

ARCANA COELESTIA

Hic Liber est Adventus Domini

THIS BOOK IS THE ADVENT OF THE LORD

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

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

First Published By
Emanuel Swedenborg
Servant of the Lord Jesus Christ

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TRANSLATION NOTE

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

We have called the two volumes A and B of this work to show this was originally one volume of the eight part Arcana series. The original title page called this Exodus part one, rather than part six.

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 The Doctrine of Charity . . (n. 7488 to 7494)
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¹ Compiled by the Editor.

² Copied from Vol 1 of First Edition

MATTHEW 6:33

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

EXODUS

CHAPTER NINE

THE DOCTRINE OF CHARITY

7488. From all that has been said about the loves of self and of the world, it is evident that all evils spring from them, and because all evils spring from them, so do all falsities; and on the other hand, from love to the Lord and love toward the neighbor spring all goods, and because all goods spring from them, so do all truths.

7489. This being the case, it is evident that insofar as a man is in the loves of self and of the world, so far he is not in love toward the neighbor, still less in love to the Lord; for these are opposites.

7490. It is also evident that insofar as a man is in the loves of self and of the world, so far he does not know what charity is, until at last he does not know that it exists; also that so far the man does not know what faith is, until at last he does not know that it is anything; and that so far the man does not know what conscience is, until at last he does not know that it exists; nay, that so far the man does not know what the spiritual is, nor what the life of heaven; and finally that he does not believe there is a heaven and a hell; consequently he does not believe that there is a life after death. These are the effects of the loves of self and of the world when they reign.

7491. The good of heavenly love and the truth of its faith continually flow in from the Lord, but are not received where the loves of self and of the world reign; but on the contrary where these loves reign, that is, are continually in the thought, are the end, are in the will, and make the life, the good and truth which flow in from the Lord are either rejected, or extinguished, or perverted.

7492. With those with whom they are rejected, the good which is of love and the truth which is of faith are held in contempt, and also in aversion. With those with whom they are extinguished, the good of love and the truth of faith are denied, and the contrary evils and falsities are affirmed. But with those with whom they are

perverted, the good of love and the truth of faith are misinterpreted and are applied to favor evil and its falsity.

7493. The loves of self and of the world with man begin to reign when he comes to years of discretion and self-government; for then the man begins to think from himself or from his own, and to appropriate these loves to himself, and this the more as he confirms himself in a life of evil. Insofar as a man appropriates evils to himself, so far the Lord separates the good of innocence and charity which the man has received in infancy and childhood and at times afterward, and stores them up in his interiors; for the good of innocence and the good of charity can in no wise abide with the evils of these loves; and the Lord is not willing that they should perish.

7494. They therefore who either pervert or extinguish or reject in themselves the good of love and the truth of faith, have no life in them; for the life which is from the Divine is to will good and believe truth. But they who do not will good but evil, nor believe truth but falsity, have what is contrary to life. This contrary to life is hell, and is called “death,” and they are called “dead.” That the life of love and faith is called “life,” also “eternal life,” and that they who have it in themselves are called “living men;” and that the contrary of life is called “death,” also “eternal death,” and such men “dead,” is evident from many passages in the Word (as in Matt. 4:16; 8:21, 22; 18:8, 9; 19:16, 17, 29; John 3:15, 16, 36; 5:24, 25; 6:33, 35, 47, 48, 50, 51, 53, 57, 58, 63; 8:21, 24, 51; 10:10; 11:25, 26; 14:6, 19; 17:2, 3; 20:31; and elsewhere).

EXODUS 9

1. And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me.
2. For if thou refuse to let them go, and if thou still withhold them,
3. Behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the herd, and on the flock; a very grievous pestilence.

4. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel.
5. And Jehovah appointed a set time, saying, Tomorrow Jehovah shall do this word in the land.
6. And Jehovah did this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one.
7. And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh's heart was made heavy, and he did not let the people go.
8. And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh.
9. And it shall be dust over all the land of Egypt, and it shall be upon man, and upon beast, a sore breaking forth in pustules in all the land of Egypt.
10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven; and it became a sore of pustules breaking forth on man and on beast.
11. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians.
12. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses.
13. And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me.
14. For this time I will send all My plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth.
15. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou wouldest be cut off from the earth.
16. But yet for this cause have I made thee to stand, that thou mayest see My power, and that My name may be told in the whole earth.

17. As yet thou exaltest thyself against My people, in thy not letting them go.
18. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.
19. And now send, gather in thy cattle, and all that thou hast in the field; every man and beast, that shall be found in the field, and shall not be brought to the house, and the hail shall come down upon them, and they shall die.
20. He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses.
21. And he that did not set his heart unto the word of Jehovah, left his servants and his cattle in the field.
22. And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt.
23. And Moses stretched forth his rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt.
24. And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation.
25. And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field.
26. Only in the land of Goshen, where the sons of Israel were, was there no hail.
27. And Pharaoh sent, and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked.
28. Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer.
29. And Moses said unto him, As I go out of the city, I will spread out my palms unto Jehovah; and the voices shall cease, and

there shall be no more hail; that thou mayest know that the earth is Jehovah's.

30. And thou and thy servants, I know that ye will not yet fear the face of Jehovah God.
31. And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk.
32. And the wheat and the spelt were not smitten, because they were hidden.
33. And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and hail ceased and the rain was not poured out upon the earth.
34. And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants.
35. And the heart of Pharaoh was made firm, and he did not let the sons of Israel go; as Jehovah had spoken by the hand of Moses.

THE CONTENTS

7495. In this chapter the subject of the vastation of those who infest the men of the spiritual church is continued; and in it in the internal sense is described the sixth, the seventh, and the eighth state or degree of their vastation, which are described by the pestilence, the sore breaking forth in pustules, and the rain of hail, whereby is signified vastation in respect to the things that belong to the church among them.

THE INTERNAL SENSE

7496. Verses 1–7. *And Jehovah said unto Moses, Come unto Pharaoh, and speak unto him, Thus said Jehovah the God of the Hebrews, Let My people go that they may serve Me. For if thou refuse to let them go, and if thou still withhold them, behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the herd, and on the flock; a very grievous pestilence. And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians, and there shall nothing die of all that belongeth to the sons of Israel. And Jehovah appointed a set time, saying, Tomorrow Jehovah shall do this word in the land. And Jehovah did this word on the morrow, and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one. And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead; and Pharaoh's heart was made heavy, and he did not let the people go.*

“And Jehovah said unto Moses,” signifies instruction anew; “Come unto Pharaoh, and speak unto him,” signifies the appearance of truth from the Divine with those who infest; “Thus said Jehovah the God of the Hebrews,” signifies a command from the Lord the God of the church; “Let My people go that they may serve Me,” signifies that they should leave those who are of the spiritual church so that they may worship the Lord; “for if thou refuse to let them go, and if thou still withhold them,” signifies if they should still be determined to infest; “behold the hand of Jehovah shall be on thy cattle which is in the field,” signifies the vastation of the truth and good of faith which they have from the church wherein they had been; “on the horses, on the asses, on the camels,” signifies the intellectual things and the memory-knowledges of the truth that is of faith; “on the herd, and on the flock,” signifies the things of the will; “a very grievous pestilence,” signifies a consumption in general; “and Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians,” signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest; “and there shall nothing die of all that belongeth to the sons of Israel,” signifies that they shall not be consumed; “and Jehovah appointed

a set time," signifies predetermination; "saying, Tomorrow Jehovah shall do this word in the land," signifies theirs forever in respect to the things that belong to the truth and good of faith of the church; "and Jehovah did this word on the morrow," signifies the effect according to the predetermination; "and all the cattle of the Egyptians died," signifies the consumption of the truth and good of faith with those who infest; "and of the cattle of the sons of Israel died not one," signifies that nothing of faith was consumed with those who were of the spiritual church; "and Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead," signifies that this was made known to those who infest; "and Pharaoh's heart was made heavy," signifies obstinacy; "and he did not let the people go," signifies that they did not leave them.

7497. *And Jehovah said unto Moses.* That this signifies instruction anew, see above, n. 6879, 6881, 6883, 6891, 7226, 7304, 7380.

7498. *Come unto Pharaoh, and speak unto him.* That this signifies the appearance of truth from the Divine with those who infest, is evident from the signification of "coming" or "entering in" unto anyone as being presence or appearance (of which below); and from the signification of "speaking," as being communication; from the representation of Pharaoh, as being those who infest in the other life those who are of the spiritual church (see n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the representation of Moses, who was to enter in unto Pharaoh and speak unto him, as being truth from the Divine (see n. 6771, 6827, 7014, 7382). That "to come" or "enter in" denotes presence or appearance, is because in the spiritual sense these phrases signify things that belong to the mind, consequently to the thought; and when "coming" or "entering in" unto anyone is said of the thought, it denotes to present him to one's view, for he who thinks about anyone makes him present to himself; and wonderful to say, in the other life he of whom anyone thinks with longing to speak with him, is also presented to view. From this it is evident that in the other life when spirits think as a man thinks in the world, that which they think of is presented to the life. From this then it can be known that by "coming" or "entering in" unto anyone is signified presence or appearance.

7499. *Thus said Jehovah the God of the Hebrews.* That this signifies a command from the Lord who is the God of the church, is

evident from the signification of “saying,” as being a command (see n. 7036, 7107, 7310); and from the signification of “the Hebrews,” as being those who are of the church, thus the church (n. 5136, 5236, 6675, 6684, 6738). (That “Jehovah” when named in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) In the Word the Lord is called “Jehovah” as to Divine good, for Divine good is the Divine Itself; and the Lord is called the “Son of God” as to Divine truth, for Divine truth proceeds from the Divine good as a son from a father, and also is said to be “born:” how this is shall be further told. When the Lord was in the world He made His Human Divine truth, and then called the Divine good which is Jehovah, His “Father;” because, as just said, Divine truth proceeds and is born from Divine good. But after the Lord had fully glorified Himself, which was done when He endured the last of temptation on the cross, He then made His Human also Divine good, that is, Jehovah; and thereby the Divine truth itself proceeded from His Divine Human. The Divine truth is what is called the “Holy Spirit,” and is the holy which proceeds from the Divine Human. From this is evident what is meant by the Lord’s words in John:

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

That it is the Divine good which is called the “Father,” and the Divine truth which is called the “Son,” see n. 3704.

7500. *Let My people go that they may serve Me.* That this signifies that they should leave those who are of the spiritual church so that they may worship the Lord, is evident from the signification of “letting go,” as being to leave (as frequently above); from the representation of the sons of Israel, here “My people,” as being those who are of the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “that they may serve Me,” as being that they may worship the Lord. That “to serve” denotes to worship, is evident; and that “Jehovah,” whom they would serve, denotes the Lord, see just above, n. 7499.

7501. *For if thou refuse to let them go, and if thou still withhold them.* That this signifies if they should still be determined to infest, is evident from the signification of “refusing,” as being to be determined; hence “to refuse to let go” denotes to be determined not

to leave; and from the signification of “withholding,” as being still to infest; for they who are infested are withheld by the evil spirits who infest. In regard to those who are infested being withheld by evil spirits, the case is this. When evil spirits assault anyone, they know how to instill themselves into the delights that belong to his cupidities, and also into the pleasant feelings connected with his principles, thus into all things of his love; and so long as they are engaged in this instilling they withhold the man whom they are infesting as if bound, nor can he be loosed, however he struggles, except with the Lord’s Divine aid, for love and instilling into the delight of the love conjoin. Such is the art employed by evil spirits and genii in the other life. The same thing is seen in this world; for he who instills himself into another’s delight which is of his love, holds him bound and also leads him.

7502. *Behold the hand of Jehovah shall be on thy cattle which is in the field.* That this signifies the vastation of the truth and good of faith which they have from the church wherein they had been, is evident from the signification of “the hand of Jehovah being on anyone,” as being a plague or punishment; for by “hand” is signified power (see n. 4931–4937, 6292, 6947, 7188, 7189), and by “the hand of Jehovah,” omnipotence (n. 878, 3387); and because by those who are in the externals of the church it is believed from the appearance that every plague or punishment comes from Jehovah (for they attribute all things to His power), therefore by “the hand of Jehovah being on anyone” is signified punishment, here vastation, for the degrees of the vastation of those who infested were punishments: from the signification of “cattle,” as being the truths and goods of faith (n. 6016, 6045, 6049); and from the signification of “field” as being the church (n. 2971, 3310). That “field” denotes the church is because the seeds sown in a field signify the truths which are of faith, and also because the produce from the field, such as wheat, barley, spelt, and so forth, denotes the goods which are of charity, and the truths which are of faith, thus such things as belong to the church.

[2] As regards the infernal spirits who infest the upright in the other life being vastated as to the truths of faith that belong to the church, be it known that those who infest the upright in the other life are those who when living in the world had belonged to the church; for those who have not belonged to the church, cannot infest others who do belong to it, because falsities contrary to the truths

of faith of the church are the means by which they infest. Those who have been outside the church cannot infest anyone by means of such things, because they had not known them. (That they who have made a profession of faith and have lived a life of evil, in the other life turn to falsities and infest the upright, see n. 7097, 7127, 7317.) Lest therefore the truth of faith, which they have had from the doctrine of their church when they lived in the world (for they carry with them into the other life all that they had known in the life of the body, nor is anything wanting) should give them any light from heaven, and lest they should apply the things of light to defend the falsities and evils which are of hell, every such thing is taken away from them, and they are finally left to the evils of their life and the falsities thence derived. It is this vastation that is here treated of.

[3] The reason why those who have been of the church and have lived a life of evil are thus gradually vastated before they are cast into hell, is that they had known the truths of faith, and thereby had had communication with heaven. The heavenly societies with which they have had communication, and also still have it in the other life, cannot be separated from them except by degrees. For such is the order in heaven from the Lord that nothing is done violently, but all things in freedom as from themselves; therefore those heavenly societies are not wrested from them, but are gradually separated, so that the evil spirits seem to depart of their own accord. From all this it is now evident how the case is with the vastation of those who have known the truths of faith that belong to the church, and yet have led a life of evil.

[4] That such is the case no one can know except from revelation, for man has no knowledge of the things that exist in the other life except from revelation; and as man is but little solicitous to explore the truths and goods which are of faith from the Word (for he is in no affection of truth for its own sake, still less for the sake of life), therefore such things are not revealed to him; nevertheless they stand forth in the Word (and this in respect to every series and process) in its internal sense. As therefore the man of the church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinal things of his own church whether true or false, for worldly reasons, therefore he knows nothing whatever about the state after death, nothing about heaven,

and nothing about hell; he does not even know what makes heaven and what makes hell with man. Nay, so ignorant are men that they teach and believe that every one can be admitted into heaven; some by a power which they have arrogated to themselves; some by the mercy of the Lord, no matter how they had lived; and scarcely any know that heaven is given to man by means of a life of charity and faith during his life in the world, and that this life remains. These things have been said in order that the quality may be known of that man of the church who professes faith alone and cares not about the life of faith; for these are they who are represented by the Egyptians here and in what follows.

7503. *On the horses, on the asses, on the camels.* That this signifies the intellectual things and the memory-knowledges of the truth that is of faith, is evident from the signification of "horses," as being things of the intellect (n. 2761, 2762, 3217, 5321, 6125, 6534); from the signification of "asses," as being things that are of service to the intellect, thus also memory-knowledges (n. 5492, 7024); and from the signification of "camels," as being memory-knowledges in general (n. 3048, 3071, 3143, 3145). These three animals signify things that belong to the intellectual part; the other animals, which pertain to the herd and to the flock, signify things that are of the will part. As regards the intellectual part, it is this which receives the truths of faith; for the intellect is the internal sight, which is enlightened by the light of heaven, and insofar as it is enlightened, it notices, sees, and acknowledges the truths of faith when it reads the Word. Hence it is that they who are in perception of the truth of faith, are called "intelligent" and "wise," and also "enlightened." (That the intellectual is the recipient of the truth of faith, see n. 5114, 6125, 6222.)

7504. *On the herd, and on the flock.* That this signifies the things of the will, is evident from the signification of "the herd," as being the good of the exterior natural; and from the signification of "the flock," as being the good of the interior natural (see n. 5913); and as good is signified by these, that which is of the will is signified, for all good has relation to the will, and all truth to the understanding.

7505. *A very grievous pestilence.* That this signifies a consumption in general, is evident from the signification of "pestilence," as being the vastation of truth; and because it is called "a very

grievous pestilence,” there is signified the consumption of truth. That a “pestilence” signifies the vastation of truth is plain from the following passages in the Word:

When I send My four evil judgments upon Jerusalem; the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast (Ezek. 45:21);

“to cut off man and beast” denotes to vastate interior and exterior good.

The sword is without, and the pestilence and the famine within; he that is in the field shall die by the sword; but he that is in the city, famine and pestilence shall devour him (Ezek. 7:15);

where “pestilence” denotes the vastation of good.

Therefore because thou hast defiled My sanctuary with all thine abominations, a third part of thee shall die with the pestilence, and they shall be consumed in the midst of thee (Ezek. 5:11, 12);

where “pestilence” denotes the wasting away of good. In Amos:

I have sent among you the pestilence in the way of Egypt: your young men have I slain with the sword, with the captivity of your horses (Amos 4:10);

where “the pestilence in the way of Egypt” denotes the vastation of good and truth by means of falsities, which are “the way of Egypt;” “your young men have I slain with the sword, with the captivity of horses” denotes the vastation of truth; “young men” denote truths, and “horses” intellectual things (as above, n. 7503). In David:

Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day; for the pestilence that creepeth in thick darkness, for the death that wasteth at noonday (Ps. 91:5, 6);

where “the pestilence that creepeth in thick darkness” denotes the evil which vastates in secret; “the death that wasteth at noonday” denotes the evil that vastates openly; besides other passages.

7506. *And Jehovah shall sever between the cattle of Israel and the cattle of the Egyptians.* That this signifies the difference between the truths and goods of faith of those who are of the spiritual church, and the truths and goods of faith which are of the church with those who infest, is evident from the signification of “severing,” as being difference; from the signification of “cattle,” as being the truths and goods of faith (as above, n. 7502); from the representation of the sons of Israel, as being those who are of the spiritual church (also

above, n. 7500); and from the signification of “the cattle of the Egyptians,” as being the goods and truths of the church which are with those who infest. (That “the Egyptians” denote those who had been of the church, and consequently in the knowledge of the truth and good of faith; but in a life of evil, and who in the other life infest, see n. 7097, 7127, 7317, 7502.)

[2] What the difference is between the truths and goods of faith of those who are of the church and are saved, and the truths and goods of faith of those who are of the church and are condemned, shall be told in brief. The truths and goods of faith with those who are of the church and are saved, are from the good of charity; and as the affection of charity is the spiritual itself, these truths and goods are spiritual, and flow in through heaven from the Lord, for the interiors of those who receive them are open to heaven. But the truths and goods of those who are of the church and are condemned, are not from the good of charity, and thus are not spiritual; they indeed flow in through heaven, but are received in cold and thick darkness—in cold because there is no good of charity, in thick darkness because the light by which they receive them is as it were a light of winter, which compared to the light of heaven is thick darkness. Nor are their interiors open to heaven, but to the world, into which they determine the influx of truth and good from heaven; from this also the ideas they have of the good and truth of faith are merely natural, nay, material, which in the spiritual world are represented as ugly, and having no human likeness. But the ideas of the truth and good of faith of those who are of the church and are saved, are spiritual, and although they terminate in material things of the world, yet they are separate from them, for they can be elevated from them. In the spiritual world the ideas of these persons are represented as beautiful, and have the likeness of a man. Such is the difference, however much they may appear alike in the outward form, that is, in discourse and preaching.

[3] The cause of such a difference is the life; for when the good of life which is from charity flows into the intellectual which is the receptacle of truth, it forms beautiful ideas with respect to the goods and truths of faith; whereas when the evil of life which is contrary to charity flows into the intellectual, it makes ugly ideas in respect to the goods and truths of faith, and such as are not acknowledged in heaven.

7507. *And there shall nothing die of all that belongeth to the sons of Israel.* That this signifies that they shall not be consumed, is evident from the signification of “not anything dying,” as being not to be consumed; from the signification of “cattle,” of which it is said that “they shall not die,” as being the truth and good of faith (of which above, n. 7502); and from the representation of the sons of Israel, as being those who are of the spiritual church. That the goods and truths of faith which are with those who are of the church cannot die, is because they have been conjoined with the Divine by means of charity, and the Divine is life itself, and is eternal; and that which has been conjoined with life itself and with what is eternal, cannot die or be consumed; but remains to eternity, and is continually being perfected; the things that are of faith with those who are of the church and are being condemned, not having been conjoined with the Divine, and consequently having no life in them, die; for they are like images devoid of life, and which, not being alive, in the other life are consumed, that is, are carried off.

7508. *And Jehovah appointed a set time.* That this signifies predetermination, is evident without explication.

7509. *Saying, Tomorrow Jehovah shall do this word in the land.* That this signifies that this is theirs forever in respect to the things that belong to the truth and good of the church, is evident from the signification of “tomorrow,” as being forever (see n. 3998); that it denotes in respect to the things that belong to the truth and good of the church, is plain from what goes before in regard to this good and truth, namely, that they will be consumed with those who are meant by the “Egyptians;” and that they will be lasting with those who are represented by the sons of Israel.

7510. *And Jehovah did this word on the morrow.* That this signifies the effect according to the predetermination, is evident from the signification of “doing this word,” as being the effect; and from the signification of a stated time, here “the morrow,” as being predetermination (as above, n. 7508). When predetermination by the Divine has reference to what is perpetual, it is expressed by “the morrow.”

7511. *And all the cattle of the Egyptians died.* That this signifies the consumption of the truth and good of faith with those who infest, is evident from the signification of “dying,” namely, by the pestilence, as being a consumption (as above, n. 7505, 7507); and

from the signification of “the cattle of the Egyptians,” as being the truths and goods of the church with those who infest (as also above, n. 7506).

7512. *And of the cattle of the sons of Israel died not one.* That this signifies that nothing of faith was consumed with those who were of the spiritual church, is evident from what has been unfolded just above (n. 7506, 7507).

7513. *And Pharaoh sent, and behold there was not so much as one of the cattle of Israel dead.* That this signifies that this was made known to those who infest, is evident from the representation of Pharaoh, as being those who infest (of which above, n. 7498). That this was made known to them, namely, that nothing of the goods and truths of faith had perished among those who were of the spiritual church, is plainly signified by “he sent and found that there was not anything dead of the cattle of Israel.”

7514. *And Pharaoh’s heart was heavy,* signifies obstinacy (as above, n. 7272, 7300, 7305).

7515. *And he did not let the people go.* That this signifies that they did not leave them, namely, those of the spiritual church whom they were infesting, see n. 7474, where are the same words.

7516. Verses 8-12. *And Jehovah said unto Moses and unto Aaron, Take to you in the fullness of your fists ashes of the furnace, and let Moses sprinkle it toward heaven unto the eyes of Pharaoh. And it shall be dust over all the land of Egypt, and it shall be upon man and upon beast a sore breaking forth in pustules in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward heaven, and it became a sore of pustules breaking forth on man and on beast. And the magicians could not stand before Moses because of the sore; for the sore was on the magicians and on all the Egyptians. And Jehovah made firm the heart of Pharaoh, and he heard them not, as Jehovah had spoken unto Moses.*

“And Jehovah said unto Moses and unto Aaron,” signifies instruction anew; “take to you in the fullness of your fists,” signifies power given, as much as could be received; “ashes of the furnace,” signifies of exciting the falsities of cupidities through presence with those who infest; “and let Moses sprinkle it toward heaven,” signifies these falsities shown to those who are in heaven; “unto the eyes of Pharaoh,” signifies in the presence; “and it shall be dust

over all the land of Egypt," signifies the damnation of these falsities in the natural mind; "and it shall be upon man and upon beast," signifies which are from evil interior and exterior; "a sore breaking forth in pustules," signifies filthy things together with the consequent blasphemies; "in all the land of Egypt," signifies in the whole natural mind; "and they took ashes of the furnace," signifies falsities of cupidities; "and stood before Pharaoh," signifies in the presence of those who infest; "and Moses sprinkled it toward heaven," signifies these things shown to those who are in heaven; "and it became a sore of pustules breaking forth on man and on beast," signifies filthy things together with blasphemies from evil interior and exterior; "and the magicians could not stand before Moses because of the sore," signifies that those could not be present who abused Divine order by portraying the like in the outward form; "for the sore was on the magicians," signifies that the like filthy things came forth from them; "and on all the Egyptians," signifies as were in those who were infesting; "and Jehovah made firm the heart of Pharaoh," signifies that they were determined; "and he heard them not," signifies that they did not obey; "as Jehovah had spoken unto Moses," signifies according to the prediction.

7517. [v. 8] *And Jehovah said unto Moses and unto Aaron.* That this signifies instruction anew, is evident from the signification of "Jehovah said," as being instruction (as above, n. 7497); that it is instruction anew, is because a new state is now treated of, the former being ended. The instruction which is from Jehovah is given by means of the truth which proceeds from Him. The truth which proceeds from Jehovah is represented by Moses and Aaron; internal truth by Moses, and external truth by Aaron (n. 7382).

7518. *Take to you in the fullness of your fists.* That this signifies power given, as much as could be received, is evident from the signification of the "fists," or palms of the hands, as being power; that the "fists," or palms of the hands, denote power, is because the "hands" signify power (of which below); as much as can be received is signified by "fullness." As regards the signification of the "fists," or the palms of the hands, be it known that the arms in the Grand Man correspond to power; and from this not only do the arms themselves signify power, but also the shoulders, and likewise the hands, down to the fingers. (That the "arms" denote power, see n. 878, 4932, 4934, 4935, 7205; and the "shoulders," n. 1085, 4937; and

the “hands,” n. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; also the “fingers,” n. 7430; for their correspondence in general, see above, n. 4931–4937.) The reason why all things that pertain to the arm correspond to power, is that the body exercises its power by means of them. From all this it can be seen what is signified by “sitting at the right hand”:

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

From henceforth shall the Son of man be seated at the right hand of the power of God (Luke 22:69);

namely, the omnipotence which is the Lord’s; and therefore it is said “at the right hand of power;” as also in David:

Thou hast a mighty arm, strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13).

All this shows what light is given in the Word by the internal sense, for unless it were thereby known that by the “right hand” is signified power, it would be understood according to the words, that the Lord would sit at the right hand of Jehovah.

7519. [v. 10] *Ashes of the furnace.* That this signifies of exciting the falsities of cupidities through presence with those who infest, is evident from the signification of “ashes of the furnace,” as being the falsities of cupidities (of which below). That it denotes excitation by presence with those who infest, is evident from what follows in this verse, for it is said that “Moses sprinkled it toward heaven in the eyes of Pharaoh.” By “in the eyes” is signified presence, and by “Pharaoh” are signified those who infest (as often shown).

[2] How the case is with these things cannot be known without revelation, for they are such as take place in the other life, and are not known in the world. So long as evil or infernal spirits are removed and separated from heaven, that is, from the good of love and the truth of faith which are there, they do not know that they are in evils and falsities, for they then believe falsities to be truths, and evils to be goods; but as soon as heaven comes nearer to them, that is, some heavenly society, they notice the falsities and evils; for the truth of faith which then flows in causes them to notice the falsities; and the good of love which flows in causes them to notice the evils; and the nearer that heaven comes, or the more presently there inflows its good of love and truth of faith (seeing that they cannot endure

these), the more grievously are they reproached by their own evils and falsities.

[3] From all this it can now be seen why it was commanded that Moses should take ashes of the furnace and sprinkle them toward heaven, and that he should do this in the eyes of Pharaoh; also why it was commanded that he, and not Aaron, should sprinkle the ashes toward heaven. For by ashes being sprinkled toward heaven is signified the influx of heaven; by this being done in the eyes of Pharaoh is signified in the presence of those who infest; that Moses was to do this, and not Aaron, is because the truth proceeding immediately from the Divine presents this effect with the evil; Moses being the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (n. 7010). From all this it is evident what is meant in the internal sense by the contents of this verse and of that next following, namely, that there would be excited filthy and loathsome things of cupidities together with blasphemies, which are signified by the “sore breaking forth in pustules.” These things are excited when Divine truth flows in, and heaven comes nearer.

[4] Every one can see that such things would never have been commanded by Jehovah to Moses unless there were a heavenly secret therein; that is to say, that Moses should take ashes of the furnace and sprinkle them toward heaven. Such means of producing the effect would never have been ordered by Jehovah unless they had contained something heavenly, to which these means correspond. From this can be seen the nature of the Word, that it is crowded with secret things, but with such as do not stand forth in the sense of the letter.

[5] That “ashes of the furnace” signify falsities of cupidities, is because they are from burnt things; and “burning,” as also “fire” itself, in the Word, in a good sense, signify the good of heavenly affections; but in the opposite sense, the evil of infernal cupidities. That “fire” has this signification see n. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324; and that “burning” denotes the evil of cupidities, n. 1297, 5215; hence it is that “ashes” signify falsities, for falsities are from the evils of cupidities. And as the evils of cupidities are signified by “fire,” they are also signified by a “furnace,” which is the containant, and this frequently involves the same as that which it contains.

[6] That a “furnace” has this signification is evident from these passages:

Behold, the day cometh, burning as a furnace; and all the proud, and every one that worketh wickedness, shall be stubble; and the day that cometh shall set them on fire, it shall leave them neither root nor branch (Mal. 4:1);

where “burning as a furnace” denotes the cupidities of evil; “setting them on fire,” a kindling with cupidities.

[7] In Genesis:

Abraham looked toward the faces of Sodom and Gomorrah, and toward the faces of all the land of the plain, and he saw, and the smoke of the land went up, as the smoke of a furnace (Gen. 19:28);

where “the smoke of a furnace” denotes falsities from the evils of cupidities, for “Sodom” denotes the evil of cupidities from the love of self, and “Gomorrah” the falsity thence derived (see n. 2220, 2245, 2322). In John:

There went up a smoke out of the pit of the abyss, as the smoke of a furnace (Rev. 9:2);

where “the smoke of a furnace” in like manner denotes falsities from evils of cupidities; “the pit of the abyss” denotes hell.

[8] In Matthew:

The Son of man shall send His angels, who shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall send them into the furnace of fire (Matt. 13:41, 42);

where “the furnace of fire” denotes the evils of cupidities; for the fire of cupidities is what is meant in the Word by the “fire of hell;” moreover, loves are nothing else than the fires of life, and cupidity is what is continuous of love.

[9] In Nahum:

Draw thee waters for the siege, strengthen thy fortress; go into the mire, and tread the clay, repair the brick kiln; there shall the fire devour thee; the sword shall cut thee off (Nah. 3:14, 15);

where “going into the mire” denotes into falsity; “treading the clay,” evil (n. 6669); “the brick kiln,” or “furnace for brick,” denotes the falsities which they invent, and which are injected by the evil (n. 1296, 6669, 7113); “fire” denotes the cupidity of evil (n. 1861, 2446, 5071, 5215, 6832, 7324); “the sword” denotes falsity (n. 4499).

[10] In Jeremiah:

Take great stones in thy hand, and hide them in clay in the furnace for brick which is at the door of Pharaoh's house in Tahpanhes, in the eyes of the men of Judah; and say unto them, Behold I will send and take Nebuchadnezzar, the king of Babylon, and I will set his throne upon these stones that I have hid, so that he may spread his tent over them; he shall come and shall smite the land of Egypt (Jer. 43:9-11);

what these words signify cannot be known without the internal sense; "great stones" denote falsities; the "furnace for brick" denotes the cupidity of falsity from evil; "Nebuchadnezzar king of Babylon" denotes the devastator of truth and good; "his throne and tent being set over these stones" denotes that he will cause falsities to reign; "the land of Egypt which he will smite" denotes the natural mind.

7520. *And let Moses sprinkle it toward heaven.* That this signifies these falsities shown to those who are in heaven, is evident from the signification of "ashes," as being falsities (of which in what follows); and from the signification of "sprinkling toward heaven," as being to show them to those who are in heaven. That "to sprinkle" denotes to show, is plain, for by this they are made to appear. By "heaven" in the internal sense is meant the angelic heaven. What these words signify is plain from what was said just above (see n. 7519), namely, that by means of truth from the Divine, which is represented by Moses, the falsities of cupidities of those who infest were shown and manifested to heaven, whence came the presence of heaven, and by its presence the occurrence of such things with the evil as are signified by the "sore breaking forth in pustules." That "ashes" (*favilla*) denote falsity, may be confirmed from the passages where another word for "ashes" (*cinis*) is used, for these ashes have a like origin, and hence a like signification (as in Isa. 44:15, 20; 58:5; Jer. 6:26; Ezek. 27:30; 28:18; Jonah 3:6; Ps. 102:9; Job 2:8; 30:19).

7521. *Unto the eyes of Pharaoh.* That this signifies in the presence, is evident without explication.

7522. *And it shall be dust in all the land of Egypt.* That this signifies the damnation of these falsities in the natural mind, is evident from the signification of "dust," as being that which is damned (of which above, n. 7418); from the signification of "ashes of the furnace," which were made dust, as being the falsities of cupidities (of which just above, n. 7519, 7520); and from the signification of "the land of Egypt," as being the natural mind (n. 5276, 5278, 5280, 5288, 5301). That "dust" denotes that which is damned, is plain not

only from the passages already quoted from the Word (n. 7418), but also from this in Moses:

If thou wilt not obey the voice of Jehovah thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field; Jehovah shall make the rain of thy land fine dust and coarse dust; from heaven shall it come down upon thee, until thou be destroyed (Deut. 28:15, 16, 24).

7523. *And it shall be upon man and upon beast.* That this signifies which are from evil interior and exterior, is evident from the signification of “man,” as being the affection of good, and in the opposite sense the cupidity of evil; in like manner “beast;” but when “man and beast” are mentioned, then by “man” is signified interior affection or cupidity, and by “beast” exterior (see n. 7424). The interior good and also the interior evil which are signified by “man” are those which are of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil which are signified by “beast” are those which are of the thought, and of the consequent action when nothing stands in the way. That what is exterior is signified by “beast” is because in respect to his external or natural man, a man is nothing else than a beast, for he takes delight in the like cupidities and pleasures, as also in the like appetites and senses. And the reason why that which is interior is signified by “man” is that man is man in respect to the internal or spiritual man, taking delight there in the affections of good and truth, such as belong to the angels in heaven, and also because through this he rules his natural or animal man, which is a beast. (That a “beast” denotes the affection of good, and in the opposite sense the yearning of evil, see n. 45, 46, 142–143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198.)

[2] Such is the signification of “man and beast” also in the following passages:

Mine anger and My wrath have been poured out upon this place, upon man and upon beast (Jer. 7:20).

I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence (Jer. 21:6).

It shall make her land a desolation, that none shall dwell therein; from man even to beast they have scattered, they have gone away (Jer. 50:3).

When a land sinneth against Me by trespassing a trespass, I will cut off from it man and beast (Ezek. 14:13, 19, 21).

I will stretch out My hand upon Edom, and will cut off from it man and beast; and I will make it a waste (Ezek. 25:13).

I will consume man and beast, I will consume the bird of the heavens and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from the surfaces of the land (Zeph. 1:3).

[3] “Man and beast” denote interior and exterior good in the following passages:

I have made the earth, the man and the beast, by My great power (Jer. 27:5).

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).

The earth shall be a desolation, so that there is no man or beast (Jer. 32:43).

In the cities of Judah, and in the streets of Jerusalem, that are laid waste, no man and no inhabitant and no beast (Jer. 33:10; 51:62).

Thy justice is like the mountains of God; Thy judgments are a great deep; O Jehovah, Thou preservest man and beast (Ps. 36:6).

Because such things were signified by “man and beast,” therefore the firstborn of the Egyptians died, both of men and of beasts (Exod. 12:29); and therefore the firstborn were sanctified, both of man and of beast (Num. 18:15); and therefore also from a holy rite it was commanded by the king of Nineveh, that both man and beast were to fast, and were also to be covered with sackcloth (Jonah 3:7, 8).

7524. *A sore breaking forth in pustules.* That this signifies filthy things together with the consequent blasphemies, is evident from the signification of a “sore,” as being the filthy things that come from evils; and from the signification of “pustules,” as being the blasphemies which are thence derived. The sores in a man’s body correspond to the filthy things that come from evils, and pustules correspond to blasphemies; and they would also be upon every evil man, if so long as he is in the world he were not in a state capable of receiving the good and truth of faith. It is for the sake of this state that the Lord prevents such things from bursting forth from evils.

[2] That “sores” signify filthy things together with blasphemies, is plain also in these passages:

The first angel poured out his vial upon the earth, and it became an evil and noisome sore upon the men who had the mark of the beast; the fifth angel poured out his vial upon the throne of the beast, and they blasphemed the God of heaven, by reason of their pains, and by reason of their sores (Rev. 16:2, 10, 11).

Jehovah shall smite thee with the sore of Egypt, and with the hemorrhoids, and with the scab, and with the itch, so that thou canst not be healed; whereby thou wilt become mad from the look of thine eyes wherewith thou wilt look. Jehovah shall smite thee with an evil sore upon the knees and upon the thighs, whereof thou canst not be healed. Jehovah shall lead thee away, and thy king which thou shalt set over thee, unto a nation which thou hast not known (Deut. 28:27, 34–36);

“the sore of Egypt” denotes filthy things together with blasphemies; and because blasphemies also are signified, it is said “thou wilt become mad from the look of thine eyes,” for he who blasphemeth God is insane.

[3] The kinds of sores are “hemorrhoids, scab, and the itch,” which signify so many kinds of falsities from evils; and nearly the same is signified by the “sores upon the knees and thighs;” and because they signify falsities, it immediately follows that “the king which they shall set over them should be led away;” for by “king” is signified truth, and in the opposite sense falsity (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of leprosy, as the “swelling,” the “abscess,” the “pimple,” the “burning,” the “scurf,” the “scall,” which are mentioned in Lev. 13, also denote such things; for “leprosy,” in the spiritual sense, denotes the profanation of truth (n. 6963).

[4] That “wounds” also signify such things, is evident from these passages:

From the sole of the foot even unto the head there is no soundness in it; but wound, and bruise, and recent blow; they have not been squeezed out, nor bound up, nor softened with oil (Isa. 1:6).

Mine iniquities are gone over my head, my wounds have stunk and have been corrupt because of my foolishness (Ps. 38:4, 5).

7525. *In all the land of Egypt.* That this signifies the natural mind, see just above, n. 7522.

7526. *And they took ashes of the furnace.* That this signifies the falsities of cupidities, is evident from the signification of “ashes of the furnace,” as being the falsities of cupidities (of which above, n. 7519).

7527. *And stood before Pharaoh.* That this signifies in the presence of those who infest, is evident from the signification of “standing before” anyone as being to be in the presence; and from the representation of Pharaoh, as being those who infest (see n. 7107, 7110, 7126, 7142, 7220, 7228).

7528. *And Moses sprinkled it toward heaven.* That this signifies these falsities shown to those who are in heaven, is evident from what was said above (n. 7520), where are like words.

7529. *And it became a sore of pustules breaking forth on man and on beast.* That this signifies filthy things together with blasphemies from interior and exterior evil, is evident from the signification of a “sore of pustules,” as being filthy things together with blasphemies (of which above, n. 7524); and from the signification of “man and beast,” as being evil interior and exterior (of which also above, n. 7523).

7530. *And the magicians could not stand before Moses because of the sore.* That this signifies that those could not be present who abused Divine order by portraying the like in the outward form, is evident from the signification of “not being able to stand before” anyone as being not to be able to be present; from the signification of “the magicians,” as being those who abuse Divine order by portraying the like in the outward form (see n. 7296, 7337); and from the signification of a “sore,” as being filthy things together with blasphemies (of which above, n. 7524).

7531. *For the sore was on the magicians.* That this signifies that the like filthy things came forth from them, is evident from what was said just above (n. 7530).

7532. *And on all the Egyptians.* That this signifies as were in those who were infesting, is evident from the signification of “the Egyptians,” as being those who infest (see n. 7097, 7317).

7533. *And Jehovah made firm the heart of Pharaoh.* That this signifies that they were determined, is evident from the signification of “the heart being made firm,” “being hardened,” and “being made heavy,” as being obstinacy (see n. 7272, 7300, 7305). Its being said that “Jehovah made firm the heart of Pharaoh,” in the internal sense signifies that they themselves, and not Jehovah, made firm their heart, that is, that they were determined; for it is the evil with man which makes him firm or determined against the Divine; and evil comes from man, and flows in from hell, but not from heaven. Nothing but good flows in through heaven from the Lord; evil cannot come forth from good, still less from the veriest Good; evil comes forth from its own origin, namely, from things contrary to love to God and to love to the neighbor; such origins exist in man, and not at all in God. From this it is evident that when it is said in the Word

that "God leads into evil," this is said according to the appearance (but on this see above, n. 2447, 6991, 6997).

7534. *And he heard them not.* That this signifies that they did not obey, is evident from the signification of "not hearing" anyone as being not to obey (see also n. 7224, 7275, 7301, 7339, 7413).

7535. *As Jehovah had spoken unto Moses.* That this signifies according to the prediction, see above, n. 7302, 7340, 7414, 7432.

7536. Verses 13–18. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus said Jehovah the God of the Hebrews, Let My people go, that they may serve Me. For I this time will send all My plagues into thy heart, and into thy servants, and into thy people; that thou mayest know that there is no one as I in the whole earth. For now I would put forth My hand, and smite thee and thy people with pestilence, and thou wouldest be cut off from the earth; but yet for this cause have I made thee to stand, that thou mayest see My power, and that My name may be told in the whole earth. As yet thou exaltest thyself against My people, in thy not letting them go. Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the day it was founded even until now.*

"And Jehovah said unto Moses," signifies instruction again as to what was to be done; "Rise up early in the morning, and stand before Pharaoh," signifies the uplifting by means of presence of the attention of those who infest; "and say unto him, Thus said Jehovah the God of the Hebrews," signifies a command from the Lord, who is the God of the church; "Let My people go that they may serve Me," signifies that they should leave those who are of the spiritual church that they may worship the Lord their God; "for this time I will send all My plagues," signifies that it might come to pass that all the coming evils would together rush upon them; "into thy heart," signifies into the inmost; "and into thy servants, and into thy people," signifies into all things in general and in particular; "that thou mayest know that there is no one as I in the whole earth," signifies made known to them from this that the Lord is the only God; "for now I would put forth My hand," signifies that all communication might be taken away; "and smite thee and thy people with pestilence," signifies thus total devastation; "and thou wouldest be cut off from the earth," signifies that thus there would no longer be communication

through the things that belong to the church; “but yet for this cause have I made thee to stand,” signifies that communication would still remain, and they will pass through states by reason of order; “that thou mayest see My power,” signifies that they may notice how great the Divine power is; “and that My name may be told in the whole earth,” signifies that thus where the church is the Lord may be acknowledged as the only God; “as yet thou exaltest thyself against My people,” signifies because he does not yet desist from infesting those who are in truth and good; “in thy not letting them go,” signifies and does not as yet leave them; “behold, tomorrow about this time I will cause it to rain a very grievous hail,” signifies falsities destroying all things of the church with them; “such as hath not been in Egypt since the day it was founded even until now” signifies that with others there is no such destruction in the natural mind.

7537. [v. 13] *And Jehovah said unto Moses.* That this signifies instruction again as to what was to be done, see above, n. 7517.

7538. *Rise up early in the morning, and stand before Pharaoh.* That this signifies the uplifting by means of presence of the attention of those who infest, is evident from the signification of “rising up early in the morning” (see n. 7435); from the signification, of “standing before” anyone as being presence (n. 7527); and from the representation of Pharaoh, as being those who infest (n. 7107, 7110, 7126, 7142, 7220, 7228).

7539. *And say unto him, Thus said Jehovah the God of the Hebrews.* That this signifies a command from the Lord, who is the God of the church, is evident from the signification of “saying,” when by Jehovah or the Lord to those who are in evils and infest, as being a command (see n. 7036, 7310); and from the signification of “the Hebrews,” as being those of the church, thus the church (n. 6675, 6684, 6738). (That where “Jehovah” is named in the Word, it is the Lord who is meant, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956). Thus “Jehovah the God of the Hebrews” denotes the Lord, who is the God of the church.

7540. *Let My people go, that they may serve Me.* That this signifies that they should leave those who are of the spiritual church that they may worship the Lord their God, see above (n. 7500), where are like words.

7541. [v. 14] *For this time I will send all My plagues.* That this signifies that it might come to pass that all the coming evils

would together rush upon them, is evident from the signification of “plagues,” as being evils, here evils to come, even until they were utterly cast into hell, for which reason it is said, “all the plagues”; and from the signification of “sending,” as being to rush in, for plagues or evils are not sent by Jehovah or the Lord, but rush in from evil itself; for in the other life evil carries its penalty with it, and has it as it were within itself (see n. 696, 697, 1857, 6559). Hence it is that by “I will send all My plagues” is signified that all evils would rush in upon them.

[2] It is according to order that one plague should follow another, and the evil be thus successively cast down into hell, and therefore it is here said that it might come to pass that they would all rush in together. As the man of the church has no knowledge about the state of the life after death, he believes that after his life in the body a man is either at once uplifted into heaven, or cast into hell; when nevertheless this takes place successively, although with much variety in respect to times and in respect to states. With the good who are to be uplifted into heaven, evils are successively separated, and the good are filled with goods according to the faculty of reception acquired in the world. And with the evil who are to be cast into hell, goods are successively separated, and the evil are successively filled with evils, according to the faculty of reception acquired in the world.

[3] Moreover a man in the other life enters into new states, and undergoes changes. Those who are being uplifted into heaven, and afterward when they have been uplifted, are perfected to eternity; but those who are being cast down to hell, and afterward when they have been cast down, endure evils continually more grievous, and this until they dare not do evil to anyone. After this they remain in hell to eternity, whence they cannot be taken out, because it cannot be given them to will good to anyone, but only, from fear of the penalty, not to do evil, the desire to do it always remaining.

