heaven, thus in which are all things; “Joseph” here is the celestial of the spiritual, or the good of truth; and “Benjamin”

is the truth of this good, or the spiritual of the celestial. This is the conjugal in heaven, and therefore these are named last.

[14] As Benjamin represented the spiritual of the celestial in the church, or the truth of good, which is the intermediate between celestial good and spiritual truth, therefore Jerusalem fell as an inheritance to the sons of Benjamin; for before Zion was built there, "Jerusalem" signified the church in general. (That Jerusalem fell to Benjamin may be seen in Joshua 18:28; and also in Judges 1:21.)

4593. [v. 19] *And Rachel died, and was buried in the way to Ephrath.* That this signifies the end of the former affection of interior truth, is evident from the signification of "dying," as being to cease to be such (see n. 494), thus the end; from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819); from the signification of "to be buried," as being the rejection of a former state, and the resuscitation of a new one (n. 2916, 2917, 3256); and from the signification of "Ephrath," as being the spiritual of the celestial in a former state (n. 4585). From all this it is evident that by Rachel's dying and being buried in the way to Ephrath is signified the end of the former state of the affection of interior truth and the resuscitation of a new state which is "Bethlehem," the explication of which follows.

[2] In the genuine sense by Rachel's dying and being buried in the way to Ephrath is signified that which is hereditary, in that by means of temptations it was expelled forever, and which was the human affection of interior truth, which the Divine affection expelled. It was for this reason that this son was called by his mother "Benoni," or "son of sorrow," but by his father "Benjamin," or "son of the right hand." In the human affection from the mother there is a heredity in which is evil, but in the Divine affection there is nothing but good; for in the human affection there is the glory of self and of the world as an end for the sake of self; but in the Divine affection there is an end for the sake of self that it may be from self to save the human race, according to the Lord's words in John:

I pray for those whom Thou hast given Me, for all Mine are Thine, and Thine are Mine, but I am glorified in them; that they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us. The glory which Thou gavest Me I have given them, that they may be one as We are one; I in them, and Thou in Me (John 17:9, 10, 21-23).

4594. *This is Bethlehem.* That this signifies in place thereof the resurrection of a new spiritual of the celestial, is evident from the signification of “Bethlehem,” as being the spiritual of the celestial in a new state; for “Ephrath” is the spiritual of the celestial in a former state (n. 4585), and by her being buried there is signified the resurrection of a new state (n. 4593). That Rachel brought forth her second son or Benjamin in Bethlehem, and died in bringing him forth, also that David was born in Bethlehem and was there anointed king, and finally that the Lord was there born, is a mystery which as yet has not been revealed, and could not be revealed to anyone who did not know what is signified by “Ephrath” and by “Bethlehem,” and what was represented by Benjamin, and also by David; and especially who did not know what the spiritual of the celestial is, for this was signified by these places and was represented by these persons.

[2] The reason why the Lord was born there and not elsewhere, is that He alone was born a spiritual celestial man, but all others natural, with the capacity or ability to become either celestial or spiritual by regeneration from the Lord. The reason why the Lord was born a spiritual celestial man was that He might make His Human Divine, and this according to order from the lowest degree to the highest, and might thus dispose into order all things in the heavens and in the hells. For the spiritual celestial is intermediate between the natural or external man and the rational or internal man (see above, n. 4585, 4592), thus below it was the natural or external, and above it was the rational or internal.

[3] He who cannot apprehend these things, cannot possibly comprehend, by any revelation whatever, why the Lord was born at Bethlehem. For from the most ancient time “Ephrath” signified the spiritual of the celestial, and therefore afterwards “Bethlehem” had the same signification. This then is the reason why the following is said in David:

He sware to Jehovah, he vowed to the Mighty One of Jacob, If I shall come into the tent of my house, if I shall go upon the couch of my bed, if I shall give sleep to mine eyes, slumber to mine eyelids, until I find a place for Jehovah, habitations for the Mighty One of Jacob; lo we heard of Him in Ephrata, we found Him in the fields of the forest; we will go into His habitations, we will bow ourselves at His footstool (Ps. 132:2–7);

that these things were said of the Lord is very evident; “we heard of Him,” and “we found Him,” are expressed in the original language at the end of the words by the letter “h” taken from the name Jehovah.

[4] And in Micah:

Thou Bethlehem Ephrata, it is little that thou be among the thousands of Judah, out of thee shall one come forth unto Me who shall be Ruler in Israel, whose goings forth are from of old, from the days of eternity (Micah 5:2; Matt. 2:6).

From these prophecies it was known to the Jewish people that the Messiah or Christ would be born at Bethlehem, as is evident in Matthew:

Herod, gathering together all the chief priests and scribes of the people, inquired of them where the Christ (the Messiah) should be born; and they said to him, In Bethlehem of Judea (Matt. 2:4, 5).

And in John:

The Jews said, Doth not the Scripture say that the Christ (Messiah) should come of the seed of David, and from Bethlehem, the city where David was? (John 7:42).

And that He was born there may be seen in Matthew 2:1; Luke 2:4–7. For this reason also, and because He was from David, the Lord is called a “rod out of the stock of Jesse,” and the “root of Jesse” (Isa. 11:1, 10); for Jesse, David’s father, was a Bethlehemite; and David was born at Bethlehem and was anointed king there (1 Sam. 16:1–14; 17:12). Hence Bethlehem was called “the city of David” (Luke 2:4, 11; John 7:42). By David is especially represented the Lord as to His royalty or the Divine truth (n. 1888).

4595. [v. 20] *And Jacob set up a pillar upon her grave.* That this signifies the holy of the spiritual truth that would rise again there, is evident from the signification of a “pillar,” as being the holy of truth (see n. 4580), here of spiritual truth from the celestial, because this is the truth treated of; and from the signification of a “grave,” as being resurrection (n. 2916, 2917, 3256).

4596. *This is the pillar of Rachel’s grave even to this day.* That this signifies the state of the holy forever, is evident from the signification of a “pillar,” as being the holy of truth; and from the signification of a “grave,” as being resurrection (of which just above); and from the signification of “even to this day,” as being forever (see n. 2838, 3998).

4597. Verses 21, 22. *And Israel journeyed, and spread his tent beyond the tower of Eder. And it came to pass while Israel abode in this land that Reuben went and lay with Bilhah his father's concubine, and Israel heard.*

"And Israel journeyed," signifies the celestial spiritual of the natural at this time; "and spread his tent beyond the tower of Eder," signifies the interior things thereof; "and it came to pass while Israel abode in this land," signifies when in this state; "that Reuben went and lay with Bilhah his father's concubine," signifies the profanation of good by faith separate; "and Israel heard," signifies that this faith was rejected.

4598. [v. 21] *And Israel journeyed.* That this means the celestial spiritual of the natural at this time, is evident from the signification of "journeying," as being what is successive or continuous (see n. 4375, 4554), here more toward interior things; and from the representation of "Israel" here, as being the celestial spiritual of the natural (n. 4286). What the celestial spiritual of the natural is, has been explained before, namely, that it is the good of truth, or the good of charity procured by means of the truth of faith. What advancement toward interior things is, is little known in the world. It is not an advancement into memory-knowledges, for this frequently exists without any advancement toward interior things, and very frequently with a departure from them. Neither is it an advancement into the judgment of manhood, for this also sometimes exists together with a departure from interior things. Nor is it an advancement into knowledges of interior truth, for these knowledges avail nothing unless the man is affected with them. An advancement toward interior things is an advancement toward heaven and the Lord by means of the knowledges of truth implanted in the affection of them, thus by means of affections.

[2] What is the nature of an advancement toward interior things is not apparent to anyone in this world; but in the other life it is plainly apparent, for there it is an advancement from a kind of mist into light, because they who are in exterior things alone are relatively in a mist, and by the angels are seen to be in one; whereas they who are in interior things are in light, and consequently are in wisdom, for the light there is wisdom; and wonderful to say, they who are in a mist cannot see those who are in light as in light, but they who are in light can see those who are in a mist as in a mist. As the subject here

treated of is the advancement of the Lord's Divine toward interior things, Jacob is here called "Israel," but at other times he is called "Jacob," as in the preceding verse of this chapter, and in the last verse.

4599. *And spread his tent beyond the tower of Eder.* That this signifies the interior things thereof, is evident from the signification of "spreading a tent," as being the advancement of what is holy, here toward interior things (that a "tent" denotes what is holy may be seen above, n. 414, 1102, 2145, 2152, 3312, 4391); from the signification of "beyond the tower," as being into interior things (of which in what follows); and from the signification of "Eder," as being the quality of the state, namely, of the advancement of what is holy toward interior things. From ancient times this tower had this signification, but as it is mentioned nowhere else in the Word, except in Joshua 15:21, this cannot be confirmed from parallel passages, as is the case with other names. The reason why "beyond the tower" denotes toward interior things, is that the things which are interior are expressed by things lofty and high, thus by mountains, hills, towers, the roofs of houses, and the like. The reason is, that to minds which derive their ideas from the natural things of the world through the external senses, interior things appear as higher (n. 2148).

[2] That "towers" signify interior things may be seen also from other passages in the Word, as in Isaiah:

My well beloved had a vineyard in a horn of the son of oil, which he fenced round and cleared of stones, and planted it with a noble vine, and built a tower in the midst of it (Isa. 5:1, 2);

the "vineyard" denotes the spiritual church; the "noble vine," spiritual good; the "tower built in the midst of it," the interior things of truth. In like manner also in the Lord's parable in Matthew:

A man a householder planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen. (Matt. 21:33; Mark 12:1).

[3] In Ezekiel:

The sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers, they hung their shields upon thy walls round about; these have perfected thy beauty (Ezek. 27:11);

treating of Tyre, by which are signified the knowledges of good and truth, or those who are in these knowledges; the "Gammadim in its towers" denote the knowledges of interior truth.

[4] In Micah:

Jehovah shall reign over them in Mount Zion from now and to eternity; and thou tower of the flock, the hill of the daughter of Zion, unto thee shall it come, and the former kingdom shall return, the kingdom of the daughter of Jerusalem (Micah 4:7, 8);

where is described the Lord's celestial kingdom; its inmost which is love to the Lord, by "Mount Zion;" its derivative which is mutual love, by the "hill of the daughter of Zion," which love in the spiritual sense is called charity toward the neighbor; its interior truths of good by the "tower of the flock;" that from this comes the spiritual of the celestial kingdom is signified by the "kingdom of the daughter of Jerusalem." In David:

Let Mount Zion be glad, let the daughters of Judah exult because of Thy judgments encompass ye Zion, and gird it around, count the towers thereof (Ps. 48:11, 12);

where the "towers" denote the interior truths which defend what is of love and charity.

[5] In Luke:

Whosoever doth not bear his cross, and come after Me, cannot be My disciple for which of you, desiring to build a tower, sitteth not down first and counteth the cost, whether he have wherewith to complete it? Or what king, going to make war with another king, doth not first sit down and consult whether he be able with ten thousand to meet him that cometh against him with twenty thousand (Luke 14:27, 28, 31, 33);

he who does not know the internal sense of the Word must suppose that the Lord here spoke by comparisons, and that by building a tower and making war nothing further is meant, not knowing that all the comparisons in the Word are significative and representative, and that "to build a tower" is to procure for one's self interior truths, and that "to make war" is to combat from these; for the subject here treated of is the temptations undergone by those who are of the church, and who are here called the Lord's "disciples." These temptations are signified by the "cross" which they must carry; and that they by no means conquer from themselves or from what is their own, but from the Lord, is signified by "whosoever renounceth not all that he hath, he cannot be My disciple." Thus do all these things cohere; whereas if the things that are related of the tower and the war are understood only comparatively, without an interior sense,

they do not cohere. From this it is manifest what light there is from the internal sense.

[6] The interiors of those who are in the love of self and the world, thus the falsities from which they combat, and by which they confirm their religiosity, are also expressed in the opposite sense by “towers,” as in Isaiah:

The loftiness of men shall be brought low, and Jehovah Zebaoth shall be exalted above every one proud and high, and upon every one that is lifted up, and he shall be humbled; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fortified wall (Isa. 2:11–15);

where the interiors and the exteriors of these loves are described by the “cedars,” “oaks,” “mountains,” “hills,” “tower,” and “wall” (interior falsities by the “tower”), thus also interior things by those which are high, with the difference that they who are in evils and falsities believe themselves high and above others, but they who are in goods and truths believe themselves less and below others (Matt. 20:26, 27; Mark 10:44). Nevertheless goods and truths are described by high things, because in heaven they are nearer the Highest, that is, the Lord. Moreover “towers” in the word are predicated of truths, but “mountains” of goods.

4600. [v. 22] *And it came to pass, while Israel abode in this land.* That this signifies when in this state, namely, of good from truth, is evident from the signification of “to abide,” as being to live, for “to abide” signifies the like as “to dwell,” but with the difference that “to abide” is predicated of truth, and “to dwell” of good (that “to dwell” denotes to be and to live, thus state, may be seen above, n. 3384); from the signification of “land,” as being the church as to good (n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535), here as to the good of truth, the state of which (in which Israel now was) is what is signified.