7542. *Into thy heart.* That this signifies into the inmost, is evident from the signification of the “heart,” as being what is of the will, thus of the love (see n. 2930, 3313, 3888, 3889), consequently what is of the very life, for the love, being of the will, makes the very life; hence it is that by the “heart” is signified the inmost. The inmost with the good is love to the Lord and love toward the neighbor, but the inmost with the evil is the love of self and the love

of the world; it is this inmost that is here meant. The things that are around this inmost and make as it were its circumferences, are evils with the falsities which favor them; and these are disposed in the order in which they favor. In the other life these are unrolled according to the order in which they have been disposed; first come forth those which occupy the outermost circumferences; afterward those which occupy the more interior ones; and at last the inmost is made manifest. Hence it is that a man in the other life passes through many states, and that by degrees, successively, the evil run into plagues, before they are cast into hell, according to what has just been said. The inmost, to which they finally come, is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had most deeply hidden.

7543. *And into thy servants, and into thy people.* That this signifies into all things in general and in particular, is evident from the signification of “servants” and “people” as being all and each, thus all things and each (see n. 7396).

7544. *That thou mayest know that there is no one as I in the whole earth.* That this signifies made known to them from this, that the Lord is the only God, is evident from what was said above (n. 7401).

7545. [v. 15] *For now I would put forth My hand.* That this signifies that all communication might be taken away, is evident from the signification of “hand,” as being power (see n. 4931–4937, 6292, 6947, 7188, 7189, 7518); and of “the hand of Jehovah,” as being omnipotence (n. 878, 3387, 7518). Hence “to put forth the hand” denotes to show power, and from omnipotence to do it. This omnipotence is described by his being able “to send all plagues into his heart, into his servants, and into his people,” whereby is signified that all evils would rush in together, and thus that communication with the things of heaven would be taken away. It is this exercise of power that is here signified by these words. How the case is with this communication has already been told, namely, that those who infest the upright in the other life are such as in the world have been in the church and have read the Word, and have known the doctrinal things of faith of their church and have also professed them, but have lived a life of evil. So long as such in the other life retain the things of faith, they have communication with heaven, and so long

they cannot be cast down into hell; and therefore it is these things that are by degrees taken away from them; and after these have been taken away, the evil no longer have anything to hold them up; but then like weights without support, or like birds with their wings cut off, they fall downward, or into the deep. From all this it is evident what is meant by the possibility of the communication being taken away from them.

7546. *And smite thee and thy people with pestilence.* That this signifies thus total devastation, is evident from the signification of “pestilence,” as being the vastation of good and truth (see n. 7505); here total devastation, because it is said that Pharaoh and his people would be smitten with it; but before (verse 3), that the cattle would be smitten, and therefore in that verse by “pestilence” is not signified total devastation, but vastation in general as to the things that belong to the truth and good of the church, and to those which are outside of it.

7547. *And thou wouldest be cut off from the earth.* That this signifies that thus there would no longer be communication through the things that belong to the church, is evident from the signification of “being cut off,” when said of the things that belong to the church, as being to be separated; and when they are separated, or when there is no longer communication with heaven by means of the things of the church, then the man falls into hell, which is “to be cut off” (see above, n. 7545); and from the signification of “the earth,” as being the church (n. 662, 1067, 1262, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577).

7548. [v. 16] *But yet for this cause have I made thee to stand.* That this signifies that the communication would still remain, and they will pass through states by reason of order, is evident from the signification of “causing to stand,” when it is said of the plagues or evils that these should not rush in all together (see n. 7541), and of the communication with heaven, that it should not be taken away from them (n. 7545), as being that the communication would still remain, consequently that they would pass through states by reason of order, that is, that they would be devastated by degrees successively (n. 7541).

7549. *That thou mayest see My power.* That this signifies that they may notice how great the Divine power is, is evident without explication.

7550. *And that My name may be told in the whole earth.* That this signifies that thus where the church is the Lord may be acknowledged as the only God, is evident from the signification of “name,” as being everything in one complex by which the Lord is worshiped (see n. 2724, 3006, 6674); and as the veriest essential of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from this proceeds all faith and love, therefore by the “name of Jehovah being told” is signified that the Lord is to be acknowledged as the only God (that the Divine Human of the Lord is the “name of Jehovah,” see n. 2628, 6887), and from the signification of “the earth,” as being the church (see just above, n. 7547). That Jehovah or the Lord in this and in many other passages wills that His might and power may appear, and His name be told, and elsewhere that He be humbly worshiped and adored, seems as if He desires to show forth His glory, and as if He loves adoration for the sake of Himself. But quite different is the real case. It is not for the sake of Himself, but for the sake of the human race; not from self-glory, but from love; for He wills to be conjoined with the human race, and to give them eternal life and happiness. This cannot be done unless the man is in humble worship; and there can be no humble worship unless the man acknowledges and believes that he himself is dust and ashes, that is, nothing but evil, and that Jehovah or the Lord is the Greatest and the Holiest, and that he dare not from himself approach Him. When man is in such humble worship, then the Lord can flow in with the life of His love, and give heaven and eternal happiness. This is the reason why Jehovah or the Lord so greatly extols His own power and glory in the Word.

7551. [v. 17] *As yet thou exaltest thyself against My people.* That this signifies because he does not yet cease to infest those who are in truth and good, is evident from the signification of “as yet exalting himself,” as being not yet to desist from infesting, for they who infest believe that they have dominion over those who are infested when they see them in anguish and not yet liberated, and then see themselves warned; and from the representation of the sons of Israel, who are here “My people,” as being those who are of the spiritual church, or what is the same, who are in truth and good (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7552. *In thy not letting them go.* That this signifies, and does not as yet leave them, is evident from the signification of “to let go,” as being to leave (as above).

7553. [v. 18] *Behold, tomorrow about this time I will cause it to rain a very grievous hail.* That this signifies falsities destroying all things of the church with them, is evident from the signification of a “rain of hail,” as being falsities from evil destroying the truths and goods of faith, thus the things of the church. That a “rain of hail” has this signification is because it is like stones, and destroys both men and beasts, also the produce of the field, and likewise because it is cold. A “rain” in general signifies a blessing, and in the opposite sense a curse (see n. 2445); when a blessing, it signifies the influx and reception of the truth that is of faith and of the good that is of charity, for this is a blessing; but when it signifies a curse, it signifies falsity that is contrary to the truth of faith, and evil that is contrary to the good of charity, for these are a curse. But a “rain of hail” in general signifies the curse that belongs to falsity from evil, and indeed to falsity from evil against the truths and goods of the church.

[2] This is signified by a “rain of hail” in the following passages:

I will dispute with God with pestilence and with blood; and I will make it rain upon him, and upon his bands, and upon the many peoples that are with him, an inundating rain, and hailstones, fire, and sulphur (Ezek. 38:22);

“Gog” denotes outward worship separate from inward, thus those who when charity is extinct make everything of Divine worship consist in outward things; “hailstones” denote falsities from evil.

[3] In the same:

My hand shall be against the prophets that see vanity, and that divine a lie; say unto them that daub with what is untempered, that it shall fall; there shall be an inundating rain, by which ye hailstones shall fall; and a wind of storms shall burst through it (Ezek. 13:9, 11);

“the prophets that see vanity and divine a lie” denote those who teach evils and falsities; “those who daub with what is untempered” denotes that they invent falsities, and make them appear like truths. These are called “hailstones” from falsities; but “hail” in this and in the passage above quoted is expressed in the original by another word which means “great hail.”

[4] In Isaiah:

Then Jehovah shall cause the glory of His voice to be heard, and His arm shall see quiet, in the indignation of anger, and a flame of devouring fire, with scattering and inundation, and with hailstone (Isa. 30:30, 31); where “hailstone” denotes the vastation of truth through falsities. In the same:

Behold the Lord is strong and mighty; like an inundation of hail, a storm of slaughter, like an inundation of mighty waters overflowing, shall He cast down to the earth with the hand; the hail shall overthrow the refuge of a lie, and they shall inundate the hiding place of waters (Isa. 28:2, 17);

“an inundation” denotes immersion in falsities, and thus the vastation of truth (n. 705, 739, 790, 5725, 6853); “an inundation of hail” denotes the destruction of truth through falsities.

[5] In David:

He smote their vine with hail, and their sycamores with grievous hail; and He shut up their beast with the hail, and their cattle with coals of fire. He sent against them the wrath of His anger (Ps. 78:47–49).

He made their rains hail, a flaming fire in their land, and smote their vine and their fig-tree, and broke in pieces the tree of their border (Ps. 105:32, 33);

“hail and rain” denote the vastation of truth and good through falsities from evil; the “vine” denotes the truth and good of the internal church; the “sycamore” and the “fig-tree,” denote the truths and goods of the external church. In the same:

Who giveth snow like wool; He scattereth the hoar frost like dust, who casteth forth His hail like morsels; who can stand before His cold? (Ps. 147:16, 17);

“hail” denotes falsities from evils. In the same:

He made darkness His hiding place, His circuits His tent, the darkness of the waters, the clouds of the heavens, from the brightness before Him the clouds passed, with hailstone and coals of fire; Jehovah thundered in the heavens, and the Most High gave His voice, hailstone and coals of fire, so that He sent arrows and scattered them (Ps. 18:12–15);

“hailstone” denotes falsities from evil which vastate truths and goods.

[6] In John:

The first angel sounded, and there came hail and fire mingled with blood, and it fell upon the earth, so that the third part of the trees was burnt up, and all the green grass was burnt up (Rev. 8:7);

“hail” denotes falsities from evil; “fire mingled with blood,” the evil of cupidities together with falsified truths; the “trees that were burnt up” denote the knowledges of truth destroyed by the evil of cupidities; the “green grass that was burnt up” denotes the memory-knowledges of truth likewise destroyed. (That “fire” denotes the evil of cupidities, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; that “blood” denotes falsified truth, n. 4735, 6978, 7317, 7326; that “trees” denote knowledges, n. 2722, 2972.)

[7] In Joshua:

It came to pass, as they fled before Israel in the going down of Beth-horon, when Jehovah cast down upon them great stones from the heavens even unto Azekah, that they died; there were more who died with the hailstones than they whom the sons of Israel slew with the sword (Josh. 10:11);

this is said of the five kings who fought against Gibeon; by these kings and their people were represented those who are in falsities from evils, therefore they died with the hailstones; morsels of hail are called “stones,” because “stones” also signify falsities. From all this it is evident what is signified by “hail” and “rain of hail,” namely, falsities from evils; and consequently the vastation of truth and good is also signified, for this is effected through falsities from evils.

7554. *Such as hath not been in Egypt since the day it was founded even until now.* That this signifies that with others there is no such destruction in the natural mind, is evident from the signification of the “rain of hail,” of which this is said, as being the destruction of truth through falsities (of which just above, n. 7553); and from the signification of the “land of Egypt,” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301). That “since the day it was founded even until now” denotes that with others there is no such destruction, is because “day” signifies state, and “foundation” its quality, and “Egypt” the natural mind in general. That there is no such destruction with others as there is with those who infest the upright in the other life, is because those who infest had in the world been of the church (n. 7317, 7502); being those who had filled the memory that belongs to the natural mind with such things as belong to faith from the Word and from the doctrine of their church, and yet had lived contrary to them; and therefore when they are vastated, the things that belong to faith are plucked out,

and at the same time very many things that adhere to these, giving rise to deep and filthy cavities and furrows. Moreover, the evils of cupidities cannot but be in some measure adjoined, and likewise falsities; and because truths and falsities cannot be together, it is evident that if they cannot be separated, they must be cast out to the borders, whence come empty spaces within that have an offensive smell, for all bad smell comes from evils mingled with goods, and from falsities mingled with truths. These things do not take place with those who are outside the church, for they have known nothing about the truths of faith from the Word. This is what is signified by there being no such destruction with others in the natural mind.

7555. Verses 19–21. *And now send, gather in thy cattle, and all that thou hast in the field; every man and beast that shall be found in the field, and shall not be brought to the house, the hail shall come down upon them, and they shall die. He that feared the word of Jehovah of the servants of Pharaoh, made his servants and his cattle flee unto the houses; and he that did not set his heart unto the word of Jehovah left his servants and his cattle in the field.*

“And now send, gather in thy cattle,” signifies that the truth of good should be collected; “and all that thou hast in the field,” signifies which is of the church; “every man and beast,” signifies interior and exterior good; “that shall be found in the field,” signifies that is of the church; “and shall not be brought to the house,” signifies which is not reserved; “the hail shall come down upon them, and they shall die,” signifies that they shall be quite destroyed by falsity; “he that feared the word of Jehovah of the servants of Pharaoh,” signifies those things in the natural mind which were of the Lord; “made his servants and his cattle flee unto the houses,” signifies that they were stored up and reserved in the interiors; “and he that did not set his heart unto the word of Jehovah,” signifies the things which were not from the Lord; “left his servants and his cattle in the field,” signifies that they were not stored up and reserved.

7556. [v. 19] *And now send, gather in thy cattle.* That this signifies that the truth of good was to be collected, is evident from the signification of “gathering in,” as being to collect; and from the signification of “cattle,” as being the good of truth, and also the truth of good (see above n. 6016, 6045). (What the truth of good is, and what the good of truth, see n. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733.) The subject treated of in this verse

and in the two following, is the good and truth which are reserved by the Lord, even with the evil; for the good and truth which have not been adjoined to evils and falsities, are not vastated; but are stored up by the Lord in the interiors, and are afterward brought forth for use. The reservation of good and truth with man by the Lord is signified by “remains” in the Word (concerning which see above, n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156).

7557. *And all that thou hast in the field.* That this signifies which is of the church, is evident from the signification of “field,” as being the church (see n. 2971, 3317, 3766, 4440, 4443, 7502).

7558. *Every man and beast.* That this signifies interior and exterior good, is evident from the signification of “man and beast,” as being interior and exterior good (as above, n. 7424, 7523).

7559. *Which shall be found in the field.* That this signifies which is of the church, is evident from the signification of “field,” as being the church (of which just above, n. 7557).

7560. *And shall not be brought to the house.* That this signifies which is not reserved, is evident from the signification of “not being brought to the house,” as being not to be reserved; for the “house” denotes the interior natural mind where good is with truth, and also the rational mind, and thus the man himself (n. 3538, 4973, 5023, 7353); hence “to be brought to the house” denotes to be collected within, and there stored up. Good and truth are stored up within, and are there reserved by the Lord, even with the evil, in order that there may still be something human left; for man without these is not man, because the things stored up and reserved are good and truth, and by these man has communication with heaven; and insofar as man has communication with heaven, so far he is man. There is indeed a communication with heaven of the evil, even of those who are in hell, but no conjunction by good and truth; for as soon as good and truth flow down from heaven and come into hell, they are turned into evil and falsity, whence the conjunction is at once broken. Such is the communication. But although there is conjunction through the good and truth which are stored up and reserved in the interiors; yet the truths and goods in the interiors of those who are evil effect nothing more than to enable them to reason, and to think and speak from the sensuous, thus to confirm what is false and defend what is evil. Nothing more can be let out

from the goods and truths stored up and reserved within them, for if more were let out, the truths and goods would perish, and thus nothing human would be left in them.

7561. *The hail shall come down upon them, and they shall die.* That this signifies that what is of the church will be quite destroyed by falsity, is evident from the signification of “hail,” as being falsity from evil, and from this the vastation of good and truth through falsities (see n. 7553); and from the signification of “dying,” as being to cease to be (n. 494, 6587, 6593); and being said of the vastation of good and truth, it denotes to be destroyed.

7562. [v. 20] *He that feared the word of Jehovah of the servants of Pharaoh.* That this signifies those things in the natural mind which were of the Lord, is evident from the signification of “him that feared the word of Jehovah,” as being the things that belong to the Lord, for by “him that fears,” in the internal sense, is not meant a person fearing, but a thing (that in heaven the idea of person is turned into that of thing, see n. 5225, 5287, 5434); therefore by “him that feared the word of Jehovah” is meant good and truth from the Lord; and from the signification of “the servants of Pharaoh,” as being the things of the natural mind. That “Pharaoh” denotes the natural in general, see n. 5160, 5799; hence his “servants” denote the things in the natural, or what is the same, that are in the natural mind; for the things in the natural from which man thinks and forms conclusions, constitute his mind. (What in the natural mind is of the Lord, and what not of the Lord, may be seen below, n. 7564.)

7563. *Made his servants and his cattle flee unto the houses.* That this signifies that they were stored up and reserved in the interiors, is evident from the signification of “servants,” as being the things in the natural mind (as just above, n. 7562); from the signification of “cattle,” as being truth and good (of which also above, n. 7556); and from the signification of “houses,” as being the things that are within man, where the good and truth from the Lord are stored up and reserved (n. 7560). From this it is evident that by “he made his servants and cattle flee unto the houses” is signified that the truths and goods which were in the natural mind, namely, those which are of the Lord, were collected and stored up and reserved in the interiors.

7564. [v. 21] *And he that did not set his heart unto the word of Jehovah.* That this signifies the things which were not from the

Lord, is evident from what was unfolded above (n. 7562), where “he that feared the word of Jehovah” signifies the things that were of the Lord; hence on the other hand “he that did not set his heart unto the word of Jehovah” signifies the things which are not from the Lord. Goods and truths are either of the Lord or not of the Lord. Those which are of the Lord are those which the man does for the sake of his neighbor, for the sake of his country, for the sake of the church, and for the sake of the Lord’s kingdom, thus for the sake of good and truth itself, and especially for the sake of the Lord. These goods and truths are those which are of the Lord; but the truths and goods which are not of the Lord are those which a man does for the sake of himself as the end, and for the sake of the world as the end. These latter sometimes appear like the former in the outward form, but in the inward form they are quite different; for these lead to self, but those away from self. The truths and goods which are not of the Lord are also for the most part those which a man does in a state of misfortune, of sickness, of grief, and of fear, and not in a free state, for these also are for the sake of self. All truths and goods do indeed flow in from the Lord, but when the goods and truths of the Lord are bent with a man to himself, they then become the man’s and belong to him to whom they are bent, for they become goods of the love of self and of the world. Such are the goods of all the evil among themselves. From all this it is evident what goods and truths are meant by those which are of the Lord, and by those which are not of the Lord.

7565. *Left his servants and his cattle in the field.* That this signifies that they were not stored up and reserved, is evident from the signification of being “left in the field,” as being to perish by the falsities from evils which are signified by the “hail” through which they would die (see n. 7559–7561). These are the things not stored up and reserved, and are those truths and goods which are not of the Lord (described just above, n. 7564). By “servants” are signified those truths and goods which are in the natural mind (n. 7572, 7563); and by “cattle,” the truths and goods which, because they are not of the Lord, cannot be stored up in the interiors.

7566. Verses 22–26. *And Jehovah said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field in the land of Egypt. And Moses stretched forth his*

rod toward heaven; and Jehovah gave voices and hail, and the fire walked unto the land, and Jehovah made it rain hail upon the land of Egypt. And there was hail, and fire walking at the same time in the midst of the hail, very grievous, such as had not been like it in all the land of Egypt since it became a nation. And the hail smote in all the land of Egypt all that was in the field, from man and even to beast, and the hail smote every herb of the field, and broke every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail.

“And Jehovah said unto Moses,” signifies a command; “Stretch forth thy hand toward heaven,” signifies attention, and the approach of heaven; “and there shall be hail in all the land of Egypt,” signifies destroying falsity in the natural mind; “upon man, and upon beast,” signifies interior and exterior good; “and upon every herb of the field in the land of Egypt,” signifies every truth of the church in the natural mind; “and Moses stretched forth his rod toward heaven,” signifies communication with heaven; “and Jehovah gave voices,” signifies the withdrawal and separation of the communication with those who are in good and truth; “and hail,” signifies falsities destroying these goods and truths; “and the fire walked unto the land,” signifies the evils of cupidities; “and Jehovah made it rain hail upon the land of Egypt,” signifies the natural mind taken possession of by the falsities of evil; “and there was hail, and fire walking at the same time in the midst of the hail, very grievous,” signifies the persuasions of falsity together with the cupidities of evil; “such as has not been like it in all the land of Egypt,” signifies that no others had such a state of the natural mind; “since it became a nation,” signifies from the day in which it was made capable of admitting good and the derivative truth; “and the hail smote in all the land of Egypt,” signifies that this falsity destroyed the things that were in the natural mind; “all that was in the field,” signifies whatever was of the church; “from man and even to beast,” signifies its interior and exterior good; “and the hail smote every herb of the field,” signifies that these falsities destroyed every truth of the church; “and broke every tree of the field,” signifies that they also destroyed all the knowledges of truth and good of the church; “only in the land of Goshen, where the sons of Israel were, was there no hail,” signifies that it was not so where those were who were of the spiritual church.

7567. [v. 22] *And Jehovah said unto Moses.* That this signifies a command, is evident from the signification of “saying,” as being a command (see n. 7036, 7107, 7310).

7568. *Stretch forth thy hand toward heaven.* That this signifies attention, and the approach of heaven, is evident from the signification of “stretching forth the hand,” as being to cause to pay attention, for by the stretching forth of the hand, something has the attention directed to it and is shown; and from the signification of “heaven,” as being the angelic heaven; and as when anyone has his attention directed to heaven, and it is shown to him, he also directs his sight and thought thither, from this there is also signified approach, for all approach in the spiritual world is effected by the determination of the thought. How the case herein is has indeed been told above (n. 7519), but as these things are such as have been unknown in the world, they may be illustrated a little further. When any change of state is to be effected with the evil who are to be vastated, as with those described in these chapters, this change is effected by a more present influx of good and truth from heaven, because the nearer heaven comes to them, the more the interior evils and falsities with them are excited; for good and truth from heaven penetrate toward the interiors, and the more deeply they penetrate the nearer they come. Hence it is that the infernals dare not come near any heavenly society, but withdraw as far as they can (see n. 4225, 4226, 4299, 4533, 4674, 5057, 5058, 7519). From all this it is now evident what is meant by the attention, and the approach of heaven, which are signified by “Moses stretching forth his hand toward heaven;” for a new state is now described, namely, the state of falsities from evils destroying all the goods and truths of the church with those who infest; and as this state arises through a more present influx of truth from the Divine, and at the same time through the approach of heaven, therefore it is said to Moses that he should “stretch forth his hand toward heaven.”

7569. *And there shall be hail in all the land of Egypt.* That this signifies destroying falsity in the natural mind, is evident from the signification of “hail,” as being falsity from evils destroying, namely, every good and truth of the church (see n. 7553); and from the signification of “the land of Egypt,” as being the natural mind (n. 5276, 5278, 5280, 5288, 5301).

7570. *Upon man, and upon beast.* That this signifies interior and exterior good, is evident from the signification of “man and beast,” as being interior and exterior good (n. 7424, 7523, 7558).

7571. *And upon every herb of the field in the land of Egypt.* That this signifies every truth of the church in the natural mind, is evident from the signification of “herb,” as being truth (of which in what follows); from the signification of “field,” as being the church (of which above, n. 7557); and from the signification of “the land of Egypt,” as being the natural mind (of which also above, n. 7569). That “herb” signifies truth is because the “land” signifies the church, also a “field;” and hence all the produce from it signifies either the truth that is of faith, or the good that is of charity, for these are of the church. By the “herb of the field” is meant all in general that comes from the field, as is plain from the Lord’s parable in Matthew:

The kingdom of the heavens is likened unto a man who sowed good seed in his field, but when the herb sprouted forth and bore fruit, then appeared the tares (Matt. 13:24, 26);

where “the herb” stands for the produce of the field. That by “the herb” is here signified the truth of the church, and by “tares” falsity is evident; it is indeed a comparison, but all the comparisons in the Word are from significatives (n. 3579). In David:

Who causeth grass to sprout forth for the beast, and herb for the ministry of man; to bring forth bread out of the earth (Ps. 104:14);

where also “herb” stands for the produce of the field, and by it in the internal sense is here signified truth.

[2] In the same:

In pastures of herb He will make me lie down, unto the waters of rests He will lead me, He will create anew my soul (Ps. 23:2, 3);

“pastures of herb” denote the spiritual nourishment which is of the soul, and therefore it is said “He will create anew my soul.” In Isaiah:

The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is no green thing (Isa. 15:6).

I will make waste mountains and hills, and I will dry up all their herb, and I will make the rivers islands, and I will lead the blind in a way that they have not known (Isa. 42:15).

How long shall the land mourn, and the herb of every field wither? For the wickedness of them that dwell therein the beasts and the bird shall be consumed (Jer. 12:4).

The hind calved in the field, but forsook it, because there was no herb, and the wild asses stood on the hills, they snuffed the wind like whales because there was no herb (Jer. 14:5, 6).

Be not afraid, ye beasts of my fields, for the habitations of the wilderness are become grassy, for the tree will bear her fruit, the fig tree and the vine will yield its strength (Joel 2:22).

When the locusts had completed the devouring of the herb of the land, I said, O Lord Jehovih, forgive, I beseech Thee; how shall Jacob stand when he is little? (Amos. 7:2.)

Ask ye of Jehovah the latter rain in season; Jehovah will make clouds, and will give them a shower of rain, to a man herb in the field (Zech. 10:1).

The fifth angel sounded, and it was said that they should not hurt the grass of the earth, nor any green thing, nor any tree (Rev. 9:1, 4).

[3] Every one can see that in these passages grass and herb are not meant, but instead of them such things as are of the church; that by the “herb of the land” and the “herb of the field” is meant the truth which is of faith is plain. Without such a spiritual sense no one would ever know why it should be said, in John, when the fifth angel sounded, that “they should not hurt the grass of the earth, nor any green thing”; nor would anyone know what is meant in Jeremiah, “The hind calved in the field, but forsook it, because there was no herb, and the wild asses snuffed the wind like whales because there was no herb”; nor what is meant in many other passages. From this it is evident how little the Word is understood, and how earthly an idea would be had of very many things contained therein, unless it were known what they signify; at least that there is what is holy in every detail.

7572. [v. 23] *And Moses stretched forth his rod toward heaven.* That this signifies communication with heaven, is evident from the signification of “stretching forth a rod,” as being to direct the attention to, thus to communicate, according to what was unfolded above (n. 7568). By “heaven” is signified the angelic heaven.

7573. *And Jehovah gave voices of thunder.* That this signifies the withdrawal and separation of the communication with those who are in good and truth is evident from the signification of the “voices,” which are those of thunders, as being truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell; and because they devastate these latter, they signify the withdrawal and separation of the communication of those

who are in good and truth, for in this way they are devastated. How this takes place is plain from what was said before (n. 7502, 7541, 7542, 7545, 7554), namely, that they who have been of the church, and from this have imbibed knowledges of truth and good from the Word, but have lived a life of evil, have communication with heaven through the truths and goods which they have brought with them from the world by having been in the church (that a man brings with him in the other life whatever he has known in the world, nay, whatever he has seen, heard, thought, spoken, willed, and done, see n. 2474, 2475, 2481–2486, 7398). This is the communication which is taken away when they are being devastated; and when this communication has been taken away, then also the truths and goods together with the knowledges thereof have also been taken away. For whatever is known by spirits, nay, by the angels, flows in through heaven from the Lord, thus by means of communications (see n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6613–6626). From all this it is evident what is meant by the withdrawal and separation of the communication with those who are in truth and good. As regards truth Divine in heaven and in hell, which truth is signified by the “voices,” the case is the same as it is with thunders on earth. On high mountains thunders are heard as a mild and gentle sound, whereas below on the earth they are heard as a terrific noise; and in the same way in heaven truth Divine is mild and gentle, but in hell is terrible.

[2] That “voices” which are thunders signify truths Divine that enlighten and perfect those who are in heaven, and that terrify and devastate those who are in hell, is plain from the following passages:

There shall be joy of heart; as when one goeth with a pipe to come into the mountains of Jehovah, unto the Rock of Israel; then shall Jehovah cause the glory of His voice to be heard, and shall make His arm see rest; in the indignation of anger, and the flame of a devouring fire, in scattering, and in inundation, and in hailstone. For by the voice of Jehovah shall Asshur be dismayed (Isa. 30:29–31);

here “the voice of Jehovah” denotes truth Divine, which enlightens and perfects those who are in good, and terrifies and devastates those who are in evil. In Joel:

The earth quaked before Him, the sun and the moon were blackened, and the stars withdrew their shining; and Jehovah uttered His voice before

His army, His camp is very great; for numberless is he that doeth His word; for the day of Jehovah is great and very terrible (Joel 2:10, 11);

where the meaning is similar.

[3] In the same:

Jehovah shall roar from Zion, and shall utter His voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah shall be a refuge for His people, and a stronghold to the sons of Israel (Joel 3:16).

Here in like manner the “voice of Jehovah” denotes truth Divine; that it is said to be “from Jerusalem” is because by “Jerusalem” is signified the Lord’s spiritual kingdom, in which are they who are in good from truth, and in truth from good.

[4] In David:

Jehovah thundered in the heavens, and the Most High uttered His voice, hailstone and coals of fire; so that He sent out His arrows and scattered them; and many thunderbolts, and troubled them (Ps. 18:13, 14);

“to utter His voice,” “hailstone,” and “coals of fire,” denote the devastation of truth and good through falsities, and the evils of cupidities. In the same:

The clouds dropped waters, the skies uttered a voice, Thine arrows also went abroad, the voice of Thy thunder into the world, the lightnings lightened the world (Ps. 77:17, 18);

“a voice” denotes truth Divine, which enlightens those who are of the church.

[5] In the same:

The voice of Jehovah is upon the waters, the God of glory thundereth, even Jehovah upon great waters: the voice of Jehovah is in power: the voice of Jehovah is with honor: the voice of Jehovah breaketh the cedars, Jehovah hath broken in pieces the cedars of Lebanon: the voice of Jehovah cleaveth as flames of fire: the voice of Jehovah maketh the wilderness to tremble: the voice of Jehovah maketh the hinds to calve, and strippeth the forests (Ps. 29:3–9);

here “the voice of Jehovah” denotes truth Divine and its power, thus also the Word, because this is truth Divine.

[6] In John:

A strong angel coming down cried with a great voice, and when he cried the seven thunders uttered their voices. I was about to write, but I heard a voice from heaven saying to me, Seal up the things which the seven thunders uttered, and write them not (Rev. 10:1, 3, 4);

“voices” denote truth Divine; “thunders,” those who carry it and bring it from heaven to earth. Every one can see that by “thunders” and “voices” are signified Divine things, not thunders and sounds; and because they signify Divine things, and are called “the voices of Jehovah,” it is evident that they denote Divine truth. It was for this reason that when Jehovah descended upon Mount Sinai and promulgated Divine truth there were voices, lightnings, and thunders (Exod. 19:16; 20:18); and He spoke out of the midst of the fire (Deut. 4:11, 12; 5:22–25).

7574. *And hail.* That this signifies falsities destroying these goods and truths, is evident from the signification of “hail,” as being falsities from evils destroying the goods and truths of the church (see n. 7553). By “hail” are signified such falsities as destroy the truths and goods of the church, as is also signified by the “pestilence” described above in this chapter; for there are very many genera and species of falsities, as there are of the evils from which they spring. The falsities signified by the “hail” are of the kind that destroy the things of the church, and are possible only with those who have been born in the church, and have lived contrary to the truths and goods of faith therein. That falsities, like evils, are of many genera and species, is evident from the fact that the hells are distinct according to the genera and species of evils and the derivative falsities, and that the hells are countless. From all this it can be seen how the case is with the fact that the miracles or plagues in Egypt signify falsities and evils, as the blood, the frogs, the lice, the noisome flies, the pestilence, the sore of pustules, the hail, and the locust, namely, that by each is signified some kind of falsity and evil.

7575. *And the fire walked unto the land.* That this signifies the evils of cupidities, is evident from the signification of “fire,” as being the evils of cupidities (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324); and from the signification of “walking unto the land,” as being to take possession of the natural mind even to its lowest parts (that the “land of Egypt” denotes the natural mind, see n. 5276, 5278, 5280, 5288, 5301). As by “hail” are signified falsities, and by “fire” the evils from which they spring, therefore where “hail” is mentioned, so also is “fire” as in Isa. 30:30, 31; Ps. 18:12–15; 78:47–49; Rev. 8:7; and also in the verse that here follows, “and there was hail, and fire at the same time walking in the midst of hail, very grievous.”

7576. *And Jehovah made it rain hail upon the land of Egypt.* That this signifies thus the natural mind taken possession of by the falsities of evil, is evident from the signification of “making it rain,” as being to pour in, here to take possession of. “To rain” is said of truth and good, and in the opposite sense of falsity and evil, for “rain” denotes a blessing, and it also denotes a curse (see n. 2445); from the signification of “hail,” as being the falsity of evil (n. 7553, 7574); and from the signification of “the land of Egypt,” as being the natural mind (as above, n. 7575).

7577. [v. 24] *And there was hail, and fire at the same time walking in the midst of the hail, very grievous.* That this signifies the persuasions of falsity together with the cupidities of evil, is evident from the signification of “hail,” as being falsity from evil (of which above, n. 7574), here the persuasion of falsity, because it is said “hail very grievous;” from the signification of “fire,” as being the cupidity of evil (of which just above, n. 7575); from the signification of “walking in the midst,” as being to be together, and indeed the cupidity of evil inmost, because this was the source of the falsity.

[2] There is here described the state of those who are of the church and infest the upright in the other life when they have been vastated as to what is of the church, that is, as to the goods and truths which they professed; namely, that then persuasions of falsity together with cupidities of evil reign with them; for such is their interior state. The persuasions of falsity and the cupidities of evil are inseparable, for he who is in evil as to life, is in falsity as to doctrine. It may indeed seem otherwise to those who are in evil of life; for when with the mouth they profess truths from the word, or from the doctrine of their church, they suppose that they are in the belief of these truths. It also appears to them as if they were; but still they are not if the life is evil; for they either profess with the mouth what disagrees with their thoughts, or they think that it is so from a persuasive faith, which is for the sake of gain or of honors; therefore when there is no further canvassing for honors, or chasing of gain, this faith falls to the ground, and then they readily learn falsities which agree with the evils of cupidities. These falsities exist inwardly with those who live evilly, no matter how much they believe that they do not exist.

[3] That this is so, clearly shows itself in the other life, when the externals have there been taken away, and such persons have

been left to their interiors. Then falsities burst forth, both those which they had thought in the world, and those which they had not openly thought; for they burst forth from the evils which had been of their life, because falsities are nothing else than evils reasoning and defending themselves. From all this it can be seen what is their state in the other life, namely that they have persuasions of falsity together with cupidities of evil.

7578. *Such as had not been like it in all the land of Egypt.* That this signifies that no others had such a state of the natural mind, is evident from what was unfolded above (n. 7554), where like words occur.

7579. *Since it became a nation.* That this signifies from the day in which it, namely, the natural mind, was made capable of admitting good and the derivative truth, is evident from the signification of “nation,” as being good (see n. 1159, 1259, 1260, 1416, 1849, 4574, 6005), and because this is said of the land of Egypt, by which is signified the truth of memory-knowledge which is of the natural mind, therefore “nation” denotes the truth which is from good; and from the signification of “since it became,” as being from the day in which it was made.

7580. [v. 25] *And the hail smote in all the land of Egypt.* That this signifies that this falsity destroyed the things that were in the natural mind, is evident from the signification of “smiting,” as being to destroy; from the signification of “the hail,” as being falsity from evils (see n. 7553); and from the signification of “the land of Egypt,” as being the natural mind (n. 7569).

7581. *All that was in the field.* That this signifies whatever was of the church, is evident from the signification of “the field,” as being the church (of which above, n. 7557).

7582. *From man and even to beast.* That this signifies its interior and exterior good, is evident from the signification of “man and beast,” as being interior and exterior good (see n. 7424, 7523).

7583. *And the hail smote every herb of the field.* That this signifies that these falsities destroyed every truth of the church, is evident from the signification of the “herb of the field,” as being the truth of the church (of which above, n. 7571); from the signification of “smiting,” as being to destroy; and from the signification of “the hail,” as being falsity (n. 7553).

7584. *And broke every tree of the field.* That this signifies that they also destroyed all the knowledges of the good and truth of the church, is evident from the signification of “tree,” as being perceptions of good and truth (see n. 103, 2163, 2682); and also the knowledges of good and truth (see n. 2722e, 2972).

7585. [v. 26] *Only in the land of Goshen, where the sons of Israel were, was there no hail.* That this signifies that it was not so where those were who were of the spiritual church, is evident from the signification of “the land of Goshen,” as being the inmost in the natural mind (see n. 5910, 6028, 6031, 6068), and as being the church (n. 6649); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7586. Verses 27–30. *And Pharaoh sent and called Moses and Aaron, and said unto them, I have sinned this time; Jehovah is just, and I and my people are wicked. Supplicate ye unto Jehovah, for there hath been enough of voices of God and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread out my palms unto Jehovah, and the voices shall cease, and there shall be no more hail; that thou mayest know that the earth is Jehovah's. And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.*

“And Pharaoh sent, and called Moses and Aaron,” signifies the presence of the law Divine; “and said unto them,” signifies humiliation; “I have sinned this time,” signifies separation from truth and good; “Jehovah is just, and I and my people are wicked,” signifies that Divine good could not endure the malice of those who infest, and that this is the consequence; “supplicate ye unto Jehovah” signifies that they should intercede; “for there hath been enough of voices of God and hail,” signifies if these falsities were to cease; “and I will let you go, and ye shall stay no longer,” signifies that they would leave them, and they should be no longer detained; “and Moses said unto him,” signifies the answer; “As soon as I am gone out of the city,” signifies separation; “I will spread out my palms unto Jehovah,” signifies intercession; “and the voices shall cease, and there shall be no more hail,” signifies the end of this state; “that thou mayest know that the earth is Jehovah's,” signifies that from this it is known that the Lord is the only God of the church; “and as for

thee and thy servants, I know that ye will not yet fear the face of Jehovah God," signifies that they who infest are not yet in fear of the Lord.

7587. [v. 27] *And Pharaoh sent, and called Moses and Aaron,* signifies the presence of the law Divine, as in n. 7390, 7451, where are like words.

7588. *And he said unto them.* That this signifies humiliation, is evident from the words which immediately follow, namely, "I have sinned this time, Jehovah is just, and I and my people are wicked," which are words of humiliation, and are contained in "he said."

7589. *I have sinned this time.* That this signifies separation from truth and good, is evident from the signification of "sinning," as being a sundering and turning away from the Divine, thus from truth and good (see n. 5229, 5474, 5841); consequently also separation, for he who turns himself away from truth and good, separates himself from them.

7590. *Jehovah is just, and I and My people are wicked.* That this signifies that Divine good could not endure the malice of those who infest, and that this is the consequence, is evident from the fact that "Jehovah" denotes the Divine good; for by "Jehovah" is meant the Divine Esse [being], which is Divine good, and by "God" the Divine Existere [coming forth], which is Divine truth (see n. 6905). Jehovah is called "just" because He cannot endure the malice of those who infest; for by "Pharaoh and his people" are signified those who infest; and by their "being wicked" is signified malice.

7591. [v. 28] *Supplicate ye unto Jehovah.* That this signifies that they should intercede, is evident from the signification of "supplicating," when done for another, as being intercession (n. 7396, 7462).

7592. *For there hath been enough of voices of God and hail.* That this signifies if these falsities were to cease, is evident from the signification of "there hath been enough," as being if they were to cease; from the signification of "voices of God," which are thunders, as being Divine truths which terrify and devastate the evil, and by their influx and presence excite the falsities of evil which are signified by the "hail" (see n. 7573). (That "hail" denotes falsities destroying truths, see n. 7553, 7574.)

7593. *And I will let you go, and ye shall stay no longer.* That this signifies that they would leave them, and they should no longer

be detained, is evident from the representation of Pharaoh, who says these things of himself, as being those who infest (of which frequently above), from the signification of “to let go,” as being to leave; and from the signification of “not staying any longer,” as being to be no longer detained.

7594. [v. 29] *And Moses said unto him.* That this signifies the answer, is evident without explication.

7595. *As soon as I am gone out of the city.* That this signifies separation, is evident from the signification of “going out,” as being separation (see n. 6100, 7404, 7463); and from the signification of the “city” where Pharaoh dwelt, as being the falsity in which they are who infest; for by “city” is signified what is of doctrine, and therefore it signifies also truth, and in the opposite sense falsity (n. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493).

7596. *I will spread out my palms unto Jehovah.* That this signifies intercession, is evident from the signification of “spreading out the palms to Jehovah,” that is, supplicating, as being intercession (in regard to supplicating, see n. 7396, 7462, 7591), for supplicating is of the mouth or speech, and spreading out the palms is of the gesture or action which corresponds to the heart’s supplication. There are gestures or actions of the body which correspond to every affection of the mind, as falling on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation; but the spreading out of the hands toward heaven corresponds to supplication, and so on. These gestures or acts, in the Word signify the very affections to which they correspond, for the reason that they represent them. From this it can be seen what representations are.

7597. *And the voices shall cease, and there shall be no more hail.* That this signifies the end of this state, is evident from the signification of “voices” that are of thunders, as being truths Divine devastating the evil (see n. 7573); from the signification of “hail,” as being falsities destroying truths (n. 7553, 7574); and from the signification of “ceasing and not being anymore,” as being their end, thus the end of this state. For each plague signifies one state of the devastation of those who infest the upright in the other life.

7598. *That thou mayest know that the earth is Jehovah’s.* That this signifies that thus it is known that the Lord is the only God of the church, is evident from the signification of “knowing,” as being to be known; from the signification of “the earth,” as being the

church (see n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4535, 5577); and of "Jehovah," as being the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956). From this it is evident that by "the earth is Jehovah's," is signified that the church is the Lord's, thus that the Lord is the only God of the church (n. 7401, 7444, 7544).

7599. *And as for thee and thy servants, I know that ye will not yet fear the face of Jehovah God.* That this signifies that they who infest are not yet in fear of the Lord, is evident from the representation of Pharaoh and his servants, as being those who infest (of which above); and from the signification of "fearing the face of Jehovah," as being that there is no fear of the Lord. That the Lord is "Jehovah" in the Word may be seen from the passages cited above (n. 7598). It is said "the face of Jehovah," because by "the face of Jehovah" is signified mercy, and from this, peace and every good (see n. 222, 223, 5585), and in the opposite sense no mercy, no peace, and no good (n. 5585, 5592, 5816, 5823). That no mercy, no peace, and no good are signified by "the face of Jehovah," is because the evil turn themselves away from Jehovah, or the Lord, for they turn themselves away from the good which is of charity, and from the truth which is of faith, in which the Lord is; and then the things that belong to the Lord are behind them, and those which belong to themselves are in front of them; and that which is behind them they neither see nor care for. From this comes all evil to man, consequently unhappiness and hell.

7600. Verses 31–35. *And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk. And the wheat and the spelt were not smitten, because they were hidden. And Moses went out of the city from before Pharaoh, and spread out his palms unto Jehovah; and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain and the hail and the voices had ceased, and he sinned yet more, and made heavy his heart, he and his servants. And the heart of Pharaoh was made firm, and he did not let the sons of Israel go, as Jehovah had spoken by the hand of Moses.*

"And the flax," signifies the truth of the exterior natural; "and the barley," signifies its good; "were smitten," signifies that they were destroyed; "for the barley was a ripening ear, and the flax was a stalk," signifies that this good and truth stood forth and looked

downward; "and the wheat and the spelt," signifies the good of the interior natural and its truth; "were not smitten," signifies that they were not destroyed; "because they were hidden," signifies because they did not stand forth, and because they tended inward; "and Moses went out of the city from before Pharaoh," signifies separation from them; "and spread out his palms unto Jehovah," signifies intercession; "and the voices and the hail ceased," signifies that there was an end of this state; "and the rain was not poured upon the earth," signifies that these falsities no more appeared; "and Pharaoh saw," signifies a noticing; "that the rain and the hail and the voices had ceased," signifies that there was an end of this state; "and he sinned yet more," signifies as yet a withdrawal; "and made heavy his heart, he and his servants," signifies obstinacy; "and the heart of Pharaoh was made firm," signifies that from evil they were determined; "and he did not let the sons of Israel go," signifies that they did not leave them; "as Jehovah had spoken," signifies according to the prediction; "by the hand of Moses," signifies by means of the law from the Divine.

7601. [v. 31] *And the flax.* That this signifies the truth of the exterior natural, is evident from the signification of "flax," as being truth, but truth of the exterior natural (of which below; that the natural is exterior and interior, see n. 4570, 5118, 5497, 5649; consequently that the truth and good therein are interior and exterior, n. 3293, 3294). The truth and good of the exterior natural are signified by "the flax and the barley," and the good and truth of the interior natural by "the wheat and the spelt."

[2] The subject treated of in this and in the following verse is the truths and goods which were destroyed and vastated, and the goods and truths which were not destroyed and vastated; thus the truths and goods which were stored up and reserved for use, and those which were not stored up and reserved. For when the evil are being vastated, that is, when they are being separated from truths and goods, and are left to their own evils and falsities, they are then vastated in respect to those truths and goods which are in the exterior natural, and which are adjoined there to falsities and evils. That these truths and goods look downward, and therefore cannot be reserved, will be seen below (n. 7604, 7607); but the truths and goods of the interior natural are not vastated, but are brought further inward, and are there reserved for use; and then the communication

between the interior natural and the exterior is so far closed that nothing of good and truth can inflow from the interior natural into the exterior natural, except only something general, to enable them to reason, and to string together arguments to confirm falsities and evils. Those goods and truths which are reserved, are signified in the Word by “remains” (as to which see n. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897–5899, 6156, 7556). These are now treated of in these two verses, and are signified by “the flax and the barley were smitten, because the barley was a ripening ear, and the flax was a stalk;” and by “the wheat and spelt were not smitten, because they were hidden.” It is from representatives in heaven that “flax” signifies truth. In heaven they who are in the truth of the natural appear clothed in white, which white appears as of linen.

[3] The truth itself of the natural is also there represented as if woven from the purer threads of the flax. These threads appear like threads of silk—bright, beautifully translucent, and soft; and the clothing made of them appears similar if the truth which is so represented is from good; but on the other hand these threads, which are like those of flax, do not appear translucent, nor bright, nor soft, but hard and brittle, and yet white, if the truth which is so represented is not from good.

[4] From all this it can now be seen what is signified by the angels who were seen by men appearing in linen garments; as those spoken of in John:

There went out from the temple the seven angels that had the seven plagues, clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6).

I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphas (Dan. 10:5).