4601. *That Reuben went and lay with Bilhah his father's concubine.* That this signifies the profanation of good by means of faith separate, and that and Israel heard signifies that this faith was rejected, is evident from the representation of Reuben as being faith in doctrine and in understanding, which is the first thing of the church (see n. 3861, 3866), here this faith separate from charity (of which in what follows); and from the signification of “lying with Bilhah his

father's concubine," as being the profanation of good, for "to commit adultery" signifies to pervert or adulterate goods (n. 2466, 2729, 3399), but "to lie with a father's concubine" is to profane them; and from the signification of "Israel heard," as being that this faith was rejected. In the proper sense by Israel's hearing is signified that the spiritual church knew this and assented to it; for by "hearing" is signified hearkening to, and by "Israel" the spiritual church; but that the true church does not assent, will appear from what will be said about Reuben. But in the internal sense is signified that this faith was rejected, for it is not said what Jacob felt and thought about this nefarious deed; nevertheless that he utterly abominated and abhorred it, is manifest from his prophecy respecting Reuben:

Reuben, thou art my firstborn, my strength, and the beginning of my might; excellent in honor, and excellent in power. Unstable as water, thou shalt not excel, who wentest up thy father's bed, then profanedst thou it, he went up my couch (Gen. 49:3, 4);

and from Reuben's being on this account deprived of his birthright (1 Chron. 5:1). Hence it is evident that by "Israel heard" is signified that this faith was rejected. (That "birthright" is the faith of the church may be seen above, n. 352, 2435, 3325.)

[2] The profanation of good is effected by faith separate when the truth of the church and its good are acknowledged and believed, and yet the man lives contrary to them. For with those who separate the things of faith from those of charity in the understanding and thence in life, evil is conjoined with truth and falsity with good; and this conjunction itself is what is called profanation. It is otherwise with those, who, although they know what the truth and good of faith are, still do not at heart believe. (See what has been said and shown before on profanation, n. 301–303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4050, 4289; also that the profanation of good by faith separate was represented by Cain's killing Abel; by Ham's being cursed by his father; and by the Egyptians being swallowed up by the Red Sea, n. 3325; and here also by Reuben, n. 3325, 3870).

[3] In order that those who are of the spiritual church could be saved, the Lord miraculously separated their intellectual part from their will part, and bestowed upon the intellectual the power of receiving a new will (n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493). When therefore the intellectual apprehends and

perceives the good which is of faith, and appropriates it to itself, and yet man's will (that is, his willing evil) still reigns and commands, there is effected the conjunction of truth and evil, and of good and falsity. This conjunction is profanation, and is meant by eating and drinking unworthily in the Holy Supper, said of those from whom the good which is there signified by the "body," and the truth which is there signified by the "blood," cannot be separated, because things which have been conjoined in this manner can never be separated to all eternity, and therefore the deepest hell awaits them. But they who know what the truth and good of faith are, and yet do not at heart believe them (as is the case with most people at the present day), cannot profane them, because the intellectual does not receive them and imbue itself with them.

[4] It is the rejection of this separated faith that is here treated of, because in what presently follows truths and goods are treated of in their genuine order, and directly afterwards their conjunction with the rational or intellectual. The sons of Jacob presently named are truths and goods in genuine order, and Isaac is the rational or intellectual. The coming of Jacob and his sons to Isaac, is in the internal sense this conjunction with the intellectual.

4602. Verses 22-26. *And the sons of Jacob were twelve. The sons of Leah, Reuben Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel, Joseph and Benjamin. And the sons of Bilhah Rachel's handmaid, Dan and Naphtali. And the sons of Zilpah, Leah's handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.*

"And the sons of Jacob were twelve," signifies the state of all things now in the Divine natural; "the sons of Leah," signifies external Divine goods and truths in their order; "Reuben Jacob's firstborn," signifies the good of faith; "and Simeon, and Levi, and Judah, and Issachar, and Zebulun," signifies the essential things of these; "the sons of Rachel, Joseph and Benjamin," signifies interior goods and truths; "and the sons of Bilhah Rachel's handmaid, Dan and Naphtali," signifies subsequent things that are of service to interior goods and truths; "and the sons of Zilpah Leah's handmaid, Gad and Asher" signifies those which are of service to exterior goods and truths; "these are the sons of Jacob, who were born to him in Paddan-aram," signifies their origin and their present state.

4603. *And the sons of Jacob were twelve.* That this signifies the state of all things now in the Divine natural, is evident from the representation of Jacob, as being the Divine natural (of which often above); and from the signification of “twelve” as being all, and when predicated of the sons of Jacob or of the tribes named from them, as being all things of truth and good (see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939). As regards the Lord’s natural it has been shown how He made it Divine in Himself, for this was represented by Jacob. But the subject here treated of is the conjunction of the Divine natural with the Divine rational, which conjunction is represented by Jacob’s coming to Isaac, for Isaac represents the Lord’s Divine rational. It is for this reason that all Jacob’s sons are enumerated anew, for all things of truth and good must be in the natural before this could be fully conjoined with the rational, because the natural serves the rational as a receptacle, and therefore these are enumerated. Be it known, however, that the sons of Jacob are now named in an order different from that in which they were named before; for the sons of Bilhah and Zilpah, namely, Dan, Naphtali, Gad, and Asher, are in the last place, who nevertheless were born before Issachar, Zebulun, Joseph, and Benjamin. The reason of this is that the order of the truths and goods in the natural when this has been made Divine, is here treated of; for the order in which these are mentioned is in accordance with the state of the subject that is being treated of (n. 3862, 3926, 3939).

4604. *The sons of Leah.* That this signifies external Divine goods and truths in their order, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). Hence her “sons” are the goods and truths represented by Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, of which in what follows.

4605. *Reuben Jacob’s firstborn.* That this signifies the good of faith, is evident from the signification of the “firstborn,” as being faith (see n. 352, 367, 2435, 3325); and from the representation of Jacob as being the good of natural truth (see n. 4538); and from that of Reuben, as being the quality of faith. For “Reuben” in the genuine sense signifies the truth of faith (n. 3861, 3866); but after the truth of faith has been made good, he signifies the good of faith. Moreover, regarded in itself faith is charity, and thus regarded in itself the truth of faith is the good of faith, because faith is impossible except from

charity, that is, truth is impossible except from good; and therefore when a man has been regenerated, good is in the first place, or is the firstborn (n. 3325, 3494). Hence it is that by "Reuben Jacob's firstborn" is here signified the good of faith. The like is signified also in Moses:

Let Reuben live and not die, and it shall be that his numbers are mortal (Deut. 33:6);

the reason why in this passage "Reuben" denotes the good of faith, is that he is put in the first place, and Judah in the second, thus in a different order in this prophecy of Moses respecting the sons of Israel from that in the prophecy of Jacob (Gen. 49), for as before said (n. 4603), the order in which they are named is determined in accordance with the state of the subject that is being treated of.