Behold six men came from a way of the upper gate, every man with his weapons of dispersion in his hand; but one man in the midst of them clothed in linen, and a scribe’s ink horn on his loins (Ezek. 9:2);

which angel is further mentioned in the same chapter (Rev. 15:3, 4; 10:2–7). And in the same prophet we read of the angel who measured the new temple, who had a line of flax and a measuring reed in his hand (Ezek. 40:3). The angels also who were seen in the Lord’s sepulcher appeared clothed in white, bright and shining (Matt. 28:3; Mark 16:5; Luke 24:4; John 20:11, 12).

[5] As “flax” signified the truth of the exterior natural, and the exterior natural is what clothes the interiors, therefore this truth is what was represented by the linen garments with which the angels were clothed; and also by the garments of flax (or linen) with which Aaron was clothed when he ministered in the holy place, which garments are thus spoken of in the following passages:

When Aaron enters into the holy place, he shall put on the holy coat of linen, and shall gird himself with the belt of linen, and he shall put on himself the miter of linen; these are the garments of holiness (Lev. 16:4).

The priests, the Levites, the sons of Zadok, when they enter at the gates of the inner court, they shall be clothed with garments of linen, and no wool shall come up upon them when they minister in the gates of the inner court and inward; miters of linen shall be upon their head, breeches of linen shall be upon their loins (Ezek. 44:17, 18);

speaking of the new temple and of the New Jerusalem, by which is meant the Lord’s kingdom. Therefore also the priests wore ephods of linen (1 Sam. 22:18); and Samuel ministered before Jehovah, a boy girded with an ephod of linen (1 Sam. 2:18). David also, when the ark was brought over into his city, was girded with an ephod of linen (2 Sam. 6:14).

[6] From all this it can also be seen why the Lord, when He washed the feet of His disciples, girded Himself with a linen towel, and wiped their feet with the linen towel with which He was girded (John 13:4, 5); for the washing of the feet signified purification from sins, which is effected by means of the truths of faith, for by means of these man is taught how to live.

[7] By “flax” (or “linen”) is signified truth in the following passages also:

Jehovah said to the prophet, Go and buy thee a girdle of linen, and put it upon thy loins, but draw it not through water. Take the girdle, and arise, go to Euphrates, and hide it in a hole of the rock. At the end of many days, when he took the girdle from the place where he had hidden it, behold the girdle had rotted, it was fit for nothing (Jer. 13:1–7);

by the “girdle of flax upon the loins” was represented truth from good, such as it is in the beginning when a church is being set up again by the Lord, and such as it becomes afterward; that about its end it is corrupt and is fit for nothing. In Isaiah:

They who make linen of silk shall blush, and the weavers of curtains (Isa. 19:9).

This is said of Egypt; “to make linen of silk” denotes to counterfeit truths.

[8] In Moses:

Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mixed garment of wool and flax together (Deut. 22:10, 11);

by “an ox” is signified the good of the natural; by “an ass” its truth; in like manner by “wool and flax.” That they were not to plough with an ox and an ass together, nor to wear a mixed garment of wool and flax together, signified that they were not to be in two states at once; namely, in good and from it look to truth; and at the same time in truth and from it look to good. These things involve the same as is involved in the words of the Lord in Matthew:

Let him that is upon the roof of the house not come down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:17, 18);

as to which see above (n. 3652e). For they who from good look to truth are in an interior heaven; but they who from truth look to good are in an exterior heaven; the latter from the world look to heaven, the former from heaven look to the world, whence they are in a kind of opposition, and therefore if they were together, the one would destroy the other.

7602. *And the barley.* That this signifies its good, is evident from the signification of “barley,” as being the good of the exterior natural. That “barley” has this signification is because it is produce of the field, and is a grain that serves for food; for “grain” in general signifies the good of truth (see n. 3580, 5295, 5410, 5959), especially barley and wheat—“barley,” the good of the exterior natural, and “wheat,” the good of the interior natural. The former good is signified by “barley” in Joel:

The meat-offering and the drink-offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field hath been laid waste, the earth hath mourned, because the grain hath been devastated, the new wine is dried up, the oil languisheth. The husbandmen are ashamed, the vinedressers have howled over the wheat and over the barley, because the harvest of the field hath perished (Joel 1:9–11);

the subject of this prophecy is the vastation of good and truth, as is evident from what follows in the chapter; and therefore by “grain,” “new wine,” “wheat,” and “barley,” are not signified these things,

but spiritual things; thus by “wheat,” interior good; and by “barley,” exterior good. So with “barley” in Ezek. 4:9, and in Deut. 8:8. In the book of Judges:

When Gideon was come to the camp, a man was telling a dream to his fellow, and said, Behold, I dreamed a dream, and lo a baked loaf of barley rolled unto the camp of Midian, and came even unto the tent, and smote it that it fell, and turned it upside down, and so the tent fell (Judg. 7:13);

by “Midian” are signified those who are in the truth of simple good, and in the opposite sense those who are not in the good of life (n. 3242, 4756, 4788, 6773). This good is the good of the exterior natural, and is signified by a “loaf of barley;” but the delight of pleasures, if regarded as the end instead of this good, is what is signified by the “baked loaf of barley;” this is the state which the Midianites at that time represented, and which is there described.

7603. *Were smitten.* That this signifies that they were destroyed, is evident without explication.

7604. *For the barley was a ripening ear, and the flax was a stalk.* That this signifies that this good and truth stood forth, and looked downward, is evident from the signification of “the barley” and “the flax,” as being the good and truth of the exterior natural (of which above, n. 7601, 7602); and from the signification of “a ripening ear,” and also of “a stalk,” as being that they stood forth, for it is said of the wheat and spelt that they “were hidden,” that is, that they did not stand forth; for the grains that are ripe stand forth on their ear and stalk, so that they bend down; and in the spiritual sense, which treats of the good of faith and charity, this signifies that they looked downward. How the case herein is, is plain from what was said above (n. 7601). That with the evil the goods and truths in the exterior natural look downward, is because they are there together with evils and falsities, and are adjoined to them. All evils and falsities look downward, that is, outward to the earth and to the world; whence the goods and truths adjoined to them also do the same, for the evils and falsities draw the goods and truths with them, which is done by wrong applications. It is these goods and truths which are vastated with the evil; for if they were not vastated, the goods and truths would flow in which are stored up and reserved by the Lord in the interior natural, and would conjoin themselves with those which are in the exterior natural, and would thus act

as one with them, whence also they would be bent downward, and thus would perish. Man is distinguished from brute animals by the fact that he can look upward, that is, to the Divine; without this faculty man would be like a beast, for a beast looks only downward. From this then it is evident why the goods and truths with the evil which look downward are taken away from them, and why when these have been taken away, the communication is closed with the interiors, where goods and truths from the Lord have been stored up and reserved for use.

7605. [v. 32] *And the wheat and the spelt.* That this signifies the good of the interior natural and its truth, is evident from the signification of “the wheat,” as being the good of love and charity (n. 3941), and being a more noble grain than barley, it denotes the good of the interior natural; and from the signification of “the spelt,” as being the truth of the interior natural corresponding to the good signified by “the wheat.” That “spelt” denotes this truth, can be seen from the fact that in the Word, where good is spoken of, truth also is spoken of, and this because of the heavenly marriage which is of good and truth in every detail of the Word; and in the supreme sense, because of the union of the Divine Itself and the Divine Human in the Lord, to which the marriage of good and truth in heaven corresponds. (Thus that the Lord Himself as to the Divine Itself and the Divine Human is inmost in the Word, see n. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138, 5502, 6179, 6343.) From this it is evident that by “the spelt” is signified truth corresponding to the good which is signified by “the wheat.”

7606. *Were not smitten.* That this signifies that they were not destroyed, is plain without explication.

7607. *Because they were hidden.* That this signifies because they did not stand forth, and because they tended inward, is evident from the signification of “they were hidden,” as being not to stand forth; in the spiritual sense, because they were in the interior natural, and there tended inward. That these could not be destroyed is because they looked to heaven and to the Lord, which is to look inward; and not to the earth and the world, which is to look outward. What it is to look inward, and to look outward, shall be briefly told. Man has been so created that he can look above himself to heaven, even to the Divine, and can also look below himself to the world and the earth. In this, man is distinguished from the brute animals; and

a man looks above himself, or to heaven, even to the Divine, when he has as the end his neighbor, his country, the church, heaven, especially the Lord; and he looks below himself when he has self and the world as the end. To have as the end is to love, for that which is loved is as the end, and that which is loved reigns universally, that is, in every detail of the thought and of the will. While a man looks one way, he does not look the other; that is to say, while he looks to the world and to self, he does not look to heaven and to the Lord; and the reverse; for the determinations are opposite.

[2] From the fact that man can look above himself, that is, can think of the Divine, and be conjoined with the Divine by love, it is very evident that there is an elevation of the mind by the Divine; for no one can look above himself except by means of an elevation by Him who is above; whence it is also evident that all the good and truth with a man are the Lord's. From this it is also evident that when a man looks below himself, he separates himself from the Divine, and determines his interiors to self and to the world, in like manner as they have been determined with brute animals, and that he then so far puts off humanity. From all this it can now be seen what is meant by looking inward or above himself, and what by looking outward or below himself.

7608. [v. 33] *And Moses went out of the city from before Pharaoh.* That this signifies separation from them, is evident from what was unfolded above (n. 7595), where are like words.

7609. *And spread out his palms unto Jehovah.* That this signifies intercession, see above (n. 7596).

7610. *And the voices and the hail ceased,* signifies the end of this state (as above, n. 7597).

7611. *And the rain was not poured upon the earth.* That this signifies that these falsities no more appeared, is evident from the signification of "the rain," here the rain of hail, as being falsities (see n. 7553, 7574); and from the signification of "not being poured upon the earth," as being that they were ended, thus also that they did not appear, namely, the falsities which are signified by "the rain of hail."

7612. [v. 34] *And Pharaoh saw.* That this signifies a noticing, is evident from the signification of "seeing," as being a noticing (see n. 2150, 3764, 4723, 5400).

7613. *That the rain and the hail and the voices had ceased,* signifies the end of this state (as above, n. 7597, 7610).

7614. *He sinned yet more.* That this signifies as yet a withdrawal, is evident from the signification of “yet more,” as being as yet, and longer; and from the signification of “sinning,” as being a sundering, withdrawal, and separation from good and truth (see n. 5229, 5474, 5841, 7589).

7615. *And made heavy his heart, he and his servants.* That this signifies obstinacy, is evident from the signification of “making heavy,” “making hard,” and “making firm the heart,” as being to be determined (see n. 7272, 7300, 7305).

7616. [v. 35] *And the heart of Pharaoh was made firm.* That this signifies that from evil they were determined, is evident from the signification of the “heart being made firm,” as being to be determined (as just above, n. 7615), where it is said that “he made his heart heavy;” the difference being that “to make the heart heavy” is from falsity, but “to make the heart firm” is from evil.

7617. *And he did not let the sons of Israel go.* That this signifies that they did not leave them, is evident from the signification of “to let go,” as being to leave (as frequently above); and from the signification of “the sons of Israel,” as being those who were of the spiritual church whom they were infesting (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7618. *As Jehovah had spoken.* That this signifies according to the prediction, see n. 7302, 7340, 7414, 7432, 7535.

7619. *By the hand of Moses.* That this signifies by means of the law from the Divine, is evident from the signification of “by the hand of” anyone as being by means of (of which below); and from the representation of Moses, as being the law from the Divine (see n. 6771, 6827). That “to speak by the hand of” anyone denotes by his means, or mediately, is because by the “hand” is signified power, thus by the “hand” of another, vicarious power, which is the same as mediately, for what is done mediately is done by the power of another in one’s self. This is the reason why there is this form of speech in the Word, as in the Books of Kings, where it is sometimes said, “the word which Jehovah spoke by the hand of” some one, as “by the hand of Ahijah the prophet” (1 Kings 14:18), “by the hand of Ahijah the Shilonite” (1 Kings 15:29), “by the hand of Jehu the prophet” (1 Kings 16:7, 12), “by the hand of Joshua” (1 Kings 16:34),

“by the hand of Elijah” (1 Kings 17:16), “by the hand of Jonah the prophet” (2 Kings 14:25).

CONTINUATION ABOUT THE SPIRITS AND INHABITANTS OF THE EARTH MARS.

7620. I saw a certain most beautiful flame; it was of various colors, crimson, and also from white reddening, and the colors likewise sparkled beautifully from the flame. I saw also a certain hand, which did not hold this flame, but to which it adhered, at first on the back part, afterward on the palm or hollow of the hand, and thence it played around the hand. This continued for some time. Then the hand together with the flame were removed to a distance, and where they rested, there was light; in this light the hand withdrew, and then the flame was changed into a bird, which at first had like colors with the flame, the colors in like manner sparkling. But the colors gradually changed, and with the colors the vigor of life in the bird. It flew around, and at first about my head, then forward into a kind of narrow chamber; and as it flew forward, its life in proportion departed, until at last it became stone, at first of the color of a pearl, afterward dark; but although devoid of life, it continued flying.

7621. While the bird was flying about my head, and was still in the vigor of life, there was seen a spirit rising up from beneath, through the region of the loins to that of the breast, who desired to take away the bird from that place. But because it was so beautiful, the spirits around me prevented him from taking it away; for they all kept their eyes upon it. Then the spirit who rose up from beneath strongly persuaded them that the Lord was with him, and thus that he did this from the Lord. And although most of the spirits about me did not believe this, because he rose up from beneath, they no longer hindered him from taking away the bird; but as heaven then flowed in, he could not retain it, but presently let it fly out of his hand at liberty.

7622. When this had passed, the spirits who were about me who had gazed intently upon the bird and its successive changes, began to converse together about it, and this for a long time. They perceived that such a sight must signify something heavenly. They knew that a

flame signifies celestial love and its affections; that a hand, to which the flame adhered, signifies life and its power; that changes of color signify varieties of life in respect to wisdom and intelligence; that a bird signifies the same, but with this difference, that a flame signifies celestial love and what is of this love, whereas a bird signifies spiritual love and what is of this love; celestial love is love to the Lord, and spiritual love is mutual love and charity toward the neighbor; and the changes of color and likewise of life in the bird until it became stone, signify successive varieties of spiritual life in respect to intelligence. They also knew that the spirits who ascend from beneath through the region of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and thence believe that all that they do, even though evil and wicked, is done according to the Lord's will. Nevertheless they could not from this know who were meant by this sight. At last they were instructed from heaven that the inhabitants of Mars were meant; that their celestial love, in which many of them still are, was signified by the flame which adhered to the hand; and their wisdom and intelligence by the successive variations of color; and that the bird in the beginning, when it was in the beauty of its colors and the vigor of its life, signified their spiritual love; but that the bird becoming as of stone and void of life, and then of a dark color, signified the inhabitants who had removed themselves from the good of love, and are in evil, and yet believe that they are in the Lord. But as more things have been disclosed and also shown as to those inhabitants who are of this quality, and as to the state of their life, I may relate them at the end of the following chapter.

EXODUS

CHAPTER TEN

THE DOCTRINE OF CHARITY

7623. There are two things which proceed from the Lord and from this in their origin are Divine: the one is Good, and the other is Truth. These consequently are the two things which reign in heaven, nay, which make heaven. In the church these two things are called charity and faith.

7624. When Good and Truth proceed from the Lord they are completely united, and so united as to be not two, but one. Consequently they are one in heaven; and because they are one in heaven, heaven is an image of the Lord. It would be the same with the church if charity and faith therein were a one.

7625. An idea of the good which is of charity and of the truth which is of faith may be formed from the sun and its light; when the light which proceeds from the sun is conjoined with heat, as is the case in spring and summer, then all things of the earth sprout forth and live; but when there is no heat in the light, as in winter time, then all things of the earth become torpid and die. Moreover, in the Word the Lord is compared to the “sun;” and truth conjoined with good, which proceeds from Him, is compared to “light;” and also in the Word the truth of faith is called “light,” and the good of love is called “fire.” Moreover, love is the fire of life, and faith is the light of life.

7626. From all this an idea can also be formed about the man of the church, as to what he is when with him faith is conjoined with charity, namely, that he is like a garden and a paradise; and what he is when with him faith is not conjoined with charity, namely, that he is like a desert and a land covered with snow.

7627. From the mere light of his natural man every one can see that Truth and Good are in agreement, and also that they can be conjoined together; and that truth and evil are in disagreement, and that they cannot be conjoined together; and in like manner faith and

charity. Experience itself testifies the same; that he who is in evil as to life is either in falsity as to faith, or is in no faith, or is quite opposed to faith. And (what is a secret) he who is in evil as to life is in the falsity of his evil, although he believes that he is in truth. That he so believes is because he is in persuasive faith, of which in what follows.

EXODUS 10

1. And Jehovah said unto Moses, Come unto Pharaoh; because I have made heavy his heart, and the heart of his servants, that I may put these My signs in the midst of him.
2. And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set in them, and that ye may know that I am Jehovah.
3. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before Me? let My people go, that they may serve Me.
4. For if thou refuse to let My people go, behold tomorrow I will bring the locust into thy border.
5. And it shall cover the surface of the land, and one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field.
6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers saw not, nor thy father's fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh.
7. And Pharaoh's servants said unto him, How long shall this be a snare to us? Send the men away, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing?

8. And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going?
9. And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go; because we have a feast of Jehovah.
10. And he said unto them, So shall Jehovah be with you, when I let you go, and your babe; see ye that evil is before your faces.
11. Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh.
12. And Jehovah said unto Moses, Stretch forth thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left.
13. And Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust.
14. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such.
15. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt.
16. And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you.
17. And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that He remove from upon me this death only.
18. And he went out from before Pharaoh, and supplicated unto Jehovah.

19. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt.
 20. And Jehovah made firm Pharaoh's heart, and he did not let the sons of Israel go.
 21. And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in thick darkness.
 22. And Moses stretched out his hand toward heaven; and there was a most dense thick darkness in the whole land of Egypt three days.
 23. They saw not a man his brother, and there rose not up any-one from what was under him for three days; and all the sons of Israel had light in their dwellings.
 24. And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you.
 25. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, that we may perform it unto Jehovah our God.
 26. And our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither.
 27. And Jehovah made firm Pharaoh's heart, and he would not let them go.
 28. And Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die.
 29. And Moses said, Thou hast rightly spoken; I will see thy faces again no more.
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7628. In this chapter in the internal sense there is further continued the subject of the vastation of those who infest those who are of the spiritual church. The ninth and tenth states or degrees of vastation, which are described by the “locust” and by the “thick darkness,” whereby is signified falsity from evil devastating all things of the church with them, are now treated of.

THE INTERNAL SENSE

7629. Verses 1–6. *And Jehovah said unto Moses, Come unto Pharaoh, because I have made heavy his heart, and the heart of his servants, that I may put these My signs in the midst of him; and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set in them, and that ye may know that I am Jehovah. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehovah the God of the Hebrews, How long dost thou refuse to be humbled before Me? let My people go, that they may serve Me. For if thou refuse to let My people go, behold tomorrow I bring the locust into thy border; and it shall cover the surface of the land, that one shall not be able to see the land; and it shall devour the residue of that which is escaped that is left to you from the hail; and it shall devour every tree that sprouteth forth to you out of the field; and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians, which thy fathers saw not, nor thy fathers' fathers, since the day that they were upon the ground even unto this day. And he looked back, and went out from before Pharaoh.*

“And Jehovah said unto Moses” signifies a command; “Come unto Pharaoh” signifies the presence of truth from the Divine with those who infest; “because I have made heavy his heart, and the heart of his servants,” signifies that they all in general were determined; “that I may put these my signs in the midst of them,” signifies that the evil may know that they are in evil, and that the good may

be enlightened as to the state of those within the church who live evilly; “and that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt,” signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright; “and My signs which I have set in them,” signifies that they may be enlightened with respect to the state of those who are of the church and live evilly; “and that ye may know that I am Jehovah,” signifies that thus it may be known to them that the Lord is the only God; “and Moses and Aaron came unto Pharaoh,” signifies the presence of truth Divine; “and said unto him,” signifies discernment; “Thus saith Jehovah the God of the Hebrews,” signifies a command from the Lord, who is the God of the church; “How long dost thou refuse to be humbled before Me?” signifies disobedience; “let My people go, that they may serve Me,” signifies that they should leave those who are of the spiritual church, that they may worship the Lord; “for if thou refuse to let My people go,” signifies if they would not leave them; “behold tomorrow I bring the locust into thy border,” signifies that falsity will take possession of their extremes; “and it shall cover the surface of the land,” signifies the ultimates of the natural mind thence derived; “that one shall not be able to see the land,” signifies the consequent darkening of the whole natural mind; “and it shall devour the residue of that which is escaped that is left to you from the hail,” signifies the consuming of all things that have anything from truths; “and it shall devour every tree that sprouteth forth to you out of the field,” signifies thus the consuming of all the knowledges which they have from the church; “and thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians,” signifies that falsity will reign in each and all things in the natural, from its interior to its outermost; “which thy fathers saw not, nor thy father’s fathers, since the day that they were upon the ground even unto this day,” signifies that from ancient time such falsity has not been in the church as there is there; “and he looked back, and went out from before Pharaoh,” signifies privation of discernment, and separation.

7630. *And Jehovah said unto Moses.* That this signifies a command, namely, one that was to be brought before Pharaoh, is evident from the signification of “saying,” when by Jehovah to those who infest, as being a command (see n. 7036, 7107, 7310).

7631. *Come unto Pharaoh.* That this signifies the presence of truth from the Divine with those who infest, is evident from the signification of “coming” or “entering” to anyone as being presence (see n. 5934, 6003, 6089, 7498); from the representation of Moses, as being truth from the Divine (see n. 6771, 6827); and from the representation of Pharaoh, as being those who in the other life infest those who are of the spiritual church (n. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228).

7632. *For I have made heavy his heart, and the heart of his servants.* That this signifies that they all in general were determined, is evident from the signification of “making heavy,” “making hard,” and “making firm, the heart,” as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, whose heart was made heavy, as being those who infest; and when it is said “he and his servants,” all in general are signified, for the servants together with him constitute the household. Its being said that Jehovah “made heavy the heart of Pharaoh,” in the internal sense signifies that Pharaoh made heavy his own heart. In ancient times, for the sake of the simple, all evil was attributed to Jehovah; and this because the simple could not know, and most of them could not comprehend, how that which came to pass could come from any other source than Jehovah; nor how it is to be understood that Jehovah permits the diabolical crew to occasion evil, and why He does not prevent it, when yet He has all power. As the simple could not apprehend this, nor scarcely even the intelligent, it was therefore said, as believed by many, that even evil had sprung from Jehovah. This is a common thing in the Word, the sense of the letter of which is in accordance with the faith of the simple. (That the evil which in the Word is attributed to Jehovah, is from man, see n. 2447, 6071, 6991, 6997, 7533.)

7633. *That I may set these My signs in the midst of them.* That this signifies that the evil may know that they are in evil, and that the good may be enlightened as to the state of those within the church who live evilly, is evident from the signification of “signs,” as being confirmations of truths, and thus knowledges (see n. 6870), and also enlightenments (n. 7012); hence “to set signs in the midst of them” denotes that the evil may know that they are in evil. That it also denotes that the good may be enlightened as to the state of those within the church who live evilly, is plain from what presently

follows, where it is said, “and that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and My signs which I have set in them,” whereby is signified that they who are in truth and good may know what befalls those of the church who infest the upright. (That they who in the other life infest the upright are those who have been of the church and have known the precepts of faith, and yet have lived contrary to them, see n. 7317, 7502, 7545, 7554.)

7634. *And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt.* That this signifies that they who are in truth and good may know what befalls those who are of the church and infest the upright, is evident from the signification of “telling in the ears,” as being that they may know and take notice; and from the signification of “son,” and “son’s son,” as being those who are in truth and good. (That “son” denotes truth, see n. 489–491, 1147, 2623, 3373; also that the “sons of sons” denote the things derived, n. 6583.) Here “sons” denote those who are in truth and also in good, because by them are signified those who are of the church; and therefore “thy son’s son” is said to Moses, by whom is represented the law Divine, which is the Divine truth proceeding from the Lord’s Divine good; thus it is the Divine truth to which is united the Divine good (n. 7623, 7624), from which is the church: and from the signification of “what things I have wrought in Egypt,” as being that which befalls those who in the other life infest the upright. That by “signs” is signified that which befalls, and by “Pharaoh and the Egyptians” those who in the other life infest, is evident from what has been said before. (That they who infest have been of the church may be seen above, n. 7633.)

7635. *And My signs which I have set in them.* That this signifies that they may be enlightened with respect to the state of those who are of the church and live evilly, is evident from what was said above (n. 7633), where are like words.

7636. *That ye may know that I am Jehovah.* That this signifies that thus it may be known to them that the Lord is the only God, is evident from the signification of “that ye may know,” as being that it may be known to them. That by “I am Jehovah” is signified that the Lord is the only God, is because the name “Jehovah” signifies Is, thus Him from whom is the being and coming-forth of all things, who cannot but be the sole and only one. (That “Jehovah” denotes

the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; and that by these words is meant that He is the only God, n. 7401, 7444, 7544, 7598.)

7637. *And Moses and Aaron came unto Pharaoh.* That this signifies the presence of truth Divine, is evident from the signification of “coming” or “entering,” as being presence (as above, n. 7631); and from the representation of Moses and Aaron, as being truth Divine—Moses the internal, Aaron the external (n. 7089, 7382).

7638. *And said unto him.* That this signifies discernment, is evident from the signification of “saying,” as being to notice (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877); that by “they said” is here meant to discern, is because by Moses and Aaron is represented truth Divine, and by “to come,” the presence thereof; and discernment is from the presence of truth Divine.

7639. *Thus said Jehovah the God of the Hebrews.* That this signifies a command from the Lord, who is the God of the church, is evident from the signification of “saying,” when by Jehovah to those who infest, as being a command (as above, n. 7630); and from the signification of “the Hebrews,” as being those who are of the church (n. 5136, 6675, 6684, 6738). (That “Jehovah God” denotes the Lord, see above, n. 7636.)

7640. *How long dost thou refuse to be humbled before Me? That this signifies no obedience, is evident from the signification of “refusing to be humbled,” as being not to obey.* This is signified because it is said to those who are in evil, who cannot be humbled before the Divine; for there are two things in humiliation, namely, the acknowledgment of self, that it is nothing but evil, and that relatively to the Divine it is as nothing; and the acknowledgment of the Divine, that it is nothing but good, and is infinite. These two things are not possible with the evil, because they are in the love of self. If they humble themselves it is either from fear, or that they may be honored or enriched; thus they humble themselves only as to the body, and not as to the mind, which sometimes then jeers. Such is the humiliation of fear, and also that for the sake of gain and honor. Such it is before the Divine, although they do not know this; for the internal with those who are in evil from the love of self is solely to regard and magnify themselves, and to turn away from all who do not favor. As humiliation is not possible with the evil, therefore

in the internal sense by “to be humbled” is signified obedience, and thus by “refusing to be humbled” is signified no obedience.

7641. *Let My people go, that they may serve Me.* That this signifies that they should leave those who are of the spiritual church in order that they may worship the Lord, is evident from what was said above (n. 7500), where are the same words.

7642. *For if thou refuse to let my people go.* That this signifies if they did not leave them, is evident from the signification of “to let go,” as being to leave (as frequently above); thus “refusing to let go” denotes not to be willing to leave.

7643. *Behold tomorrow I bring the locust into thy border.* That this signifies that falsity will take possession of their extremes,¹ is evident from the signification of “the locust,” as being falsities in the extremes (of which below); from the signification of “border,” as being the extremes; and from the signification of “bringing,” because predicated of falsity, as being to take possession of. It is said that “Jehovah will bring,” but thereby is meant that it will be brought, that is, by evil. The case is the same here as when it is attributed to Jehovah (that is, to the Lord) that He made heavy Pharaoh’s heart, when yet this is from man, from his evil in him, as shown above (n. 7632). That evil is not from the Lord, but that it arises from man, is because man turns to himself that good which flows in from the Lord, and instead of regarding the Lord and what is of the Lord in all things, he regards himself. Hence comes the concupiscence of reigning over all, and of possessing all that belongs to others; and hence come contempt for others, and hatred, revenge, and cruelty toward those who do not favor and be friendly to one’s self; hence also comes contempt for all things that are of faith and charity, because when these flow in from the Lord they are turned to self, thus away from the Lord.

[2] From all this it can be seen that man turns into evil the very good which flows in from the Lord. From this also it is that the evil in the other life remove as far as possible from heaven; for when heaven comes near them, that is, when good and truth flow in more strongly, they then rush the more strongly into the opposite, that is,

¹ These “extremes” (Latin, *extrema*) are defined in n. 7693e as being *sensuale hominis*—“the sensuous of man,” which is the lowest part of his mind, and therefore is the extreme or extremity of it.—REVISER.

into evil and falsity; and in the degree that evil and falsity increase, they expel truth from themselves, and devastate themselves; and then also in the same degree they rush into the evils of penalty, for in the other life evils and their penalties are joined together.

[3] The Lord is continually bringing the heavens into order, and is constantly receiving new residents of heaven, to whom He gives dwelling places and inheritances; and when He does this, heaven approaches, that is, flows in more strongly, causing the infernal spirits to rush more strongly into evils and falsities, and into the penalties of these; and in consequence of this rushing into evils and falsities, they as before said vastate themselves; and this does not cease with them until they have completely devastated themselves, and cast themselves deeply into the hells. From all this it can be seen that nothing else than good proceeds from the Lord, and that the evil is from those themselves who are in evil. All this shows how is to be understood what is said of Jehovah (that is, of the Lord), that "He made heavy Pharaoh's heart," and here that "He brings the locust," by which is signified falsity from evil in the extremes.

[4] In the Word, where the vastation of the evil is treated of, mention is sometimes made of the "locust" and of the "caterpillar," and by the "locust" in the internal sense is there meant the falsity which vastates the extremes. For as before shown, the natural with man is interior and exterior; the falsity which is in the extremes of the natural, being meant by the "locust," and the evil therein by the "caterpillar." As by the "locust" is meant the falsity which is in the extremes of the natural, therefore it is said that the locust would be brought "into the border," and would "cover the surface of the earth;" and afterward (verse 14), "the locust went up upon the land of Egypt, and rested in all the border of Egypt, and it covered the surface of the whole land." By the "border" and by the "surface" are signified the extremes and ultimates in which the interiors rest, that is, terminate.

[5] The same is meant by the "locust" and the "caterpillar" in David:

He sent among them swarms, which consumed them; and the frog, which destroyed them; and He gave their produce to the caterpillar, and their labor to the locust (Ps. 78:45, 46).

He said that the locust should come, and the caterpillar, so that there was no number (Ps. 105:34).

These things are said of Egypt, and the “caterpillar” is mentioned, although there is no mention made of it in Moses, but only of the “locust.” The reason why the “caterpillar” also is mentioned, is that by it is signified evil; and by the “locust” falsity; each in the extremes of the natural. But when the “locust” alone is mentioned, it signifies both falsity and evil together, for the “locust” denotes falsity from evil.

[6] In Nahum:

There shall the fire devour thee, the sword shall cut thee off, it shall devour thee like the caterpillar; multiply thyself like the caterpillar, multiply thyself like the locust. Thou hast multiplied thy merchants above the stars of the heavens; the caterpillar hath spread himself, and hath flown away. Thy crowned ones are as the locust, thy commanders are as the locust of the locusts (Nah. 3:15–17);

the subject here treated of is the “city of bloods,” by which is signified the doctrine of falsity; and because falsity and evil are especially multiplied in the extremes of the natural, for therein are the fallacies of the senses that originate from the objects of the world, and of the earth, and also pleasures from various kinds of appetites, therefore the multiplication of evil and falsity is also described by “the caterpillar and the locust,” as also in the book of Judges (6:5; 7:12), and in Jeremiah (46:23). (That the sensuous, which is the lowest of the natural, is very full of fallacies and the derivative falsities, see n. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614, 6622, 6624, 6948, 6949.)

[7] In Joel:

That which the palmerworm hath left hath the locust devoured; and that which the locust hath left hath the cankerworm devoured; and that which the cankerworm hath left hath the caterpillar devoured. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, in that it is cut off. For a nation will come up upon My land, strong, and without number, and will reduce My vine into a waste, and My fig-tree into froth (Joel 1:4–7).

The threshing floors are full of pure grain, and the vats overflow with new wine and oil; and I will compensate to you the years that the locust hath consumed, the cankerworm, the caterpillar, and the palmerworm (Joel 2:24, 25);

where the “locust” denotes falsity in the extremes vastating truths and goods. In Moses:

Thou shalt bring out much seed into the field, but shalt gather little, because the locust shall consume it. Thou shalt plant vineyards, but thou shalt neither drink the wine, nor gather; for the worm shall devour it (Deut. 28:38, 39);

where the "locust" denotes falsity from evil.

[8] In John:

Out of the smoke of the opened abyss there went forth locusts on the earth; and power was given them, as the scorpions of the earth have power; and it was said unto them that they should not hurt the grass of the earth, nor any tree, but only such men as had not the seal of God upon their foreheads; and it was given them that they should not kill them, but should torment them five months; and the shapes of the locusts were like unto horses prepared for war; and upon their heads were as it were crowns like gold, and their faces were as it were the faces of men; and they had hair as the hair of women; and their teeth were as the teeth of lions; and they had breastplates, as it were of iron; and the voice of their wings was as the voice of the chariots of many horses running to war; and they had tails like scorpions; and stings were in their tails, that they might hurt men five months. They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, but in the Greek he hath the name Apollyon (Rev. 9:3-11);

what is signified by all these things no one can see except from the internal sense. From the details clearly seen therein according to the internal sense, it is evident that by "locusts" are there signified reasonings from fallacies and the falsities thence derived, also confirmed by philosophical things. Thus also by the "locusts" are signified the falsities which are in the extremes with man, and which are more earthly and corporeal than all other falsities; and by which man may be easily deceived and seduced, for he apprehends what is obvious to the senses, and with difficulty what is opposed to the senses.

[9] That it may be known that such is the signification of "locusts," the contents of this passage may be set forth in detail. The "abyss out of which the locusts came up" denotes hell; the "grass of the earth which they were not to hurt" denotes memory-knowledge; the "tree" denotes the knowledges of good and truth; the "men" denote the affections of good; their "hurting these, and not the grass of the earth and the tree," denotes that truth and good can be understood although the life is not in accordance therewith; "they who have the seal upon their foreheads" denotes those who have been regenerated; their "tormenting five months those who had not the

seal of God upon their foreheads" denotes that they should vastate them; that "the locusts were like horses prepared for war," denotes reasonings from falsities, whereby there is combat against the truths of the church; "crowns upon their heads like gold, and their faces as men's faces," denotes that the reasonings appear like truth, and as it were from good; "hair as of women, and teeth as the teeth of lions," denotes the external things of the natural, that is, sensuous things, or the fallacies therein, which make an appearance of good; "breastplates of iron" denote external things which make an appearance of truth; "the voice of the wings like that of the chariots of many horses running to war," denotes the falsities of doctrine from which and for which they fight; "tails like scorpions and stings in their tails" denote the harm which such things bring; the "king of the abyss" denotes infernal falsity; "Abaddon" denotes perdition; "Apollyon" denotes reasoning from falsities appearing as from truth, especially if by those who are believed wise it is confirmed by philosophical things wrongly applied, for the blind admiration of their wisdom leads to faith in them.

[10] By the "locust" in a good sense is signified ultimate and most general truth, and also its pleasantness; hence John's food was "locusts and wild honey" (Matt. 3:4; Mark 1:6). These were his food for the reason that John represented the Word, and by his food, as also by his clothing which was of camel's hair with a leathern girdle, he represented the Word in the external sense, for external pleasantness is signified by the "locust and wild honey" (see n. 5620); and external truth by the "garment of camel's hair" and by the "leathern girdle" (n. 3301). Hence it is that by John is meant Elias, who was to come and announce the advent of the Lord. (That "Elias" denotes the Word, see the preface to the eighteenth chapter of Genesis, and n. 2762, 5247.) That locusts are among the small animals to be eaten, see Lev. 11:22.

7644. *And it shall cover the surface of the land.* That this signifies the ultimates of the natural mind, is evident from the signification of "the surface," as being things external, thus ultimate; and from the signification of "the land," here the land of Egypt, as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301).

7645. *That one shall not be able to see the land.* That this signifies the consequent darkening of the whole natural mind, is evident from the signification of "not being able to see," as being a

darkening, that is, no perception of truth; and from the signification of the "land of Egypt," as being the natural mind (as above, n. 7644). How the case herein is, that from the vastation of the extremes or outermost things in the natural the whole natural mind is darkened, shall be briefly told. The interiors in man terminate in his ultimates, that is, in his outermost things, and there the successive things in him are together. When there is nothing but falsity and evil in the ultimates, then the truths and goods which flow in from the interiors into the ultimates, flow there into evils and falsities, and consequently are there turned into such things, and for this reason there appears nothing but what is false and evil in the whole natural. This is meant by the darkening of the whole natural mind which is signified by "not being able to see the land." From this also it is that when infernal spirits have been devastated they are in the outermost things of the natural; nor is their light, which is called intellectual light, unlike that of this world, which in the other life becomes thick darkness in the presence of the light of heaven. As the outermost of the natural, which is called the sensuous, is replete with fallacies and the falsities thence derived, and with pleasures and the evils thence derived (see n. 6844, 6845), and as the hells are in this light, therefore when a man is being regenerated he is endowed by the Lord with the capacity of being elevated from this sensuous toward more interior things (n. 6183, 6313, 7442).

7646. *And it shall devour the residue of that which is escaped that is left to you from the hail.* That this signifies the consuming of all things that have anything from truth, is evident from the signification of "to devour," as being to be consumed; and from the signification of "the residue of that which is escaped that is left from the hail," as being the truth not consumed by the former falsity which is signified by the "hail." (That "hail" denotes falsity, see n. 7553, 7574.) The falsities which the "hail" signifies are falsities in the exterior natural; but the falsities which the "locust" signifies are falsities in its extremes, and these falsities are what consume the most general truths and goods; for what is exterior is also more general, and what is external is most general. When the generals have been destroyed, the particulars are dispersed; for it is generals that contain, and particulars that are contained.

7647. *And it shall devour every tree that sprouteth forth to you out of the field.* That this signifies thus the consuming of all

the knowledges which they have from the church, is evident from the signification of “to devour,” as being to consume (as just above, n. 7646); from the signification of “tree,” as being perception, also knowledges of truth and good (n. 2722, 2972); and from the signification of “field,” as being the church (n. 2971, 3317, 3766, 4440, 7502, 7571).

7648. *And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians.* That this signifies that falsity will reign in each and all things in the natural, from its interior to its outermost, is evident from the signification of “to be filled,” as being to reign (of which presently); and from the signification of the “houses of Pharaoh, the houses of all his servants, and the houses of all the Egyptians,” as being each and all things in the natural (see n. 7353, 7355), here from its interior to its outermost (according to the things unfolded above, n. 7645). That “to be filled” denotes to reign, is because when the mind of man is filled with falsities from evils, insomuch that he has a delight in seducing by means of falsities and in doing evils, then it is said that “falsity reigns with him,” and the affection itself is said to be “reigning.” That is said “to reign universally” which fills the whole mind of man, that is, both his thought and his will; that which a man loves above all things and regards as the ultimate end, thus reigns with him; and this is in the veriest singulars of his will and of his thought. Of what nature is that which universally reigns, can be known from the delight when it succeeds, and from the pain when it does not succeed. That which universally reigns with a man, makes the visible presentation of his spirit, his face being wholly in accordance with it. If evil and falsity are that which reigns, the form of his spirit is diabolical; but if good and truth are that which reigns, the form is angelic; for regarded in itself the spirit is the affection in form, and the ruling affection is its veriest form, and the rest of its affections apply themselves to it.

7649. *Which thy fathers saw not, nor thy fathers’ fathers, since the day that they were upon the ground even unto this day.* That this signifies that from ancient time such falsity has not been in the church as there is there, is evident from the signification of “which they saw not” (that is, the locust), as being that there had not been such falsity (that the “locust” denotes falsity in the extremes, see above, n. 7643); from the signification of “fathers,” and

of "father's fathers," as being from ancient time; and from the signification of "the ground," as being the church (n. 566, 1068). "Since the day that they were upon the ground even unto this day" signifies the state in which the church was from that time to this. (That "day" denotes state, see n. 23, 487, 488, 493, 2788, 3462, 4850; and how this is, n. 7686.)

7650. *And he looked back, and went out from before Pharaoh.* That this signifies privation of discernment, and separation is evident from the representation of Moses, of whom it is said that he "looked back and went out," as being truth from the Divine; from the representation of Pharaoh, as being those who infest (of whom above, n. 7631); from the signification of "looking back," as being the privation of discernment, for a man is deprived of discernment when truth from the Divine looks back, that is, averts itself, that is to say, when the man averts himself from it; and from the signification of "going out," as being separation (see n. 6100, 7404).

7651. Verses 7-11. *And Pharaoh's servants said unto him, How long shall this man be a snare to us? Let the men go, and let them serve Jehovah their God; knowest thou not yet that Egypt is perishing? And Moses and Aaron were brought back unto Pharaoh; and he said unto them, Go ye, serve Jehovah your God; who and who are going? And Moses said, We will go with our boys, and with our old men; with our sons and with our daughters, with our flock and with our herd, will we go, because we have a feast of Jehovah. And he said unto them, So shall Jehovah be with you when I let you go, and your babe; see ye that evil is before your faces. Not so; go I pray, ye that are young men, and serve Jehovah; because this ye seek. And he drove them out from the faces of Pharaoh.*

"And Pharaoh's servants said unto him," signifies a warning from those who are in fear; "How long shall this man be a snare to us?" signifies that thus they would be caught by their own evil; "let the men go, and let them serve Jehovah their God," signifies that it would be prudent to leave them, so that they may worship the Lord their God; "knowest thou not yet that Egypt is perishing?" signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape; "and Moses and Aaron were brought back unto Pharaoh," signifies the presence of truth Divine in consequence; "and he said unto them," signifies inclination; "Go ye, serve Jehovah your God,"

signifies that they shall be left, so that they may worship the Lord; “who and who are going?” signifies whether any would remain; “and Moses said,” signifies the answer; “We will go with our boys, and with our old men,” signifies the simple and the wise; “with our sons and with our daughters,” signifies those who are in the affection of truth, and those who are in the affection of good; “with our flock and with our herd will we go,” signifies those who are in interior good, and those who are in exterior good; “because we have a feast of Jehovah,” signifies the worship of the Lord by all and each; “and he said unto them,” signifies derision; “So shall Jehovah be with you when I let you go, and your babe,” signifies as if the Lord would be with them if they were left; “see ye that evil is before your faces,” signifies that in the desire there is no good; “not so,” signifies denial; “go I pray, ye that are young men, and serve Jehovah,” signifies that they who are in confirmed truths shall be left so that they may worship the Lord; “because this ye seek,” signifies that thus they have what they wish; “and he drove them out from the faces of Pharaoh,” signifies that the will of the infesters was quite contrary to truth Divine.

7652. [v. 7] *And Pharaoh's servants said unto him.* That this signifies a warning from those who are in fear, is evident from the signification of “saying,” when done by those who see their own destruction, to those in the society who are determined, as being a warning; and from the signification of “Pharaoh's servants,” as being those who infest who are of a lower condition and are in fear; that they are in fear, is plain from their words, “how long shall this man be a snare to us? Send the men away, that they may serve Jehovah their God, knowest thou not yet that Egypt is perishing?” which words are clearly from fear; and also from the fact that by “Pharaoh's servants” are meant the evil who infest, and the evil never advise what is good except from fear (see n. 7280).

7653. *How long shall this man be a snare to us?* That this signifies that thus they would be caught by their own evil, is evident from the signification of “this man being a snare,” as being to be caught by their own evil, and thus brought into the evil of the penalty.

7654. *Let the men go, and let them serve Jehovah their God.* That this signifies that it would be prudent to leave them, so that they may worship the Lord their God, is evident from the signification of “to let go,” as being to leave; and from the signification

of "serving Jehovah," as being to worship the Lord their God (as above, n. 7500, 7540, 7641).

7655. *Knowest thou not yet that Egypt is perishing?* That this signifies that from what has happened it can be known that all who harass those simple ones are cast down into hell, whence there is no escape, is evident from the signification of "knowest thou not yet?" as being that from what has happened it can be known; from the signification of "to perish," as being to be cast down into hell, whence there is no escape—in the spiritual sense this is signified by "perishing," in like manner as by "dying" or "death," which denotes damnation and hell (see n. 5407, 6119, 7494);—and from the signification of "Egypt," as being infestation (n. 7278), thus also those who infest. But as it is these infesters who are speaking, it is not said "who infest," but "who harass;" for the evil excuse their evil and make light of it; nor is it said that they harass "those of the spiritual church," but "those who are simple," for the evil call all those "simple" who are of the church and live according to its truths and goods, that is, a life of faith and of charity.

7656. [v. 8] *And Moses and Aaron were brought back unto Pharaoh.* That this signifies the presence of truth Divine in consequence, is evident from the signification of "being brought back," as being to be made present; and from the representation of Moses and Aaron, as being truth Divine, Moses internal, and Aaron external (see n. 7089, 7382).

7657. [v. 10] *And he said unto them.* That this signifies inclination, is evident from what follows, in that under the impulse of fear he was willing to let them go. This will or inclination is contained in "he said unto them."

7658. *Go ye, serve Jehovah your God.* That this signifies that they shall be left, so that they may worship the Lord, is evident from the signification of "serving Jehovah," as being to worship the Lord (see n. 7500, 7540, 7641, 7654). That "go ye," or "go ye away," when said by Pharaoh to Moses with respect to the sons of Israel," denotes that they should be left is evident.

7659. *Who and who are going?* That this signifies whether any would remain, is evident without explication.

7660. *And Moses said.* That this signifies the answer, is evident.

7661. *We will go with our boys, and with our old men.* That this signifies the simple and the wise, is evident from the signification of “boys,” when joined to “old men,” as being the simple, for “old men” denote the wise (see n. 3183, 6524, 6890).