[2] In like manner in John:

I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand (Rev. 7:4, 5);

here Judah is named in the first place, Reuben in the second, and Gad in the third. These three here constitute the first class, and as the Lord's kingdom is the subject treated of, "Judah" signifies celestial good such as is in the inmost or third heaven, "Reuben" spiritual good which is the same as the good of faith such as is in the second or middle heaven, and "Gad" the good of the natural such as is in the first heaven. But it is otherwise in the prophecy of Deborah and Barak:

The princes in Issachar were with Deborah, and as was Issachar so was Barak; into the valley he was sent at his feet, in the classes of Reuben were great decrees of heart; why dwellest thou between two burdens to hear the hissings of the droves? To the classes of Reuben were great searchings of heart (Judg. 5:15, 16);

It is impossible to know the meaning of these words unless it is known what Issachar, Deborah, Barak, and Reuben represent; and what the "princes," the "valley," the "classes," the "decrees of heart," the "two burdens," and the "hissings of the droves," signify; but it is evident that "Reuben" here denotes faith.

4606. *And Simeon, and Levi, and Judah, and Issachar, and Zebulun.* That these signify the essential things of these, that is,

of the external Divine goods and truths, is evident from the representation of each one; namely, of Simeon, as being in the supreme sense Providence, in the internal sense faith in the will, and in the external sense obedience (see n. 3869-3872); of Levi as being in the supreme sense Love and Mercy, in the internal sense charity or spiritual love, and in the external sense conjunction (n. 3875, 3877); of Judah, as being in the supreme sense the Divine of the Lord's love, in the internal sense the Lord's celestial kingdom, and in the exterior sense that doctrine from the Word which is of the celestial church (n. 3881); of Issachar, as being in the supreme sense the Divine good of truth and truth of good, in the internal sense celestial conjugal love, and in the external sense mutual love (n. 3956, 3957); and from the representation of Zebulun, as being in the supreme sense the Lord's Divine Itself and His Divine Human, in the internal sense the heavenly marriage, and in the external sense conjugal love (n. 3960, 3961). These are the essential things which are in the external Divine goods and truths of the Lord, but no one can unfold how each of these is within them unless he is in heavenly light, for therein these things appear like the answers given in the Urim and Thummim by means of flashings out of light and flame, and a consequent perception from the Lord. For in the Urim and Thummim there were twelve precious stones according to the twelve tribes of Israel.

4607. *The sons of Rachel, Joseph and Benjamin.* That these signify interior goods and truths, is evident from the representation of Rachel, as being the affection of interior truth (see n. 3758, 3782, 3793, 3819), hence the "sons of Rachel" are interior goods and truths. The essential things of these are represented by Joseph and Benjamin; by Joseph in the supreme sense the Divine spiritual, in the internal sense the spiritual kingdom, and in the external sense its good (see n. 3969); and by Benjamin the Divine spiritual of the celestial (n. 3969, 4592). These essential things are within interior goods and truths.

4608. *And the sons of Bilhah, Rachel's handmaid, Dan and Naphtali.* That these signify subsequent things that are of service to interior goods and truths, is evident from the representation of Bilhah Rachel's handmaid as being the subsequent affection that is of service as a means to the affection of interior truth (see n. 3849). Moreover, a "handmaid" denotes a means that serves for conjunction (n. 3913, 3917, 3931), and her "sons" denote such means. By

subsequent goods and truths are meant those goods and truths that do not enter in immediately, but which are derived from such as do, and are adjoined to them as handmaids, and which also mediate and promote. Their essential things are represented by Dan and Naphtali; by Dan in the supreme sense the Lord's justice and mercy, in the internal sense the holy of faith, and in the external sense the good of life (n. 3921, 3923); and by Naphtali, in the supreme sense His own power, in the internal sense temptation in which there is victory, and in the external sense resistance from the natural man (n. 3927, 3928). These are the essential things of the means that are of service to interior goods and truths.

4609. *And the sons of Zilpah Leah's handmaid, Gad and Asher.* That this signifies those which are of service to exterior goods and truths, is evident from the representation of Zilpah Leah's handmaid, as being the subsequent affection that is of service as a means to the affection of exterior truth (see n. 3835). A "handmaid" denotes a means that is of service for conjunction (as just above, n. 4608), and her "sons" denote such means, the essential things of which are represented by Gad and Asher; by Gad in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works (n. 3934); by Asher in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affection (n. 3938, 3939). These are the things which the enumeration of the sons of Jacob at this time involves; but how they cohere together and one follows another, and one is contained within another, cannot be seen in the light of the world unless it is enlightened by the light of heaven. Yet the things which then appear are still such as not to fall into words, for human words are from ideas formed from the things which are in the light of the world. The ideas which are from the light of heaven transcend these to such a degree that they cannot be expressed, but only to some extent thought of by those to whom it has been given to withdraw their mind from things of sense.

4610. *These are the sons of Jacob, who were born to him in Paddan-aram.* That this signifies their origin and their present state, is evident from what has already been said of the sons of Jacob both in general and specifically, namely, that by them are signified all things in the Lord's Divine natural in general (n. 4603), insomuch that all these things taken together are now "Jacob." Their origin is

signified by their being born in Paddan-aram, or from the knowledges of truth and good, for these are signified by “Paddan-aram” (n. 3664, 3680). As all of these taken together are now “Jacob,” it is therefore said in the original language, “who was born to him,” in the singular. In what now follows the subject treated of is the conjunction of the Divine natural with the Divine rational. This conjunction is represented by Jacob’s coming to Isaac his father.

4611. Verses 27–29. *And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred years and eighty years. And Isaac expired and died and was gathered unto his peoples, old and sated of days; and Esau and Jacob his sons buried him.*

“And Jacob came unto Isaac his father,” signifies now the Divine rational with which it was conjoined; “to Mamre Kiriath-arba” signifies its state; “this is Hebron,” signifies the state when they were conjoined; “where Abraham and Isaac sojourned,” signifies Divine life together; “and the days of Isaac were,” signifies the state of the Divine rational at this time; “a hundred years and eighty years,” signifies the quality of the state; “and Isaac expired, and died,” signifies resuscitation in the Divine natural; “and was gathered unto his peoples,” signifies that it was now among the things which are of the Divine natural; “old and sated of days,” signifies newness of life; “and Esau and Jacob his sons buried him,” signifies that it rose again in the good and the good of truth of the natural.