7662. *With our sons and with our daughters.* That this signifies those who are in the affection of truth and those who are in the affection of good, is evident from the signification of “sons,” as being the truths of the church (see n. 489, 491, 533, 1147, 2623, 3373), thus the affections, because truths without affection are not anything; and from the signification of “daughters,” as being goods (n. 489–491), thus the affections of good (n. 2362, 3963).

7663. *With our flock and with our herd will we go.* That this signifies those who are in interior good and those who are in exterior good, is evident from the signification of “flock,” as being interior good; and of “herd,” as being exterior good (see n. 5913, 6048). By the words in this verse, that “they would go with their boys and their old men, and with their sons and with their daughters, and with their flock and with their herd,” is meant in the internal sense everything that belongs to the church, both the external and the internal church. The things of the external church are meant by “boys, sons, and herd;” and the things of the internal church by “old men,” “daughters,” and “flock;” for “old men” denote wisdom; “daughters,” the affections of good; and “flock,” good itself, which are of the internal church; whereas “boys” denote simplicities; “sons,” the affections of truth; and “herd,” external good, which are of the external church.

7664. *Because we have a feast of Jehovah.* That this signifies the worship of the Lord by all and each, is evident from the signification of a “feast,” as being worship from a glad mind (see n. 7093). That it denotes the worship of the Lord is because “Jehovah” in the Word denotes the Lord (n. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956); that it denotes worship by all and each, is plain from what immediately precedes, where it is said that “they would go with their boys and their old men, with sons and with daughters, and with flock and herd.”

7665. *And he said unto them.* That this signifies derision, is evident from the words which Pharaoh says: “So shall Jehovah be with you when I let you go, and your babe,” which are words of

derision, and which signify, as if the Lord would be with them if they were left.

7666. *See ye that evil is before your faces.* That this signifies that in the desire there is no good, is evident from the signification of “faces,” as being the interiors in respect to the affections and the derivative thoughts (see n. 358, 1999, 2434, 3527, 3573, 4066, 4797, 5102, 5168, 5695, 6604); and as “faces” denote the affections, they denote also the desires. Hence it is that “evil before your faces” signifies that in the affections or in the desire there is no good.

7667. *Not so.* That this signifies denial, is evident without explication.

7668. *Go I pray, ye that are young men, and serve Jehovah.* That this signifies that they who are in confirmed truths shall be left, so that they may worship the Lord, is evident from the signification of “go ye,” as being that they shall be left (as above, n. 7658); from the signification of “young men,” as being truths confirmed (of which in what follows); and from the signification of “serving Jehovah,” as being to worship the Lord (as above, n. 7654, 7658, 7664). That “young men” denote those who are in confirmed truths, is because by “sons,” “boys,” “young men,” “men,” and “old men” are signified the things that are of intelligence and wisdom in their order. Such things are meant in heaven instead of men of these ages; for they who are in heaven are in spiritual ideas, into which what is of mere nature and the world cannot enter, but is instantly put off and passes into what is conformable to the wisdom of heaven and to angelic thought; hence by “sons,” “boys,” “young men,” “men,” and “old men,” in the spiritual sense cannot be signified those who are so called; but corresponding spiritual things, which are those which pertain to intelligence and wisdom; that these are signified is very manifest from the internal sense in the Word where they are mentioned.

[2] By “young men” in the Word are meant those who are intelligent, or according to abstract angelic ideas, intelligence; and because intelligence is meant, therefore by them confirmed truth is also meant, for this pertains to intelligence. Moreover, the word by which “young men” is here expressed in the original tongue is derived from the strength and power which truth has from good, thus which confirmed truth has; whence this name is attributed to the Lord. In Zechariah:

O sword, rise up against My shepherd, and against the man (young man) My neighbor; smite the shepherd, and let the sheep be scattered (Zech. 13:7);

but these words were spoken of the Lord, see Matt. 26:31. And also in Jeremiah:

How long dost thou wander about, O thou backsliding daughter? For Jehovah hath created a new thing in the earth, a woman hath encompassed a [young] man (Jer. 30:1).

[3] “Young men” in another word in the original tongue denote intelligence, thus its truth, in Amos:

I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword, with the captivity of the horses (Amos 4:10);

where “the way of Egypt” denotes memory-knowledges perverted; the “young men who were slain,” the truths thence destroyed; “the captivity of the horses,” the intellectual seduced.

[4] In the same:

They shall wander from sea to sea, and from the north even unto the east; they shall run to and fro to seek the word of Jehovah, and shall not find it. In that day shall the fair virgins and the young men faint for thirst (Amos 8:12, 13);

where “fair virgins” denote the affection of truth; “young men” intelligence; “to faint for thirst” denotes to be deprived of truth; therefore it is said, “they shall run to and fro to seek the word of Jehovah and shall not find it.” That fair virgins are not meant, nor young men, nor faintness by reason of thirst, is plain. In Jeremiah:

Death is come up through our windows, it is entered into our palaces; to cut off the babe from the street, the young men from the avenues (Jer. 9:21).

How is the city of glory not forsaken, the city of my joy? Wherefore her young men shall fall in her streets (Jer. 49:25, 26; 50:30).

Hear, I pray, all ye peoples, see my grief; my virgins and my young men are gone into captivity (Lam. 1:18).

In these passages “young men” denote the truths which are of intelligence.

7669. *Because this ye seek.* That this signifies that thus they have what they wish, is evident without explication.

7670. *And he drove them from the faces of Pharaoh.* That this signifies that the will of the infesters is quite contrary to truth

Divine, is evident from the representation of Moses and Aaron, who were driven out, as being truth Divine (of which above, n. 7637); from the representation of Pharaoh, as being those who infest (of which also above, n. 7631); and from the signification of “faces,” as being the interiors in respect to the affections (n. 7666), thus the will, for the affections are of the will, but the thoughts are of the understanding. That the will was contrary, is signified by “he drove them from his faces,” for that is driven out which is contrary to the will, or contrary to the affections which are of the will.

7671. Verses 12-15. *And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, and it shall come up upon the land of Egypt, and shall devour all the herb of the land, even all that the hail hath left. And Moses stretched out his rod over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous; before it there was no such locust as this, and after it there shall not be such. And it covered the surface of the whole land, and the land was darkened; and it devoured all the herb of the land, and all the fruit of the tree which the hail had left; and there was not left any green thing in the tree and in the herb of the field, in the whole land of Egypt.*

“And Jehovah said unto Moses,” signifies instruction; “Stretch out thy hand,” signifies the rule of power; “over the land of Egypt for the locust,” signifies that falsity may take possession of all the natural of the infesters; “and it shall come up upon the land of Egypt,” signifies a pouring out into all things therein; “and shall devour all the herb of the land,” signifies the consumption of all truth; “even all that the hail hath left,” signifies which the former falsity has not consumed; “and Moses stretched out his rod over the land of Egypt,” signifies the rule of the power of truth Divine over the whole natural of the infesters; “and Jehovah brought an east wind upon the land,” signifies the means of destruction; “all that day, and all the night,” signifies in everything of perception, both obscure and not obscure, with the infesters; “and when it was morning,” signifies a state of heaven in order; “the east wind brought the locust,” signifies dense falsity with the infesters through the means of destruction; “and the locust went up over all the land of Egypt,” signifies the pouring out

of falsity into all things of the natural; “and rested in all the border of Egypt,” signifies from the extremes there; “very grievous,” signifies that it pervaded all things and each; “before it there was no such locust as this, and after it there shall not be such,” signifies that such falsity has not been from the first time of the church, and shall not be; “and it covered the surface of the whole land,” signifies that it took possession of the ultimates of the natural mind; “and the land was darkened,” signifies that falsity was brought in where truth was; “and it devoured all the herb of the land,” signifies that it consumed all the memory-knowledge of truth; “and all the fruit of the tree which the hail had left,” signifies all the knowing of good; “and there remained not any green thing,” signifies that all sensitivity of truth was obliterated; “in the tree and in the herb of the field,” signifies from the knowing and the memory-knowledge of the church; “in the whole land of Egypt,” signifies on all sides in the natural.

7672. [v. 12] *And Jehovah said unto Moses.* That this signifies instruction, is evident from the signification of “saying,” when done by Jehovah to Moses, by whom is represented truth Divine, as being instruction (see n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

7673. *Stretch out thy hand.* That this signifies the rule of power is evident from the signification of “stretching out” as being predicated of rule (of which presently); and from the signification of “hand” as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518). That “to stretch out the hand” denotes the rule of power is because the hand or arm has power when it is stretched out; and therefore when it is said of Jehovah that “He stretches out the hand” or “arm,” there is signified power unlimited or infinite in act. This is the reason why Jehovah so often said to Moses when miracles were to be done, that he should “stretch out his hand” or “rod,” as in the following passages:

Stretch out thy hand over the waters of Egypt, and they shall be blood (Exod. 7:19).

Stretch out thy hand over the streams, and cause frogs to come up (Exod. 8:5).

Stretch out thy rod and smite the dust of the land, and it shall be lice (Exod. 8:16).

Stretch out thy hand toward heaven, and there shall be hail (Exod. 9:22).

It would never have been so said unless by the stretching out of the hand, in the supreme sense, there was signified the omnipotence of Jehovah.

[2] So with what was said to Joshua, that he should “stretch out his spear,” as we read in that book:

Jehovah said unto Joshua, Stretch out the spear that is in thy hand against Ai; and when Joshua stretched out the spear that was in his hand against Ai, those in ambush arose quickly out of their place, and they ran as soon as he stretched out his hand, and came unto the city, and took it; Joshua drew not back his hand which he stretched out with the spear until he had given all the inhabitants of Ai to the curse (Josh. 8:18, 19, 26);

as this was a representative of Divine omnipotence, it therefore had force, as had all representatives at that time, when commanded.

[3] In many passages also omnipotence is described by “Jehovah stretching out His hand,” as also by “His outstretched hand,” and by “His outstretched arm”—by “Jehovah stretching out the hand,” in the following passages:

The anger of Jehovah is kindled against His people, and He hath stretched out His hand over them, and hath smitten them, and the mountains quaked (Isa. 5:25).

I will stretch out My hand against him, and will destroy him (Ezek. 14:9, 13).

I will stretch out My hand against thee, and will give thee for a spoil to the nations (Ezek. 25:7).

I will stretch out My hand upon Edom, and will cut off man and beast from it, I will stretch out My hand upon the Philistines, and I will cut off (Ezek. 25:13, 16; also Ezek. 35:3; Isa. 31:3; Zeph. 1:4; 2:13).

Omnipotence is described by “an outstretched hand” in the following passages:

The hand of Jehovah is stretched out upon all nations, and who shall press it back? (Isa. 14:27, 28).

I will fight with you with an outstretched hand and with a strong arm, even in anger, and in fury (Jer. 21:5).

His hand is stretched out still (Isa. 9:12, 17; 10:4).

Also by “an outstretched arm” in these passages:

I have made the earth, the man, and the beast, by My great power, and by My stretched out arm (Jer. 27:5).

Thou hast made the heaven and the earth by Thy great power, and by Thy stretched out arm, no word is impossible before Thee (Jer. 32:17).

That in these passages by “an outstretched arm” is signified omnipotence is manifest; and so in many other passages, where it is said “by a strong hand and a stretched-out arm” (as Deut. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Kings 8:42; 2 Kings 17:36; Jer. 32:21; Ezek. 20:33, 34).

[4] It is also said of Jehovah that “He stretches out the heaven,” and here also by “stretching out” is signified omnipotence; that is, that He enlarges the boundaries of heaven, and fills its inhabitants with life and wisdom, as in the following passages:

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

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

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

Jehovah stretching out the heavens, and laying the foundation of the earth, and forming the spirit of man in the midst of him (Zech. 12:1).

Besides elsewhere, as in Isa. 44:24; 45:12; Ps. 104:2.

From all this it can now be seen why Moses was commanded to stretch out his hand and rod, and that then miracles were done; and that thus by “stretching out the hand” is signified the rule of power, and in the supreme sense omnipotence.

7674. *Over the land of Egypt for the locust.* That this signifies that falsity may take possession of all the natural of the infesters, is evident from the signification of “the land of Egypt,” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301; that “Egypt” denotes the natural, n. 6147, 6252); and from the signification of “the locust,” as being falsity in the extremes with those who infest (n. 7643).

7675. *And it shall come up upon all the land of Egypt.* That this signifies a pouring out into all things therein, is evident from the signification of “to come up,” as being to be poured out, for the “locust” signifies falsity in the extremes, and it is said to “come up” from the extremes toward the interiors, because interior things are the same as higher ones (that the interiors are taken possession of by falsity when the exteriors are, see n. 7645); and from the signification of “the land of Egypt,” as being the natural mind (of which just above, n. 7674).

7676. *And it shall devour all the herb of the land.* That this signifies the total consumption of all truth, is evident from the signification of “devouring,” as being to consume; and from the signification of “the herb of the land,” as being the truth of the church (see n. 7571).

7677. *Even all that the hail hath left.* That this signifies which the former falsity has not consumed, is evident from the signification of “left,” as being which it had not consumed; and from the signification of “the hail,” as being falsity from evil in the exterior natural (see n. 7553, 7574).

7678. *And Moses stretched out his rod over the land of Egypt.* That this signifies the rule of the power of truth Divine over the whole natural of the infesters, is evident from the signification of “stretching out the rod,” as being the rule of power (of which above, n. 7673); from the representation of Moses, as being truth Divine (see n. 6752, 7004, 7010, 7382); and from the signification of “the land of Egypt,” as being the natural of the infesters (of which above, n. 7674). The Divine power which is described by “the hand of Moses” is the power of truth Divine (that all power is of truth, see n. 3091, 5623, 6344, 6423, 6948); nay, such power has the Divine truth which proceed from the Divine good, that through it have been created all things in the universe. “The Word” signifies this truth in John:

In the beginning was the Word, and the Word was with God, and God was the Word, all things were made by Him (John 1:1, 3);

and from this it is that miracles were done by Moses, for Moses represents Divine truth. It is believed by most people that the Word, or Divine truth, is only speech from Jehovah, and a command that it be so done, and nothing further; but it is the very Essential, from which and by which are all things. That being (*Esse*) which proceeds from Him, and consequently the coming forth (*existere*) of all things, is what is meant by “Divine truth.” This can be illustrated from the angels; from whom there proceeds a sphere of charity and faith that is sensibly perceived, and that also produces wonderful effects; from which some idea can be formed of the Divine truth that proceeds from the Divine good of the Lord.

7679. [v. 13] *And Jehovah brought an east wind upon the land.* That this signifies the means of destruction, is evident from the

signification of “an east wind,” as being a means of destruction. That an “east wind” has this signification is because it was dry and tempestuous, and consequently dried up the productions of that land, and by its force broke in pieces trees, and ships on the sea; from this, by it as a means is described the effect of Divine power. Moreover, by the “east” is signified the good of love and of charity, because in the supreme sense the Lord is signified (n. 101, 1250, 3708). And in its origin, being Divine, the good of love and of charity is most gentle, consequently it is so in its advance into heaven; but when it sinks down to the hells, it becomes harsh and severe, because it is turned into this by those who are there. Therefore the influx and presence of this Divine good there not only torments, but also devastates them. From all this also it is that by a “wind from the east,” or an “east wind” is signified a means of destruction.

[2] That by this “wind” is signified a means of destruction, is plain from the passages in the Word where it is mentioned, as in the following:

Like an east wind I will scatter them before the enemy (Jer. 18:17).

The vine that is planted shall not prosper: shall it not utterly wither when the east wind toucheth it? (Ezek. 17:10).

That vine was plucked up in anger, she was cast down to the earth, and the east wind dried up her fruit (Ezek. 19:12).

He is fierce among his brethren, an east wind shall come, the wind of Jehovah, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up (Hos. 13:15).

With the east wind thou wilt break the ships of Tarshish (Ps. 48:7).

They that despise thee have brought thee into many waters, the east wind hath broken thee in the heart of the seas (Ezek. 27:26).

From these passages it is evident that an “east wind” signifies a means of destruction, because it was dry and tempestuous; whence also it signifies a means of devastation, as in Hosea:

Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth a lie and vastation (Hos. 12:1);

where “Ephraim” denotes the intellectual of the church (n. 5354, 6222, 6238); “to feed on wind” is “to multiply a lie;” “and to pursue the east wind” is “to multiply vastation.” A state of vastation and temptation is also called “the day of the east wind” in Isa. 27:7, 8.

7680. *All that day, and all the night.* That this signifies in everything of the perception both obscure and not obscure with the

infesters, namely, there was destruction, is evident from the signification of “day,” as being a state of perception not obscure; and from the signification of “night,” as being a state of obscure perception; for the times of the day, morning, noon, evening, and night, correspond to the states of enlightenment that belong to intelligence and wisdom (see n. 5672, 6110), thus to perceptions; and so in general do day and night. It is here said “perceptions,” not “states of enlightenment,” because the evil who infest have no enlightenment, and yet have perception; but they have perception only so long as any knowledge of truth and good from the church in which they have lived remains with them, for by means of truth and good they communicate with those who are in heaven. But when they have been deprived of these knowledges, which is done when they have been devastated, they then no longer have any perception. The infernals can indeed confirm their evils, and also their falsities, but this is not perception. Perception is to see that truth is truth, and good good; and also that evil is evil, and falsity falsity; but it is not perception to see truth as falsity and good as evil; or the reverse, evil as good and falsity as truth. They who do this, instead of perception, have phantasy, which produces an appearance of perception, whereby such know how to confirm falsities and evils by such things as are obvious to the senses and are in favor of concupiscences.

7681. *And when it was morning.* That this signifies a state of heaven in order, is evident from the signification of “morning,” as being the Lord’s kingdom, and, in the supreme sense, the Lord Himself (see n. 22, 2333, 2405, 2540, 2780); and as being a state of enlightenment (n. 3458, 3723, 5740, 5962); but here by “morning” is signified heaven in order. How the case herein is, can be seen from what was said above (n. 7643), namely, that the evil are devastated as the Lord sets heaven in order; for the influx of good and truth from heaven causes devastation with the evil; and therefore when the Lord sets the heavens in order, then the hells, which are in the opposite, are set in order of themselves, and are removed from heaven according to the degrees of evil, and are allotted places according to the quality of their evil. From this it can be seen that from the Lord proceeds nothing but good, and that evil is from those who are against good, and who finally cannot endure it. From all this it is evident that by “morning” is here signified a state of heaven in order.

7682. *The east wind brought the locust.* That this signifies dense falsity with the infesters through the means of destruction, is evident from the signification of “the east wind,” as being a means of destruction (of which above, n. 7679); and from the signification of “the locust,” as being falsity in the extremes (see n. 7643), here dense falsity, because the whole natural was taken possession of by it (n. 7645).

7683. [v. 14] *And the locust went up over all the land of Egypt.* That this signifies the pouring out of falsity into all things of the natural, is evident from what was said above (n. 7674, 7675), where are like words.

7684. *And rested in all the border of Egypt.* That this signifies from the extremes there, is evident from the signification of “the border,” as being that which is extreme or outermost, and therefore by “resting in all the border” is signified that falsity extended from the extremes into all things of the natural, and then terminated in the extremes, according to what was shown above (n. 7645).

7685. *Very grievous.* That this signifies that it pervaded all things and each, is evident from what was unfolded above (n. 7684).

7686. *Before it there was no such locust as this, and after it there shall not be such.* That this signifies that such falsity has not been from the first time of the church, and shall not be, is evident from the signification of the “locust,” as being falsity in the extremes (see n. 7643); (that such falsity has not been, nor shall be, see also above, n. 7649). How the case herein is, shall be told. In the internal sense those are specifically treated of who before the Lord’s coming were in the lower earth, and could not be uplifted into heaven before the Lord came into the world, and assumed the Human, and made it Divine (n. 6854, 6914). Meanwhile they were infested by the evil, who also had been of the church, and had confessed the truths of faith, but had lived a life of evil. They who before the Lord’s coming had been of the church and had been evil as to life, were in such falsity as had not been before, and shall not be afterward. The reason was that they who were called “Nephilim,” also “Anakim” and “Rephaim,” and were of the last posterity of the Most Ancient Church, were not yet shut up in hell, but wandered about and infused dire and deadly persuasions wherever they could, thus also into the evil in the church. This was the source of such falsity. (With respect to these “Nephilim,” and their direful persuasions, see n. 310, 560,

562, 563, 570, 581, 585, 607, 660, 805, 808, 1034, 1120, 1265–1272, 1673.) When the Lord was in the world, these were cast by Him into their hell, which is on the left in front at some distance. Unless this had been done, very few could have been saved, for the falsity which they infused had a direful persuasive power, and was deadly, such as never had been, and such as never can again be. With this falsity those had been imbued who before the Lord's coming infested those who were of the spiritual church. This is what is meant in the internal sense by the above words. These are they who are specifically treated of; but in general all are meant who are of the church and who infest the upright in the other life, of whom there are very many at this day.

7687. [v. 15] *And it covered the surface of the whole land.* That this signifies that it took possession of the ultimates of the natural mind, is evident from the signification of "the surface," as being the ultimate, for it is the most external, or the extreme of the land; and from the signification of "the land," here the land of Egypt, as being the natural mind (of which above, n. 7674).

7688. *And the land was darkened.* That this signifies that falsity was brought in where truth was, is evident from the signification of "darkness," as being falsities (see n. 1839, 1860, 4418, 4531); thus "to be darkened" is to be in falsity; and as the devastation of those who have been of the church and have known truths, but have lived a life of evil, is here treated of, therefore by "the land was darkened" is signified falsity where truth was. Truth in the internal sense is signified by "light," and therefore falsity is signified by "darkness;" for truth and falsity are opposites, like light and darkness; and they who are in truth actually have light, and they who are in falsity actually have darkness. The light in which they are who are in falsity in the other life, becomes thick darkness at the presence of the light of heaven, and thicker darkness with those who have been of the church, because they had been in falsity against the truth of faith, according to the Lord's words:

If therefore the light that is in thee be darkness, how great is the darkness! (Matt. 6:23).

The sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:12);

“the sons of the kingdom” denote those who are of the church; “the outer darkness” denotes more grievous falsities; it is called “outer” because falsities in the outermosts or extremes are more grievous.

[2] That falsities are called “darkness,” is evident from many passages in the Word, as in the following:

The light is come into the world, but men have loved the darkness more than the light; for their works were evil (John 3:19).

Walk while ye have the light, lest darkness take hold of you; I am come a light into the world, that whosoever believeth in Me may not abide in the darkness (John 12:35, 46);

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness (Isa. 5:20).

Give glory to Jehovah your God before He bring darkness, and before your feet stumble upon the mountains of twilight, then ye shall await light, but He will put it into the shadow of death, He will put it into thick darkness (Jer. 13:16).

When I shall extinguish thee I will cover the heavens, and I will blacken the stars thereof; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light of heaven will I make black over thee, and will set darkness upon thy land (Ezek. 32:7, 8).

The day of Jehovah cometh, it is near, a day of darkness, and of thick darkness, a day of cloud and of obscurity (Joel 2:1, 2; Amos 5:18–20).

This day is a day of wrath, a day of wasting and devastation, a day of darkness and thick darkness (Zeph. 1:15).

In these passages “darkness” signifies falsities. In the Word “darkness” also signifies ignorance of truth, such as the Gentiles are in who have not the Word and know nothing of the Lord.

7689. *And it devoured all the herb of the land.* That this signifies that it consumed all the memory-knowledge of truth, is evident from the signification of “devouring,” as being to consume; and from the signification of “the herb of the land,” as being the memory-knowledge of truth; for by “the herb of the field” is signified the truth of the church (see n. 7571), because “field” denotes the church; but by “the herb of the land” is signified the memory-knowledge of truth, because “the land” here denotes the natural mind; and the truth of the natural mind is memory-knowledge; and moreover the evil have no truth by faith, but only the memory-knowledge of the truth which is of faith. Some evil men who are in the church persuade themselves that they are in truth by faith, but they are not; they are in falsity, and are against the truth of faith. That they are

in falsity is hidden with them so long as they are in the world, but this hidden falsity comes forth and manifests itself in the other life when they are being devastated as to the truths of faith which they had known.

7690. *And all the fruit of the tree which the hail had left.* That this signifies all the knowing of good, is evident from the signification of "fruit," as being the works of faith or of charity, thus goods, whence "to be fruitful" is predicated of good (see n. 43, 55, 913, 983, 2846, 2847); and from the signification of "tree," as being perceptions, also knowledges (n. 103, 2163, 2722, 2972). The reason why "fruits" denote the works of charity, thus goods, is that the first of a tree is the fruit in which is the seed, and its last is the fruit in which is the seed, and its intermediates are the branches or leaves. So it is with the good of love and the truth of faith; the good of love is first when man is being regenerated or is being planted, and is also the last; the intermediates are the truths of faith, which are from the good of love as their seed, and continually look to the good of love as their last, just as the intermediates of a tree look to their fruit in which is the seed. (That "fruits" signify goods is plain from many passages in the Word, as in Matt. 3:8, 10, 7:16–20; 12:33; 21:43; Luke 3:8, 9; 6:43–49; 13:6–10; John 15:2–8, 16; Isa. 37:31; Jer. 17:8; 32:19; Rev. 22:2.)

7691. *And there was not left any green thing.* That this signifies that all sensitivity of truth was obliterated, is evident from the signification of "not to be left," as being to be obliterated; and from the signification of "what is green," as being what is of memory-knowledge and the sensuous, here what is sensitive of truth, because by the "fruit of a tree" is signified the knowing of good (n. 7690), and because it is said "any green thing in the tree and in the herb of the field." That "green" denotes that which is sensitive of truth, is because by "herb," "grass," and "the leaf of a tree" are signified truths; hence their "greenness" signifies that which is sensitive of truth. By this sensitivity is signified the ultimate of perception. The sensitivity of truth is also signified by "what is green" in Isaiah:

The waters of Nimrim shall be desolations, because the grass is dried up, the herb is consumed, there is nothing green (Isa. 15:6).

And in John:

The fifth angel sounded, and the locusts went forth; and it was said unto them that they should not hurt the grass of the earth, nor any green thing (Rev. 9:4).

7692. *In the tree and in the herb of the field.* That this signifies from the knowing and the memory-knowledge of the church, is evident from the signification of “tree,” as being the knowing of truth (of which just above, n. 7690), and from the signification of “the herb of the field,” as being the memory-knowledge of truth (of which also above, n. 7689).

7693. *In the whole land of Egypt.* That this signifies on all sides in the natural, is evident from the signification of “the land of Egypt,” as being the natural mind, thus the natural (see n. 7674). As by the “locust,” which is the subject here treated of, is signified falsity in the extremes, that is, in the sensuous of man, it must here be told what the sensuous is, so that it may be known what falsity in the extremes is. The sensuous man, or he who thinks and acts from the sensuous, is he who believes nothing except what is obvious to the outward senses, and who is led solely by the bodily appetites, by pleasures, and by concupiscences, and not by reasons, believing those to be reasons which favor such things. Such being the sensuous man, he therefore rejects everything internal, until at last he is not willing even to hear it mentioned; consequently at heart he denies whatever is of heaven; the life after death he certainly does not believe in, because he makes life to consist solely in the body, and therefore he supposes that he himself will die like a beast. He thinks as it were in the surface, that is, in the ultimates or in the extremes, and is quite ignorant of the existence of an interior thought according to the perception of truth and good. The reason why he does not know this, nor even that there is an internal man, is because his interiors look downward to the things of the world, of the body, and of the earth, with which they make a one; consequently they have been removed from looking upward, or to heaven, because they look in the opposite direction. To look upward, or to heaven, is not to think about the things that belong to heaven, but it is to have these things as the end, that is, to love them more than all other things; for a man’s interiors turn to where his love turns, and consequently so does his thought. From all this it can be seen what is the nature of man’s sensuous, that is, of his natural in the extremes; for that man is called sensuous who thinks from what is sensuous.

7694. Verses 16–20. *And Pharaoh hastened to call Moses and Aaron; and he said, I have sinned to Jehovah your God, and to you. And now forgive I pray my sin only this once, and supplicate ye to Jehovah your God that He may remove from before me this death only. And he went out from before Pharaoh, and supplicated unto Jehovah. And Jehovah turned an exceeding strong sea wind, and took up the locust, and cast it into the sea Suph; there was not left one locust in all the border of Egypt. And Jehovah made firm Pharaoh's heart, and he did not let go the sons of Israel.*

“And Pharaoh hastened to call Moses and Aaron,” signifies fear then of truth from the Divine; “and he said, I have sinned to Jehovah your God, and to you,” signifies confession that they have not obeyed the Divine and the truth; “and now forgive I pray my sin only this once,” signifies that their disobedience should not be regarded; “and supplicate ye to Jehovah your God,” signifies intercession; “that He may remove from upon me this death only,” signifies that this falsity may not torment; “and he went out from before Pharaoh,” signifies separation; “and made supplication unto Jehovah,” signifies intercession; “and Jehovah turned an exceeding strong sea wind,” signifies the cessation of Divine influx through heaven; “and took up the locust,” signifies the end of this state; “and cast it into the sea Suph,” signifies into hell; “there was not left one locust in all the border of Egypt,” signifies that these falsities in the extremes appeared no more; “and Jehovah made firm Pharaoh's heart,” signifies that the infesters were determined; “and he did not let go the sons of Israel,” signifies that they did not leave those of the spiritual church.

7695. [v. 16] *And Pharaoh hastened to call Moses and Aaron.* That this signifies fear then of truth from the Divine, is evident from the signification of “hastening,” as being from fear, for all haste arises from some affection that is excited, here from the affection of fear, as is plain from the words of Pharaoh, “I have sinned to Jehovah your God, and to you, supplicate ye that He may take away from me this death only;” from the representation of Pharaoh, as being those who infest, of which frequently above; and from the representation of Moses and Aaron, as being truth from the Divine, Moses the internal, and Aaron the external (see n. 7089, 7382).

7696. *And he said, I have sinned to Jehovah your God, and to you.* That this signifies confession that they have not obeyed the Divine and the truth, is evident from the signification of “sinning,” as

being to do contrary to Divine order (see n. 5076), and to avert and separate one's self from it, thus from good and truth (n. 5229, 5474, 5841, 7589), consequently it also denotes not to obey the Divine and the truth, for he who does not obey averts himself. The Divine is what is meant by "Jehovah your God," and the truth by "Moses and Aaron" (n. 7695).

7697. [v. 17] *And now forgive I pray my sin only this once.* That this signifies that they should not regard the disobedience, is evident from the signification of "forgiving," as being not to regard, for to forgive is not to regard anyone from evil but from good; and from the signification of "sin," as being disobedience (as just above, n. 7696).

7698. *And supplicate ye to Jehovah your God.* That this signifies intercession, is evident from the signification of "supplicating to Jehovah," when done for another, as being intercession (see n. 7396, 7462).

7699. *That he may remove from upon me this death only.* That this signifies that this falsity may not torment, is evident from the signification of "removing this death," as being that it may not torment; for by "death" is signified damnation and hell (see n. 5407, 6119), thus also torment. That they who infest deprecate this falsity is because they no longer have the capacity of reasoning against the truths of faith, for they have been devastated in respect to these truths, and consequently have an infernal darkness which torments them. (That it is undelightful to the infernals to reason from mere falsities, but delightful to reason from truths falsified by fallacies and appearances, see n. 7392.)

7700. [v. 18] *And he went out from before Pharaoh.* That this signifies separation, is evident from the signification of "going out," as being separation (see n. 6100, 7404).

7701. *And he made supplication unto Jehovah,* signifies intercession, as above (n. 7698).

7702. [v. 19] *And Jehovah turned an exceeding strong sea wind.* That this signifies the cessation of the Divine influx through heaven, is evident from the signification of a "sea" or west "wind," as being the cessation of Divine influx through heaven; for by the "east wind" was signified a means of destruction, by reason of the Divine influx through heaven (see n. 7643, 7679); and therefore by

“a wind of the sea,” or a west wind, which is opposite to the east wind, is signified the cessation of this influx.

7703. *And took up the locust.* That this signifies the end of this state, is evident from the signification of “the locust,” as being falsity in the extremes (see n. 7643). The taking away of the state of this falsity, thus the end of this state, is signified by “taking up the locust,” in like manner as before in regard to the hail (n. 7597, 7610).

7704. *And cast it into the sea Suph.* That this signifies into hell, is evident from the signification of “the sea Suph,” as being hell (of which in what follows, where, of the Lord’s Divine mercy, the passage of the sons of Israel through that sea, and the destruction of the Egyptians therein, is to be treated of). By being cast into hell is not meant that the falsity was taken away from the infesters, and cast elsewhere; but that it remained with them, and that by means of it they were conjoined with the hells, where such things are. For in the other life, by every state of evil and falsity into which they enter, the evil are conjoined with the hells, where are all things that belong to such a state. Thus conjunction is effected successively with many hells before they are fully devastated, but of this more will be told from experience elsewhere.

7705. *There was not left one locust in all the border of Egypt.* That this signifies that these falsities in the extremes appeared no more, is evident from the signification of the “locust,” as being falsity in the extremes; and because it denotes falsity in the extremes (n. 7643), it is said “in all the border of Egypt,” for “the border” denotes that which is outermost, or extreme, and “Egypt” denotes the natural; that by “there was not left a locust” is signified that it did not appear, is manifest; the like is said of the hail (n. 7611).

7706. [v. 20] *And Jehovah made firm Pharaoh’s heart.* That this signifies that the infesters were determined, is evident from the signification of “making firm the heart,” as being to be determined (see n. 7272, 7300, 7305). (That by its being said that “Jehovah made firm Pharaoh’s heart,” in the internal sense is signified that Pharaoh made firm his own heart, see n. 7632; and that the evil which in the Word is attributed to Jehovah is from man, n. 2446, 6071, 6991, 6997, 7533.)

7707. *And he did not let go the sons of Israel.* That this signifies that they did not leave those of the spiritual church, is evident

from the signification of “to let go,” as being to leave; and from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 7474, 7515, 7617).

7708. Verses 21–23. *And Jehovah said unto Moses, Stretch out thy hand toward heaven, and there shall be thick darkness upon the land of Egypt, and one shall grope in the thick darkness. And Moses stretched out his hand toward heaven; and there was dense thick darkness in the whole land of Egypt three days. They saw not a man his brother, and there rose not up anyone from what was under him for three days; and all the sons of Israel had light in their dwellings.*

“And Jehovah said unto Moses,” signifies instruction; “Stretch out thy hand toward heaven,” signifies the rule of the power of truth Divine in heaven; “and there shall be thick darkness upon the land of Egypt,” signifies a complete privation of truth and good; “and one shall grope in the thick darkness,” signifies the density of the falsity from evil; “and Moses stretched out his hand toward heaven,” signifies the rule of truth Divine in heaven; “and there was dense thick darkness in all the land of Egypt,” signifies the complete privation of truth and good; “for three days,” signifies a full state; “they saw not a man his brother,” signifies that they did not perceive the truth of any good; “and there rose not up anyone from what was under him,” signifies that there was no elevation of mind; “for three days,” signifies a full state; “and all the sons of Israel had light in their dwellings,” signifies that those who were of the spiritual church had enlightenment everywhere in their minds.

7709. [v. 21] *And Jehovah said unto Moses,* signifies instruction (as before, n. 7672).

7710. *Stretch out thy hand toward heaven.* That this signifies the rule of the power of truth Divine in heaven, is evident from the signification of “stretching out the hand,” as being the rule of power (of which above, n. 7673); from the representation of Moses, who was to stretch out his hand, as being truth Divine (see n. 6723, 6752, 7010, 7014, 7382); and from the signification of “heaven,” as being the angelic heaven. How it is that the rule of the power of truth Divine in heaven should produce a new state among the infesters, which is signified by the “thick darkness,” is evident from what was shown above (n. 7643, 7679), namely, that the Lord is continually setting heaven in order, and endowing those who are there, and

those who newly arrive, with celestial and spiritual good. The effect of this setting in order is that the evil are gradually devastated; for this good flows in with a nearer presence to the evil who are in the opposite (for the Divine influx continues on even into the opposites, and in this way holds the hells together in connection and in bonds), and because the evil turn all good into evil, and therefore turn into greater evil the good which flows in more presently; and insofar as they do this, so far they resist the truth and good more strongly, that is, they infest more grievously. Hence it is that there are degrees of devastation, until finally they are cast down into hell, which is the last of the degrees of vastation. From all this it is evident that nothing but good proceeds from the Lord, and that He does not vastate the evil, still less cast them into hell, but that they themselves do this.

7711. *And there shall be thick darkness over the land of Egypt.*

That this signifies a complete privation of truth and good, is evident from the signification of "thick darkness," as being a complete privation of truth and good. In various places in the Word mention is made of "darkness" and also at the same time of "thick darkness," and then "darkness" is predicated of falsity, and "thick darkness" of evil together with it. But the word by which "thick darkness" is expressed in this verse means the densest darkness, by which in the internal sense are signified such falsities as spring from evil. Such falsities arise with those who have been of the church, and have lived a life of evil contrary to the precepts of faith which they have known. The evil from which these falsities spring, is against the church, against heaven, and against the Lord, thus is diametrically against good and truth. This state is now described by "thick darkness."

[2] That in the Word both "darkness" and "thick darkness" are mentioned together, and that "darkness" then denotes the privation of truth, and thick darkness the privation of both truth and good, can be seen from the following passages. In Isaiah:

Judgment is far from us, and justice overtaketh us not; we await the light, but behold darkness; and brightnesses, but we walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noonday as in the twilight; among the living we are as the dead (Isa. 59:9, 10);

"judgment is far from us," and "justice overtaketh us not," denotes that there is neither truth nor good; (that "judgment" is predicated

of truth, and “justice” of good, see n. 2235, 3997); “to await the light” denotes to await truth; and “to await brightnesses” denotes to await the good of truth, for the brightness of light is from good. That “darkness” is here opposed to “light” and “judgment,” thus to truth; and that “thick darkness” is opposed to “brightness” and “justice,” thus to good, is evident; and therefore “darkness” denotes the privation of truth, and “thick darkness,” the privation of both truth and good. In Amos:

Is not the day of Jehovah darkness, and not light? and thick darkness and no brightness in it? (Amos 5:20);

where the meaning is similar.

The day of Jehovah cometh, a day of darkness and thick darkness, a day of cloud and obscurity (Joel 2:1, 2).

The day of Jehovah is a day of wasting and devastation, a day of darkness and of thick darkness (Zeph. 1:15);

where “darkness” denotes the privation of truth; and “thick darkness,” the privation of truth and good; if “thick darkness” signified nothing more than “darkness,” it would be an empty repetition, which would be far from the Holy Word.

[3] It is common in the Word to find two expressions of one thing, one of which relates to truth, or to falsity; and the other to good, or to evil. So in Isaiah:

He shall look unto the earth, and behold distress and darkness, dimmed with distress, and driven in thick darkness (Isa. 8:22).

[4] “Darkness” also signifies ignorance of truth, such as there is with the Gentiles; and “thick darkness,” ignorance of good; in Isaiah:

In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and out of darkness (Isa. 29:18).

If thou satisfy the afflicted soul, thy light shall rise up in the darkness, and thy thick darkness shall be as the noon day (Isa. 58:10);

(that “darkness” denotes falsities, see n. 7688).

7712. *And one shall grope in thick darkness.* That this signifies the density of falsity from evil, is evident from the signification of “groping in thick darkness,” as being that falsities from evil are so dense that nothing of truth and good can be known, but if it is sought it is as if one gropes in thick darkness, and stumbles and pushes in every direction; therefore in Isaiah thick darkness is called

“the driven thick darkness” (Isa. 8:22); and it is described in the same prophet:

We walk in thick darkness. We grope for the wall like the blind, yea, we grope as they that have no eyes; we stumble at noon day as in the twilight; among the living we are as the dead (Isa. 59:9, 10).

7713. [v. 22] *And Moses stretched out his hand toward heaven.* That this signifies the rule of truth Divine in heaven, see n. 7710, where are the same words.

7714. *And there was dense thick darkness in all the land of Egypt.* That this signifies the complete privation of truth and good, is evident from what was shown above (n. 7711).

7715. [v. 23] *For three days.* That this signifies a full state, is evident from the signification of “three days,” as being a full state (see n. 2788, 4495). By a full state is meant an entire state from beginning to end; for every state has its beginning, its increments, and its maximum. This period is what is meant by a full state, and is signified by “three days.”

7716. *They saw not a man his brother.* That this signifies that they did not perceive the truth of any good, is evident from the signification of “seeing,” as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 3863, 4403–4421, 4567, 4723, 5400); from the signification of “a man” as being truth (n. 3134); and from the signification of “brother,” as being good (n. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756), and because “a man with his brother,” denotes the good of truth (n. 3459). From all this it is evident that by “they saw not a man his brother” is signified that they did not perceive the truth of any good.

7717. *And there rose not up anyone from what was under him.* That this signifies that there was no elevation of mind, is evident from the signification of “rising up,” as being elevation toward the interiors, thus elevation of mind (see n. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010), therefore their “not rising up” denotes that there was no elevation.

7718. *For three days.* This signifies a full state (as above, n. 7715).

7719. *And all the sons of Israel had light in their dwellings.* That this signifies that those who were of the spiritual church had enlightenment everywhere in their minds, is evident from the representation of the sons of Israel, as being those who are of the spiritual

church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); from the signification of “light,” as being enlightenment, for the light which is from the Lord enlightens the understanding, because in that light there are intelligence and wisdom (n. 1521, 1524, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4302, 4408, 4413, 4415, 5400, 6608); and from the signification of “dwellings,” as being the things that belong to the mind; for by a “house” is signified the mind of man (n. 3538, 4973, 5023, 7353); and by “bedchambers” its interiors (n. 7353); but “dwellings” signify all things that belong to the mind. Moreover, in the internal sense “to dwell” signifies to live (n. 1293, 3384, 3613, 4451, 6051); hence “dwellings” denote the place where are the things that belong to life, that is, where are the things that belong to intelligence and wisdom, which, as is known, belong to the mind. Moreover, in the other life there is light in the dwellings or abodes of the angels in accordance with the intelligence and wisdom of their minds; and insofar as they have light, so far they who are in the opposite, who are those who had infested, have thick darkness.

7720. Verses 24–29. *And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay; your babe also shall go with you. And Moses said, Thou shalt also give into our hand sacrifices and burnt-offerings, that we may perform it unto Jehovah our God. And our cattle also shall go with us; there shall not a hoof be left behind; for thereof we must take to serve Jehovah our God; and we know not with what we must serve Jehovah until we come thither. And Jehovah made firm Pharaoh’s heart, and he would not let them go. And Pharaoh said to him, Go away from before me, take heed to thyself that thou see my faces no more; for in the day thou seest my faces thou shalt die. And Moses said, Thou hast rightly spoken; I will see thy faces again no more.*

“And Pharaoh called unto Moses,” signifies the presence of the law Divine; “and said, Go ye, serve Jehovah,” signifies that they should be left, so that they may worship the Lord their God; “only your flock and your herd shall stay,” signifies but not from good; “your babe also shall go with you,” signifies that it was done from truth; “and Moses said,” signifies the answer; “Thou shalt also give into our hand sacrifices and burnt-offerings,” signifies that they should leave all the things by which worship is to be performed;

“that we may perform it unto Jehovah our God,” signifies which is acceptable to the Lord; “and our cattle also shall go with us,” signifies that it will be from the good of truth; “there shall not a hoof be left behind,” signifies that not anything of truth from good shall be lacking; “for thereof we must take to serve Jehovah our God,” signifies that from it the Lord must be worshiped; “and we know not with what we must serve Jehovah,” signifies that it is unknown with what the worship must be performed; “even until we come thither,” signifies before they have been removed from those who are in mere falsities from evil; “and Jehovah made firm Pharaoh’s heart,” signifies that they were determined against the Divine; “and he would not let them go,” signifies that they had no mind to leave them; “and Pharaoh said to him,” signifies the growing hot of anger then against truth Divine; “Go away from before me,” signifies that they were not willing to know anything about it; “take heed to thyself that thou see my faces no more,” signifies that it did not enter into their mind; “for in the day thou seest my faces thou shalt die,” signifies that if it entered into the mind it would be rooted out; “and Moses said,” signifies the answer; “thou hast rightly spoken,” signifies that from truth it is so; “I will see thy faces again no more,” signifies that truth Divine will no longer enter into their minds.

7721. [v. 24] *And Pharaoh called unto Moses.* That this signifies the presence of the law Divine, is evident from the signification of “calling unto himself,” as being presence (see n. 6177, 7390, 7451); and from the representation of Moses, as being the law Divine (n. 6723, 6752, 7014, 7382). By the presence of the law Divine with those who infest is meant that they perceived whence the plagues came, here whence came that densest falsity from evil which is signified by the “thick darkness.” When the evil are being devastated in the other life, they are often allowed to perceive whence they have the evils of punishment, in order that they may know that the Divine is not the cause, but they themselves. Such things often happen also to those who are in hell, but at a time when they are in a quiet state; this is done for many reasons, but chiefly that they may remember the evils which they had done in the world.

7722. *And said, Go ye, serve Jehovah.* This signifies that they should be left, so that they may worship the Lord their God (as above, n. 7658).

7723. *Only your flock and your herd shall stay.* That this signifies but not from good, namely, that they should worship the Lord, is evident from the signification of a “flock,” as being interior good; and from that of a “herd,” as being exterior good (see n. 5913, 6048).

7724. *Your babe also shall go with you.* That this signifies that they should worship from truth, is evident from the signification of “babe” here, as being truth; for by “babe” are meant boys, youths, young men, in a word, sons, by whom are signified whatever is of intelligence, thus truths (see n. 7668); and from the signification of “going with you,” as being that they were to be left so that they may worship the Lord their God. It must be told what it is to worship the Lord from good, and what to worship from truth without good, which are here signified by “the flock and the herd that should stay,” and by “the babe that should go.” The veriest worship is from good through truth, for the Lord is present in good. But worship from truth without good is not worship, but only an external rite and act, without any internal; for truth without good is merely memory-knowledge. To make this memory-knowledge of faith, it must be conjoined with good, and then it passes into the internal man, and becomes faith. That faith without charity is not faith, has been frequently shown above. From this it is evident what is meant by worship from good, and what by worship from truth without good. By the good from which is worship, is meant the good of life, which has been made spiritual by conjunction with truth; for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth. From this it is again evident what truth is without good—that it is like a body without a soul, thus is like a carcass.