4612. [v. 27] *And Jacob came unto Isaac his father.* That this signifies now the Divine rational with which it was conjoined, is evident from the representation of Jacob, as being the Divine natural in the state treated of just above (see n. 4604–4610); and from the representation of Isaac, as being the Divine rational (see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). Conjunction is signified by his coming to him. In what follows, down to the end of the chapter, the subject treated of is the conjunction of the natural with the rational; and therefore in what immediately precedes, the quality of the natural has been described, in that it contained within it all things of good and truth, and this quality of the natural is signified by the twelve sons of Jacob, for as we have seen, each one of them represents some general of truth and good.

[2] As regards the conjunction of the natural and the rational treated of in the following verses, be it known that the rational receives truths and goods sooner and more easily than the natural (n. 3286, 3288, 3321, 3368, 3498, 3513). For the rational is purer and more perfect than the natural, because it is interior or higher, and viewed in itself it is in the light of heaven, to which it is adapted. This is the reason why the rational receives the things of this light (namely, truths and goods, or what is the same, the things of intelligence and wisdom), sooner and more easily than the natural. But the natural is grosser and more imperfect, because it is exterior or lower, and viewed in itself it is in the light of the world; which light has nothing of intelligence and wisdom within it except insofar as it receives it through the rational from the light of heaven. The influx of which the learned of the present day speak, is nothing else.

[3] But with the natural the case is this: From the earliest infancy and childhood the natural receives its quality from the things which flow in from the world through the external senses, and by and from these the man acquires an intellectual. But as he is then in the delights of the love of self and of the world, and consequently in cupidities, both from inheritance and from actual life, the intellectual which he then acquires is filled with such things, and whatever favors his delights he then regards as goods and truths, and the result is that the order of the goods and truths in the natural is inverted, or is opposite to heavenly order. When the man is in this state, the light of heaven does indeed flow in through the rational, for it is from this that he has the ability to think, to reason, to speak, and to act becomingly and as a good citizen in the outward form; but still the things which are of light, and that conduce to his eternal happiness, are not in the natural, because the delights which rule there are repugnant to them, for the delights of the love of self and of the world are in themselves diametrically opposite to the delights of the love of the neighbor, and consequently to those of love to the Lord. The man may indeed know the things of light or of heaven, but he cannot be affected with them, except insofar as they conduce to his winning honors and gaining wealth, and thus except insofar as they favor the delights of the love of self and of the world.

[4] From this it may appear that the order in the natural is wholly inverted, or opposite to heavenly order, and therefore when the light of heaven flows in through the rational into the natural,

it must needs be either reflected back, or suffocated, or perverted. Hence then it is that the natural must be regenerated before it can be conjoined with the rational. For when the natural has been regenerated, the things which flow in from the Lord through heaven, thus through the rational into the natural, are received, because they agree. For the natural is nothing else than a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural is meant the external man, which is also called the natural man, and by the rational is meant the internal man. These things have been premised in order that it may be known how the case is with what follows, in which the subject treated of is the conjunction of the natural with the rational.

4613. *To Mamre Kiriath-arba.* That this signifies its state, is evident from the signification of “Mamre,” as being the quality and quantity of that to which it is adjoined (see n. 2970); and from the signification of “Kiriath-arba” as being the church as to truth (n. 2909), thus truth. Hence by “Mamre Kiriath-arba” is signified the state of the natural as to truth, and by “Hebron” its state as to good, of which below.

4614. *This is Hebron.* That this signifies the state when they were conjoined, is evident from the signification of “Hebron,” as being the good of the church (see n. 2909), here the Divine good of the Lord’s Divine natural; for those things which in the internal sense signify something of the church, in the supreme sense signify something of the Lord’s Divine, for the reason that all that which makes the church is from the Lord. That “Hebron” signifies the state when they were conjoined (namely, the rational and the natural), is because Isaac was there, by whom is represented the Lord’s Divine rational; and Jacob came thither, by whom is represented His Divine natural, and by his coming thither is signified conjunction (n. 4612). It is said, “Mamre Kiriath-arba, this is Hebron,” because the Divine natural is conjoined with the good of the rational by means of good, for Isaac represents the Lord’s Divine rational as to good (n. 3012, 3194, 3210), whereas Rebekah represents it as to truth (see n. 3012, 3013, 3077), and Rebekah is not here mentioned.

4615. *Where Abraham and Isaac sojourned.* That this signifies Divine life together, is evident from the signification of “sojourning,” as being life (see n. 1463, 2025); and from the representation of Abraham, as being the Lord’s Divine Itself (n. 1989, 2011, 3245,

3251, 3439, 3703, 4206, 4207); and from the representation of Isaac, as being His Divine rational (n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180). As the conjunction of the Divine natural with the Divine rational is the subject here treated of, Abraham and Isaac are named, and it is said that they “sojourned” there, in order that Divine life together may be signified, that is, together with the Divine natural, which is “Jacob.” And because the Divine Itself, the Divine rational, and the Divine natural are one in the Lord, it is therefore said, “where also Abraham and Isaac sojourned” (*peregrinatus*) in the singular, and not (*peregrinati*) in the plural.

4616. [v. 28] *And the days of Isaac were.* That this signifies the state of the Divine rational at this time, is evident from the signification of “days,” as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the representation of Isaac as being the Divine rational (see just above, n. 4615).

4617. *A hundred years and eighty years.* That this signifies the quality of the state, may be seen from the fact that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495); thus a “hundred years and eighty years” signify the quality of the thing, or the quality of the state which is treated of. That a “hundred” denotes a full state may be seen above (n. 2636), and “eighty,” temptation (see n. 1963), here, by means of temptations; besides other things which cannot be known. For numbers have their signification from the more simple numbers from which they arise by multiplication, as this number from twelve and fifteen, and also from others still more simple.

4618. [v. 29] *And Isaac expired and died.* That this signifies resuscitation in the Divine natural, is evident from the signification of “expiring and dying,” as being resuscitation (see n. 3326, 3498, 3505). For when it is related in the Word that anyone “died,” the signification in the internal sense is the last of him and something new in another, thus continuation, as when it is related of the kings of Judah and Israel that they “died,” or of the high priests that they “died,” in the internal sense this denotes the end of the representation by them, and the continuation of it in another, thus resuscitation. Moreover they who are in the other life, and are with man when these things are being read, do not receive any idea of death, because there they do not know anything about dying. Hence instead of this they perceive continuance in another. Moreover, when

man dies, he dies only as to his bodily part, which had served him for uses on earth, and continues his life as to his spirit in a world where bodily things are no longer of any use.

[2] The reason why by Isaac's expiring and dying is signified resuscitation in the Divine natural, is that the rational has no life unless the natural corresponds to it (n. 3493, 3620, 3623). It is the same as with the sight of the eye—unless this has objects outside of itself which it sees, it perishes; and it is the same with the other senses. The case is also the same if the objects are altogether contrary, for these induce death; and it is the same as with the vein of a spring whose waters have no outflow, causing the spring to be choked. And it is the same also with the rational—unless there is reception of its light in the natural, its sight perishes, for the knowledges in the natural are the objects of sight to the rational; and if these objects are contrary to the light, that is, to the intelligence of truth and the wisdom of good, the sight of the rational also perishes, for it cannot flow into things contrary to itself. Hence it is that with those who are in evils and falsities the rational is closed, so that no communication with heaven is open through it except only as it were through chinks, in order that there may be the capacity of thinking, of reasoning, and of speaking. Consequently, in order that the natural may be conjoined with the rational, it must be prepared for the reception of it, which is effected by the Lord by means of regeneration; and then, when it is conjoined, the rational lives in the natural; for as before said the rational sees its objects in the natural, just as does the sight of the eye in the objects of the world.

[3] The rational has indeed a life in itself that is distinct from the life of the natural; but still the rational is in the natural like a man in his house, or like the soul in its body. The case is also the same with the heavens. The inmost or third heaven does indeed live distinct from the heavens which are below it, and yet unless there were a reception in the second or middle heaven, its wisdom would be dissipated. In like manner unless there were reception of the light and intelligence of this heaven in the lowest or first heaven, and of this finally in man's natural, the intelligence of these heavens also would be dissipated, unless it were provided by the Lord that there should be reception elsewhere. Therefore the heavens have been so formed by the Lord that the one serves the other for reception; and finally man as to his natural and sensuous serves for the lowest

reception, for herein the Divine is in the ultimate of order, and passes into the world. If therefore the ultimate agrees or corresponds with the things that are prior, the prior things are then together in the ultimate; for the things which are ultimate are receptacles of those which are prior to themselves, and therein all the successives are together. Hence it is evident what is meant by resuscitation in the Divine natural.

4619. *And was gathered unto his peoples.* That this signifies that it was now among the things which are of the Divine natural, is evident from the signification of “being gathered unto his peoples,” as being, in regard to representatives, that this one is treated of no longer (see n. 3255, 3276); thus here that it is among the things which are of the Divine natural (as follows from what has been said just above, n. 4618). When anyone died the ancients said that “he was gathered to his peoples,” and thereby meant in the proximate sense that he was among his own in the other life. For during his bodily life every man is as to his spirit in company with spirits and angels, and also comes among the same after death (n. 1277, 2379). This is what was meant by the “peoples” to whom he is gathered. But in the internal sense of the Word, where the goods and truths of the church or of the Lord’s kingdom are treated of, by “being gathered to one’s people” is signified to be among the truths and goods which agree or correspond. All the heavenly societies are in truths and goods, but as the truths and goods there are related as by the relationships and connections of earth, with every shade of difference (n. 685, 917, 3815, 4121), therefore their “peoples” are the truths in which are the concordant societies, or the societies which are in these truths. (That “peoples” denote truths, see n. 1259, 1260, 2928, 3295, 3581.)

4620. *Old and sated of days.* That this signifies newness of life, is evident from the signification of “old,” as being the putting off of a former state and the putting on of a new one (see n. 2198, 3016, 3254, 3492), here therefore newness of life; and from the signification of “sated of days,” as being a full state.

4621. *And Esau and Jacob his sons buried him.* That this signifies that it rose again in the good and good of truth of the natural, is evident from the signification of “being buried,” as being resurrection (see n. 2916, 2917), and as being a state of representation resuscitated in another (n. 3256); from the representation of Esau,

as being the Lord's Divine natural as to good (n. 3302, 3576, 4241); and from the representation of Jacob, as being the Lord's Divine natural as to the good of truth (n. 4273, 4337, 4538). From all this and from what was said above (n. 4618) it is manifest that by Esau and Jacob his sons burying him is signified that it rose again in the good and good of truth of the natural. That "being buried" is in the internal sense rising again, is because when the body has died the soul rises again. Hence when "burial" is mentioned in the Word the angels do not think of the body which is cast off, but of the soul which rises again; for they are in spiritual ideas, thus in the things that belong to life; and therefore all things that belong to death in the natural world, signify such things as belong to life in the spiritual world.

CONTINUATION CONCERNING
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE OF ODOR AND OF
THE NOSTRILS THEREWITH.

4622. The dwellings of the blessed in the other life are of many kinds, and are constructed with such art as to be as it were embodiments of the very art of architecture, or to come straight from the art itself. (On this subject see what has already been related from experience, n. 1116, 1626–1630.) These dwellings appear not only to the sight, but also to the touch, for all things there are adapted to the sensations of spirits and angels, and hence are such as do not come to bodily sense like that of man, but to that possessed by those who are there. I know that this is incredible to many, but this is because nothing is believed which cannot be seen by the bodily eyes and felt with the hands of flesh. For this reason the man of this day, whose interiors are closed, knows nothing of the things which exist in the spiritual world or in heaven. He does indeed say from the Word and from doctrine that there is a heaven, and that the angels who are there are in joy and in glory, but he knows no more about the matter. How the case is there he would indeed like to know, but when told he still believes nothing, because at heart he

denies the existence of such things, and his desire to know about them is prompted solely by his curiosity from doctrine, and not by any delight grounded in faith. They who are not in faith also deny at heart; but they who believe get ideas from various sources about heaven and its joy and glory, each person from such things as are of his own knowledge and intelligence, and the simple from the things of bodily sensation.

[2] Nevertheless most people do not apprehend that spirits and angels enjoy sensations much more exquisite than those of men in this world, namely, sight, hearing, smell, something analogous to taste, and touch; and especially the delights of the affections. If men would only believe that their interior essence is the spirit, and that the body and its sensations and members are adapted to uses in this world merely, and that the spirit and its sensations and organs are adapted to uses in the other life, then from themselves and almost of their own accord they would come into ideas about the state of their spirit after death; for they would reflect that the spirit must be the man himself who thinks, and who desires, longs for things, and is affected with them; and further that all the power of sensation which appears in the body belongs properly to the spirit, and to the body merely by influx; and they would afterwards confirm themselves in this idea by many considerations, and in this way would at last take more delight in the things of their spirit than in those of their body.

[3] It is also a real fact that it is not man's body which sees, hears, smells, and feels, but his spirit; and therefore when the spirit is divested of the body, it is in its own sensations, the same as when it was in the body, only now far more exquisite; for the things of the body, being comparatively gross, had rendered the sensations obtuse, and this the more because the man had immersed them in earthly and worldly things. This I can aver—that a spirit has much more exquisite sight than a man in the body, and also much more exquisite hearing, and, astonishing to say, the sense of smell, and especially the sense of touch; for spirits see one another, hear one another, and touch one another. Moreover, anyone who believes in the life after death might infer that this is the case from the fact that no life is possible without sensation, and that the quality of the life is according to the quality of the sensation, nay, that the intellectual faculty is nothing but an exquisite sense of interior things, and the higher intellectual of spiritual things; and it is from

this that the things of the intellectual and its perceptions are called internal senses.