7725. [v. 29] *And Moses said.* That this signifies the answer, is manifest.

7726. *Thou shalt also give into our hand sacrifices and burnt-offerings.* That this signifies that they shall leave all the things by which worship is to be performed, is evident from the signification of “giving into the hand,” as being to leave, for by the “hand” is signified power, and hence by “giving into their hand” is signified to deliver up to their power, thus to leave; and from the signification of “sacrifices and burnt-offerings,” as being worship in general, thus everything of worship (see n. 923, 6905). The reason why sacrifices and

burnt-offerings signify everything of worship is that Divine worship was performed chiefly by means of sacrifices, as can be seen from the books of Moses (see what has been before shown about sacrifices, n. 922, 923, 1128, 1343, 1823, 2165, 2180, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905).

7727. *That we may perform it unto Jehovah our God.* That this signifies which worship is acceptable to the Lord, is evident from what goes before, namely, that by “sacrifices and burnt-offerings” is signified worship (n. 7726), and that by “the flock and the herd” of which the sacrifices were made, is signified the good from which is worship (n. 7723, 7724). Thus by “performing sacrifices and burnt-offerings to Jehovah” is signified worship from good, which is acceptable. (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.)

7728. *And our cattle also shall go with us.* That this signifies that it—namely, worship—will be from the good of truth, is evident from the signification of “cattle,” as being the good of truth (see n. 6016, 6045). That “to go with us” denotes that from this there may be worship, namely, by sacrifices and burnt-offerings, is evident.

7729. *There shall not a hoof be left behind.* That this signifies that not anything of truth from good shall be lacking, is evident from the signification of “hoof,” as being truth from good (of which below); and from the signification of “not being left behind,” as being not to be lacking, namely, for the worship of the Lord. In the proximate internal sense, by “a hoof not being left behind” is signified that nothing at all shall be lacking, because the hoof is common to all beasts; but in a more interior sense by “hoof” is signified truth in the ultimate degree, thus sensuous truth, which is the lowest; and in the opposite sense, falsity. That this is the signification of “hoof” is because by the “foot” is signified the natural, and by the “sole of the foot” the ultimate of the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328); and the like is signified by the “hoof,” for this is the sole of the foot of beasts. And as the ultimate of the natural is signified by “hoof,” as by the “sole of the foot,” that truth is also signified which is the ultimate truth of the natural, for when the natural is spoken of, its truth and good are meant, or in the opposite sense its falsity and evil; from these it is, and without these nothing can be predicated of it.

[2] That by the “hoof,” especially of horses, is signified truth in the ultimate degree, thus sensuous truth, and in the opposite sense falsity of the same degree, can be seen from the following passages. In Isaiah:

Whose arrows are sharp, and all his bows bent, the hoofs of his horses are accounted as the rock, his wheels as the whirlwind (Isa. 5:28);

speaking of a devastating people; by “arrows” are signified the doctrinal things of falsity from which combat is waged; and by “bows,” this doctrine (n. 2686, 2709); by “horses,” intellectual things here perverted (n. 2761, 2762, 3217, 5321, 6125, 6534). From this it is plain what is meant by the “hoof of the horses,” namely, falsity in the ultimate degree.

[3] In Jeremiah:

For the voices of the beating of the hoofs of his strong ones, for the tumult of his chariot, the rumbling of his wheels (Jer. 47:3);

speaking of a people devastating the Philistines; “the beating of the hoofs of the strong ones,” namely, of the horses, denotes the open combat of falsity against truth; the “chariot” denotes the doctrine of falsity. (That “chariot” denotes doctrine both of truth and of falsity, see n. 5321, 5945.)

[4] In Ezekiel:

By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horsemen and of the wheel and of the chariot thy walls shall be shaken. With the hoofs of his horses shall he tread down all thy streets (Ezek. 26:10, 11);

speaking of Nebuchadnezzar devastating Tyre; “his horses” denote intellectual things perverted, as above; a “horseman” denotes that which pertains to such an intellectual (n. 6534); the “wheels of a chariot” denote falsities of doctrine, a “chariot” being doctrine, as above; “streets” denote truths (n. 2336). From this it is evident that the “hoofs of the horses” denote falsities. Unless there were such a signification in these words, why should it be said, “By reason of the abundance of his horses their dust shall cover thee; by reason of the noise of the horseman and of the wheel and of the chariot thy walls shall be shaken; with the hoofs of his horses shall he tread down all thy streets?” Without an interior sense, would these be more than sounding words? when yet every expression in the Word has weight, because it is from the Divine.

[5] In the same:

They shall devastate the pride of Egypt, that the multitude thereof shall be destroyed; and I will destroy every beast thereof upon many waters, that the foot of man shall not trouble them any more, nor shall the hoof of beast trouble them; then will I send their waters into the deep, and make their streams flow as oil (Ezek. 32:12–14);

neither would these words be understood unless it were known what is meant by “Egypt,” by “the foot of man,” what by “the hoof of beast,” what by “the waters upon which the beast shall be destroyed, and which the foot of man and the hoof of beast shall trouble, and which shall be sent into the deep;” the “waters and streams of Egypt” denote truths of memory-knowledge; “the hoof of beast” denotes falsity in the ultimate of the natural, which disturbs the truth of memory-knowledge.

[6] In Micah:

Arise and thresh, O daughter of Zion, for I will make thy horn iron, and I will make thy hoofs brass, that thou mayest break in pieces many peoples (Micah 4:13);

what these words mean no one can know without the internal sense, thus unless it is known what is meant by “threshing,” by the “daughter of Zion,” by the “horn which shall become as iron,” by the “hoof which shall become as brass, with which many peoples shall be broken in pieces.” The “daughter of Zion” denotes the celestial church (n. 2362); the “horn” denotes the power of truth from good (n. 2832); “iron” denotes natural truth which shall avail to destroy falsities (n. 425, 426); “hoof” denotes truth from good in the ultimate degree; “brass” denotes natural good which shall avail against evils (n. 425, 1551).

[7] In Zechariah:

I will stir up a shepherd in the land, he shall not visit those who are to be cut off, her that is of tender age he shall not seek, and her that is broken he shall not heal, but he shall eat up the flesh of the fat one, and shall cleave asunder their hoofs (Zech. 11:16);

speaking of a foolish shepherd; “to eat up the flesh of the fat one” denotes to turn good into evil; “to cleave asunder the hoofs” denotes to turn truth into falsity.

[8] How much the ancients surpassed the moderns in intelligence can be seen from the fact that they knew to what things in heaven many things in the world correspond, and consequently what

they signify; and this was known not only to those of the church, but also to those out of the church, as for instance to the inhabitants of Greece, the most ancient of whom described things by significatives which at this day are called fabulous, because wholly unknown. That the ancient Sophi were in the knowledge of such things is evident from the fact that they described the origin of intelligence and wisdom by a winged horse which they called Pegasus, who with his hoof broke open a fountain, at which were nine virgins, and this upon a hill; for they knew that by a "horse" was signified the intellectual, by his "wings" the spiritual, by "hoofs" truth of the ultimate degree, where is the origin of intelligence, by "virgins" the sciences, by a "hill" unanimity, and in the spiritual sense charity. So with everything else. But such things at this day are among the things that have been lost.

7730. *For thereof we must take to serve Jehovah our God.* That this signifies that from that the Lord must be worshiped, is evident from the signification of "serving," as being to worship. (That "Jehovah" denotes the Lord, see above n. 7727.)

7731. *And we know not with what we must serve Jehovah.* That this signifies that it is unknown with what the worship must be performed, is evident from the signification of "serving Jehovah," as being to the worship of the Lord (as above, n. 7730).

7732. *Even until we come thither.* That this signifies before those have been removed who are in mere falsities from evil, is evident from the fact that "to come thither," that is, into the wilderness, means to be removed from the Egyptians, thus from those who are in mere falsities from evil, who are now signified by the "Egyptians." (That to "go into the wilderness to sacrifice" denotes to be in a state removed from falsities, see n. 6904.)

7733. *And Jehovah made firm Pharaoh's heart.* This signifies that they were determined against the Divine (as above, n. 7706).

7734. *And he would not let them go.* That this signifies that they had no mind to leave them, is evident from the signification of "not to be willing," as being that they have no mind; and from the signification of "to let go," as being to leave (as also above, n. 7707), where are like words.

7735. *And Pharaoh said to him.* That this signifies the growing hot of anger then against truth Divine, is evident from the signification of “to say,” which, as it involves the things which follow, denotes the growing hot of anger, for there follows, “Pharaoh said unto Moses, Go away from before me, take heed to thyself that thou see my faces no more, for in the day thou seest my faces thou shalt die,” which are words of anger against truth Divine, which is represented by Moses.

7736. *Go away from before me.* That this signifies that they are not willing to know anything about it, namely, about truth Divine, is evident from the signification of “go away from before me,” as being when said by the evil with respect to truth Divine, that they are not willing to know anything about it, for they reject it.

7737. *Take heed to thyself that thou see my faces no more.* That this signifies that it did not enter into their mind, is evident from the signification of “seeing the faces no more,” as being no longer to enter into the mind, for by the “face” are signified the interiors (see n. 1999, 2434, 3527, 3631, 4066, 4796–4798, 5102, 5165, 5168, 5695), especially as to the affections; thus by the “face” is signified the mind (*animus*).

7738. *For in the day thou seest my faces thou shalt die.* That this signifies that if it entered into the mind it would be rooted out, is evident from the signification of “seeing the faces,” as being to enter into the mind (as just above, n. 7737); and from the signification of “dying,” as being to be rooted out. That Pharaoh now says that Moses should “go away from before him, and that if he saw his faces he should die,” is because there is now described the state of the infesters in mere falsity from evil, which falsity is signified by the “thick darkness.” The more the infernals are in falsities from evil, the more they are averse to truth, and at last to such a degree that they are not willing even to hear anything of truth. For truth is contrary to falsity, and falsity is pleasant to them, because evil, from which is falsity, is the delight of their life; and therefore they utterly reject truth from their minds, because it is contrary to the pleasantness and delight of their life; and if they hear it they are tormented (n. 7519). It is for this reason that being in a state of falsity from evil, which is signified by “thick darkness,” they remove from themselves the truth Divine which is represented by Moses, and therefore Pharaoh now said to Moses that he should “go away from

before him and should see his faces no more, and if he saw, that he should die;" and therefore Moses replied, "thou hast rightly spoken, I will see thy faces again no more."

7739. *And Moses said.* That this signifies the answer, is evident.

7740. *Thou hast rightly spoken.* That this signifies that from truth it is so, is evident from the signification of "speaking rightly," as being to be so; that it is from truth, is also signified by "rightly" (see n. 5453, 5437). By its being so from truth is meant that they are now in such a state that they desire to know nothing about truth Divine; and if it should enter into the mind, they would cast it out, according to what was shown just above (n. 7738).

7741. *I will see thy faces again no more.* That this signifies that truth Divine will no longer enter into their minds, is evident from the signification of "not to see the faces," as being not to enter into the mind, according to what was said above (n. 7737, 7738).

CONTINUATION ABOUT THE INHABITANTS AND SPIRITS OF THE EARTH MARS.

7742. At the end of the preceding chapter an account was given of a beautiful bird, which was seen, and was at last turned into stone; and it was said that by that bird was represented the state of the inhabitants of Mars in respect to their celestial and spiritual love; in regard to which state and its change, it has been given to know what follows.

7743a. That the inhabitants of Mars are in celestial love, has been already told. They are represented by an appearance of flame, glittering beautifully with variegations of color, and also by a bird of similar coloring. That some at this day are beginning to withdraw from this celestial love, and solely to love knowledges, and to make celestial life consist in these alone, was represented by that bird changed into stone; for by a bird is signified spiritual life; and by its being turned into stone is signified the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven flows. And their still believing that they

are in the Lord, like those who are in the life of celestial love there, was signified and shown by the spirit who rose up and wished to take away the bird.

7743b. By the bird of stone were also represented inhabitants of that earth who change the life of their thoughts and affections by a strange method into almost no life; as to which I have seen and heard what now follows.

7744. There was a certain one above my head, who spoke to me, and from the tone of his voice it was noticed that he was as in a state of sleep. Speaking in this state he asked several questions, and so discreetly, that he could not have asked them more discreetly if he had been awake. It was given to perceive that he was a subject through whom angels were speaking; and in that state he discerned what they spoke, and uttered it; for he spoke nothing but what was true. If anything flowed in from another source, he indeed admitted it, but did not utter it. I questioned him concerning his state. He said that this state was to him a peaceful one, and that it was free from all anxiety as to the future; and that at the same time he was performing uses, whereby he had communication with heaven. I was told that such in the Grand Man have relation to the longitudinal sinus, which lies in the cerebrum between its two hemispheres, and is there in a quiet state, however much the brain is disturbed on both sides.

7745. During my conversation with this spirit, some spirits betook themselves toward the front part of the head, where he was, and pressed upon him; whereupon he retired to one side and gave them place. The stranger spirits talked among themselves, but neither the spirits about me, nor I, understood what they said. I was instructed by angels that they were spirits from the earth Mars, who know how to talk together in such a way that the spirits present would neither understand nor perceive what they said. I wondered that such speech is possible, seeing that all spirits have one speech; and all speech flows from thought, and this consists of ideas, which in the spiritual world are in the place of words; and the ideas which are words, together with the thought itself before it becomes speaking thought, are plainly perceived in the other life. I was told that by a certain method by means of the lips and the face these spirits form ideas not intelligible to others, and that at the moment when they are speaking with one another by this means, they artfully withdraw

their thoughts from others; taking especial care that nothing of affection shall manifest itself; for if anything of affection is perceived, the thought would then be open, because the thought flows from the affection. I was further instructed that those inhabitants of the earth Mars who make celestial life to consist in knowledges alone, and not in the life of love, have contrived such speech; yet not all of them; and that when these become spirits they retain it. These are they who were especially signified by the bird of stone; for to form speech by modifications of the countenance and foldings of the lips together with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of its soul, and to make it like an image, and gradually also to make themselves so.

7746. But although they suppose that their speech is not understood by others, angelic spirits nevertheless perceive everything that they say; because no thought can be withheld from angelic spirits, as was also shown them by living experience. I was thinking of the fact that the spirits of our earth are not affected with shame when they infest others, and this thought flowed in with me from angelic spirits. The spirits of Mars then acknowledged that this was what they were talking about among themselves, and they were astonished. Many other things also which they both spoke and thought were disclosed by an angelic spirit, no matter how diligently they endeavored to withhold their thoughts from him.

7747. Afterward the spirits of Mars inflowed from above into my face. The influx felt like a light rain falling in streaks, which was a sign that they were not in the affection of truth and good, for this is represented by what is streaked. They then spoke plainly with me, saying that the inhabitants of their earth so speak with one another. They were then told that this is evil, because in this way they obstruct internal things, and recede from them to external ones, which they also deprive of their life; and especially because it is not sincere to speak so, for they who are sincere do not wish to speak or even think anything which others may not know, yea, all others, and even the whole heaven; whereas they who are not willing that others should know what they speak, pass judgment on others, think ill of them and well of themselves, and at last contract such a habit that they think and speak ill even of the church, of heaven, nay, of the Lord Himself.

7748. It was said that those who love knowledges alone, and not a life according to knowledges, relate to the interior membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves, and to withdraw it from others, relate to the same membrane, but when it has become bony; because from having some spiritual life they come to have none.

7749. Those who love knowledges alone, and not a life according to them, for the most part pride themselves on them, and seem to themselves to be wiser than others. Thus they love themselves and despise others, especially those who are in good, whom they regard as simple and unlearned. But the lot is inverted in the other life, where those who have seemed to themselves wise become foolish, and those who seemed simple are wise.

7750. As by a bird of stone were represented those who are in knowledges alone, and not in a life of love, and who consequently have scarcely any spiritual life, therefore here, by way of appendix, I may show that those only have spiritual life who are in heavenly love, and from this in knowledges; and that every love contains within it all power to know what belongs to that love. Take for example the animals of the earth, and also the animals or birds of heaven. These have the knowledge of all things of their love. Their loves are to feed themselves, to dwell safely, to propagate offspring, to rear their young; and they have all the requisite knowledge for these purposes; for this is in these loves, and flows into these creatures as into its own receptacles. This knowledge is in some cases so extraordinary that man cannot but be amazed at it. It is said to be inborn, and is called instinct; but it is of the love in which they are.

[2] If man were in his own love, which is love to God and toward the neighbor, this being man's proper love by which he is distinguished from the beasts, he would then be not only in all requisite knowledge, but also in all intelligence and wisdom; neither would he have occasion to learn them, for they would flow in from heaven into these loves, that is, through heaven from the Divine. But as man is not in these, but in contrary loves, namely, in the love of self and the love of the world, therefore he must needs be born into all ignorance and lack of skill; yet by Divine means he is brought to something of intelligence and wisdom, but still not actually into anything unless

he removes the loves of self and of the world, and thus opens the way for love to the Lord and love toward the neighbor.

[3] That love to the Lord and love toward the neighbor have within them all intelligence and wisdom, can be seen from those who in the world have been in these loves, for when in the other life they come into heaven, they there know and are wise in such things as before they had never known; nay, they think and speak there as do the rest of the angels such things as the ear has never heard, nor the mind known, which are unutterable. The reason is that these loves have in them the capacity to receive such things.

7751. At the end of the following chapter some account shall be given of the spirits and inhabitants of the planet Jupiter.

EXODUS

CHAPTER ELEVEN

THE DOCTRINE OF CHARITY

7752. All things in the universe bear relation to Good and Truth. That which does not bear relation to good and truth is not in Divine order; and that which does not bear relation to both together, produces nothing. Good is that which produces, and truth is that by which it produces.

7753. These facts may illustrate how the case is with spiritual good and truth, which are called charity and faith; namely, that all things which belong to the church bear relation to these, and those which do not bear relation to them have nothing of the church in them; and also that which does not contain both within it produces no fruit, that is, no good of charity or of faith.

7754. For in order that anything may be produced, there must be two forces, one which is called active, the other which is called passive; the one without the other brings forth nothing. Such forces, or lives, are charity and faith in the man of the church.

7755. The first of the church is good, the second is truth; or the first of the church is charity, and the second is faith. For the truth of the doctrine of faith is for the sake of the good of life. That which is the end for the sake of which something else exists, this is the first.

7756. With the conjunction of the good which is of charity, and the truth which is of faith, in man, the case is this. The good which is of charity enters through the soul into man, but the truth which is of faith enters through the hearing; the former flows in immediately from the Lord, but the latter mediately through the Word. Hence the way by which the good of charity enters is called the internal way; and the way by which the truth of faith enters is called the external way. That which enters by the internal way is not perceived, because it is not plainly subject to sensation; whereas that which enters by the external way is perceived, because it is plainly subject

to sensation. For this reason everything of the church is attributed to faith. It is otherwise with those who have been regenerated; with such the good that is of charity is plainly perceived.

7757. The conjunction of the good of charity with the truth of faith is effected in the interiors of man. The good itself which flows in from the Lord adopts truth there, and appropriates it to itself, and thereby causes the good with the man to be good, and the truth to be truth; or the charity to be charity, and the faith to be faith. Without this conjunction charity is not charity, but only natural goodness; neither is faith faith, but only the memory-knowledge of such things as are of faith, and in some cases a persuasion that a thing is so for the sake of earning gain or honor.

7758. When truth has been conjoined with good it is no longer called truth, but good; and so when faith has been conjoined with charity it is no longer called faith, but charity; the reason is that the man then wills and does the truth, and that which he wills and does is called good.

7759. With the conjunction of the good of charity with the truth of faith, the case, further, is this. This good obtains its quality from truth, and truth its essence from good. From this it follows that the quality of good is according to the truths with which it is conjoined; and therefore good becomes genuine if the truths with which it is conjoined are genuine. Genuine truths of faith are possible within the church, but not out of it, for within the church is the Word.

7760. Moreover, the good of charity receives its quality also from the abundance of the truths of faith; likewise from the connection of one truth with another; thus is formed spiritual good with man.

7761. A clear distinction must be made between spiritual good and natural good. As before said, spiritual good has its quality from the truths of faith, their abundance, and their connection; but natural good is born with the man, and also arises by accident, as by misfortunes, diseases, and the like. Natural good saves no one, but spiritual good saves all. The reason is that the good which is formed through the truths of faith is a plane into which heaven can flow, that is, the Lord through heaven, and lead man, and withhold him from evil, and afterward uplift him into heaven; but not so natural good; and therefore they who are in natural good can be as easily

carried away by falsity as by truth, provided the falsity appears in the form of truth; and they can be as easily led by evil as by good, provided the evil is presented as good. They are like feathers in the wind.

7762. The confidence of trust which is said to be of faith and is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and life from the good of love; but not from the truth of faith separate. The confidence of faith separate is dead; and therefore there cannot be true confidence with those who have led an evil life. Moreover, that confidence which depends on salvation through the Lord's merit, irrespective of what the life has been, is likewise not from truth.

EXODUS 11

1. And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence.
2. Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold.
3. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.
4. And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt.
5. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast.
6. And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore.

7. And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel.
8. And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, thou, and all the people that is at thy feet; and thereafter I will go out. And he went out from before Pharaoh in the wrath of anger.
9. And Jehovah said unto Moses, Pharaoh will not hear you; that my wonders may be multiplied in the land of Egypt.
10. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land.

THE CONTENTS

7763. The subject treated of in this chapter in the internal sense is the damnation of faith separate from charity, which is signified by the firstborn of Egypt that were given up to death at midnight; and also the memory-knowledges of truth and good that were to be transferred to those who are of the spiritual church, which knowledges are signified by the vessels of silver and of gold that the sons of Israel were to ask from the Egyptians.

THE INTERNAL SENSE

7764. Verses 1–3. *And Jehovah said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; afterward he will let you go from hence; when he lets everything go, driving he shall drive you out from hence. Say now in the ears of the people, and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold. And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.*

“And Jehovah said unto Moses,” signifies instruction; “Yet one plague more will I bring upon Pharaoh, and upon Egypt,” signifies

the end of vastation, which is damnation; "afterward he will let you go from hence," signifies that then they will be left; "when he lets everything go, driving he shall drive you out from hence," signifies that they will leave them completely, and will hold them in aversion, and shun their presence; "say now in the ears of the people," signifies instruction and obedience; "and let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold," signifies that the memory-knowledges of truth and good taken away from the evil who have been of the church, will be bestowed upon the good who are of it; "and Jehovah gave the people favor in the eyes of the Egyptians," signifies the fear of those who are in evils on account of those who are of the spiritual church, by reason of the plagues; "moreover, the man Moses was very great in the land of Egypt," signifies respect now for truth Divine; "in the eyes of Pharaoh's servants, and in the eyes of the people," signifies with those who were in subordination there.

7765. *And Jehovah said unto Moses.* This signifies instruction (see n. 7186, 7267, 7304, 7380).

7766. *Yet one plague more will I bring upon, Pharaoh, and upon Egypt.* That this signifies the end of vastation, which is damnation, is evident from the signification of "yet one plague more," as being the last of vastation. That by the plagues brought upon Egypt were signified successive states of vastation, is evident from the explication of what goes before; that the last is damnation, namely, of faith separate from charity, will be seen from what follows; for by the firstborn given up to death in Egypt is signified the damnation of this faith; by "death," the damnation itself; and by "the first-born," faith. Faith is said to be damned when the things of faith are applied to support falsities and evils; and when they support these, they pass over to their side, and become a means of confirming them. This is the case with those who both in doctrine and in life separate faith from charity; but with these there is no faith; there is only the memory-knowledge of such things as are of faith, which knowledge is by them called faith. This is meant by faith damned. Moreover, the subjects themselves in whom the things of faith have been adjoined to falsities and evils, after vastations are in damnation. The damnation is made sensible by the putrid and offensive stench which exhales from them, more than from those who have not been possessed of the things of faith. This is the case in particular as in general; in

general, if any evil spirit approaches a heavenly society where there is charity, the stench from him is plainly perceived; in like manner in particular where there had been such things as are of heaven, that is, such as are of faith, and in the same subject also such things as are of hell. From all this it is now evident that by “yet one plague more which shall be brought upon Pharaoh and upon Egypt” is signified the last of vastation, which is damnation; for by Pharaoh are represented those who have infested, and who are here being damned; and by “Egypt” is signified the natural mind (n. 5276, 5278, 5280, 5288, 5301, 6147, 6252).

7767. *Afterward he will let you go from hence.* That this signifies that then they will be left, is evident from the signification of “to let go,” as being to leave (as frequently above).

7768. *When he lets everything go, driving he shall drive you out from hence.* That this signifies that they will leave them completely, and will hold them in aversion and shun their presence, is evident from the signification of “to let everything go,” as being to leave completely; and from the signification of “driving he shall drive you out,” as being to hold in aversion and shun those who are of the spiritual church whom they had infested; for he who holds in aversion the presence of anyone, also shuns his presence, and likewise drives him away from him. That they now hold in aversion and shun those who are of the spiritual church, is because the good and the truth which flow in, now torment them. The case herein is like that of painful ulcers which do not endure even the touch of warm water or a breath of air; or like that of an injured eye which cannot bear even the mild rays of the sun. The natural mind of such spirits is now such a sore; for after they have been vastated, that is, after the things that had been of faith have been rejected, they suffer at the least breath of good and truth, whence comes aversion.

7769. *Say now in the ears of the people.* That this signifies instruction and obedience, is evident from the signification of “saying,” as here being instruction, for Jehovah now says what the sons of Israel were to do when they departed from Egypt. Obedience is signified by “saying in the ears,” for the ears correspond to obedience, and consequently signify it (n. 2542, 3869, 4551, 4652–4660).

7770. *And let them ask a man from his companion, and a woman from her companion, vessels of silver and vessels of gold.* That this signifies that the memory-knowledges of truth and good,

taken away from the evil who have been of the church, will be bestowed upon the good who are of it, is evident from the signification of “vessels of silver and vessels of gold,” as being memory-knowledges of truth and good. (That “silver” denotes truth, and “gold” good, see n. 1551, 1552, 2954, 5658, 6112; and that “vessels” denote memory-knowledges, n. 3068, 3079.) memory-knowledges are called vessels of truth and good, because they contain them. It is believed that the memory-knowledges of truth and good are the very truths and goods of faith; but they are not. It is the affections of truth and good that make faith, and these flow into memory-knowledges, as into their vessels. That to ask these things of the Egyptians denotes to take them away and adjudge them to themselves, is plain; hence in a previous chapter (3) it is said that they should “spoil the Egyptians” (verse 22); and in the chapter which follows (12), that they “spoiled them.” Its being said that “a man should ask of his companion and a woman of her companion,” is because “man” relates to truth, and “woman” to good, as they also signify them.

[2] How the case herein is, see the explication at Exodus 3:22, n. 6914-6917, from which it can be seen that the very memory-knowledges of truth and good which have been possessed by those of the church who have known the arcana of faith and yet have lived a life of evil, are transferred to those who are of the spiritual church. (How this transfer is effected, see n. 6914.) These things are signified by the Lord’s words in Matthew:

The Lord said unto him who went away and hid his talent in the earth, Take ye the talent from him, and give it to him that hath the ten talents. For unto every one that hath shall be given, that he may have abundance; but from him that hath not, even that which he hath shall be taken away; and cast ye the useless servant into the outer darkness (Matt. 25:25, 28-30; and Luke 19:24-26).

Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath (Matt. 13:12; and Mark 4:24, 25).

[3] The reason is that with the evil the knowledges of good and truth are applied to evil uses, and with the good the knowledges of good and truth are applied to good uses; the knowledges are the same, but the application to uses effects their quality with each person. The case herein is like that of worldly riches, which with one person are disposed for good uses, with another for evil uses; consequently

riches are such with each person as are the uses unto which they are disposed. From this also it is evident that the same knowledges, like the same riches, which the evil had possessed, can be with the good and serve for good uses.

From all this it can now be seen what is represented by the command that the sons of Israel should ask from the Egyptians vessels of silver and vessels of gold, and should thus deprive and despoil them; such seizure or despoiling would never have been commanded by Jehovah unless it had represented such things in the spiritual world.

[4] Similar to this is what is written in Isaiah:

At last the merchandise of Tyre, and her meretricious hire, shall be holiness to Jehovah; and it shall not be stored up nor kept back; but her merchandise shall be for them that dwell before Jehovah to eat, to sate themselves, and for the ancient one in covering himself (Isa. 23:18);

speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); “merchandise” and “meretricious hire” denote knowledges applied to evil uses; that these should be given to the good who will apply them to good uses, is signified by “her merchandise being for them that dwell before Jehovah to eat to sate themselves, and for the ancient one in covering himself.”

[5] Also in Micah:

Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; that thou mayest break in pieces many peoples; and I have devoted their gain to Jehovah, and their wealth to the Lord of the whole earth (Micah 4:13);

“to break in pieces many peoples” denotes to devastate them; the “gain which is devoted to Jehovah and to the Lord of the whole earth” denotes the knowledges of truth and good. That David sanctified to Jehovah the silver and the gold that he had taken from the nations which he had subdued, from the Syrians, from Moab, from the sons of Ammon, from the Philistines, from Amalek, and from the spoil of Hadadezer (2 Sam. 8:11, 12); and that Solomon put the sanctified things of his father among the treasures of the house of Jehovah (1 Kings 7:51) involve the like.

7771. *And Jehovah gave the people favor in the eyes of the Egyptians.* That this signifies the fear of those who are in evils on account of those who are of the spiritual church by reason of the plagues, is evident from what was unfolded above (n. 6914), where are like words.

7772. *Moreover, the man Moses was very great in the land of Egypt.* That this signifies respect now for truth Divine, is evident from the representation of Moses, as being truth Divine (of which frequently above); from the signification of “very great,” as being respect, here respect from fear, for the evil who are in hell have no other respect for the Divine than that of fear (that “very great” denotes respect, is manifest, for it is said “in the eyes of Pharaoh’s servants, and in the eyes of the people”); and from the signification of “the land of Egypt,” as being the natural mind (see n. 5276, 5278, 5280, 5288, 5301, 6147, 6252). From this it is evident that by “the man Moses was very great in the land of Egypt,” is signified respect for truth Divine in the mind, namely, in that of the infesters.

7773. *In the eyes of Pharaoh’s servants, and in the eyes of the people.* That this signifies, with those who were in subordination there, is evident from the signification of “servants” and of “people,” as being those who are subordinate; for by Pharaoh are represented the chief ones who infested, under whom the rest were subordinate. That the subordinate are signified is because among the evil as well as among the good, that is, in hell as in heaven, there is a form of government, that is, there is rule, and there is subordination, without which society would have no coherence. But the subordinations in heaven are wholly different from the subordinations in hell. In heaven all are like equals, for one loves another as brother loves brother; nevertheless one sets another before himself in proportion as he excels in intelligence and wisdom. The very love of good and truth causes every one, as it were of himself, to subordinate himself to those who are superior to him in the wisdom of good and the intelligence of truth. But the subordinations in hell are those of despotic authority, and consequently of severity; for he who commands rages fiercely against those who do not favor all his commands; for every one regards another as his enemy, although outwardly as a friend, for the sake of banding together against the violence of others. This banding together is like that of robbers. They who are subordinate continually aspire to rule, and also frequently break forth in revolt, and then the conditions there are lamentable, for then there are severities and cruelties and this takes place by alternations. From all this it can be seen how the case is with subordinations in the other life.

7774. Verses 4-8. *And Moses said, Thus said Jehovah, About midnight I will go out into the midst of Egypt. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the maidservant that is behind the millstones; and every firstborn of beast. And there shall be a great cry in the whole land of Egypt, such as there hath been none like it, nor shall be like it anymore. And to all the sons of Israel shall not a dog move his tongue, from man and even to beast; that ye may know that Jehovah doth separate between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves to me, saying, Get thee out, and all the people that is at thy feet; and thereafter I will go out. And he went out from Pharaoh in the wrath of anger.*

“And Moses said, Thus said Jehovah,” signifies instruction; “About midnight,” signifies when the devastation is total; “I will go out into the midst of Egypt,” signifies the presence of the Divine then everywhere; “and every firstborn in the land of Egypt shall die,” signifies the damnation then of faith separate from charity; “from the firstborn of Pharaoh about to sit upon his throne,” signifies the falsified truths of faith which are in the first place; “even to the firstborn of the maidservant that is behind the millstones,” signifies the falsified truths of faith which are in the last place; “and every first-born of beast” signifies the adulterated goods of faith; “and there shall be a great cry in the whole land of Egypt,” signifies interior lamentation; “such as there hath been none like it, nor shall be like it anymore” signifies that the state was such that there could not be any like it; “and to all the sons of Israel shall not a dog move his tongue,” signifies that among those who were of the spiritual church there should not be the least of damnation and lamentation; “from man and even to beast,” signifies neither as to truth nor as to good; “that ye may know that Jehovah doth separate between the Egyptians and Israel,” signifies that it may be known what is the nature of the difference between those who are in evil and those who are in good; “and all these thy servants shall come down unto me,” signifies those who are subordinate; “and bow down themselves to me,” signifies respect from fear on account of truth Divine; “saying, Get thee out, and all the people that is at thy feet,” signifies supplication that they may depart from those who are in truth from the Divine, from the highest to the lowest; “and thereafter I will go out,”

signifies that truth Divine will depart; “and he went out from before Pharaoh in the wrath of anger,” signifies the rending asunder of the presence of truth Divine from those who are about to be damned.

7775. [v. 4] *And Moses said, Thus said Jehovah.* This signifies instruction (as above, n. 7765).

7776. *About midnight.* That this signifies when the devastation is total; is evident from the signification of “midnight,” as being when the thick darkness is most dense, that is, when there is mere falsity; for “night” signifies a state of falsity (n. 2353, 6000), and the middle of it denotes the highest; thus “midnight” denotes total devastation.

7777. *I will go out into the midst of Egypt.* That this signifies the presence of the Divine then everywhere, is evident from the signification of “going out through the midst,” when said of Jehovah, as being the presence of the Divine. When “the midst” is predicated of land it signifies everywhere; for “to go out through the midst of Egypt” denotes into every part.

7778. [v. 5] *And every firstborn in the land of Egypt shall die.* That this signifies the damnation of faith separate from charity, is evident from the signification of “dying,” as being damnation (see n. 5407, 6119); and from the signification of “firstborn,” as being the faith of the church through which is charity (n. 352, 2435, 6344, 7035); but the “firstborn in the land of Egypt” denotes faith without charity (of which above, n. 7766).

[2] As regards faith without charity, it is to be said further that faith without charity is not faith, but only the memory-knowledge of such things as are of faith; for the truths of faith look to charity as their ultimate end, and afterward proceed from charity as their first end. From this it is manifest that those things which are of faith have no existence with those who are not in charity, and yet it is known that the memory-knowledge of the truths of faith does exist with them. This memory-knowledge is that which they call faith. And when the memory-knowledges of the truth and good of faith are applied by them to confirm falsities and evils, then the truths and goods of faith no longer exist with them, because the truths and goods give assent to the falsities and evils which they serve, for then those very falsities and evils which they confirm are seen in them.

[3] Those things which are of genuine faith look upward to heaven and to the Lord; but those which are of faith separate from charity look downward, and when they confirm evils and falsities

they look toward hell. From this also it is evident that faith separate from charity is not faith. From all this it can be seen what is meant by the damnation of faith separate from charity, namely, that it is the damnation of the falsified truth and adulterated good of faith; for when truth¹ has been falsified it is no longer truth but falsity, and when good has been adulterated it is no longer good but evil; and faith itself is no longer the faith of truth and good, but of falsity and evil, no matter how it may appear and sound in the outward form. And (what is a secret) the quality of every one's faith is such as is the quality of his life. If therefore the life has been damned, so also has the faith; for it is the faith of falsity when the life is a life of evil. That this is so does not appear in the world, but it is clearly shown in the other life when the evil there are being deprived of the memory-knowledge of truth and good, for then the falsities from evils which had lain hidden within them, come forth.

[4] With some of the evil there is a persuasion that the truth of faith is truth, which persuasion is also supposed to be faith, but is not faith; for it is impressed from this end, that it may serve as a means of securing gain, honors, and reputation. So long as these truths serve as means, they are loved for the sake of the end, which is evil; but when they no longer so serve, they are left behind, nay, they are regarded as falsities. This persuasion is what is called "persuasive faith," and is what is meant by the words of the Lord in Matthew:

Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? But then will I confess unto them, I know you not; depart from Me ye that work iniquity (Matt. 7:22, 23).

The same faith is also meant by the "lamps without oil" with the five foolish virgins, who also said, "Lord, Lord, open to us. But He answering said, Verily I say to you, I know you not" (Matt. 25:11, 12); by "lamps" are signified the truths of faith, and by "oil" the good of charity; thus by "lamps without oil," the truths of faith without the good of charity.

7779. *From the firstborn of Pharaoh about to sit upon his throne.* That this signifies the falsified truths of faith which are in the first place, is evident from the signification of "the firstborn,"

¹ Newsearch Footnote: printed text has "good," but the Latin has "verum."

as being faith (see n. 352, 2435, 6344, 7035); from the representation of Pharaoh, as being memory-knowledge in general perverting the truths of the church (n. 6015, 6651, 6679, 6683, 6692), thus “the firstborn of Pharaoh” denotes the faith of such, consequently the faith of the falsified truths of faith; and from the signification of “throne,” as being the reign of truth, and in the opposite sense, the reign of falsity (see n. 5313). That the falsified truths of faith which are in the first place are meant by “the firstborn of Pharaoh about to sit upon his throne” is evident from the fact that it is said “even to the firstborn of the maidservant that is behind the millstones,” by which are signified the falsified truths of faith which are in the last place; and moreover, the son of a king is what comes first, because a king is the head.

[2] Falsified truths in the first place are those which are acknowledged as essentials, such as these: that faith saves howsoever a man has lived; that it saves man in the last hour of his life; and that he then is pure from sins; thus that sins are wiped away in a moment, like the uncleanness of the hands by water; which insist that there is faith without charity, and that in respect to man’s salvation the life effects nothing, also that a man-devil can in a moment be made an angel of God. Such and the like are falsified truths in the first place. Those which are thence next derived are in the second place. Those which are remotely derived are in the last place. For the derivations of every truth are ample, and in a long series, some of which enter directly, some indirectly; those which only touch being the last.

[3] That such and the like are falsified truths of faith, is very evident; for who does not know, if he thinks justly, that the life of faith causes a man to be spiritual, but not faith except insofar as it has been implanted in the life. The life of man is his love, and that which he loves he wills and intends, and that which he wills and intends, he does. This is the being of man, but not that which he knows and thinks and does not will. This being of man cannot in any wise be changed into another being by thinking about mediation and salvation; but by regeneration anew, which is being effected during a great part of his life; for he must be conceived, born, and grown up anew; and this is not effected by thinking and speaking, but by willing and acting.

[4] These things are said because by the “firstborn of Pharaoh,” and the “firstborn of the Egyptians,” is signified faith separated from

charity, which has been shown in what precedes not to be faith, but the memory-knowledge of such things as are of faith. The firstborn of the Egyptians represented this faith because the Egyptians were versed in the knowledge of rituals of the church above the rest who constituted the representative church after the time of the flood (see n. 4749, 4964, 4966, 6004). At that time all rites were representative of the spiritual things which are in heaven. The Egyptians had more knowledge of these things than others, but in process of time they began to love the knowledges alone, and then, in like manner as is done at this day, to make everything of the church consist in the knowledge of such things as are of the church, and no longer in the life of charity. Thus they inverted the whole order of the church, which being inverted, the truths which are called truths of faith could not but be falsified; for the truths which are applied contrary to Divine order (as is the case when they are applied to evils, and among the Egyptians to magic) are no longer truths with them, but become falsities from the evils to which they are applied.

[5] To illustrate this by the worship of a calf among the Egyptians. They knew what a calf represented, namely, the good of charity; so long as they knew this and thought this, when they saw calves, or when they prepared calves in feasts of charity such as the ancients held, and afterward when calves were applied in sacrifices, they then thought sanely and together with the angels in heaven, to whom a calf is the good of charity. But when they began to make calves of gold, and to place them in their temples and worship them, they then thought insanely and together with the infernals; and in this way they inverted a true representative into a false representative.

7780. *Even unto the firstborn of the maidservant that is behind the millstones.* That this signifies the falsified truths of faith which are in the last place, is evident from the signification of “first-born,” as being faith (of which just above, n. 7779), and because it denotes faith, it denotes truth in the complex, for truth is of faith because it is to be believed; and from the signification of “maidservant,” as being the exterior affection of truth, or the affection of memory-knowledges (n. 1895, 2567, 3835, 3849). But a “maidservant behind the millstones” denotes the most external affection of memory-knowledges, for by “behind the millstones” is signified what is in the last place. It is said “behind the millstones” because a “millstone” is predicated of those things which are of faith; for

by millstones grain is ground into flour, and is thus prepared for bread; and by “flour” is signified the truth from which is good, and by “bread” that very good which is thence derived. Thus “to sit at the millstones” is to learn and be imbued with such things as may be serviceable to faith, and through faith to charity. For this reason the ancients, when they described the first rudiments of the doctrine of faith, described them by “sitting at the millstones,” and the things which were still more rudimentary by “sitting behind the millstones.” Because of such a signification, the Lord, where He teaches about the last time of the church, says:

Two women shall be grinding at the mill, the one shall be taken and the other left (Matt. 24:41),

which would never have been said unless a “mill” had signified those things which are of faith. (What a “mill” and “grinding” mean in the internal sense, see n. 4335.) As to the truths of faith which are in the first place, and those which are in the last, be it known that those truths of faith which immediately proceed from the good of charity are what are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede at each step from good, and finally become naked truths. Such truths are signified by “maidservants behind the millstones.”

7781. *And every firstborn of beast.* That this signifies the adulterated goods of faith, is evident from the signification of “firstborn,” as being faith; and from the signification of “beast,” as being the affections of good, and in the opposite sense the affections of evil (see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 5198). That “beasts” have this signification is from the representatives in the other life (n. 3218). Therefore also such things were signified by them in sacrifices (n. 2180, 2805, 2807, 2830, 3519). As “beasts” had this signification, therefore by “the firstborn of beast” is signified the good of truth, in this case adulterated, because belonging to the Egyptians, who perverted all truths and goods by applications to evil uses.

7782. [v. 6] *And there shall be a great cry in the whole land of Egypt.* That this signifies interior lamentation, is evident from the signification of a “cry” (here made on account of the dead firstborn,

in the internal sense on account of damnation), as being lamentation. That “a great cry” denotes interior lamentation, is because the greater the lamentation is, the more interior it is.

7783. *Such as there hath been none like it, nor shall be like it anymore.* That this signifies that the state was such that there could not be any like it, can be seen from what has been unfolded above (n. 7649, 7686).

7784. [v. 7] *And to all the sons of Israel shall not a dog move his tongue.* That this signifies that among those who are of the spiritual church there shall not be the least of damnation and lamentation, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of “a dog not moving his tongue,” as being that there shall not be the least of damnation and lamentation; for this statement is opposed to the “great cry which shall be in the land of Egypt,” which denotes interior lamentation (n. 7782), and this on account of the damnation signified by the death of the firstborn.

[2] By those who are of the spiritual church (that is, who are in the good of this church) not having the least of damnation, is not to be understood that they are devoid of all evil; but that they are withheld from evil in good by the Lord. That which is their own is nothing but what is evil and damned; but that which is the Lord’s own and which they receive is good, consequently is devoid of all damnation. Thus it is meant that there is nothing of damnation with those who are in the Lord.

[3] Its being said that “a dog shall not move his tongue” is on account of the signification of a “dog.” A “dog” signifies the lowest of all, or those who are of small value in the church, likewise those who are outside of the church, also those who prate much about the things of the church and understand little; and in the opposite sense, those who are altogether outside of the faith of the church and treat with contumely the things of faith. That “dogs” signify those who are outside of the church, is evident in Matthew:

Jesus said unto the Greek woman, a Syrophenician, It is not good to take the children’s bread and cast it to the dogs. But she said, Surely Lord; but even the little dogs eat of the crumbs which fall from their master’s table. Then Jesus answering said unto her, O woman, great is

thy faith; be it unto thee as thou wilt; and her daughter² was healed (Matt. 15:26–28; Mark 7:27, 28);

where by “children” are meant those who are within the church, and by “dogs” those who are outside of it. In like manner by the “dogs which licked the sores of Lazarus” (Luke 16:21); for by the “rich man” there, in the internal sense, is meant one who is within the church and consequently abounds spiritual riches, which are the knowledges of truth and good. “Dogs” denote those who are in the lowest place within the church, who prate much about the things of the church and understand little, and in the opposite sense, those who treat with contumely the things of faith, in these passages:

His watchmen are all blind, they do not know; they are all dumb dogs, they cannot bark; looking on, lying down, loving to sleep (Isa. 56:10).

They are noisy like a dog, they go round about in the city; for they belch with their mouth; swords are in their lips (Ps. 59:6, 7, 14).

That thy foot may stamp in blood, the tongue of thy dogs . . . (Ps. 68:23).

Give not that which is holy to the dogs, neither cast ye your pearls before the swine, lest haply they trample them with their feet, and turn and rend you (Matt. 7:6).

For this reason the vilest of all things, which was to be cast away, is signified by a “dead dog” (1 Sam. 24:14; 2 Sam. 9:8; 16:9).

7785. *From man and even to beast.* That this signifies neither as to truth nor as to good, is evident from the signification of “man,” as being truth (see n. 3134); and from the signification of “beast,” as being the affection of good, thus good (of which just above, n. 7781).

7786. *That ye may know that Jehovah doth separate between the Egyptians and Israel.* That this signifies that it may be known what is the difference between those who are in evil and those who are in good, is evident from the signification of “knowing,” as being to be known; from the representation of the Egyptians, as being those who are in evil (by “the Egyptians” were before signified those who are in falsity, but now, after they have been vastated in respect to the truths of the church which they knew, they signify those who are in evil, for by the death of the firstborn is signified damnation, which is a state of evil); and from the representation of the sons of

² The Latin has “the woman.”