[4] As regards man's power of sensation immediately after death the case is this: As soon as a man dies and all things of his body grow cold, he is raised up into life, and at the same time into a state of all sensations; insomuch that at first he scarcely knows but that he is still in the body, for the sensations he then enjoys lead him so to believe. But when he observes that he has more exquisite sensations, and especially when he begins to speak with other spirits, it dawns upon him that he is in the other life, and that the death of his body has been the continuation of the life of his spirit. I have spoken with two of my acquaintances on the day of their burial, and with one who through my eyes saw his coffin and his bier; and as this man enjoyed all the sensation he had in this world, he spoke to me about the burial rites while I was following in his funeral procession, and also about his body, saying that they should throw that away because he himself was alive.

[5] Be it known, however, that they who are in the other life can see nothing whatever in this world through the eyes of any man; but that their being able to do so through mine was because I am in the spirit with them and at the same time in the body with those who are in the world (see also n. 1880). And be it further known that I did not see with my bodily eyes those with whom I have spoken in the other life, but with the eyes of my spirit; and yet I saw them as clearly, and sometimes more clearly, than with the eyes of the body; for of the Lord's Divine mercy the senses of my spirit have been opened.

[6] But I am aware that what I have so far said will not be believed by those who are immersed in bodily, earthly, and worldly things (that is, by those of them who have such things as their end), for such people apprehend no other things than those which are dissipated by death. I am also well aware that those will not believe who have thought much and investigated much about the soul, and who have not at the same time comprehended that the soul of man is his spirit, and that his spirit is the man himself who is living in the body; for such persons could have no other notion about the soul than as of a thinking principle, whether of flame or of ether, that acts solely into the organic forms of the body, and not into those purer forms which are of the spirit in the body; thus that the soul

is such a thing as must be dissipated together with the body. And this is especially the case with those who have confirmed themselves in such things by views that are inflated with a persuasion of their own preeminent wisdom.

4623. But be it known that the life of sense with spirits is twofold, namely, real and not real. The one is distinguished from the other by the fact that everything is real which appears to those who are in heaven, whereas everything is unreal which appears to those who are in hell. For whatever comes from the Divine (that is, from the Lord) is real, because it comes from the very being of things, and from life in itself, but whatever comes from a spirit's own is not real, because it does not come from the being of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through the affection; but they who are in evil and falsity through the affection, are in the life of what is their own, thus in a life not real, for the Lord is not present in evil and falsity. The real is distinguished from the not real in this—that the real is actually such as it appears, and that the not real is actually not such as it appears.

[2] They who are in hell have sensations equally with others, and are not aware but that everything is really or actually just as it appears to their senses; and yet when they are looked at by the angels, the same things appear as phantasms, and disappear, and they themselves do not appear as men, but as monsters. It has also been given me to speak with them on this subject, and some of them said that they believe things to be real because they see and touch them, adding that sense cannot deceive. But it was given me to reply that no matter how real these things may appear to them, they nevertheless are not real, and this because they themselves are in things contrary or opposite to the Divine, namely, in evils and falsities, and moreover are themselves nothing but phantasies insofar as their thoughts are concerned, to the extent that they are in cupidities of evil and persuasions of falsity; and to see anything from phantasies is to see things that are real as not real, and things that are not real as real; and that unless it were given them of the Lord's Divine mercy to have their senses affected in this manner, they would have no sensitive life, consequently no life at all, because that which is

sensitive constitutes the whole of life. To adduce all my experience on these subjects would be to fill many pages.

[3] Therefore when you enter the other life beware of being deceived, for evil spirits know how to conjure up illusions of many kinds before those who come fresh from the world, and if they cannot deceive them, they nevertheless thereby endeavor to persuade them that nothing is real, but that all things are ideal, even those which are in heaven.

4624. But with regard to the correspondence with the Grand Man of the sense of smell and consequently of the nostrils, those persons belong to this province who are in general perception, so that they may be called "perceptions." To these correspond the sense of smell and its organ. Hence also it is that to smell, to scent, to be quick-scented, and also the nose, are in common speech predicated of those who make a close conjecture, and also of those who perceive; for the interiors of the words of man's speech derive many things from correspondence with the Grand Man, because in respect to his spirit man is in society with spirits, while in respect to his body he is in society with men.

4625. But the societies of which the whole heaven (that is, the Grand Man) consists, are very numerous, and are more or less universal. The more universal are those to which an entire member, organ, or viscus, corresponds; and the less universal are those to which their parts, or parts of parts, correspond. Every society is an image of the whole, for that which is unanimous is composed of so many images of itself. As the more universal societies are images of the Grand Man, they have within them particular societies which correspond in a similar manner. I have sometimes spoken with those who in the society into which I was sent, belonged to the province of the lungs, of the heart, the face, the tongue, the ear, the eye, and also with those who belonged to the province of the nostrils, from which last it was also given me to know their character, namely, that they are perceptions, for they had a general perception of whatever happened in the society, but not so much in particular as have those who are in the province of the eye, for the latter discriminate and view those things which are matters of perception. It was further given me to observe that the perceptive power of the former varies in accordance with the general changes of state in the society in which they are.

4626. When any spirit is approaching, even when he is far away and hidden from view, his presence (when the Lord gives permission) is perceived from a certain spiritual sphere; and from this is known the quality of his life, of his affection, and of his faith. Angelic spirits, who are in a more exquisite perception, thereby know innumerable things respecting the state of his life and faith, as I have often witnessed. When it pleases the Lord these spheres are turned into odors, and the very odor is plainly smelt. The reason why these spheres are turned into odors is that odor corresponds to perception, and because perception is as it were spiritual odor, from which also odor descends. (But see what has already been adduced from experience on these subjects; concerning spheres, n. 1048, 1053, 1316, 1504–1519, 1695, 2401, 2489, 4464, concerning perception, n. 483, 495, 503, 521, 536, 1383, 1384, 1388, 1391, 1397, 1398, 1504, 1640, and concerning the consequent odors, n. 1514, 1517–1519, 1631, 3577.)

4627. Those, however, who relate to the interiors of the nostrils are in a more perfect state of perception than those (just treated of) who relate to their exteriors. Concerning the former I may give the following account. I saw as it were a bath, with long seats or benches, and from it heat exhaled. A woman appeared there who soon vanished into a blackish cloud and I heard little children saying that they did not desire to be there. Soon afterwards I observed some angelic choirs, who were sent to me for the purpose of averting the endeavors of certain evil spirits; and then suddenly above the forehead there appeared little apertures, greater or less, through which a beautiful yellow light was shining; and in this light within the apertures I saw some women in a snowy radiance. There afterwards again appeared little apertures in a different arrangement, through which the women within were looking out; and again other little apertures through which the light did not so freely pass.

[2] Finally I observed a bright white light, and was told that here were the abodes of those women who constitute the province of the internal nostrils (for they were of the female sex); and that the clear-sightedness of perception of those who are there, is represented in the world of spirits by such apertures. For the spiritual things in heaven are represented in the world of Spirits by natural things, or rather by such things as are similar to those which are natural. It was afterwards given me to speak with them, and they said that through these representative apertures they can see with exactness

what is being done below, and that the apertures appear turned to those societies which they are occupied in observing. And as they were then turned to me, they said that they could observe all the ideas of my thought, and also those of the people around me. They said moreover that they did not merely observe the ideas, but also saw them represented in many ways, as for instance those of the affection of good by correspondent little flames, and those of the affection of truth by variations of light. They added that they saw certain angelic societies with me, and their thoughts represented by objects of many colors, by crimson dyes such as we see on painted curtains, and also by the colors of the rainbow on a darker ground, and they said that they thus perceived those angelic societies to be of the province of the eye.

[3] Afterwards other spirits were seen who were cast down from thence and scattered about hither and thither, of whom they said that they were such as had insinuated themselves among them for the purpose of observing something, and of seeing what was going on below, but with an insidious purpose. This casting down was observed whenever angelic choirs approached and entered into conversation with me. As regards those who were cast down, they said that they relate to the mucus of the nostrils, and that they are dull and stupid, and also devoid of conscience, thus altogether devoid of interior perception. The woman who was seen (as mentioned above) signified such female ensnarers. With these also it was given me to speak, and they expressed their surprise at anyone's having conscience, being quite ignorant of what conscience is; and when I said that it is an interior perception of what is good and true, and that to act contrary to it causes anxiety, this they did not understand. Such are those who correspond to the mucus which infests the nostrils and is therefore ejected.

[4] There was afterwards shown me the kind of light in which those live who relate to the interiors of the nostrils. It was a light beautifully varied with veins of golden flame and silver light, the affections of good being represented therein by the veins of golden flame, and the affections of truth by the veins of silver light. I was also shown that they have apertures opening at the side, through which they see as it were a sky with stars in the blue, and I was told that in their chambers there is a light so great as to immeasurably surpass the noonday light of this world. I was further told that

the heat there is like that of early summer on earth, and also that these angels of the female sex are accompanied by little children of some years who are unwilling to stay when the female ensnarers (or mucuses) arrive. Numberless such representatives appear in the world of spirits; but these were representative of the perceptions in which are those female angels who correspond to the sense of smell in the interiors of the nostrils.

4628. With regard further to the odors into which the spheres of perceptions are turned, they are smelt as plainly as are odors on earth, but do not reach the sense of the man whose interiors are closed; for they flow in by an internal, and not by an external, way. These odors are from a twofold origin—the perception of good and the perception of evil; those from the perception of good are as intensely sweet as though they exhaled from the fragrant flowers of a garden and other fragrant things, and are inexpressibly pleasant and various, and the angels of heaven are in the spheres of such odors; whereas the odors which are from the perception of evil are as intensely repulsive as are the stench and putrid smells from stinking waters, excrements, and carcasses, or the filthy smell from mice and bedbugs. In the spheres of such stench are they who are in hell, and wonderful to say they who are in them do not perceive their offensiveness, nay the stench is delightful to them, and when they are in them, they are in the sphere of their delights. But when hell is opened, and the exhalation from it reaches good spirits, these are seized with horror and distress, like those in the world who encounter the sphere of such stench.

4629. To adduce all my experience in connection with the spheres of perceptions being turned into odors, would be to fill a volume. See what has been related of them above, n. 1514, 1517–1519, 1631, 3577, to which I may just add that I once perceived the general thought of many spirits concerning the Lord's being born a man, and I observed that it consisted of mere objections; for what spirits think, both in general and in particular, is plainly perceived by others. The odor of that sphere was perceived as like that of stinking water, and of water defiled with filth.

4630. A certain person was present unseen over my head. I knew he was there by the stench, which was like that of rotten teeth, and I afterwards noticed a smell like that from burning horn or bone. Then there came a great crowd of such persons that rose

up like a cloud from below not far from the back, and as these also were unseen, I conjectured that they were subtle, and yet evil; but I was told that these were invisible where there is a spiritual sphere, but visible where there is a natural sphere. For those who are so natural as not to think at all about spiritual things, nor to believe in the existence of hell or of heaven, and yet are subtle in their transactions, are such as these, and are called "the invisible natural," being sometimes made manifest to others by their stench, as described above.

4631. Two or three times also a cadaverous odor breathed upon me; and when I inquired from whom it came, I was informed that it came from a hell where are foul robbers and assassins and those who perpetrate crimes with gross deceit. Sometimes also I have noticed an excrementitious odor, and when I inquired whence it came, I was told that it was from a hell where there are adulterers. And when an excrementitious odor was mingled with a cadaverous one, I was told that it was from a hell where there are adulterers who are also cruel; and so on.

4632. Once when I was thinking about the rule of the soul in the body, and about the influx of the will into the actions, I noticed that those who are in an excrementitious hell that was then a little open, thought of nothing but the control of the soul over the anus, and of the influx of the will into the protrusion of the excrements, which showed in what kind of a sphere of perception and thence of stench they were. A similar thing took place when I was thinking about conjugal love, in that those who are in the hell of adulterers then thought of nothing but filthy practices and infamous acts such as are connected with adultery. And when I thought about sincerity, I noticed that the deceitful thought of nothing but deceitful crimes.

4633. From what has now been said on the subject of perceptions and odors, it is manifest that in the other life every one's life, and consequently every one's affection, is in plain view; and therefore anyone who believes that his previous character, and the consequent quality of his life, is unknown there, or that he can there hide his disposition as in this world, is much mistaken. Moreover, not only are those things seen there which a man has known about himself, but also those which he has not known, namely, such things as by frequent practice he has at last immersed in the delights of life, so as to cause them to disappear from his sight and reflection. The very

ends of his thought, of his speech, and of his actions, which from a like cause have become hidden from him, are most plainly perceived in heaven, for heaven is in the sphere and perception of ends.

4634. A continuation concerning Correspondence with the Grand Man will be found at the end of the following chapter, and there concerning the correspondence therewith of the hearing and of the ears.

[VOLUME FOUR OF THE ORIGINAL LATIN WORK CONTINUES IN VOLUME 4B.]