Israel, as being those who are of the spiritual church (see above, n. 7784), thus those who are in good; for they who are of the spiritual church are led by means of faith to charity, thus by means of truth to good.

7787. [v. 8] *And all these thy servants shall come down unto me.* That this signifies those who are subordinate, is evident from the signification of “Pharaoh’s servants,” as being those who are subordinate (of which above, n. 7773).

7788. *And bow down themselves to me.* That this signifies respect from fear on account of truth Divine, is evident from the representation of Moses, as being truth Divine (of which frequently above); from the signification of “bowing down themselves,” as being humiliation; but here, because it is said of those who are in evil, it denotes respect from fear. It is said “respect from fear,” because the evil have not any respect for truth Divine, not even for the Divine Itself, except that which they have from fear; for they who are in hell love themselves alone, and those who love themselves alone have no respect for anyone else, because they turn toward themselves all respect for others, even for the Divine Itself. Where love is, there is respect; where love is not, there is no respect except that which is from fear. For this reason the evil in the other life undergo punishments, until at last they do not venture to rise up against the good and infest them; for they are deterred from doing evil by no other means than the fear of punishments.

7789. *Saying, Get thee out, and all the people that is at thy feet.* That this signifies supplication that those may depart who are in truth from the Divine, from the highest to the lowest, is evident from the signification of “going out,” as being to depart; from the representation of Moses, who is here meant by “thee,” as being truth Divine; from the signification of “people,” as being those who are in truth from the Divine; for by the sons of Israel, who are here “the people,” are represented those who are of the spiritual church, thus who are in the truth of good and in the good of truth, here those who are in the truth from the Divine, because it is said “the people who are at thy feet,” for by Moses is represented truth Divine; and from the signification of “at thy feet,” as being those who are beneath, thus who are subordinate. For the “feet” signify lower because natural things, because the natural world is beneath the spiritual world (that

the “feet” signify natural things see n. 2162, 3761, 3986, 4280, 4938–4952); and for this reason it is said, “the people who are at thy feet.” From the highest to the lowest is also signified; by “Moses” the highest, because he represents truth Divine; by “the people at his feet,” all and each of those who are in truth from the Divine.

7790. *And thereafter I will go out.* That this signifies that truth Divine will depart, is evident from the signification of “going out,” as being to depart; and from the representation of Moses, as being truth Divine. These things signify that when those who have infested the upright are damned, all truth Divine departs from them; for they are then in the state of their evil, and evil rejects and extinguishes all truth Divine. Heretofore, previous to their damnation, they were indeed acquainted with the truths of faith; but nevertheless they had no truths in them; for truths were then in their mouth, but not in the heart; and therefore when they have been vastated as to these truths, evil remains, and then also the falsity of evil comes forth to view which had lain hidden within them; for although they had professed truths, they were nevertheless not in truths, but in falsities. Moreover, the very profession of truth did not descend from its own beginning, namely, from good; but from evil; for they had made it for the sake of gain, honors, and reputation, thus for the sake of themselves and the world. The truths which descend from such a beginning adhere on the surface, and therefore when they are being vastated the truths fall off like scales, and when they fall off, they leave places that are foul-smelling and putrid from the falsities which exhale from the evils there. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them, according to the Lord’s words in Luke:

That servant who knoweth his Lord’s will, but maketh not himself ready, nor doeth his will, shall be beaten with many stripes; but he that knoweth not, though he do things worthy of stripes, shall be beaten with few (Luke 12:47, 48).

7791. *And he went out from before Pharaoh in the wrath of anger.* That this signifies the rending asunder of the presence of truth Divine from those about to be damned, is evident from the signification of “going out,” as being to depart, here to be rent asunder, because it is said “in the wrath of anger;” moreover, at the last when damnation takes place, there is a rending asunder; for when they begin to hold truth Divine in aversion, and also to fear it, and

finally to feel horror at its presence, they rend themselves asunder from it; from the representation of Moses, as being truth Divine (of which frequently above); from the representation of Pharaoh, as being those who had infested those who are of the spiritual church (of which also frequently above), but in the present case those who are about to be damned, for damnation is signified by the firstborn being given up to death (see n. 7778); and from the signification of “the wrath of anger,” as being repugnance and aversion (see n. 3614, 5034, 5798), and when attributed to the Divine, as here to the Divine truth which is represented by Moses, it is not meant that the Divine turns itself away, but that they who are in evil turn themselves away (see n. 5798). “Wrath” is predicated of falsity, and “anger” of evil (n. 3614).

7792. Verses 9, 10. *And Jehovah said unto Moses, Pharaoh will not hear you; that My wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh; and Jehovah made firm the heart of Pharaoh, and he did not let the sons of Israel go out of his land.*

“And Jehovah said unto Moses,” signifies information; “Pharaoh will not hear you,” signifies no obedience; “that My wonders may be multiplied in the land of Egypt,” signifies that they may be confirmed in the fact that they were in no faith, but in evil; “and Moses and Aaron did all these wonders before Pharaoh,” signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth proceeding from the Divine; “and Jehovah made firm the heart of Pharaoh,” signifies that they were determined; “and he did not let the sons of Israel go out of his land,” signifies that they did not leave those who were of the spiritual church.

7793. [v. 9] *And Jehovah said unto Moses.* That this signifies information, is evident from the signification of “saying,” when Jehovah foretells what shall be done, as being information.

7794. *Pharaoh will not hear you.* That this signifies no obedience, is evident from the signification of “to hear,” as being obedience (n. 2542, 3869, 4652–4660, 5017, 7216); and from the representation of Pharaoh, as being those who have infested the upright in the other life, and who are now about to be damned.

7795. *That My wonders may be multiplied in the land of Egypt.* That this signifies that it may be confirmed that they had

been in no faith, but in evil, is evident from the signification of the “wonders” and “signs” that were done in Egypt, as being vastations and consequent confirmations that they were evil (n. 7633); for these “wonders” signified so many degrees of the vastation of those who within the church had been in the memory-knowledge of such things as are of faith, and yet had lived evilly; and because these are they who infest the upright in the other life, it is their state now which is here signified (n. 7465). By these “wonders being multiplied” are signified the successive degrees of their states. The reason why there are so many degrees is in order that the evil may be confirmed in the fact that they are in evil; and also that the good may be enlightened concerning the state of those within the church who have lived evilly (n. 7633). Except for these reasons, the evil might be condemned and let down into hell without so many successive changes of states.

[2] That before the evil are condemned and let down into hell they undergo so many states is altogether unknown in the world. It is believed that man is at once either condemned or saved, and that this is effected without any process; but the case is otherwise. Justice reigns there, and no one is condemned until he himself knows, and is inwardly convinced, that he is in evil, and that it is utterly impossible for him to be in heaven. His own evils are also laid open to him, according to the words of the Lord in Luke:

There is nothing covered up, that shall not be revealed; or hidden, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken in the ear in the bed chambers shall be proclaimed upon the housetops (Luke 12:2, 3; Matt. 10:26, 27; Mark 4:22);

and what is more, he is also warned to desist from evil; but when he cannot do this because of the dominion of evil, the power is then taken away from him of doing evil by falsifications of truth and pretenses of good, which is effected successively from one degree to another, and finally condemnation follows and the letting down into hell. This takes place when he comes into the evil of his life.

[3] The evil of the life is evil of the will and of the thought thence derived; thus it is the man’s inward quality and what would be his quality outwardly if he were not hindered by the laws, and likewise by fears of the loss of gain, of honor, of reputation, and of life. This is the life which follows every man after death, but not the outward life, except that which proceeds from the inward life; for in

outward things a man pretends what is contrary; and therefore when a man after death is being vastated in respect to outward things, it then plainly appears what had been his quality both in will and in thought. To this state every evil person is reduced by means of degrees of vastation, for all vastation in the other life advances from outward to inward things. From all this it can be seen what is the nature of the justice in the other life, and what the nature of the process before an evil person is condemned. From this it is evident that by "My wonders being multiplied in the land of Egypt," is signified that the evil may be confirmed in the fact that they have been in no faith, but in evil. (That they who are in evil have no faith, see above, n. 7778.)

7796. [v. 10] *And Moses and Aaron did all these wonders before Pharaoh.* That this signifies that these vastations, and the consequent confirmations that they were in evil, were effected by means of truth from the Divine, is evident from the representation of Moses and Aaron, as being truth Divine, Moses the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately (see n. 7010, 7089, 7382); and from the signification of the "wonders done in Egypt" or "before Pharaoh," as being so many vastations of those who had been of the church and had lived evilly. That the "wonders of Egypt" have this signification can be seen from the signification of the several wonders; that they are also confirmations that they are not in faith but in evil, see just above (n. 7795). It is said that "Moses and Aaron did these wonders," when yet they were not done by them, but by the Divine; but it is so said because by Moses and Aaron is represented truth Divine, and the wonders were wrought by the Divine by means of truth proceeding from Itself; for all things which are done by the Divine Itself are done by means of truth proceeding from Itself; the Divine Itself is the being (*esse*) of all things, whereas the truth proceeding from It is the derivative manifestation (*existere*) of all things; Good Itself, which is the Divine Esse, produces all things by means of its truth. It is said that vastations are effected by means of truth from the Divine, but it is to be understood that Divine truth is not the cause, for the Divine vastates no one; but the evil person vastates himself by rendering himself determined against truth Divine, extinguishing, rejecting, or perverting it; and by turning the good Divine

which continually flows in, into evil. This evil then is that which vassates, and from this it is evident whence the cause is, namely, that the influx of good and of truth from the Divine is not the cause, for without the influx of these there is no life; but the cause is their conversion into evil and falsity, which is done by him who is in evil.

7797. *And Jehovah made firm the heart of Pharaoh.* That this signifies that they were determined, is evident from the signification of “making firm the heart,” as being to be determined (see n. 7272, 7300, 7305. That Jehovah does not make firm the heart, or do evil, although this is attributed to Him in the sense of the letter of the Word, see n. 7533, 7632, 7643).

7798. *And he did not let the sons of Israel go out of his land.* That this signifies that they did not leave those who were of the spiritual church, is evident from the signification of “to let go,” as being to leave; and from the representation of the sons of Israel, as being those who are of the spiritual church (see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

7799. Social interaction with the spirits and angels of the planet Jupiter has been granted me a longer time than with the spirits of the other planets, and therefore more particulars are to be related concerning their state, and that of the inhabitants of this planet.

7800. The planet Jupiter does not indeed appear to those who are in the other life; but the spirits who are from it. These appear in front, to the left, at some distance, and this constantly; there also the planet is in the idea of spirits and angels. The spirits of each planet are separate from those of other planets, and are near their own world. The reason why they are separated is that they are of a different disposition, and are in a different province in the Grand Man; and they who are of a different disposition appear remote from others according to the diversity. All separation and distinction of spirits and angels in respect to places and distances in the other life, appear in accordance with the diversities of dispositions and genius,

for place corresponds to state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

7801. There are many kinds of spirits from the planet Jupiter, but there are three with which I have been in company, and with which I have often spoken. One kind, which is also the lowest, appear dark, almost black. They are contemned by others, and are called “chastisers,” because they chastise the inhabitants of their earth who live evilly; they are continually desirous to come to heaven. Another kind have shining faces, as from the reflected light of a candle. These appear to sit like idols, for they suffer themselves to be adored by others, especially by the servants whom they had in the world; for there they persuaded them that they were mediators with the Lord; they are called by them “saints,” and also “lords.” The third kind, which is the best, excel the rest in intelligence and wisdom. They appear in blue clothing, or clothing of the color of the sky, with interwoven little grains of gold. But the angels themselves who are from that earth, are together with the angels of the rest of the earths; for all who are truly angels constitute one general heaven.

7802. It is a common thing on that earth for spirits to speak with the inhabitants and instruct them, and also chastise them if they have done evil; on which subject, as many things have been related to me by their angels, I would speak in order. The reason why the spirits of that planet speak with the men, is that these think much about heaven, and about the life after death; and are comparatively but little solicitous about life in the world; for they know that they will live after their decease, and in a state of happiness according to the state of their internal man as formed in the world. It was also a common thing on our earth in ancient times to speak with spirits and angels, from a like cause, namely, that those men thought about heaven, and little about the world. But this living communication with heaven was in time closed, as man from internal became external, that is, as he began to think about the world and little about heaven, and especially when he no longer believed that there is a heaven or a hell, nor that there is in himself a spirit man who lives after death. For at this day it is believed that the body lives from itself, and not from its spirit; and therefore unless man could now have faith that he is to rise again with the body, he would have no belief in a resurrection.

7803. As regards the speech of spirits with the inhabitants of the planet Jupiter, there are spirits who chastise; there are those who instruct; and there are those who rule them. The spirits who chastise apply themselves to the left side, and incline themselves toward the back; and when they are there, they draw forth from the man's memory all his deeds and thoughts; for this is easy to spirits, because, when they come to a man, they come instantly into all his memory (n. 6199, 6193, 6198, 6199, 6214). If they find that he has done evil or thought evil, they reprove him, and also chastise him with a pain in the joints of the feet or of the hands, or with pain about the epigastric region; this moreover, spirits can do dexterously, when it is permitted. When such chastisers come to a man, they excite horror together with fear; whereby he is aware of their approach. Evil spirits can excite fear when they approach anyone, especially those who when they lived in the world had been robbers. That I might know in what manner these spirits act when they come to a man of their earth, it was permitted that such a spirit should come also to me. When he was near, horror attended with fear palpably seized me; but I was not terrified and in horror inwardly, but outwardly, because I knew that he was such a spirit. He was also seen, and appeared like a dark cloud with little moving stars in the cloud; moving stars signify falsities; but fixed stars truths. He applied himself to my left side, toward the back; and he also began to reprove me on account of the things I had done and thought, which he drew forth from my memory and gave a wrong interpretation to; but he was hindered by the angels who also were present. When he noticed that he was with another than a man of his own earth, he began to speak to me, and to say that when he comes to a man, he knows all and everything which the man has done and thought; also that he severely reproves him, and likewise chastises him with various pains.

7804. The spirits who instruct, however, also apply themselves to the left side of those whom they instruct, but more in front. They also reprove, but gently, and presently teach how they ought to live. These also appear dark, yet not as the former, like clouds; but as if clothed with sackcloth. These are called "instructors," but the former "chastisers."

7805. When these spirits are present, angelic spirits also, likewise from their earth, are present, and take their seat at the head,

and as it were fill it in a special manner. Their presence is also perceived there as a gentle breathing, for they are afraid lest the man should perceive even the least pain or anxiety from their approach and influx. They rule the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to speak the truth. It has also been given me to speak with these angelic spirits.

7806. There are two signs which appear to those spirits when they are with a man. They see an old man with a whitish face; this is a sign to say nothing but what is true. They also see a face in a window; this is a sign to depart thence. I have seen both that old man, and likewise the face in the window; when the latter was seen, the spirit immediately departed from me.

7807. When the chastising spirit was with me, the angelic spirits kept my face constantly cheerful and smiling, and the region about the lips prominent, and my mouth open. This the angels very easily do by means of influx. They said that when present they induce such a countenance upon the inhabitants of their earth.

7808. If after chastisement and instruction the man again does evil or thinks to do evil, and does not restrain himself by virtue of the precepts of truth, on the return of the chastising spirit he is more severely punished. But the angelic spirits moderate the punishment according to the intention in the deeds, and according to the will in the thoughts.

7809. Spirits there speak with man, but not conversely man with spirits, except these words, when he is instructed, that "he will do so no more." Nor is he allowed to tell any of his companions that a spirit has spoken to him; and if he does, he is severely punished. These spirits of Jupiter at first supposed that when they were with me, they were with a man of their own earth; but when in my turn I spoke to them, and also when I thought that I would publish such things, and they were not allowed to chastise, or to instruct me, they noticed that they were with another.

7810. At another time also a chastising spirit came to me, and applied himself to my left side below the middle of the body, as before, and also desired to punish me; but he was driven away by their angels, who likewise were present. He then showed me the kinds of punishments which they are permitted to inflict on the men of their earth if they do evil and intend to do evil. Besides a pain

in the joints, there was a painful contraction around the middle of the belly, which is felt like a compression by a sharp girdle; there was alternate withdrawal of the respiration, even to distress; also a prohibition against eating anything but bread; lastly, a denunciation of death if they did not leave off doing such things; and at the same time a deprivation of the joy from consort, children, and companions, resulting in the instilling of grief.

7811. From all this it can be seen that their angels, who sit at the head, exercise a kind of judicature over the man, for the angels permit, moderate, restrain, and inflow. But it was given me to say to them that they ought not to believe that they judge; but that the Lord alone is the Judge, and that from Him flow in with them all the things which they direct and enjoin upon the chastising and instructing spirits, and that these things only appear as if from them.

7812. Besides the spirits of whom mention has now been made, there are also spirits who infuse contrary persuasions; being those who while they lived in the world were banished from the society of others, because they were evil. When they approach, there appears as it were a flying flame which glides down near the face; they place themselves beneath, at the man's hinder parts, and speak from there toward the parts above. They speak things contrary to those which the instructing spirit from the angels has said; namely, that they need not live according to the instruction, but at their own good will and pleasure, and the like. They usually come immediately after the former spirits have departed. But the men on that earth know who and of what quality these spirits are, and therefore they pay no regard to them. Nevertheless they thus learn what evil is, and so what good is; for by evil is learned what is good, the quality of good being known from its opposite. All perception of a thing is according to reflection bearing on the distinctions that come from contraries in various ways and in various degrees.

7813. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

EXODUS

CHAPTER TWELVE

THE DOCTRINE OF CHARITY

7814. Man has been so created that he can look upward, or above himself; and can also look downward, or below himself. To look above himself is to look to his neighbor, to his country, to the church, to heaven, especially to the Lord; but to look below himself is to look to the earth, to the world, and especially to himself.

7815. That to look to his neighbor, to his country, and to the church, is to look above himself, is because this is to look to the Lord; for the Lord is in charity, and it is of charity to look to the neighbor, to one's country, and to the church, that is, to will well to them. But they look below themselves who turn themselves away from these, and will well only to themselves.

7816. To look above oneself is to be uplifted by the Lord; for no one can look above himself, unless he is uplifted by Him who is above. But to look below himself is of man, because then he does not suffer himself to be uplifted.

7817. They who are in the good of charity and of faith look above themselves, because they are uplifted by the Lord; but they who are not in the good of charity and of faith look below themselves, because they are not uplifted by the Lord. Man looks below himself when he turns the influx of truth and good from the Lord to himself. He who turns to himself the good and truth flowing in from the Lord, sees himself and the world before him, and does not see the Lord with His good and truth, because they are behind him, and therefore come into such obscurity to him that he cares nothing for them, and at last he denies them.

7818. By looking above self and below self, is meant to have as the end, or to love above all things. Thus by looking above self is meant to have as the end, or to love above all things, what is of the Lord and heaven; and by looking below self is meant to have as the end, or to love above all things, what is of self and the world.

The interiors of man also actually turn themselves to where the love turns itself.

7819. The man who is in the good of charity and faith loves also himself and the world, but no otherwise than as the means to an end are loved. The love of self with him looks to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him looks to the love of the neighbor, for he loves the world as a means for the sake of the end that he may be of service to the neighbor. When therefore the means is loved for the sake of the end, it is not the means that is loved, but the end.

7820. From this it can be seen that they who are in worldly glory, that is, in eminence and opulence above others, can look above themselves to the Lord equally as can those who are not in eminence and opulence; for they look above themselves when they regard eminence and opulence as means, and not as the end.

7821. To look above self is proper to man, but to look below self is proper to beasts. From this it follows that insofar as a man looks below himself or downward, so far he is a beast, and also so far is an image of hell; and that insofar as he looks above himself or upward, so far he is a man, and also so far is an image of the Lord.

EXODUS 12

1. And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying,
2. This month is to you the head of the months; this is the first to you in the months of the year.
3. Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them every one a lamb, for the house of his fathers, a lamb for the house.
4. And if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; every one for the mouth of his eating shall ye count for the lamb.
5. A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats.

6. And it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings.
7. And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it.
8. And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it.
9. Eat ye not of it raw, and by boiling boiled in water, but roast with fire; its head upon its legs and upon its midst.
10. And ye shall not leave of it until the morning; and that which is left of it until the morning ye shall burn with fire.
11. And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah.
12. And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments: I am Jehovah.
13. And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt.
14. And this day shall be unto you for a memorial; and ye shall keep it a feast to Jehovah in your generations; ye shall keep it by an eternal statute.
15. Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for every one that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel.
16. And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you.
17. And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt: and ye shall keep this day in your generations by an eternal statute.

18. In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening.
19. Seven days leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land.
20. Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened.
21. And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover.
22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood that is in the basin; and no one of you shall go out of the door of his house until the morning.
23. And Jehovah will pass through to inflict a plague on Egypt; and He will see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague.
24. And ye shall keep this word for a statute to thee and to thy sons forever.
25. And it shall be that when ye shall come unto the land which Jehovah will give you, as He hath spoken, that ye shall keep this service.
26. And it shall be, when your sons shall say unto you, What is this service to you?
27. That ye shall say, This is the sacrifice of the passover to Jehovah, in that He passed over the houses of the sons of Israel in Egypt, when He inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and bowed itself.
28. And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they.
29. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne even unto the firstborn of the

captive that was in the house of the pit; and all the firstborn of beast.

30. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead.
31. And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking.
32. Also your flocks, also your herds, take ye, as ye spoke, and go; and bless me also.
33. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We be all dead.
34. And the people carried their dough before it was leavened, their kneading-troughs bound up in their clothes upon their shoulder.
35. And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments.
36. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them. And they spoiled the Egyptians.
37. And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe.
38. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition.
39. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened; because they were driven out of Egypt, and could not tarry, and moreover they had not prepared for themselves any provision for the journey.
40. And the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years.
41. And it was at the end of the thirty years and four hundred years, even it was in this same day, all the armies of Jehovah went forth from the land of Egypt.

42. A night of watches is this to Jehovah, for leading them forth from the land of Egypt: this is that night of watches to Jehovah for all the sons of Israel unto their generations.
 43. And Jehovah said unto Moses and Aaron, This is the statute of the passover: no son of an alien shall eat of it.
 44. And every man's servant that is bought with silver, when thou hast circumcised him, then shall he eat of it.
 45. A lodger and a hireling shall not eat of it.
 46. In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone in it.
 47. All the assemblage of Israel shall perform it.
 48. And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it.
 49. One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.
 50. And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they.
 51. And it was in this same day, that Jehovah led forth the sons of Israel out of the land of Egypt by their armies.
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THE CONTENTS

7822. The subject treated of in this chapter in the internal sense is the liberation of those who are of the spiritual church, and the damnation of those who are in faith separate from Charity. The damnation of these latter and the liberation of the former are represented by the passover, and the states in respect to charity and faith of those who are liberated, by the things to be observed on the days of the passover.

7823. In the supreme sense by the passover is represented the damnation of the unfaithful and the liberation of the faithful by the Lord, when He had been glorified. The quality of the state of the

faithful at that time, and also what its quality would be afterward, both in the universal and in every particular, is described in this supreme sense by the statutes of the passover.

THE INTERNAL SENSE

7824. Verses 1, 2. *And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying, This month is to you the head of the months; this is the first to you in the months of the year.*

“And Jehovah said unto Moses and Aaron,” signifies information by means of truth Divine; “in the land of Egypt,” signifies when as yet they who were of the spiritual church were in the vicinity of the infesters; “saying, This month is to you the head of the months,” signifies that this state is the principal of all states; “this is the first to you in the months of the year,” signifies the beginning from which will be all the following states to eternity.

7825. *And Jehovah said unto Moses and unto Aaron.* That this signifies information by means of truth Divine, is evident from the signification of “saying,” when by Jehovah concerning what was to be instituted in the church, as being information, for “to say” involves the things which follow it; and from the representation of Moses and Aaron, as being truth Divine; Moses, the truth proceeding immediately from the Divine; Aaron, that which proceeds mediately (see n. 7009, 7010, 7089, 7382).

7826. *In the land of Egypt.* That this signifies when as yet they who were of the spiritual church were in the vicinity of the infesters, is evident from the signification of “the land of Egypt,” as being where they are who infest; for by “Pharaoh” and by “the Egyptians” are represented and signified those who have been of the church in faith separated from charity, and who in the other life infest the upright (n. 6692, 7097, 7107, 7110, 7126, 7142, 7317), and by the “land of Egypt” the infestations themselves (n. 7278); but by the sons of Israel are represented those who are of the spiritual church and are infested (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); (that in the other life these were in the vicinity of the infesters, see n. 7240). This vicinity is signified by the sons of Israel being in the midst of the land of Egypt, namely, in the land

of Goshen; and the infestations are signified by the burdens imposed upon them. From this it is now evident that by "Jehovah said unto Moses and Aaron in the land of Egypt," is signified information by means of truth Divine, when as yet they who were of the spiritual church were in the vicinity of the infesters.

7827. *Saying, This month is to you the head of the months.* That this signifies that this state is the principal of all states, is evident from the signification of "month," as being the end of a former and the beginning of a following state, thus a new state (see n. 3814); and from the signification of "the head," when predicated of the months of the year, and in the internal sense of states of life, as being the principal state. From this it is evident that by "this month is to you the head of the months" is signified that this state is the principal of all states. The reason why this state is the principal of all states is contained in what follows.

7828. *This is the first to you in the months of the year.* That this signifies the beginning from which will be all the following states to eternity, is evident from the signification of "to be the first," when it is said of the months of the year, and in the internal sense of the states of life, as being the beginning; from the signification of "months," as being states (of which just above, n. 7827); and from the signification of "year," as being a period of life from beginning to end (n. 2906). In the present case, because it is said of those who are of the spiritual church in the other life, the period of whose life has a beginning but not an end, by "year" is signified a period of life from the beginning to eternity (that "year" has also this signification see n. 2906). This month was made the head of months and the first of all, because by it is signified the beginning of the liberation of those who are of the spiritual church, and who up to this time had been in a state of captivity, because detained in the lower earth, and there infested by the evil, who are represented by Pharaoh and the Egyptians. That their first state, when they were liberated, was the principal of all and the beginning from which would be all the following states to eternity, is because they who were there were liberated by the coming of the Lord into the world, and because without the coming of the Lord into the world they could not possibly have been saved, and because they were liberated at the time when the Lord rose again. From this it is evident that the state when they were liberated was to them the principal of all states. The case is the

same also afterward with all those who are of the spiritual church, who could not possibly have been saved unless the Lord had come into the world, and glorified His Human, that is, made it Divine. That they who were of the spiritual church before the coming of the Lord were detained in the lower earth and were liberated and saved by the Lord, see n. 6854, 6914; and in general, that they who were of the spiritual church have been saved by the Lord's coming, n. 2661, 2716, 6372, 7035, 7091; and therefore in the supreme sense by these words is signified that the glorification and resurrection of the Lord as to His Human is the source of all salvation.

7829. Verses 3–6. *Speak ye unto all the assemblage of Israel, saying, In the tenth of this month they shall take to them every one a lamb for the house of his fathers, a lamb for the house; and if the house is too little for a lamb, then let him take he and his neighbor near unto his house in the number of the souls; every one for the mouth of his eating shall ye count for the lamb. A lamb unblemished, a male, a son of a year shall be for you; ye shall take it from the lambs and from the she-goats; and it shall be for you to be kept even unto the fourteenth day of this month; and the whole congregation of the assemblage of Israel shall kill it between the two evenings.*

“Speak ye unto all the assemblage of Israel, saying,” signifies influx along with the informing of all those who are of the spiritual church; “in the tenth of this month,” signifies a state of initiation of the interiors; “they shall take to them every one a lamb,” signifies in respect to innocence; “for the house of his fathers, a lamb for the house,” signifies according to the special good of each one; “and if the house is too little for a lamb,” signifies if the particular good is not sufficient for innocence; “then let him take he and his neighbor near unto his house,” signifies conjunction with the nearest good of truth; “in the number of the souls, every one for the mouth of his eating shall ye count for the lamb,” signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence; “a lamb unblemished,” signifies innocence unspotted; “a male,” signifies which is of the faith of charity; “a son of a year shall be for you,” signifies a full state; “ye shall take it from the lambs and from the she-goats,” signifies the interior and exterior good of innocence; “and it shall be for you to be kept,” signifies the time and state of initiation; “even

unto the fourteenth day of this month," signifies unto a holy state; "and the whole congregation of the assemblage of Israel shall kill it," signifies preparation for the enjoyment by all in general who are of the spiritual church; "between the two evenings," signifies the last state and the first.

7830. [v. 3] *Speak ye unto all the assemblage of Israel, saying.* That this signifies influx along with the informing of all who are of the spiritual church, is evident from the signification of "to speak," as being influx (see n. 2951, 5481, 5743), and also information, namely, about the things to be observed when they are being liberated, as is evident from what follows; and from the signification of "the assemblage of Israel," as being all truths and goods in the complex; for by "the assemblage of Israel" are meant all the tribes, that is, all things of truth and good, or all things of faith and charity (see n. 3858, 3926, 4060, 6335). And because these things are signified, therefore by "the assemblage of Israel" are signified those who are of the spiritual church (n. 6337), for truths and goods make the church. (That by the sons of Israel is represented the spiritual church, see n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.)

7831. *In the tenth of this month.* That this signifies a state of initiation of the interiors, is evident from the signification of "the tenth" (namely "day") as being the state of the interiors; for by "day" is signified state (n. 23, 487, 488, 493, 575, 893, 1738, 2788, 3462, 3785, 4850, 5672), and by "ten" are signified remains (n. 576, 1906, 2284), that is, truths and goods stored up by the Lord in the interiors of man (n. 1050, 1906, 2284, 5135, 5897, 7560, 7564); and as remains are in the interiors, and by them man is prepared and initiated to receive good and truth from the Lord, therefore by "the tenth day" is here signified a state of initiation of the interiors. (That man is regenerated by means of remains, consequently is by them initiated into receiving the influx of good and truth from the Lord, see n. 5342, 5898, 6156; and that by means of them man communicates with heaven, n. 7560; for these goods and truths are from the Lord, and not from man, n. 7564.) By a "month" is signified an entire state from its beginning to its end (n. 3814), thus the whole state of liberation which is signified by the passover in the complex. From all this it is evident that by "in the tenth of this month" is signified a state of initiation of the interiors. This state,

namely, of the initiation of the interiors, was from the tenth day of that month even to the fourteenth day thereof, within which days the paschal lamb was to be kept. By the paschal animal is signified the good of innocence, which is the inmost; thus it is signified that this inmost, together with the interiors in which it is, should meanwhile be secluded and withheld from such things as defile. This state is a state of initiation of the interiors, that is, of preparation to receive the influx of good and truth from the Lord. This is the holy thing which is contained in these words; for without something holy stored up within, it would not have been commanded that in the tenth day of the month the paschal animal should be taken, and should be kept even to the fourteenth, day; nor that afterward it should be killed between the evenings; and should be eaten roast with fire, not boiled with water; that they should not leave anything of it until the morning; that they should burn what was left with fire; that they should not break a bone of it; and other particulars, which every one who ponders upon it may know must involve holy things hitherto unknown to anyone; and that these holy things are spiritual things, which are of the church and of heaven, and which relate to the Divine, from which every detail of the Word has come down.

7832. *They shall take to them every one a lamb.* That this signifies in respect to innocence, is evident from the signification of a lamb or a she-goat, here meant by the “lamb,” as being innocence; “a lamb,” the innocence of the interior man; and “a she-goat,” the innocence of the exterior man (see n. 3519).

7833. *For the house of his fathers, a lamb for the house.* That this signifies according to the special good of each one, is evident from the signification of “the house of his fathers,” as being the good of one family distinct from the good of another; for by “the house of a father” is signified man as to internal good (see n. 3128). The case herein is this. By all the tribes of Israel are signified all the truths and goods of faith and charity in one complex; and by each tribe one genus of good or truth (n. 3858, 3926, 3939, 4060, 6335, 6337, 6640); thus by each family within its tribe was signified a good of one species, consequently the good of one family specifically distinct from the good of another; but by the house of his fathers within a family was signified a particular good of one species. The reason why these things were signified by the tribes, the families, and the houses, into which the sons of Israel were distinguished, was

that they might represent heaven; for goods are there distinguished into genera, species, and particulars, and the angels are conjoined in accordance with these. Be it known that the good of one is in no case exactly like the good of another; but that they are various, and so various that they are distinguished into universal higher genera, and these into lower, down to singulars and veriest singulars. (That the goods of love and of faith are so various, see n. 684, 690, 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236.) From this it is now evident why it was commanded them to take to them every man a lamb for the house of his fathers, a lamb for a house.

7834. [v. 4] *And if the house is too little for a lamb.* That this signifies if the particular good is not sufficient for innocence, is evident from the signification of a “house,” as being a particular good (as just above, n. 7833); from the signification of “being too little,” as not being sufficient; and from the signification of “a lamb,” as being innocence (of which also just above, n. 7832).

7835. *Then shall he and his neighbor near unto his house take.* That this signifies conjunction with the nearest good of truth, is evident from the signification of “taking,” namely, with his near neighbor one lamb together, as being conjunction; and from the signification of “a neighbor near unto his house,” as being the nearest good of truth. That “a near neighbor” denotes what is nearest, is manifest; and that “house” denotes good, see above (n. 7833). It is said “the good of truth,” because those who are of the spiritual church are treated of, with whom is the good of truth; for the good of truth is truth in will and act. For when the truth of faith is received along with the affection of charity, it is implanted in the interiors of the mind; and when the truth is reproduced, the affection also to which the truth was adjoined is reproduced, and appears under the aspect of good. Hence it is that the good of this church is the good of truth, which is also called spiritual good.

7836. *In the number of the souls, every one for the month of his eating shall ye count for the lamb.* That this signifies thus the filling up of the good, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence, is evident from the signification of “the number of the souls,” as being so many truths of good, for “number” in the Word is predicated of truth, and “soul” of spiritual good; from the signification of “for the mouth of his eating,” as being according to the appropriation of it

(that “to eat” denotes appropriation, see n. 3168, 3513, 3596, 3832); and from the signification of a “lamb,” as being innocence (n. 7832). The filling up of the good conformably to the innocence, is signified by “taking from the house of a near neighbor” such a number as may be sufficient for the lamb. (That “house” denotes good, see above, n. 7833.) It is said, “the truth of good,” and by this is meant the truth which is from good. For when they who are of the spiritual church are being regenerated, they are introduced to the good of charity by means of the truth of faith; but when they have been introduced to the good which is of charity, the truths which are afterward born thence are called the “truths of good.”

[2] But how the case is with what is contained in this verse cannot possibly be known unless it is known how it is with the societies in heaven; for the consociations of the sons of Israel according to tribes, families, and houses represented these societies. With the societies in heaven the case is this. The universal heaven is one society, which is ruled by the Lord as one man; the general societies there are as many as are the members, the viscera, and the organs in man; but the specific societies are as many as are the little viscera contained within each viscus, member, and organ; and the particular societies are as many as in these little viscera there are lesser parts constituting a greater one. That this is the case is plain from the correspondences of man, and of his members, organs, and viscera, with the Grand Man, that is, with heaven, which has been treated of from experience at the end of many chapters. From all this it can be seen how the case is with the distinctions of societies in heaven.

[3] But with each society in particular the case is this: it consists of many angels who are in agreement in respect to goods; these goods are various, for each angel has his peculiar good; but these various concordant goods are disposed by the Lord into such a form that together they present one good. Such societies were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were distinguished not only into tribes, but also into families and houses; and when they are mentioned, that the names of their fathers in order even to the tribe are mentioned; as of the father of Samuel, that he was of Mount Ephraim, whose “name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph” (1 Sam. 1:1); also of the father of Saul, that he was “of Benjamin, whose name was Kish, the son of Abiel,

the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man a Benjamite" (1 Sam. 9:1); and so of very many others. Such mention was made in order that in heaven might be known the quality of the good which, being successively derived from the first, was represented by the one spoken of.

[4] Moreover, in heaven the case is this. If a society is not complete, as it should be, there are then taken from elsewhere, from some neighboring society, as many as will fill up the form of that good, according to the necessity in each state, and its changes; for the form of the good varies as the state is changed. But be it further known that in the third or inmost heaven, which is next above the heaven where the spiritual are (for these constitute the middle or second heaven), innocence reigns, because the Lord, who is innocence itself, flows in immediately into that heaven; whereas into the second heaven, where the spiritual are, the Lord flows in with innocence mediately, namely, through the third heaven.

[5] This influx is that by which the societies in the second heaven are disposed or arranged in order according to their goods; and therefore the states of the good are changed according to the influx of innocence; and consequently the conjunctions of the societies there are varied. From all this it can be seen how is to be understood that which is in this verse in the internal sense, namely, that if the particular good of anyone is not sufficient for the innocence, conjunction shall be effected with the nearest good of truth, in order that the good may be filled up, conformably to the innocence, from so many truths of good, according to the appropriation of the innocence.

7837. [v. 5] *A lamb unblemished.* That this signifies innocence unspotted, is evident from the signification of "a lamb," as being innocence (of which above, n. 7832); and from the signification of "unblemished," as being without a spot, thus unspotted. It was to be without a blemish and unspotted, because in the spiritual world every blemish signifies some falsity or evil.

7838. *A male.* That this signifies which is of the faith of charity, is evident from the signification of "a male," as being the truth of faith (see n. 2046, 4005), thus the faith of charity; for the truth of faith is not the truth of faith unless it is together with the good of charity, and especially unless it is from it. The reason why the

paschal animal was to be a male, was that the paschal animal signified the innocence of those who were of the spiritual church; and they who are of the spiritual church are in no other good than that which in itself is the truth of faith, for this is called good when it is brought into act from the affection of charity (see n. 7835). Hence it is that the animal was to be a male. In other cases in the sacrifices, female animals of the flock were employed, when worship from good was to be represented.

7839. *A son of a year shall be for you.* That this signifies a full state, is evident from the signification of “a son,” as being truth (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704); and from the signification of “a year,” as being an entire period from beginning to end (n. 2906), thus a full state. What a full state is must be stated. A state is called “full,” when the good is such that there is not anything lacking for the reception of the influx of innocence. The truths of faith conjoined with the good of charity cause good to be such; for spiritual good receives its quality from the truths of faith. This is here meant by the “full state” which is signified by the “son of a year.” But the state is not full when truths have not as yet qualified good, so that this can receive the corresponding states of innocence. This state first becomes full when truths are regarded from good; and it is not yet full when good is regarded from truths. In this latter state are they who are being regenerated, but in the former are they who are regenerated. The former are in truth leading to good, but the latter are in truth which is from good; or the former are in obedience to truth, but the latter are in the affection of doing truth; and therefore the former are men of the external church, but the latter of the internal church. As by the “son of a year” was signified a full state, therefore it was so many times commanded that a lamb or a kid “a son of a year” should be sacrificed, as in Exod. 29:38; Lev. 9:3; 12:6; 14:10; 23:12, 18, 19; Num. 6:12; 7:15, 87, 88; 15:27; 28:9, 11; and where the new temple is treated of in Ezekiel:

The prince shall prepare a lamb the son of its year without blemish for a burnt-offering unto Jehovah daily, each morning shall he prepare it (Ezek. 46:13);

where by the “new temple” is meant the Lord’s spiritual kingdom; by the “prince,” those who are in genuine truths and thence in good;

by “the burnt-offering of a lamb,” the worship of the Lord from the good of innocence; and by the “son of a year,” a full state.

7840. *Ye shall take it from the lambs and from the she goats.*¹ That this signifies the good of innocence exterior and interior, is evident from the signification of a “lamb,” as being the good of innocence (see n. 3994); and from the signification of a “she-goat” or “kid,” as being the good of truth in which is innocence (n. 3995, 4005, 4006, 4871). (That a “lamb” denotes the interior good of innocence, and a “kid,” or a “she-goat,” the exterior good of innocence, see n. 3519.) What is meant by the interior and the exterior good of innocence shall be briefly told. In every good there must be innocence that it may be good; without innocence good is as if without its soul. The reason is that the Lord flows in by means of innocence, and by means of it vivifies the good with those who are being regenerated. The good which innocence vivifies is internal and external; internal good is with those who are called men of the internal church; but external good is with those who are men of the external church. Men of the internal church are they who have qualified their good by means of interior truths, such as are those of the internal sense of the Word; but men of the external church are they who have qualified their good by means of exterior truths, such as are those of the literal sense of the Word. Men of the internal church are they who do what is good to the neighbor from the affection of charity; but men of the external church are they who do it from obedience. Every man while being regenerated first becomes a man of the external church, and afterward a man of the internal church. They who are of the internal church are in intelligence and wisdom in advance of those who are of the external church, and are therefore more interiorly in heaven. From all this it is now evident what the interior and exterior good of innocence are.

7841. [v. 6] *And it shall be for you to be kept.* That this signifies the time and state of initiation, is evident from the signification of the “tenth day from which the animal was to be kept until the fourteenth day,” as being a state of initiation of the interiors (see n. 7831).

¹ Latin capra, Hebrew ez, a “she-goat,” the mother being taken for her little one. Both “kids” and “she-goats” signify “the innocence of the external or natural man, thus the truth and the good of innocence” (Arcana Coelestia n. 3518, subdivisions 3 and 4). [REVISER.]

7842. *Even unto the fourteenth day of the month.* That this signifies unto a holy state, is evident from the signification of “the fourteenth day,” as being a holy state (that “day” denotes state, see above, n. 7831). But “fourteen” has the same signification as “seven” (that “seven” denotes what is holy, see n. 395, 423, 716, 881, 5265, 5268); for numbers multiplied have a like signification with the simple numbers (see n. 5291, 5335, 5708). Hence it is that the passover was to begin on the fourteenth day of the month, was to last seven days, and was to cease on the twenty-first day, which day also signifies what is holy, because it arises from the multiplication of three into seven. Hence it was that on the first day of the passover there was to be a holy convocation, and on the twenty-first day a holy convocation (verse 16).

7843. *And the whole congregation of the assemblage of Israel shall kill it.* That this signifies preparation for the enjoyment by all in general who are of the spiritual church, is evident from the signification of “killing,” when said of the lamb or goat to be used for the passover, as being preparation for enjoyment, namely, of the good of innocence, which is signified by the “lamb” and the “goat;” and from the signification of “the whole congregation of the assemblage of Israel,” as being by all in general who are of the spiritual church (see n. 7830); by the “congregation of the assemblage” are signified the truths of good which belong to those who are of that church, for “congregation” is predicated of truth (n. 6355), and “assemblage” of good.

7844. *Between the two evenings.* That this signifies the last state, and the first, is evident from the signification of “evening,” as being a state of falsity, and also a state of ignorance of truth; for the shade of evening denotes falsity, and also ignorance of truth. For all the times of the day, like all the times of the year, in the spiritual sense signify alternations of states in respect to truth and good (n. 5672, 5962, 6110). Their end and their beginning is “evening;” and therefore when it is said “between the two evenings,” all the states are involved. Here therefore by “between the two evenings” is signified the state of liberation of those who are in truth from good, and the state of damnation of those who are in falsity from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the firstborn there were given up to death. That this is called “evening” is evident from these words in Moses:

Thou shalt sacrifice the passover in the evening, when the sun has gone down, at the set time of thy going out from Egypt (Deut. 16:6).

[2] From all this it is evident that the end of the state of infestations and the beginning of the state of liberation of those who are represented by the sons of Israel is meant by "between the two evenings." With these, from this beginning, the state tends to morning, which is elevation into heaven. Moreover, by "between the two evenings" is meant the end of the state of infestations and the beginning of the state of damnation of those who are represented by the Egyptians; but the state of these latter tends to night, which is casting down into hell. The casting down of these latter into hell is represented by the immersion in the sea Suph; but the elevation of the former into heaven is represented by the introduction into the land of Canaan.

[3] In the Word throughout mention is made of "evening" and by it is signified the last time of the church, and also its first time; the last with those among whom the church is ceasing, and the first with those among whom it is beginning. For this reason by "evening" is primarily signified the coming of the Lord; for then was the end of the former church and the beginning of a new church, the first state of which is also called "evening" because the man of the church begins from obscure light, and advances to clear light, which to him is "morning."

[4] That the coming of the Lord into the world is signified by "evening and morning" is evident in Daniel:

I heard a holy one speaking, How long is this vision, the continual [sacrifice], and the transgression, the trampling on the holy thing, and on the army? And he said unto me, Even unto the evening, the morning, two thousand three hundred; for then shall the holy thing be justified (Dan. 8:13, 14);

that here by "evening" is meant the last time, when the church was completely vastated, and the Lord came into the world; and by "morning" the light and the rising of a new church from him is evident.

[5] In like manner in Zechariah:

There shall be one day which shall be known to Jehovah; not day, nor night, for about the time of evening there shall be light (Zech. 14:7).

In Zephaniah:

Let there be at last a territory left for the house of Judah; they shall feed thereon; in the houses of Ashkelon they shall have quiet in

the evening, when Jehovah their God shall visit them, and bring again their captivity (Zeph. 2:7);

“evening” denotes the first state of the rising church. As “evening” signified the last state of the old church and the first of the new, it was therefore commanded that Aaron and his sons should make the lamp go up from evening even unto morning before Jehovah (Exod. 27:20, 21).

[6] That “evening” denotes the last state of the church, when there is dense falsity because there is no faith, and dense evil because there is no charity, is plain in these passages:

Woe unto you! For the day goeth away, because the shadows of the evening are stretched out (Jer. 6:4).

I spoke unto the people in the morning; and at evening my wife died (Ezek. 24:18);

“wife” denotes the church.

In the morning it shall blossom, and it shall pass away; in the evening he shall cut it off, it shall wither (Ps. 90:6).

7845. Verses 7–11. *And they shall take of the blood, and put it upon the two posts and upon the lintel, upon the houses in which they shall eat it. And they shall eat the flesh in that night, roast with fire, and things unleavened; upon things bitter they shall eat it. Eat ye not of it raw, and by boiling boiled in waters, but roast with fire; its head upon its legs and upon its midst. And ye shall not leave of it until the morning; and that which is left of it until the morning ye shall burn with fire. And thus shall ye eat it: your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; this is the passover of Jehovah.*

“And they shall take of the blood,” signifies the holy truth which is of the good of innocence; “and shall put it upon the two posts and upon the lintel,” signifies the truths and the goods of the natural; “upon the houses,” signifies those things which are of the will of good; “in which they shall eat it,” signifies enjoyment; “and they shall eat the flesh,” signifies the enjoyment of good; “in that night,” signifies along with the damnation of the evil; “roast with fire,” signifies the good which is of love; “and things unleavened,” signifies purified from all falsity; “upon things bitter,” signifies by means of the undelightful things of temptations; “they shall eat it,” signifies enjoyment; “eat ye not of it raw,” signifies that it shall not be without love; “and by boiling boiled in waters,” signifies that it shall not go forth from

truth; “but roast with fire,” signifies that it shall go forth from love; “its head upon its legs and upon its midst,” signifies from the inmost to the external; “and ye shall not leave of it until the morning,” signifies the duration of this state before a state of enlightenment in heaven; “and that which is left of it until the morning ye shall burn with fire,” signifies a state of the means for the end through temptations; “and thus shall ye eat it,” signifies enjoyment in a state of separation from the evil who had infested, and preservation then; “your loins girded,” signifies in respect to the interiors; “your shoes on your feet,” signifies in respect to the exteriors; “and your staff in your hand,” signifies in respect to the intermediates; “and ye shall eat it in haste,” signifies the affection of separation; “this is the passover of Jehovah,” signifies the presence of the Lord and liberation by Him.

7846. [v. 7] *And they shall take of the blood.* That this signifies the holy truth which is of the good of innocence, is evident from the signification of “blood,” as being holy truth proceeding from the Lord (see n. 4735, 6978, 7317, 7326); and because it is the blood of a lamb, and by a “lamb” is signified the good of innocence (n. 3994), it denotes the holy truth which is of the good of innocence.

7847. *And shall put it upon the two posts and upon the lintel.* That this signifies the truths and the goods of the natural, is evident from the signification of the “posts of a door,” as being the truths of the natural; and from the signification of “the lintel,” as being its goods. The posts and the lintel have this signification because by a “house” is signified man himself, or his mind, and by those things which belong to a door are signified the things which serve to introduce. That these are the truths and the goods of the natural is evident; for the natural man is instructed before the rational, and the things which the man then learns are natural things, in which are successively instilled spiritual things, which are interior. From this it is evident how the natural in respect to truths and goods serves to introduce.

Moreover, the lintel and the posts have a like signification to the forehead and hands with man. Angelic ideas are of such a nature that natural things bear relation to such things as belong to man. The reason is that the spiritual world or heaven is in the form of a man, and all things of that world, that is, all spiritual things, which are truths and goods, bear relation to this form, as has been shown at the end of many chapters in treating of correspondences. And whereas

in angelic ideas natural things become spiritual, so also does a house, which to the angels is the mind of man; the bedchambers and inner rooms being the interiors of the mind; and the windows, the doors, the posts, and the lintels, the exteriors of the mind, which introduce. As angelic ideas are of such a nature, they are also living; and so when the things in the natural world which are dead objects, pass into the spiritual world, they become living objects; for everything spiritual is living, because it proceeds from the Lord.

[2] That the “posts” and the “lintel” have a like signification to the forehead and hands with man, appears from these words in Moses:

Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy forces; thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates (Deut. 6:5, 8, 9; 11:13, 18, 20);

because they involve a similar meaning, both are mentioned.

[3] That in the spiritual sense the “lintel and posts” denote the goods and truths of the natural through which there is introduction to spiritual things, is evident from the description of the new temple in Ezekiel, by which is signified the spiritual church. “Posts and lintels” are there frequently mentioned, and they are also measured, which would never have been done unless they had signified something of the church and of heaven, that is, something spiritual; as in the following passages in that prophet:

The priest shall take of the blood of the sin-offering, and shall put it upon the post of the house, and upon the four corners of the projection of the altar, and upon the post of the gate of the inner court, on the first day of the month (Ezek. 45:18, 19).

The prince shall enter by way of the porch without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering; then shall he adore upon the threshold of the gate (Ezek. 46:2);

that by the “temple” here is not meant a temple, but the church of the Lord, every one can know; for such things as have there been described in many chapters never came to pass, nor will come to pass.

[4] That in the supreme sense by “temple” is meant the Lord as to the Divine Human, He Himself teaches in John 2:19–22. Therefore in the representative sense by a “temple” is meant His church. That

an angel measured the lintels of that new temple, see Ezek. 40:9, 10, 14, 16, 24; 41:21, 25, which measuring would have been of no importance unless the lintels, and likewise the numbers, signified some thing of the church. Because the “posts” and the “lintels” signified the truths and goods in the natural which serve for introduction, therefore in that new temple they were made square in prospect (Ezek. 41:21); and therefore in the temple of Solomon the posts were made of olive wood (1 Kings 6:31, 33). “Olive wood” signified the good of truth, or the good which is of the spiritual church.

7848. *Upon the houses.* That this signifies those things which are of the will of good, is evident from the signification of a “house,” as being a man (see n. 3128), and as being the mind of man (n. 3538, 4973, 5023, 7353), consequently that which is of the will, here that which is of the will of good. The reason why by a “house” is also signified the will, is that by it is signified man, and man is man chiefly from his will. Moreover, whether we speak of man, or of his mind, it is the same; for man is not man from the form of his body, but from his mind; and man is such as his mind is, that is, such as his understanding and will are, especially such as his will is.

7849. *In which they shall eat it.* That this signifies enjoyment, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3513, 4745), but here enjoyment, because a state of initiation is treated of. The case herein is this: when those who before the Lord’s coming had been detained in custody in the lower earth (n. 6854, 6914, 7091, 7828) were to be liberated, they had to be prepared to receive the influx of good and truth from the Lord, for they were to pass through the midst of hell; and lest in that passage evils and falsities should flow in from the infernal spirits round about, they had to be prepared, so that they might then be in a full state of truth and good. But of the Lord’s Divine mercy that passage shall be spoken of in what follows. This preparation, or initiation to a state of reception of good and truth, is described by the things which were to be done between the tenth day of the month and the fourteenth day, and which were to be observed in respect to the eating of the paschal lamb.

7850. [v. 8] *And they shall eat the flesh.* That this signifies the enjoyment of good, is evident from the signification of “to eat,” as being enjoyment (of which just above, n. 7849); and from the signification of “flesh,” as being what is man’s own vivified by the

Divine Human of the Lord, thus all celestial and spiritual good with man (see n. 3813, 6968). That “flesh” has this signification was well known among the ancients, and yet at this day it is so unknown that every one would be surprised on being told that “flesh” has such a signification. If it is said that it is a spiritual correspondent, this is not understood. If it is said that it is a significative, this is indeed understood, but in another sense than that in which it is a significative correspondent, namely, as something quite separate; when yet a spiritual or significative correspondent is conjoined with that to which it corresponds as is a man’s sight with his eye; his hearing with his ear; his thought, which is spiritual, with the form of his interiors, and through this form with the little organs of speech; or as the will, which also is spiritual, is conjoined with the muscular fibers by which action is produced. Such is the case with every spiritual correspondent or significative relatively to its natural, with which there is correspondence.

[2] Who cannot see that by “flesh” is not meant flesh, nor by “blood” blood, by the Lord in John:

Verily, verily, I say to you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you; he that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed (John 6:53–55).

That by “flesh” is meant the Divine good of the Divine love of the Lord, which is from His Divine Human, and by “blood” the Divine truth proceeding from His Divine good, and also the man’s reciprocity, is at this day known to few, and they who can know, will not. The reason why they are unwilling to know is that they are in no affection of truth for the sake of truth, but only for the sake of worldly reasons, and also because natural men desire to apprehend all things naturally.

[3] These things have been said in order that it may be known what is signified by “eating flesh” at the paschal supper, consequently what at the Holy Supper, which was then instituted. (Concerning the bread and the wine which in the Holy Supper signify the same as the flesh and the blood, see n. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915.) That in the spiritual sense of the Word “flesh” does not mean flesh, besides being manifest from other passages, is also very evident from this in the Revelation:

Come and be ye gathered together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, both small and great (Rev. 19:17, 18);

where by “flesh” are signified goods of various kinds.

7851. *In that night.* That this signifies along with the damnation of the evil, is evident from the signification of “night,” as being a state of the devastation of truth and good (see n. 221, 709, 2353, 7776), thus damnation; for when there is no longer truth and good, but falsity and evil, there is damnation; here the damnation of those who had infested those who were of the spiritual church.

7852. [v. 9] *Roast with fire.* That this signifies the good which is of love, is evident from the signification of “roast with fire,” as being the good of love, for “fire” signifies love (see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324), and “roasted” signifies that which is imbued with love, consequently good. In the Word a distinction is made between what is roasted and what is boiled; and by “roasted” is signified good, because it is done by means of fire, and by “boiled” is meant truth because it is done by means of water; and such is the case here, for it is said, “eat ye not of it raw, nor by boiling boiled in water, but roast with fire” (verse 9). The reason is that by the paschal lamb is signified the good of innocence, which good is the good of love to the Lord.

[2] From all this it is evident what is meant in the spiritual sense by the “roasted fish” in Luke 24:42, 43; also what by the “fish laid upon the fire,” when the Lord also appeared to the disciples, concerning which it is thus written in John:

When the disciples got down on the land, they see a hearth laid, and a little fish lying thereon, and bread. Jesus cometh and taketh the bread, and giveth them, and the little fish likewise (John 21:9, 13);

by the “fish” is signified the truth of the natural (n. 991); and by the “hearth” good; thus by the “little fish lying thereon,” the truth of spiritual good in the natural. He who does not believe that there is an internal sense of the Word must needs believe that nothing of a secret nature is involved in the circumstance that when the Lord appeared to the disciples, there was a fish upon a hearth, and that it was given to them by the Lord to eat.

[3] As by “roast with fire” is signified the good which is of celestial and spiritual love, therefore in the opposite sense by “roast

with fire” is signified the evil which is of the love of self and of the world, as in Isaiah:

He hath burned part thereof in the fire; upon part of it he hath eaten flesh; he hath roasted roast that he might be satisfied; yea, he hath been warmed, and said, Brother, I am warm, I have seen the fire; I have burned part of it in the fire; yea, I have also baked bread upon the coals thereof; I have roasted flesh and am eating it (Isa. 44:16, 19);

describing the worshipers of a graven image. By a “graven image” is signified the falsity of evil, which is so described; “roasting roast” and “roasting flesh” denote to work evil from filthy love. (That “fire” in the opposite sense denotes the evil of the love of self and of the world, or of the cupidities which belong to these loves, see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575.)

7853. *And things unleavened.* That this signifies what is purified from all falsity, is evident from the signification of “unleavened” or “unfermented,” as being what is purified from falsity (see n. 2342). The reason why “unleavened” has this signification, is that “leaven” signifies falsity (of which in what follows).

7854. *Upon things bitter.* That this signifies by means of the undelightful things of temptations, is evident from the signification of “bitter things” or “bitternesses” as being things undelightful, here those which belong to temptations. For the good of innocence, which is represented by the paschal lamb, cannot be appropriated to anyone except through temptations. By “unleavened bread” such good is signified, and because this is appropriated through temptations, the bread was ordered to be eaten upon bitter things; and moreover, that bread was to them bread of affliction, like the manna (Deut. 8:15, 16; 16:3), because it was devoid of leaven, that is, of any falsity from evil, for man cannot endure pure truth and pure good. That things undelightful are signified by “bitter things,” is plain in Isaiah:

Woe to them that call evil good, and good evil; that put bitter for sweet, and sweet for bitter! (Isa. 5:20).

They shall not drink wine with a song; strong drink shall be bitter to them that drink it (Isa. 24:9).

That the undelightful things of temptations are signified by “bitter things” is evident from these words in Exodus:

At last they came unto Marah, but they could not drink of the waters, on account of their bitterness, because they were bitter. And the people murmured against Moses, who, when he cried unto Jehovah, Jehovah

showed him wood which he cast into the waters, and the waters were made sweet. There He set for him a statute and a judgment, because there He tried him (Exod. 15:23–25).

And also in John:

There fell from heaven a great star, burning as a torch. The name of the star is called Wormwood, and many men died of the waters, because they were made bitter (Rev. 8:10, 11).

In these passages “bitter waters” denote the undelightful things of temptations; the “men who died of the waters” denote those who succumbed in temptations.

7855. *They shall eat it.* That this signifies enjoyment, is evident from what was said above (n. 7849).

7856. *Eat ye not of it raw.* That this signifies that it shall not be without love, is evident from the signification of “to eat,” as being enjoyment (as above, n. 7849); and from the signification of “raw,” as being without the good of love. That “raw” has this signification, is clear from the signification of “roasted with fire,” as being the good of love (see n. 7852); consequently “raw” denotes that which is not roasted with fire, thus that which is without love.

7857. *And by boiling boiled in waters.* That this signifies that it shall not go forth from the truth which is of faith, is evident from the signification of “waters,” as being the truths which are of faith (see n. 2702, 3058, 3424, 4976, 5668); hence “boiled in waters” denotes that which comes forth therefrom, that is, the good which is from the truth of faith; this good is distinguished from the good which is from love, which is signified by “roasted with fire” (n. 7852). All spiritual good proceeds either from faith (that is, through faith), or from love. When man is being regenerated, the good with him proceeds from the truth of faith; for he then acts in accordance with truth; not from the affection of truth, but from obedience, because it has been so commanded. Afterward, however, when he has been regenerated, he does what is good from affection, thus from love. These two states with man are precisely distinguished in the Word, for the reason that man cannot be at the same time in both states. He who is in the first state cannot enter into the other until he has been regenerated; and he who is in the second state must not betake himself to the former. If anyone so betakes himself, he loses the affection of doing what is good from love, and relapses into the state

of faith, which had been of service to him to introduce him to good, and he also relapses beyond this state. This is meant in the internal sense by the Lord's words about the Last Judgment in Matthew:

Then let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return backward to take his garments (Matt. 24:17, 18);

and also by Lot's wife, in that she looked back behind her (Luke 17:31, 32); whence it can be understood what is meant by enjoying the good which goes forth from love, but not that which goes forth from the truth of faith, which things are signified by the command that they should eat the flesh roasted with fire, but not boiled in waters.

[2] As by the sacrifices and burnt-offerings was signified the worship of the Lord from faith and love—by sacrifices from faith, and by burnt-offerings from love—and because the glorification of the Lord, and gladness on account of the enjoyment of goods from the Lord, was signified by the repasts made of the sanctified things, therefore it was allowed them then to boil their flesh; for the glorification of the Lord, and gladness on account of the enjoyment of goods, proceed from the affection of truth which is of faith, as does also all confession. That the flesh of the sacrifice was to be boiled, see Exod. 29:31, 32; 1 Sam. 2:13–15; 1 Kings 19:21. Such is the signification of "boiling" in Zechariah:

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

7858. *But roast with fire.* That this signifies that it shall go forth from love, is evident from the signification of "roast with fire," as being the good which is from love (of which above, n. 7852).

7859. *Its head upon its legs and upon its midst.* That this signifies from the inmost to the external, is evident from the signification of the "head," when it is said "upon the legs and the midst," as being the inmost; for the head is the highest, and in the spiritual sense the highest is the inmost (n. 2148, 3084, 4599, 5146; that by the "head" is signified things interior, and by the "body" things exterior, see n. 6436); from the signification of the "legs," as being things exterior; for relatively to the head the legs are lower things; and as higher things signify interior ones, so lower things signify exterior ones—and from the signification of "the midst," as being

things still lower, as are the things of the belly and the intestines. The command to roast the head upon the legs and upon the midst, represented that things interior and exterior must be conjoined, that is, must act as a one; for interior things are those which are of the internal man, and exterior things are those which are of the external man; or interior things are those which are of the spiritual man, but exterior things are those which are of the natural man. These things must be conjoined, that is must act as a one, in order that man may be a kingdom of the Lord; they have been separated when the natural or external man does otherwise than the spiritual or internal man wills. From all this it can be seen what was signified by the command that the paschal lamb should be roast with fire, the head upon the legs and the midst. By the "midst" is meant the natural still more external, that is, the sensuous. Every one can see that there is a Divine secret in these commands; for the paschal lamb was the most holy thing in that church. This holy secret is not manifest except through the spiritual understanding of the things and words, which is here such as has been described.

7860. [v. 10] *And ye shall not leave of it until the morning.* That this signifies the duration of this state before a state of enlightenment in heaven, is evident from the signification of "morning," as being heaven, and a state of enlightenment there (see n. 2405, 3458, 3723, 5740, 5962); that "to leave nothing of it until this time" denotes the duration of this state, is manifest, for then the former state will cease. In the internal sense, as before shown, the subject treated of is the liberation from infestations of those who are of the spiritual church. The state of their liberation is represented by the passover, and the state of their elevation into heaven by their introduction into the land of Canaan; this latter state is what is meant by "morning." These two states are quite contrary, as are the state of means to the end, and the state of the end. When the state of the end is at hand, then the things which are in the state of the means must be done with. From all this it is evident why it was commanded that they should "leave nothing of it until the morning."

7861. *And that which is left of it until the morning ye shall burn with fire.* That this signifies a state intermediate to the end through temptations, is evident from the signification of "that which is left until the morning," as being a state intermediate to the last,

which is the state of elevation into heaven, for by “morning” is signified elevation into heaven and enlightenment there (see just above, n. 7860), and therefore by the time before morning is signified an intermediate state, in which it was allowed to enjoy that which was left, or to eat it, but not afterward; and from the signification of “burning with fire” as being to undergo temptations. That temptations are signified by “burning with fire” is because purifications are effected by fire; also because when man is in temptations, he is let down into his cupidities, which are fires.

7862. [v. 11] *And thus shall ye eat it.* That this signifies enjoyment in a state of separation from the evil who had infested, and preservation then, is evident from the signification of “to eat,” as being enjoyment (of which above, n. 7849). As the departure out of Egypt is now treated of, and by this departure is signified separation from those who had infested, therefore it is this state which is meant by “thus shall ye eat it.” That it means also preservation, is evident.

7863. *Your loins girded.* That this signifies in respect to the interiors, is evident from the signification of the “loins,” as being the things that belong to conjugal love (see n. 3021, 4277, 4280, 5050–5062), thus the things that belong to the love of good and truth, for conjugal love descends from this (n. 686, 2618, 2727–2759, 4434, 5053). For this reason, and because the loins are above the feet, which denote the exteriors (of which just below), by the “loins” are signified the interiors. By “the loins being girded” is signified readiness to receive the influx of good and truth from the Lord, and also to act according to the influx. All girding and investiture signifies a state prepared to receive and to act, for then all things and each are kept in their order. It is otherwise when they have not been girded.

7864. *Your shoes on your feet.* That this signifies in respect to the exteriors, is evident from the signification of “shoes,” as being the externals or ultimates of the natural, which in general cover the interiors of the natural; and from the signification of “feet,” as being the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

7865. *And your staff in your hand.* That this signifies in respect to the intermediates, is evident from the signification of a “staff in the hand,” as being things intermediate, when journeying or sojourning is treated of, and when the “loins” are mentioned, and also “shoes on the feet,” which denote the interiors and the exteriors.

7866. *And ye shall eat it in haste.* That this signifies the affection of separation, is evident from the signification of “haste,” as being affection, because haste is of the affection (see n. 7695); here the affection of separation, because it means separation from the infesters, who are signified by the “Egyptians.”

7867. *This is the passover of Jehovah.* That this signifies the presence of the Lord and liberation by Him, is evident from what has been said heretofore, especially from what has been said concerning the liberation of those who are of the spiritual church by the Lord’s coming (n. 6854, 6914, 7035, 7091, 7828); (that “Jehovah” in the Word denotes the Lord see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905).

7868. Verses 12–16. *And I will pass through the land of Egypt in that night, and I will smite all the firstborn in the land of Egypt, from man and even unto beast; and on all the gods of Egypt I will do judgments; I am Jehovah. And the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah in your generations, ye shall keep it by an eternal statute. Seven days shall ye eat unleavened things; even on the first day ye shall cause leaven to cease from your houses; for every one that eateth what is leavened, from the first day until the seventh day, even that soul shall be cut off from Israel. And there shall be for you in the first day a holy convocation, and in the seventh day a holy convocation; no work shall be done in them, save that which every soul must eat, this only shall be done by you.*

“And I will pass through the land of Egypt,” signifies presence with those who had infested; “in that night,” signifies the state of their evil; “and I will smite all the firstborn in the land of Egypt,” signifies the damnation of those who are in faith separate from charity; “from man and even unto beast,” signifies their evil cupidities interior and exterior; “and on all the gods of Egypt I will do judgments,” signifies their falsities which are to be damned; “I am Jehovah,” signifies the Lord, that He is the only God; “and the blood,” signifies the truth of the good of innocence; “shall be to you for a sign upon the houses where ye are,” signifies that it is a testifying of the will of good; “and I shall see the blood,” signifies the noticing of this truth

by those who inflict the damnation; "I will pass over you," signifies that it will flee from thence; "and there shall not be in you a plague for a destroyer," signifies that damnation from the hells shall not flow in; "when I smite the land of Egypt," signifies when they are damned who are in faith separate from charity; "and this day shall be unto you for a memorial," signifies the quality of this state in worship; "and ye shall keep it a feast to Jehovah," signifies the worship of the Lord on account of liberation from damnation; "in your generations," signifies in those things which are of faith and charity; "ye shall keep it by an eternal statute," signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church; "seven days," signifies what is holy; "shall ye eat things unleavened," signifies purification from falsities; "even on the first day ye shall cause leaven to cease from your houses," signifies that no falsity whatever must be in the good; "for every one that eateth what is leavened," signifies who appropriates to himself falsity; "even that soul shall be cut off from Israel," signifies that he shall be separated from those who are of the spiritual church, and that he shall be damned; "from the first day until the seventh day," signifies a full holy state; "and there shall be for you in the first day a holy convocation," signifies that in the beginning all shall be together; "and in the seventh day a holy convocation," signifies so at the end of the state; "no work shall be done in them," signifies a keeping back then from earthly and worldly things; "save that which every soul must eat," signifies when spiritual and celestial good is appropriated; "this only shall be done by you," signifies that to these only they shall then pay attention.

7869. [v. 12] *And I will pass through the land of Egypt.* That this signifies presence among those who had infested, is evident from the signification of "to pass through," when through a land and by Jehovah, as being presence; and from the signification of "the Egyptians," as being those who had infested those who were of the spiritual church (n. 6692, 7097), here denoted by "the land of Egypt."

7870. *In that night.* That this signifies the state of their evil, is evident from the signification of "night," as being a state when there is nothing but evil and falsity; for "night" is opposed to "day," and "thick darkness" to "light," and by "day" and "light" is signified when there is truth and good; consequently by "night" is also signified the last time of the church, for then, because there is no faith

and charity, falsities and evils reign (see n. 2353, 6000); by “night” is also signified total devastation (n. 7776), and likewise damnation (n. 7851). From all this it is evident that the state of those who are in hell is called “night”—not that the darkness of night prevails with them, for they see one another; but because the state of truth and good which is in the heavens is called “day,” consequently the state of falsity and evil is called “night.” Moreover, there is thick darkness there when anything of light from heaven flows in; for then their light from which they see is dissipated and becomes thick darkness.

[2] The light from which they see is indeed derived from the light from the Lord through heaven, for in the other life there is no light from any other source; but this light with those in hell is received by the capacity they have of understanding truth. This capacity of being able to understand remains with them, as it does with every man, however much they are in evil and falsity; but when that heavenly light passes from this capacity into the will, so that they do not wish to understand, and from this passes into evil and falsity, then the heavenly light with them is turned into a light which is like the light from a coal fire; and this light, as already said, is turned into dense thick darkness by the light of heaven when it flows in. (That in the hells there is such a light as is that from a coal fire, see n. 1528, 3340, 4418, 4531; and that this light is turned into thick darkness at the presence of the light of heaven, n. 1783, 3412, 4533, 5057, 5058, 6000.) From all this it can be seen that in the other life every one has light according as his capacity of understanding is instructed in truths from good, or in falsities from evil.

7871. *And I will smite all the firstborn in the land of Egypt.* That this signifies the damnation of those who are in faith separate from charity, is evident from the signification of “smiting,” as being damnation; for to smite is to kill or put to death, and by “death,” in the spiritual sense, is signified damnation (see n. 6119); and from the signification of “the firstborn,” when predicated of the Egyptians, by whom are represented those who are in falsities from evil, as being faith separated from charity (n. 3325, 7039, 7766, 7778, 7779). That “firstborn,” in the genuine sense, when said of the spiritual church, denotes the faith which is of charity (see n. 367, 2435, 3325, 3494, 6344, 7035); consequently in the opposite sense the “firstborn” denotes faith without charity.

7872. *From man and even unto beast.* That this signifies their evil cupidities interior and exterior, is evident from the signification of “from man and even unto beast,” as being the affection of good interior and exterior (see n. 7424, 7523); for by “man” is signified the affection of interior good, and by “beast” the affection of exterior good. Hence in the opposite sense, as here, where the firstborn of the Egyptians are treated of, evil affections are signified, that is, cupidities interior and exterior. (That “beasts” denote good affections, and in the opposite sense, evil affections or cupidities, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198.)

7873. *And on all the gods of Egypt I will do judgments.* That this signifies their falsities, which are to be damned, is evident from the signification of “gods,” as being falsities (of which presently); and from the signification of “doing judgments,” as being to be damned; for to judge, or do judgments, is either for life or for death; for life it denotes salvation, for death it denotes damnation. In the Word “gods” are often mentioned. When the angels are so called, truths are signified (see n. 4295, 4402, 7268); hence in the opposite sense by “the gods of the nations,” are signified falsities (n. 4402, 4544). That truths are called “gods” is because truth proceeds from the Divine Itself, and in itself is Divine; consequently they who receive it are called “gods”—not that they are gods, but that the truth which is with them is Divine. Hence it is that in the original tongue God is called “Elohim,” in the plural. The Divine Itself is the Divine good, but that which proceeds from it is the Divine truth, which fills the universal heaven. As then “god” denotes truth, therefore in the opposite sense it denotes falsity.

7874. *I am Jehovah.* That this signifies the Lord, that He is the only God, can be seen from what was shown above (n. 7401, 7444, 7544, 7598, 7636).

7875. [v. 13] *And the blood.* That this signifies the truth of the good of innocence, is evident from the signification of “the blood of the lamb,” as being the truth of the good of innocence (as above, n. 7846).

7876. *Shall be to you for a sign upon the houses where ye are.* That this signifies that it is a testifying of the will of good, is evident from the signification of “being for a sign,” as being a testifying; and

from the signification of “houses,” as being that which is of the will of good (see n. 7848).

7877. *And I shall see the blood.* That this signifies the noticing of this truth by those who inflict the damnation, is evident from the signification of “to see,” as being to understand and to notice (see n. 2150, 2325, 2807, 3764, 4403–4421, 4567, 4723, 5400), that it denotes a noticing by those who inflict the damnation, follows below; and from the signification of “blood,” as being the truth of the good of innocence (as above, n. 7846).

[2] What the truth of the good of innocence is, must be told. The good of innocence is the good of love to the Lord; for they who are in this love are in innocence. Therefore they who are in the inmost or third heaven are in innocence in advance of the rest, because they are in love to the Lord. From innocence they who are there appear to others like little children, and yet they are the wisest of all who are in heaven (see n. 2306); for innocence dwells in wisdom (see n. 2305, 3494, 4797). The truth of the good of innocence which is with them is not the truth of faith, but is the good of charity. For they who are in the third heaven do not know what faith is; thus neither do they know what its truth is; for they are in the perception of the truth that is of faith, from which they instantly know that a thing is so; nor do they ever reason about it, whether it be so, still less dispute about it. That they are in perception in this manner, does not fall within the scope of memory-knowledge. It is otherwise with the spiritual, who are in the second heaven. These are led to the good which is of charity through the truth which is of faith; and therefore they reason whether a thing is true, or not, because they do not perceive whether it is; consequently with them truths become memory-knowledge, and are called doctrinal things of faith.

[3] (That they who are in the inmost or third heaven are in such a state that they perceive what is the truth of faith, and therefore do not refer it to memory-knowledge, see n. 202, 337, 2715, 2718, 3246, 4448.) How it is that by Jehovah’s saying, “I shall see,” thus saying it concerning Himself, is signified a noticing by those who inflict damnation, that is, by the infernals, can be seen from what has been shown above, namely, that evil is attributed to Jehovah, or the Lord, although nothing of evil comes forth from Him, but from hell (n. 2447, 6071, 6991, 6997, 7533, 7632, 7643). That evil is permitted, has the appearance as if it were from him who permits,

seeing that he has the power to take it away. Thus in the present case, that the firstborn of the Egyptians were given to death, is attributed to Jehovah, for it is said, "I will pass through the land of Egypt in that night, and will smite all the firstborn in the land of Egypt; and it came to pass at midnight that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne unto the firstborn of the captive that was in the house of the pit" (verses 12, 29); and yet in this verse he is called "a destroyer" who does this: "the blood shall be to you for a sign upon the houses where ye are; and I shall see the blood, and I will pass over you, and there shall not be in you a plague for a destroyer."

[4] The case is similar with respect to the devastation of the evil in the other life, and the damnation and casting down into hell, which in the internal sense are meant by the "plagues," and by the death of the firstborn, and by the immersion in the sea Suph. Jehovah, or the Lord, vastates no one, still less damns and casts down into hell; but it is the evil spirit himself who does this to himself: it is the evil that is in him. From this then it is that by "I shall see the blood" is signified a noticing by those who inflict damnation.

[5] How the case is with permission cannot be told in a few words, because it involves very many arcana. That the wicked are damned and are tormented, is not a permission from the Lord as of one who wills it, but as of one who does not will, but cannot bring a remedy in view of the urgency and resistance of the end, which is the salvation of the whole human race; for if He were to bring a remedy, it would be doing evil, which is quite contrary to the Divine. But on this subject, of the Lord's Divine mercy more will be said elsewhere.

7878. *And I will pass over you.* That this signifies that it will flee from thence, namely, the damnation which is from the hells will do so, is evident from the signification of "passing over," when this is said of damnation, as being to flee from thence. Moreover, the sphere of damnation which flows forth from the hells, flees past those who are in truth and good from the Lord; for damnation flows in with those who are in evil and falsity, because there is a state of reception there; but not with those who are in truth and good, for these are opposites, one of which flees from the other.

All things which have been thus far ordained with respect to the paschal lamb, with respect to the roasting and eating of it, also with respect to the blood upon the posts and lintel, bear relation to these;

namely, that the destroyer will pass by their houses; in the internal sense, that they shall be free from all damnation. For the sake of this end, namely, that damnation should flee from them, they had been prepared. The process of preparation is what in the internal sense is described by the statutes concerning the paschal lamb.

7879. *And there shall not be in you a plague for a destroyer.* That this signifies that damnation from hell shall not flow in, is evident from the signification of “plague,” as here being damnation, for this plague was the death of all the firstborn in Egypt, and that this denotes damnation, see n. 7778; and from the signification of “a destroyer,” as being hell, which inflicts damnation. In regard to this, that hell inflicts damnation, the case is this. The devastation of the evil in the other life, and also their damnation, and likewise their being cast down into hell, does not come immediately from the spirit who is in evil, but from the hells. For the evils which are there all arise through an influx from the hells, and none without influx thence, and they arise according to the state of evil in which the spirits are who are being devastated and damned; and the state of evil arises in accordance with the privation of good and truth. In accordance with this state is effected communication with the hells; and the hells are most ready to inflict evil, for to inflict evil is the very delight of their life. Being of this character, the hells are kept shut by the Lord; for if they were opened, the whole human race would perish, because the hells continually breathe the destruction of all. That seventy thousand men perished by the pestilence on account of the numbering of the people by David (2 Sam. 24) and that a hundred and eighty and five thousand were slain in one night in the camp of the Assyrians (2 Kings 19:35) was wrought by the hells, because they were then opened. Similar effects would be produced at this day if they were to be opened; and therefore they are kept closely shut by the Lord. (That damnation from the hells cannot flow in with those who are kept by the Lord in good and truth, and that this is signified by “there shall not be in you a plague for a destroyer,” see just above, n. 7878.)

7880. *When I smite the land of Egypt.* That this signifies when they are damned who are in faith separate from charity, is evident from what was said above (see n. 7871).

7881. [v. 14] *And this day shall be unto you for a memorial.* That this signifies the quality of this state in worship, is evident from

the signification of “day,” as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110); and from the signification of “memorial,” as being the quality in the worship (n. 6888).

7882. *And ye shall keep it a feast to Jehovah.* That this signifies the worship of the Lord on account of liberation from damnation, is evident from the signification of “keeping a feast to Jehovah,” as being the worship of the Lord, and indeed on account of liberation from damnation, because this day was a feast on that account. (That the passover was instituted on account of the liberation by the Lord of those who were of the spiritual church, see n. 7867.)

7883. *In your generations.* That this signifies in those things which are of faith and charity, is evident from the signification of “generations,” as being the things of faith and charity (see n. 613, 2020, 2584, 6239).

7884. *Ye shall keep it by an eternal statute.* That this signifies the worship of the Lord according to the order of heaven on the part of those who are of the spiritual church, is evident from the signification of “an eternal statute,” as being the order of heaven (of which below); and from the signification of “keeping a feast,” as being the worship of the Lord (as just above, n. 7882); and because it is said to the sons of Israel that they should “keep it,” they are meant who are of the spiritual church. That “an eternal statute” denotes the order of heaven, is because all the statutes that were commanded to the sons of Israel were such as flowed from the order of heaven; consequently they also represented the things that are of heaven. By worship according to the order of heaven is meant all practicing of good according to the Lord’s precepts. By the worship of God at this day is chiefly meant the oral worship in a temple, both morning and evening. But the worship of God does not consist essentially in this, but in a life of uses; this latter worship is according to the order of heaven. Oral worship is also worship, but it is of no avail whatever unless there is the worship that belongs to the life; for this worship is of the heart; and oral worship, that it may be worship, must proceed from this.

7885. [v. 15] *Seven days.* That this signifies what is holy, is evident from the signification of “seven,” as involving what is holy; and of “seven days,” as being what is holy (that “seven” involves what is holy, see n. 395, 433, 716, 881, 5265, 5268).

7886. *Shall ye eat things unleavened.* That this signifies purification from falsities, is evident from the signification of “unleavened things,” as being purification from falsities (see n. 2342).

7887. *Even on the first day ye shall cause leaven to cease from your houses.* That this signifies that no falsity whatever must be in the good, is evident from the signification of “the first day,” as being the beginning of that state (that “day” denotes state, see just above, n. 7881); from the signification of “leaven,” as being falsity (of which below); and from the signification of “house,” as being good (see n. 2233, 2234, 2559, 3652, 3720, 7833–7835, 7848). From this it is plain that by “even on the first day ye shall cause leaven to cease from your houses,” is signified that from the very beginning of that state there shall be no falsity in the good. With respect to good the case is this. Goods are infinite in variety, and they have their quality from truths; consequently the good becomes such as are the truths which enter. The truths which enter are seldom genuine, but are appearances of truth, and also are falsities, but still not opposite to truths. Nevertheless when these falsities flow into good, which is the case when the man lives according to them, from ignorance, in which ignorance there is innocence, and when the end is to do what is good, then they are regarded by the Lord and in heaven, not as falsities, but as semblances of truth, and according to the quality of the innocence are accepted as truths; from this, good receives its quality. From all this it can be seen what is meant by its being said that there must be nothing false in the good.

7888. *For every one that eateth what is leavened.* That this signifies who appropriates to himself falsity, is evident from the signification of “to eat,” as being to appropriate to oneself (see n. 2187, 2343, 3168, 3513, 3596, 4745); and from the signification of “what is leavened,” as being falsity (see above, n. 7887).

7889. *Even that soul shall be cut off from Israel.* That this signifies that he shall be separated from those who are of the spiritual church and that he shall be damned, is evident from the signification of “to be cut off,” as being to be separated and also damned; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above). The reason why he must be separated and damned who has falsity in good, is that falsity (which is signified by “what is leavened”) in the good, makes it of such a quality that it cannot but receive evil from the hells

which inflict damnation. (When those of the spiritual church are to be liberated from those who have infested, that then damnation will flow in from all sides, and that they who are in genuine good, that is, in good without falsity, will pass safe through the midst of damnation, see above, n. 7878.)

7890. *From the first day even unto the seventh day.* That this signifies a full holy state, is evident from the signification of “seven days,” as being a holy state (of which above, n. 7885), and also as being a full state (n. 6508), which is also signified by a “week.” (That a “week” denotes an entire period greater or less, from beginning to end, see n. 2044, 3845.)

7891. *And there shall be to you in the first day a holy convocation.* That this signifies that in the beginning all shall be together, is evident from the signification of “the first day,” as being the beginning, namely, of liberation from those who have infested, and thus from damnation; and from the signification of “a holy convocation,” as being that all shall be together. Convocations took place in order that the whole assemblage of Israel might be together, and might thus represent heaven; for they were then all distinguished into tribes, and the tribes into families, and the families into houses. (That heaven along with the societies there was represented by the tribes, the families, and the houses of the sons of Israel, see n. 7836.) Therefore those convocations were called holy, and took place at every feast (Lev. 23:27, 36; Num. 28:26; 29:1, 7, 12). From this the feasts themselves were called “holy convocations,” for it was commanded that all the males should be present at them. That the feasts were called “holy convocations” is evident in Moses:

These are the set feasts of Jehovah, which ye shall call holy convocations, to offer a fire-offering unto Jehovah (Lev. 23:37).

That at such times all males were to be present, in the same:

Three times in a year shall every male of thine appear together before Jehovah thy God, in the place which He shall choose; in the feast of unleavened things, and in the feast of weeks, and in the feast of tabernacles (Deut. 16:16).

7892. [v. 16] *And in the seventh day a holy convocation.* That this signifies so at the end of the state, is evident from the signification of “the seventh day,” which was the last of the feast, as being its end. (What is signified by “a holy convocation,” see just above, n. 7891.)

7893. *No work shall be done in them.* That this signifies a keeping back then from earthly and worldly things, is evident from the signification of “work,” as being labors and occupations which have for their end the things of the world and of the earth; consequently by “no manner of work shall be done in them” is signified a keeping back from such things. That it was so severely forbidden to do any work on the feasts and sabbaths, was in order that they might then be in a full representative state, that is, in such things as represented heavenly and spiritual things, which state would have been disturbed if they had done works that looked to the world and the earth as their end. For the representatives of a church were instituted among the posterity of Jacob to the intent that by means of them there might be communication of heaven with man, which is the end for which the church exists. This communication would not have been maintained, unless under the penalty of death it had been forbidden them to do any work on the days of the feasts and sabbaths; for their minds were occupied with things worldly and earthly, in which they immersed themselves with the whole heart, such being their nature; and therefore if they had been free to busy themselves in these things at the same time, the communication by representatives would have been altogether interrupted and destroyed. But afterward the same feasts were retained for the sake of heavenly life at the time, and for the sake of the teaching, that they might then learn what faith and charity are.

7894. *Save that which every soul must eat.* That this signifies when spiritual and celestial good is appropriated, is evident from the signification of “to eat,” as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745). That what is spiritual and celestial should be appropriated, is meant by those things which were instituted with respect to the paschal lamb.

7895. *This only may be done by you.* That this signifies that to these only they shall then pay attention, is evident without explanation.

7896. Verses 17–20. *And ye shall observe the unleavened things, because in this same day I have brought your armies out of the land of Egypt; and ye shall keep this day in your generations by an eternal statute. In the first [month], on the fourteenth day of the month, in the evening, ye shall eat unleavened things, until the one and twentieth day of the month, in the evening. Seven days*

leaven shall not be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel, in the sojourner, and in the native of the land. Ye shall eat nothing leavened; in all your dwellings ye shall eat things unleavened.

“And ye shall observe the unleavened things,” signifies that there must be no falsity; “because in this same day I have brought your armies out of the land of Egypt,” signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities; “and ye shall keep this day in your generations by an eternal statute,” signifies worship from faith and charity according to the order of heaven; “in the first [month], on the fourteenth day of the month,” signifies in the beginning of a holy state; “in the evening,” signifies the end of the former state and the beginning of a new one; “ye shall eat things unleavened,” signifies the appropriation by good, of truth purified from falsity; “until the one and twentieth day of the month,” signifies the end of this holy state; “in the evening,” signifies the end of the former state and the beginning of a new one; “seven days,” signifies the entire period of this state; “leaven shall not be found in your houses,” signifies that nothing whatever of falsity shall come near good; “for whosoever eateth that which is leavened, even that soul shall be cut off from the assemblage of Israel,” signifies that he who adjoins falsity to his good is damned; “in the sojourner and in the native of the land,” signifies who is of the church, whether not born in it, or born in it; “ye shall eat nothing leavened,” signifies that every caution is to be used to prevent falsity from being appropriated; “in all your dwellings ye shall eat things unleavened,” signifies that in the interiors, where good is, truth shall be appropriated.

7897. [v. 17] *And ye shall observe the unleavened things.* That this signifies that there must be no falsity, is evident from the signification of “unleavened things,” as being what is purified from all falsity (see n. 2342).

7898. *For in this same day I have brought your armies out of the land of Egypt.* That this signifies because then there is a state of charity and faith, through which there is separation from those who are in evils and falsities, is evident from the signification of “day,” as being state (of which above, n. 7881); from the signification of “armies,” as being the things that belong to charity and faith (see

n. 3448, 7236); from the signification of “bringing out,” as being to be separated; and from the signification of “the Egyptians,” as being those who are in evils and falsities (of which frequently above).

7899. *And ye shall keep this day in your generations by an eternal statute.* That this signifies worship from faith and charity according to Divine order, is evident from the signification of “to keep,” as being worship, for that day was kept when the passover was revered on it; from the signification of “generations,” as being those things which are of faith and charity (of which above, n. 7883); and from the signification of “an eternal statute,” as being according to Divine order (of which also above, n. 7884).

7900. [v. 18] *In the first [month], on the fourteenth day of the month.* That this signifies in the beginning of a holy state, is evident from the signification of “in the first” as being a beginning (as above, n. 7887, 7891); and from the signification of “the fourteenth day,” as being a holy state. (That the number “fourteen” denotes what is holy, see above, n. 7842; and that “day” denotes state, n. 7881.) The number “fourteen” denotes what is holy, because it arises from seven; and “seven,” where mentioned in the Word, signifies what is holy; for the simple and the compound numbers involve what is similar (n. 5291, 5335, 5708). As the passover was the most holy of the feast days, it was therefore commanded that it should be celebrated on the fourteenth day of the month, should continue seven days, and should be ended on the twenty-first day, by which is also signified what is holy. For the same reason it was also ordained that those who could not celebrate the passover in the first month should celebrate it in the following month, also on the fourteenth day, of which we read in Moses:

When any man shall be unclean by reason of a soul,² or in a way afar off, in you or in your generations, he shall nevertheless perform the passover to Jehovah; in the second month, on the fourteenth day, between the two evenings they shall perform it (Num. 9:10, 11).

7901. *In the evening.* That this signifies the end of the former state and the beginning of a new one, is evident from the signification of “evening,” as being the end of a former state and the beginning of a second one (see n. 7844).

² That is, absence of soul, a dead body. [REVISER]

7902. [v. 20] *Ye shall eat things unleavened.* That this signifies the appropriation by good, of truth purified from falsity, is evident from the signification of “to eat,” as being appropriation (see n. 2187, 2343, 3168, 3513, 3596, 4745), that it denotes the appropriation of truth by good, is because truth is appropriated by good, and good, as previously shown in various places, has its quality from truth, and therefore in order that truth may be appropriated it must be appropriated by good, and in order that good may be appropriated it must be appropriated through truth; and from the signification of “unleavened,” as being truth purified from all falsity (n. 2342). As regards truths purified from all falsity, be it known that pure truth is never possible with man, both because falsity is continually flowing forth from the evil in which he is and which has its seat in him, and because truths have a mutual connection, and therefore if one be false, and especially if more than one, the remaining real truths are thence defiled, and partake somewhat of falsity. But truth is said to be purified from falsity when the man is capable of being kept by the Lord in the good of innocence. Innocence consists in acknowledging that in oneself there is nothing but evil, and that all good is from the Lord; and also in believing that man does not know or perceive anything from himself, but from the Lord, thus also the truth which is of faith. When man is in this state, then falsity can be removed from him, and truth can be instilled by the Lord. This state is what is signified by the unleavened things, and also by the eating of the paschal lamb.

7903. *Until the one and twentieth day of the month.* That this signifies the end of this holy state, is evident from the signification of “the one and twentieth day,” as being a holy state, and also the end of this state. That it denotes a holy state, is because it is the product of seven and three multiplied into each other, and “seven” signifies what is holy, and so also does “three.” That “the one and twentieth day” denotes the end of this state, is evident, because it was the last day.

7904. *In the evening.* That this signifies the end of the former state and the beginning of a new one, has been shown above (n. 7901).

7905. *Seven days.* That this signifies the entire period of this state, is evident from the signification of “seven days,” as being a holy state (as above, n. 7885), and also an entire period from beginning

to end, or a full state (see n. 728, 6508), in like manner as a "week" (n. 2044, 3845). As these things were signified, it was ordained that this feast should continue seven days.

7906. *Shall no leaven be found in your houses.* That this signifies that nothing whatever of falsity shall come near good, is evident from the signification of "leaven," as being falsity (of which in what follows); and from the signification of "house," as being good (see n. 3652, 3720, 4982, 7833-7835). That "leaven" denotes falsity can be seen from those passages where "leaven" and "leavened" and also "unleavened" are mentioned, as in Matthew:

Jesus said unto them, See ye and beware of the leaven of the Pharisees and of the Sadducees. Afterward the disciples understood that He had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt. 16:6, 12);

where "leaven" manifestly means false doctrine. As "leaven" signified falsity, it was forbidden to sacrifice upon what was leavened the blood of the sacrifice (Exod. 23:18; 34:25); for by the "blood of the sacrifice" was signified holy truth, thus truth. pure from all falsity (n. 4735, 6978, 7317, 7326, 7846, 7850). It was also ordained that the meat-offering which was to be offered upon the altar was not to be baked leavened (Lev. 6:17); and that the cakes and wafers also should be unleavened (Lev. 7:11-13).

[2] As further regards what is leavened and what is unleavened, be it known that the purification of truth from falsity with man cannot possibly exist without fermentation so called, that is, without the combat of falsity with truth and of truth with falsity; but after combat has existed, and truth has conquered, then falsity falls down like dregs, and the truth comes forth purified, like wine which grows clear after fermentation, the dregs falling to the bottom. This fermentation or combat exists chiefly when the state with man is being changed, that is, when he begins to act from the good that is of charity, and not as before from the truth that is of faith; for the state has not as yet been purified when the man acts from the truth of faith, but it has been purified when he acts from the good which is of charity; for then he acts from the will; previously only from the understanding.

[3] Spiritual combats or temptations are fermentations in the spiritual sense; for then falsities are desirous to conjoin themselves with truths; but truths reject them, and finally cast them down as

it were to the bottom, consequently they purify. In this sense is to be understood what the Lord teaches about leaven in Matthew:

The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened (Matt. 13:33);

“meal” denotes the truth from which is good. Also in Hosea:

They are all adulterers, as an oven heated by the baker; the stirrer ceaseth from the kneading of the dough until it be leavened (Hos. 7:4).

Because, as before said, such combats as are signified by fermentations arise with man in the state previous to newness of life; therefore it was also ordained that when the new meat-offering on the feast of the first-fruits was offered, the bread of waving was to be baked leavened, and was to be the first-fruits to Jehovah (Lev. 23:16, 17).

7907. *For whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel.* That this signifies that he who adjoins falsity to his good is damned, is evident from the signification of “to eat,” as being to appropriate (see n. 2343, 3168, 3513, 3596, 4745), thus also to conjoin (n. 2187), for he who appropriates anything to himself conjoins it with himself; from the signification of “that which is leavened,” as being falsity (of which just above, n. 7906); from the signification of “to be cut off,” as being to be separated and damned (n. 7889); from the signification of “soul,” as being man; and from the signification of “the assemblage of Israel,” as being those who are of the spiritual church (n. 7830, 7843). From all this it is evident that by “whosoever eateth that which is leavened, that soul shall be cut off from the assemblage of Israel” is signified that he who adjoins falsity to his good will be separated from the spiritual church, and will be damned.

7908. *In the sojourner and in the native of the land.* That this signifies who is of the church, whether not born there, or born there, is evident from the signification of a “sojourner,” as being one who is being instructed in the truths and goods of the church and receives them (see n. 1463, 4444), thus who is not born within the church, but still accedes to it; and from the signification of a “native of the land,” as being one who has been born within the church.

7909. *Ye shall eat nothing leavened.* That this signifies that every caution is to be used to prevent falsity from being appropriated, is evident from the signification of “that which is leavened,” as

being falsity (of which above n. 7906); and from the signification of “to eat,” as being to appropriate to oneself (of which also above, n. 7907). The frequent prohibition against eating what is leavened—as at verses 15 to 19—involves that the utmost caution is to be used against falsity. This utmost caution against falsity is to be used in order that man may be in good. Falsity does not agree with good, but destroys good; for falsity is of evil, and truth is of good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no liberation from damnation. It is one thing to appropriate falsity to oneself, and another to adjoin it. They who adjoin falsity, if they are in good, reject it when the truth appears to them; but they who appropriate falsity to themselves, retain it and resist the truth itself when it appears. This then is the reason why it is so often said that what is leavened must not be eaten.

7910. *In all your dwellings ye shall eat things unleavened.* That this signifies that in the interiors, where good is, truth shall be appropriated, is evident from the signification of “dwellings,” as being the things which are of the mind, thus which are of intelligence and wisdom (see n. 7719), consequently the interiors, for here are intelligence and wisdom, and good also; and from the signification of “eating unleavened things,” as being to appropriate truth to oneself (of which several times above). As to appropriation being effected in the interiors, and good being there, be it known that with those who are in the Lord, that is, who are in the life of faith and charity, good dwells in the interiors, and the more interiorly it dwells with them, the purer and the more heavenly the good is; but truth dwells in the exteriors, and the more exteriorly it dwells with them, the more is truth widowed from good. The reason is that man as to his interiors is in heaven, and as to his inmosts is near the Lord, but as to exteriors he is in the world; and hence it is that the truths which are of faith enter by an external way, but good by an internal way (n. 7756, 7757), also that the appropriation of truth is effected in the interiors where good is.

7911. Verses 21–24. *And Moses called all the elders of Israel, and said unto them, Draw ye forth, and take you an animal of the flock according to your families, and kill ye the passover. And ye shall take a bunch of hyssop, and dip it in, the blood that is in the basin, and ye shall touch the lintel and the two posts with the blood*

that is in the basin; and no one of you shall go out of the door of his house until the morning. And Jehovah will pass through to inflict a plague on Egypt; and He shall see the blood upon the lintel, and upon the two posts, and Jehovah will pass over the door, and will not allow the destroyer to come unto your houses to inflict a plague. And ye shall keep this word for a statute to thee and to thy sons forever.

“And Moses called all the elders of Israel,” signifies the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine; “and said unto them,” signifies perception; “Draw ye forth,” signifies that they should compel themselves; “and take you an animal of the flock,” signifies to receive the good of innocence; “according to your families,” signifies according to the good of each truth; “and kill ye the passover,” signifies preparation for the presence of the Lord and consequent liberation; “and ye shall take a bunch of hyssop,” signifies an external means by which there is purification; “and dip it in the blood,” signifies the holy truth which is of the good of innocence; “that is in the basin,” signifies that is in the good of the natural; “and ye shall touch the lintel and the two posts,” signifies the goods and truths of the natural; “with the blood that is in the basin,” signifies the holy truth which is of the good of innocence in the natural; “and no one of you shall go out of the door of his house,” signifies that they shall abide steadfast in good, which must not be regarded from truth; “until the morning,” signifies even to a state of enlightenment; “and Jehovah will pass through,” signifies the presence of the Divine; “to inflict a plague on Egypt,” signifies whence comes damnation to those of the church who have been in faith separate from charity; “and He will see the blood upon the lintel, and on the two posts,” signifies a noticing of the holy truth which is of the good of innocence in the natural; “and Jehovah will pass over the door,” signifies that damnation will flee from thence; “and will not allow the destroyer to come unto your houses,” signifies that falsity and evil which are from the hells shall in no wise come near the will; “to inflict a plague,” signifies the damnation which they bring on themselves; “and ye shall keep this word for a statute to thee and to thy sons forever,” signifies that hereafter all this shall be according to Divine order for those who are of the spiritual church.

7912. [v. 21] *And Moses called all the elders of Israel.* That this signifies the enlightenment of the understanding of those who are of the spiritual church by the influx and presence of truth Divine, is evident from the signification of “calling,” when said of truth Divine, as being influx and presence (see n. 6177, 6840, 7390, 7451, 7721); from the representation of Moses, as being the law Divine, thus the Word and truth Divine (see the preface to Genesis 18, also n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382); from the signification of “elders,” as being the chief things of wisdom and intelligence which are in agreement with truth and good (n. 6524, 6525, 6890), “to call” which, or to present them to view, denotes to enlighten the understanding; and from the representation of Israel as being the spiritual church (n. 4286, 6426, 6637). From all this it is evident that by “Moses called all the elders of Israel” is signified the enlightenment of the understanding of those who are of the spiritual church by means of the influx and presence of truth Divine.

7913. *And said unto them.* That this signifies perception, 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, 5687, 5743, 5877, 6251).

7914. *Draw ye forth.* That this signifies that they should compel themselves, is evident from the signification of “drawing forth,” when said of the good of innocence, which they who are of the spiritual church were to receive from the Lord, as being to compel themselves. For the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual church unless he compels himself; because it can with difficulty be believed by him that the Lord is the only God, and also that His Human is Divine; and therefore as he is not in faith, neither can be in love to Him, consequently not in the good of innocence, unless he compels himself. (That man ought to compel himself, and that when he compels himself it is from freedom, but not when he is compelled, see n. 1937, 1947.) This is signified by “drawing forth,” namely the paschal animal. That to draw it forth involves some secret thing which does not appear in the sense of the letter, is manifest.

7915. *And take you an animal of the flock.*³ That this signifies to receive the good of innocence, is evident from the signification of the “paschal lamb,” which here is “an animal of the flock,” as being the good of innocence (see n. 3519, 3994, 7840).

7916. *According to your families.* That this signifies according to the good of each truth, is evident from the signification of “families,” when said of the sons of Israel, by whom is represented the spiritual church, as being the goods of truth; for the goods of that church are called “goods of truth.” “Families” have this signification because in the internal sense none but spiritual things are meant, that is, those which are of heaven and the church, thus which are of faith and charity; and therefore in this sense “families” denote the things which descend from good through truth, and are the goods of truth.

7917. *And kill the passover.* That this signifies preparation for the presence of the Lord and consequent liberation, is evident from the signification of “killing,” as being preparation (as above, n. 7843); and from the signification of “the passover,” as being the presence of the Lord, and the liberation of those who are of the spiritual church.

7918. [v. 22] *And ye shall take a bunch of hyssop.* That this signifies an external means by which there is purification, is evident from the signification of “hyssop,” as being external truth, which is a means of purification (of which in what follows). It is said that they should “take a bunch of hyssop,” because “a bunch” is predicated of truths and their arrangement (n. 5530, 5881, 7408). That “hyssop” denotes external truth as a means of purification, is because all spiritual purification is effected by means of truths. For the earthly and worldly loves from which man is to be purified, are not recognized except by means of truths, and when these are instilled by the Lord, there is also instilled at the same time horror for these loves as for things unclean and damnable, the effect of which is that when anything of the kind flows into the thought, this feeling of horror returns, and consequently aversion for such things. Thus man is purified by truths as by an external means. It was on this account ordered that circumcision should be performed by

³ The Hebrew son, here used, means “animal of the flock,” which Swedenborg here accordingly renders pecudem gregis. [REVISER.]

means of knives or lancets of flint. (That "lancets" or "knives of flint" denote the truths of faith whereby purification is effected, see n. 2799, 7044; and that "circumcision" denotes purification from filthy loves, n. 2039, 2632, 3112, 3413, 4462, 7045.)

[2] As "hyssop" has this signification, it was therefore employed in cleansings, which in the internal sense signified purifications from falsities and evils, as in the cleansing of the leprosy, in Moses:

The priest shall take for the leper that is to be cleansed two living clean birds, and cedar wood, and scarlet and hyssop, and shall dip them in the blood of the bird that was killed, and he shall sprinkle upon him that is to be cleansed (Lev. 14:4-7);

and in like manner "in the cleansing of a house, if the leprosy be in it" (verses 49-51). For preparing the water of separation by which cleansings were wrought, cedar wood and hyssop were also employed (Num. 19:6, 18); by "cedar wood" was signified internal spiritual truth, and by "hyssop" external; thus by "cedar" an interior means of purification, by "hyssop" an exterior one. That "hyssop" denotes a means of purification is very manifest in David:

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

where "to be purged with hyssop and made clean" denotes external purification; "to be washed and made whiter than snow," internal purification; "snow" and "whiteness" are predicated of truth (n. 3301, 3993, 4007, 5319). That "hyssop" denotes lowest truth, and "cedar" highest truth, is plain from these words in the first book of Kings:

Solomon spoke of woods, from the cedar which is in Lebanon even unto the hyssop that goeth out of the wall (1 Kings 4:33);

where "cedar" denotes internal truth which is of intelligence; and "hyssop," external truth which is of intelligence.

7919. *And dip it in the blood.* That this signifies the holy truth which is of the good of innocence, is evident from the signification of "blood," here the blood of a lamb, as being the holy truth of the good of innocence (of which above, n. 7846, 7877). (What the truth of the good of innocence is, see n. 7877.)

7920. *That is in the basin.* That this signifies which is in the good of the natural, is evident from the signification of a "basin," as being the good of the natural. For by vessels in general are signified the memory-knowledges which are of the natural (n. 3068), for the

reason that they are the receptacles of the influx of good and truth. And as by vessels are signified memory-knowledges, the natural is also signified, for memory-knowledges are of the natural, and the natural is the common receptacle. But specifically by vessels of wood and of brass were signified the goods of the natural, because “wood” denotes good, and so also does “brass;” hence it is that a “basin” denotes the good of the natural. Be it known that one thing is meant by “natural good,” and another by “the good of the natural.” Natural good is that which man has hereditarily; and the good of the natural is that which he has from the Lord by regeneration (as to natural good, see n. 7197).

7921. *And ye shall touch the lintel and the two posts.* That this signifies the goods and truths of the natural, is evident from the signification of “the lintel,” as being the good of the natural; and from the signification of “the posts,” as being the truths thereof (see n. 7847).

7922. *With the blood that is in the basin.* That this signifies the holy truth which is of the good of innocence in the natural, is evident from the signification of “the blood,” namely, of the lamb, as being the holy truth which is of the good of innocence (see n. 7919); and from the signification of a “basin,” as being the natural (of which just above, n. 7920).

7923. *And no one of you shall go out of the door of his house.* That this signifies that they shall abide steadfast in good, which must not be regarded from truth, is evident from the signification of “not going out,” as being to abide steadfast; and from the signification of “house,” as being good (n. 2233, 2234, 2559, 3652, 3720, 7833–7835, 7848). From this it is evident that by “no one of you shall go out of the door of his house” is signified that they shall abide steadfast in good. The reason why it signified that good must not be regarded from truth, is because to “abide in the house” denotes to abide in good; but to “go out of the door of the house” denotes to go from good to truth; for good is within, but truth without (n. 7910). (What it is to look from good to truths, see n. 5895, 5897, 7857.) From truth to look to good is to look from what is external to what is internal but from good to look to truth is to look from what is internal to what is external; for, as just said, good is interior, and truth exterior. From good to look to truth is according to order, for all Divine influx is through interiors to exteriors; whereas from truth

to look to good is not according to order; and therefore when a man is being regenerated, the order is inverted, and good or charity is regarded in the first place, and truth or faith in the second.

7924. *Until the morning.* That this signifies even to a state of enlightenment, is evident from the signification of “morning,” as being a state of enlightenment (see n. 3458, 3723, 5740, 7860).

7925. [v. 23] *And Jehovah will pass through.* That this signifies the presence of the Divine, is evident from the signification of “to pass through,” namely, through the land of Egypt, when said of Jehovah, as being the presence of the Divine (of which above, n. 7869).

7926. *To inflict a plague on Egypt.* That this signifies whence comes damnation to those of the church who have been in faith separate from charity, is evident from the signification of “plague,” which here is the death of the firstborn, as being the damnation of those of the church who are in faith separate from charity (see n. 7766, 7778). For by “Egypt” or “the Egyptians” are signified those who have been in the memory-knowledge of such things as are of the church, but who have separated life from doctrine, that is, charity from faith. Moreover, the Egyptians were of this character, for they had a memory-knowledge of the things which were of the church of that time, which church was representative. They were acquainted with the representations of spiritual things in natural, which then constituted the rituals of the church; consequently they were acquainted with correspondences, as can be plainly seen from their hieroglyphics, which were images of natural things that represented spiritual things; consequently by “the Egyptians” are also signified those who are in the memory-knowledge of the things of faith, but in a life of evil. Such in the other life are devastated as to all things of faith, or as to all things of the church, and finally are damned, which damnation is what in the internal sense is meant by the death of the firstborn in Egypt.

[2] As it is said that “Jehovah will pass through to inflict a plague on Egypt,” and thereby is signified the presence of the Divine, whence comes the damnation of those of the church who are in faith separate from charity, it must be told how this is. Jehovah or the Lord does not render Himself present with those who are in hell in order to bring damnation, and yet it is His presence that causes it.

For the hells continually desire to infest the good, and also continually strive to ascend into heaven and disturb those who are there, but they cannot force their way higher than to those who are in the lowest limits of heaven; for there is in them a spirit of enmity which continually breathes hostility and violence. But the Lord constantly provides that they who are in the uttermost borders of heaven may be kept in safety and quiet; this is effected by His presence among them. Accordingly, when the infernals introduce themselves where the Lord is present, that is, into His presence, they cast themselves into the evils of vastation, and finally into damnation; for the presence of the Lord into which they rush occasions such effects, as has already been shown in various places. From this it is evident that the Lord does not render Himself present among them in order to bring on them the evils of punishment, but that they cast themselves into them. From all this it is evident that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring themselves into vastations, damnation, and hell in the same way it can be seen how it is to be understood that "Jehovah will pass through to inflict a plague on Egypt."

7927. *And he will see the blood upon the lintel, and on the two posts.* That this signifies a noticing of the holy truth which is of the good of innocence in the natural, is evident from the signification of "to see," as being to understand and perceive (see n. 2150, 2325, 2807, 3764, 4403-4421, 4567, 4723, 5400); from the signification of "the blood," as being holy truth of the good of innocence, as above (n. 7919); and from the signification of "the lintel and the two posts," as being the goods and truths of the natural (as also above, n. 7847).

7928. *And Jehovah will pass over the door.* That this signifies that damnation will flee from thence, is evident from what was said above (n. 7878), where similar words occur.

7929. *And will not allow the destroyer to come unto your houses.* That this signifies that falsity and evil which are from the hells shall in no wise come near the will, is evident from the signification of "he will not allow," as being that it shall not come near; from the signification of "the destroyer," as being hell (see n. 7879), thus the falsity and evil which are from the hells, for the hells are from falsity and evil; and from the signification of "houses," as being those things which are of the will (n. 710, 7848). For by "house" is signified man, consequently also his mind, because man is man from

the fact that he understands truth and wills good, which are of the mind; and as man is man chiefly from that part of the mind which is called the will, therefore also by "house" is signified the will; but which of these is signified appears from the series of things in the internal sense.

7930. *To inflict a plague.* That this signifies the damnation which they bring on themselves, is evident from the signification of "a plague," as being in this instance the damnation of those of the church who have been in faith separate from charity (see n. 7879, 7926). That the evil bring damnation upon themselves, see just above (n. 7926).

7931. [v. 24] *And ye shall keep this word for a statute to thee and to thy sons forever.* That this signifies that hereafter all this shall be according to Divine order for those who are of the spiritual church, is evident from the signification of "keeping this word forever," as being that all this was to be observed hereafter; from the signification of "for a statute," as being according to order (see n. 7884); and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). By "order" is meant that order which has been in heaven from the time when the Lord from His Divine Human began to dispose all things in heaven and on earth, which was immediately after the resurrection (Matt. 28:18). According to this order, they who were of the spiritual church could then be raised into heaven and enjoy eternal blessedness; but not according to the previous order. For previously the Lord disposed all things through heaven; but afterward through His Human which He glorified and made Divine in the world, by which there was such an accession of strength that those were raised into heaven who before could not be raised; and also that the evil receded on all sides, and were shut up in their hells. This is the order which is meant.

7932a. Verses 25–28. *And it shall be that when ye shall come unto the land which Jehovah will give you, as He hath spoken, that ye shall keep this service. And it shall be, when your sons shall say unto you, What is this service to you? that ye shall say, This is the sacrifice of the passover to Jehovah, in that He passed over the houses of the sons of Israel in Egypt, when He inflicted a plague on Egypt, and liberated our houses. And the people bent itself, and*

bowed itself. And the sons of Israel went and they did as Jehovah commanded Moses and Aaron, so did they.

“And it shall be that when ye shall come unto the land which Jehovah will give you,” signifies to heaven which they shall have from the Lord; “as He hath spoken,” signifies according to the promise in the Word; “that ye shall keep this service,” signifies worship on account of liberation; “and it shall be, when your sons shall say unto you,” signifies the interior perception of truth, which perception is of conscience; “What is this service to you?” signifies when they are in worship; “that ye shall say,” signifies thought; “This is the sacrifice of the passover to Jehovah,” signifies the worship of the Lord on account of liberation; “in that He passed over the houses of the sons of Israel,” signifies that damnation fled away from the goods in which they were held by the Lord; “in Egypt,” signifies when in the vicinity of the evil; “when He inflicted a plague on Egypt,” signifies when they of the church were damned who had been in faith separate from charity; “and liberated our houses,” signifies that still nothing damnable came to them, because they were in good from the Lord; “and the people bent itself, and bowed itself,” signifies humiliation of the mouth and of the heart; “and the sons of Israel went and they did as Jehovah commanded Moses and Aaron,” signifies that they who were of the spiritual church obeyed truth Divine; “so did they,” signifies performance from the will.

7932b. [v. 25] *And it shall be that when ye shall come unto the land which Jehovah will give you.* That this signifies to heaven which they shall have from the Lord, is evident from the signification of “the land,” here the land of Canaan to which they were to come, as being the Lord’s kingdom, thus heaven (see n. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 5757). For the sons of Israel represented those who were of the spiritual church and were in the world before the Lord’s coming, and could not be saved except by the Lord, and therefore had been preserved and detained in the lower earth, where meanwhile they had been infested by the hells which were round about. When therefore the Lord came into the world, and made the Human in Himself Divine, then when He rose again, He liberated those who had been preserved and detained, and after they had undergone temptations He raised them into heaven. These are the things which are contained in the internal sense in the second book of Moses, which is Exodus; by the Egyptians are signified those

who had infested; by the bringing forth thence is signified liberation; by the life of forty years in the wilderness are signified temptations; and by the introduction into the land of Canaan is signified being raised into heaven (see what has been said above, n. 6854, 6914, 7091, 7828). For all this it is evident that by “when ye shall come unto the land” is signified to heaven which they shall have from the Lord.

7933. *As He hath spoken.* That this signifies according to the promise in the Word, is evident from the signification of “speaking,” when said by the Lord about heaven, to which those were to come who were of the spiritual church, as being the promise in the Word. For the internal sense of the Word, both in the books of Moses and in the Prophets, treats of the liberation of those who before the Lord’s coming had been detained in the lower earth and infested by the evil, and their elevation into heaven; and they are there meant by “the sons of Israel.” This promise is what is here signified by the words “as Jehovah hath spoken.”

[2] The Lord’s saying in various places that in Him are to be consummated and have been consummated all things contained in the Scriptures, involves what is contained in the internal sense of the Word, for this treats of the Lord’s kingdom only, and in the supreme sense, of the Lord Himself, as in the following passages:

Jesus said to the disciples, These are the words which I spoke unto you while I was yet with you, that all things must needs be fulfilled which have been written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their mind that they might understand the Scriptures (Luke 24:44, 45).

Behold we go up to Jerusalem, where all things shall be accomplished that have been written by the prophets concerning the Son of man (Luke 18:31).

Think ye not that I came to destroy the law and the prophets: I came not to destroy, but to fulfil. Verily I say to you, Till heaven and earth pass away, one jot or one little horn shall in no wise pass away in the law, till all things be done (Matt. 5:17, 18).

[3] These things, and what the Lord says elsewhere about the fulfilling of the Law or the Scripture, involve in the internal sense, as said, those things which had been foretold about Him. In this sense, each and all things, down to every jot, or to every least point, treat of the Lord; and therefore it is said that “one jot or one little horn

shall in no wise pass away in the law till all things be done." And in Luke:

It is easier for heaven and earth to pass than for one point of the law to fail (Luke 16:17).

He who does not know that all the details, down to the least of all, in the internal sense treat of the Lord and of His kingdom, and that from this the Word is most holy, cannot possibly comprehend what this means; that "not one point shall fail nor one jot or little horn pass away," and that "it is easier for heaven and earth to pass." For those things which stand forth in the external sense do not seem of such great moment; but the internal text contains so much that not even a syllable could be omitted without an interruption of the series.

7934. *That ye shall keep this service.* That this signifies worship on account of liberation, is evident from the signification of "to keep," as being that it ought to be observed (as above, n. 7931); and from the signification of "serving" or "service," as being the worship of the Lord.

7935. [v. 26] *And it shall be, when your sons shall say unto you.* That this signifies the interior perception of truth, which perception is of conscience, is evident from the signification of "to say," as being perception (of which above, n. 7913); and from the signification of "sons," as being truths (n. 489, 491, 533, 1147, 2623, 3373, 4257). That it denotes the interior perception which is of conscience, is because the subject here treated of is the state hereafter or future of those who are of the spiritual church and are liberated by the Lord, in that this truth must remain fixed in their minds; that their salvation ought to be accepted as solely from the Lord. The perception of this truth is of conscience; for they who are of the spiritual church have not perception as have those who are of the celestial church, but in place of it they have conscience. Conscience with them is born and formed from the truths of the church wherein they have been born, which truths have been received by them in childhood and afterward, and have been confirmed by life, and in this way have become matters of faith. To act according to these truths is to act according to conscience, and to act contrary to them is to act contrary to conscience. They are fixed in the interior memory as if written there, and at last are so to speak things that have been

impressed in infancy, which afterward appear quite familiar and as it were innate, just as do the speech, thoughts, recollections, various reflections, and, in external matters, the gait, gestures, countenance and other things into which one is not born, but is introduced by habits. When the truths of faith also have been impressed in this way, which takes place in the interior man, then they in like manner become familiar, and at last, being as it were innate, impel the man to think, to will, and to act according to them. This part of the life is called conscience, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are genuine truths of faith, and as the goods from which he acts are genuine goods of charity. From the series in what follows it is also evident that by the above words is signified the interior perception which is of conscience.

7936. *What is this service to you?* That this signifies when they are in worship, namely, that then there is the perception which is of conscience, is evident from the signification of “service,” as being worship (as above, n. 7934).

7937. [v. 27] *That ye shall say.* That this signifies thought, is evident from the signification of “to say,” as being thought (n. 3395, 7094). That “to say” here denotes thought, is because by “to say” just above (n. 7935) was signified the perception which is of conscience; and here it is the answer, which with regard to the perception which is of conscience, is thought.

7938. *This is the sacrifice of the passover to Jehovah.* That this signifies the worship of the Lord on account of liberation, is evident from the signification of “sacrifice,” as being worship (n. 922, 6905); and from the signification of “the passover,” as being the presence of the Lord and the liberation of those who are of the spiritual church (n. 7093, 7867).

7939. *In that He passed over the houses of the sons of Israel.* That this signifies that damnation fled away from the goods in which they were held by the Lord, is evident from the signification of “Jehovah shall pass over,” as being that damnation shall flee thence (see n. 7878, 7928); from the signification of “houses,” as being goods (n. 3652, 3720, 4982, 7833–7835); and from the representation of Israel, as being those who are of the spiritual church (of which frequently above). It is said that they were held in goods by the Lord, because when they passed through the places of damnation or the

hells, which was done when they were liberated, they were then held in good by the Lord. To this end they were prepared, the process of which preparation is described by the statutes concerning the blood, and the paschal lamb, and the eating thereof (in verses 3–11, 15–20, 22, 43–48 of this chapter). That when they were liberated they passed through places of damnation, or the hells, will be seen in what follows.

7940. *In Egypt.* That this signifies when in the vicinity of the evil, is evident from the signification of “the Egyptians,” as being the evil who had infested those who were of the spiritual church (of which frequently above); consequently by “Egypt” is signified the state or place where they were. That they were in their vicinity is plain, because they were in the land of Goshen. To know how the case herein is, see what was said above (n. 7932a).

7941. *When He inflicted a plague on Egypt.* That this signifies when those of the church were damned who had been in faith separate from charity, is evident from the signification of “inflicting a plague on Egypt,” as being the damnation of those who had been in faith separate from charity (see n. 7766, 7778, 7926).

7942. *And liberated our houses.* That this signifies that still nothing damnable came to them, because they were in goods from the Lord, is evident from what was unfolded above (n. 7939).

7943. *And the people bent itself and bowed itself.* That this signifies humiliation of the mouth and of the heart, is evident from the signification of “bending,” as being exterior humiliation, thus of the mouth; and from the signification of “bowing,” as being interior humiliation, thus of the heart (see n. 5682, 7068).

7944. [v. 28] *And the sons of Israel went and they did as Jehovah commanded Moses and Aaron.* That this signifies that they who are of the spiritual church will obey truth Divine, is evident from the signification of “going and doing,” as being to obey; from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the representation of Moses and Aaron, as being truth Divine; Moses internal truth, and Aaron external (see n. 7089, 7382).

7945. *So did they.* That this signifies performance from the will, is evident from the fact that it is said a second time “they did,” and that the first time it signifies performance from the understanding, and this second time from the will. For it is common in the

Word for a thing to be seemingly repeated; but the first mention relates to the truth which is of the understanding, and the second to the good which is of the will. The reason is that in every detail of the Word there is the heavenly marriage, which is that of good and truth (see n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 6343); and, in the supreme sense, the Divine marriage, which is that of the Divine good in the Lord and of the Divine truth proceeding from Him (n. 3004, 5502, 6179). From this also it can be seen that the Word is most holy.

7946. Verses 29-34. *And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh about to sit upon his throne, even unto the firstborn of the captive that was in the house of the pit, and all the firstborn of beast. And Pharaoh rose up in that night, and all his servants, and all the Egyptians; and there was a great cry in Egypt; because there was not a house where there was not one dead. And he called Moses and Aaron in the night, and said, Rise up, go ye out from the midst of my people, both ye and the sons of Israel; and go, serve Jehovah, according to your speaking. Also your flocks, also your herds, take ye, as ye spoke, and go, and bless me also. And Egypt was strong upon the people, hastening to send them out of the land; for they said, We are all dead. And the people carried their dough before it was leavened, their kneading troughs bound up in their clothes upon their shoulder.*

“And it came to pass at midnight,” signifies a state of mere falsity from evil; “that Jehovah smote all the first-born in the land of Egypt,” signifies the damnation of faith separate from charity; “from the firstborn of Pharaoh about to sit upon his throne,” signifies the falsified truths of faith which are in the first place; “even unto the firstborn of the captive that was in the house of the pit,” signifies the falsified truths of faith which are in the last place; “and all the first-born of beast,” signifies the adulterated good of faith; “and Pharaoh rose up in that night, and all his servants, and all the Egyptians,” signifies that all and each of the damned, when they were let into mere falsity from evil, felt aversion and fear for those who were of the spiritual church; “and there was a great cry in Egypt,” signifies interior lamentation; “because there was not a house where there was not one dead,” signifies because there was no one who was not damned; “and he called Moses and Aaron in the night,” signifies the

afflux of truth from the Divine in that state; “and said, Rise up, go ye out from the midst of my people,” signifies that they should depart from them; “both ye and the sons of Israel,” signifies with their truth from the Divine, and with the truth through which is good, and with the truth which is from good; “and go, serve Jehovah,” signifies that they should worship the Lord; “according to your speaking,” signifies according to the will; “also your flocks, also your herds, take ye,” signifies the goods of charity, interior and exterior; “as ye spoke,” signifies according to the will; “and go,” signifies that they should depart altogether; “and bless me also,” signifies that they should intercede; “and Egypt was strong upon the people, hastening to send them out of the land,” signifies that from aversion and fear they were urgent that they should depart; “for they said, We are all dead,” signifies thus hell for them; “and the people carried their dough before it was leavened,” signifies the first state of truth from good in which there is nothing of falsity; “their kneading troughs bound up in their clothes,” signifies the delights of the affections, which delights adhere to truths; “upon their shoulder,” signifies according to all ability.

7947. [v. 29] *And it came to pass at midnight.* That this signifies a state of mere falsity from evil, is evident from the signification of “midnight,” as being total devastation (see n. 7776), that is, the privation of all good and truth, whence there was a state of mere falsity from evil (that it is a state of evil, see n. 2353, 6000, 7870).

7948. *That Jehovah smote all the firstborn in the land of Egypt.* That this signifies the damnation of faith separate from charity, is evident from the signification of “smiting,” as being damnation (see n. 7871); and from the signification of “the firstborn in the land of Egypt,” as being faith separate from charity (n. 7039, 7766, 7778).

7949. *From the firstborn of Pharaoh about to sit upon his throne.* That this signifies the falsified truths of faith which are in the first place, is evident from what was unfolded above (n. 7779), where similar words occur.

7950. *Unto the firstborn of the captive that was in the house of the pit.* That this signifies the falsified truths of faith which are in the last place, is evident from the signification of “the firstborn in the land of Egypt,” as being faith separate from charity (as just above, n. 7948), thus also the falsified truth of faith (of which in what follows); and from the signification of “the captive that was

in the house of the pit," as being those who are in the last place, for the captive is contrasted with "the firstborn of Pharaoh about to sit upon the throne," whereby is signified the falsified truth of faith which is in the first place (n. 7779, 7949). In the proximate spiritual sense, by "the captive in the house of the pit," is meant one who is in the bodily sensuous, thus in mere thick darkness concerning truths and goods, because not even in the faculty of perceiving, as are they who are in the interior sensuous; hence it is that they are signified who are in the last place.

[2] That "the firstborn in the land of Egypt" denotes the falsified truth of faith, is because "the firstborn of Egypt" denotes faith separate from charity (n. 7948). They who are in this faith are in mere darkness and thick darkness with respect to the truths of faith; for they cannot be in any light, thus not in any perception of what truth is, and whether it is truth. For all spiritual light comes through good from the Lord, thus through charity, for the good of charity is like a flame from which is light; for good is of love, and love is spiritual fire, from which comes enlightenment. He who believes that they who are in evil can also be in enlightenment in respect to the truths of faith, is very much mistaken. They can be in a state of confirmation, that is, they may be able to confirm the doctrinal things of their church, and this sometimes with skill and ingenuity; but they cannot see whether what they confirm is true or not. (That falsity also can be confirmed even so as to appear like truth; and that it is not the part of a wise man to confirm, but to see whether the thing is so, see n. 4741, 5033, 6865, 7012, 7680.)

[3] He therefore who is in evil as to life is in the falsity of his evil, and does not believe the truth, however well he knows it. He sometimes supposes that he believes, but he is mistaken. That he does not believe will be granted him to know in the other life, when his perceiving is reduced into agreement with his willing. Then he will disown, hold in aversion, and reject the truth, and will acknowledge as truth that which is contrary, that is, falsity. Hence then it is that they who are in faith separate from charity cannot do otherwise than falsify the truths of faith.

7951. *And all the firstborn of beast*, signifies the adulterated good of faith (as before, n. 7781).

7952. [v. 30] *And Pharaoh rose up in that night, and all his servants, and all the Egyptians.* That this signifies that all and

each of the damned, when they were let into mere falsity derived from evil, felt aversion and fear for those who were of the spiritual church, is evident from the signification of “night,” as being a state of mere falsity from evil (as above, n. 7947), and hence damnation; for whether you say a state of mere falsity from evil, or damnation, it is the same, because they who are in this state are damned; and from the signification of “Pharaoh,” of “his servants,” and of “all the Egyptians,” as being all and each one. That it is also signified that they felt aversion and fear for those who were of the spiritual church, is plain from what follows; for Pharaoh called Moses and Aaron, and said that they should “go away from the midst of his people,” and the Egyptians drove them out (verse 39).

7953. *And there was a great cry in Egypt, signifies interior lamentation, as above, n. 7782, where the same words occur.*

7954. *Because there was not a house where there was not one dead.* That this signifies because there was no one who was not damned, is evident from the signification of “there was not a house,” as being that there was no one there; and from the signification of “dead,” as being damned (see n. 5407, 6119, 7494, 7871).

7955. [v. 31] *And he called Moses and Aaron in the night.* That this signifies the afflux of truth from the Divine in that state, is evident from the signification of “he called,” as being presence and influx (see n. 6177, 6840, 7390, 7451, 7721), here afflux, because it is said of those who were in a state of damnation, that is, who were in a state of mere falsity from evil, and who cannot receive any influx of truth and good interiorly, but only exteriorly, and this is afflux; and from the representation of Moses and Aaron, as being truth from the Divine (n. 6771, 6827); it is said “truth from the Divine,” not “truth Divine,” because it is spoken of with respect to those who are in damnation; and from the signification of “in the night,” as being a state of damnation (of which above, n. 7851, 7870).

7956. *And said, Rise up, go ye out from the midst of my people.* That this signifies that they should depart, is evident without explication.

7957. *Both ye and the sons of Israel.* That this signifies with that truth from the Divine, and with the truth through which is good, and with the truth which is from good, is evident from the representation of Moses, as being truth from the Divine (of which just above, n. 7955); and from the representation of the sons of Israel,

as being those who are of the spiritual church (of which frequently above), thus those who are in truth through which is good, and in truth which is from good. For the spiritual church is distinguished from the celestial church in this, that through truth which is of faith it is introduced into the good which is of charity, thus that it has truth for its essential. The initiation is effected through truth, for through truth they are instructed what must be done, and when they do this truth, it is called good. From this good, when they have been initiated, they afterward see truths, according to which they again act. From this it is evident that whether you say "those who are of the spiritual church," or "those who are in truth through which is good, and in truth which is from good," it is the same.

7958. *And go, serve Jehovah.* That this signifies that they should worship the Lord, is evident from the signification of "serving," as being to worship. (That by "Jehovah," where mentioned in the Word, is meant the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.)

7959. *According to your speaking.* That this signifies according to the will, is evident from the signification of "to say," as being the will (see n. 2626).

7960. [v. 32] *Also your flocks, also your herds, take ye.* That this signifies the goods of charity, interior and exterior, is evident from the signification of "flocks," as being the interior goods of charity; and from the signification of "herds," as being the exterior goods of charity (see n. 2566, 5913, 6048).

7961. *As ye spoke,* signifies according to the will (as just above, n. 7959).

7962. *And go.* That this signifies that they should depart altogether, is evident from the signification of "going," or "going away," as being to depart; and because it is said a second time, it signifies that they should depart altogether.

7963. *And also bless me.* That this signifies that they should intercede, is evident from the signification of "to bless," as being to intercede, for "to bless" here signifies that they should supplicate for him; that to supplicate for Pharaoh denotes to intercede, see n. 7396, 7462.

7964. [v. 33] *And Egypt was strong upon the people, hastening to send them out of the land.* That this signifies that from aversion and fear they were urgent that they should depart, is evident from

the signification of “to be strong upon the people, hastening to send them away,” as being to be urgent that they should depart. That this was from aversion and fear, is evident; for they who are in mere falsity from evil are so averse to those who are in truth from good that they cannot endure even their presence. From this it is that they who are in evil cast themselves deep down into hell according to the nature and degree of their evil, in order that they may be far from good; and this not only from aversion, but also from fear, because in the presence of good they are tormented

7965. *For they said, We be all dead.* That this signifies thus hell for them, is evident from the signification of “to die,” as being hell. (That “death” in the spiritual sense denotes hell, see n. 5407, 6119.)

7966. [v. 34] *And the people carried their dough before it was leavened.* That this signifies the first state of truth from good, in which there is nothing of falsity, is evident from the signification of “dough,” as being truth from good. For by “meal” and “fine flour” is signified truth; by the “dough” which is made therefrom, the good of truth; and by the “bread” which is made from the dough is signified the good of love; and when by “bread” is signified the good of love, by the other things, namely, by the “dough” and the “flour,” are signified in their order goods and truths (that “bread” denotes the good of love, see n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915); and from the signification of “before it was leavened,” as being in which there was nothing of falsity (that “leaven” denotes falsity see n. 7906).

[2] That this is the first state, namely, when they are liberated, is plain, because it is said that “the people carried their dough,” that is, when they departed. But the second state is described in the following verse (39), by “they baked the dough which they brought forth out of Egypt into unleavened cakes, for it was not leavened,” by which is signified that from the truth of good was again produced good in which there was nothing of falsity. These are the two states in which they who are of the spiritual church, when in good, are kept by the Lord—the first, that from the good which is of the will they see and think truth; the second, that from this marriage of good and truth they produce truths, which by willing them and doing them, again become goods, and so on continually. Such are the productions and derivations of truth with those who are of the spiritual church.

In the spiritual world this is presented representatively as a tree with leaves and fruits; the leaves there are truths; the fruits are the goods of truth; the seeds are the goods themselves, from which are the rest.

7967. *Their kneading troughs bound up in their clothes.* That this signifies the delights of the affections, which delights adhere to the truths, is evident from the signification of “kneading troughs” as being the delights of the affections (n. 7356); from the signification of “to be bound up,” as being to adhere; and from the signification of “clothes,” as being truths (n. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). What the delights of the affections that adhere to truths are, must be told. All the truths that enter with man have been conjoined with some delight, for truths without delight are not of anyone’s life. From the delights that are conjoined with truths it is known how the case is in respect to the truths with a man; if they are delights of evil affections, then it is ill; but if they are delights of good affections, it is well. For the angels who are with man flow in continually with good affections, and then call forth the truths which have been conjoined with them; in like manner on the other hand, if the truths have not been conjoined with good affections, then the angels labor in vain to call forth what is of faith and charity. From all this it can be seen what is meant by the delights of the affections that adhere to truths, which is signified by the “kneading troughs being bound up in their clothes.”

7968. *Upon their shoulder.* That this signifies according to all ability, is evident from the signification of the “shoulder,” as being all power (see n. 1085, 4931–4937).

7969. Verses 35, 36. *And the sons of Israel did according to the word of Moses; and they asked of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the people favor in the eyes of the Egyptians, and they lent to them; and they spoiled the Egyptians.*

“And the sons of Israel did according to the word of Moses,” signifies that they obeyed truth Divine; “and they asked of the Egyptians vessels of silver, and vessels of gold, and garments,” signifies that the memory-knowledges of truth and good taken from the evil who had been of the church were to be bestowed upon the good who were from thence; “and Jehovah gave the people favor in the eyes of the Egyptians,” signifies the fear of those who are damned on account of those who are of the spiritual church; “and they lent

to them,” signifies that they were transferred; “and they spoiled the Egyptians,” signifies that they who were in damnation were altogether devastated of such things.

7970. It is needless to unfold these things in detail, because they have already been unfolded twice, namely, in Exod. 3:21, 22 (n. 6914–6920), and in Exod. 11:2, 3 (n. 7768–7773).

7971. Verses 37–39. *And the sons of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides babe. And a great mixed multitude also went up with them; and flock, and herd, a very great acquisition. And they baked the dough which they brought forth out of Egypt into unleavened cakes, for it had not been leavened, because they were driven out of Egypt, and could not tarry, and moreover, they had not prepared for themselves any provision for the journey.*

“And the sons of Israel journeyed from Rameses to Succoth,” signifies the first state of departure and its quality; “about six hundred thousand on foot that were men,” signifies all things of the truth and good of faith in one complex; “besides babe,” signifies the good of innocence; “and a great mixed multitude also,” signifies goods and truths which are not genuine; “went up with them,” signifies which are adjoined; “and flock, and herd, a very great acquisition,” signifies the good acquired by means of truth, interior and exterior, in great abundance; “and they baked the dough which they brought forth out of Egypt into unleavened cakes,” signifies that from the truth of good there was again produced good in which was nothing of falsity; “for it had not been leavened,” signifies because in the truth from good there was nothing of falsity; “because they were driven out of Egypt, and could not tarry,” signifies because they were removed from those who were in falsity from evil; “and moreover, they had not prepared for themselves any provision for the journey,” signifies that they had with them no other sustenance from truth and good.

7972. [v. 37] *And the sons of Israel journeyed from Rameses to Succoth.* That this signifies the first state of departure and its quality, is evident from the signification of “journeying,” as being the order and rules of life (see n. 1293, 3335, 4882, 5493, 5605), consequently the journeyings of the sons of Israel as described in Exodus, denote states of life and their changes from first to last. Here therefore by the “journeying from Rameses to Succoth” is signified the first state and its quality; for the names of places, as also of

persons, all signify real things and their quality (n. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

7973. *About six hundred thousand on foot that were men.* That this signifies all things of the truth and good of faith in one complex, is evident from the signification of the number “six hundred thousand,” as being all things of faith in one complex; for this number arises from six and also from twelve, and “twelve” signifies all things of faith and charity (see n. 577, 2089, 2129, 2130, 3272, 3858, 3913). It is for this reason that the sons of Jacob were twelve, and that their posterity were distinguished into twelve tribes, and also that twelve disciples were adopted by the Lord, namely, to represent all things of faith and charity. (Concerning the tribes see n. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, n. 3354, 3488, 3858, 6397.)

[2] That here “six hundred thousand” has a similar signification, is because a number greater or less, or multiplied, or divided, involves the like as the simple numbers from which it is derived (n. 5291, 5335, 5708). This is very clear from the number “twelve,” which has a like signification whether divided into six, or multiplied to seventy-two, or to one hundred and forty-four—that is, twelve times twelve,—or to twelve thousand, or to one hundred and forty-four thousand, as the “one hundred and forty-four thousand” spoken of in John:

I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of the sons of Israel, out of each tribe twelve thousand (Rev. 7:4, 5);

here by the “sons of Israel” are not meant the sons of Israel, nor by “tribes” tribes, nor by “number” number, but such things as are in the internal sense, namely, all things of faith and charity, and thus by each tribe specifically one genus or one class, according to what has been unfolded in regard to the contents of the twenty-ninth and thirtieth chapters of Genesis.

[3] In like manner in the same:

Behold the Lamb standing upon the Mount Zion, and with Him a hundred and forty and four thousand, having the name of His Father written upon their foreheads. They sang a new song before the throne, and no one could learn the song save the hundred and forty and four thousand bought from the earth. These are they who follow the Lamb

whithersoever He goeth. These were bought from men, the firstfruits to God and the Lamb (Rev. 14:1, 3, 4).

From this description it is clear that they who are in charity are meant by “the hundred and forty and four thousand,” and it is also clear that this number merely designates state and quality.

[4] For this number designates the like as “twelve,” because it arises from “twelve thousand” and “twelve” multiplied together; in like manner as the lesser number “one hundred and forty-four” which is twelve times twelve, in the same:

He measured the wall of the holy Jerusalem, coming down from God out of heaven, a hundred and forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:2, 17);

that in the spiritual sense the “wall of the holy Jerusalem” does not mean a wall, but the truth of faith defending the things of the church, see n. 6419; for which reason also it is said that it was “a hundred and forty and four cubits.” That such is the meaning is very clear, for it is said that this measure is “the measure of a man, that is, of an angel,” and by “man” and by “angel” is signified everything of the truth and good of faith.

[5] And the same is evident from the twelve precious stones of which was the foundation of the wall, and from the twelve gates, each of which was a pearl (verses 19–21), for by “precious stones” are signified the truths of faith which are from the good of charity (n. 643, 3720, 6426), as likewise by a “gate” and also by a “pearl.” From this then it is evident that a lesser and a greater number involve the like as the simple number from which they come. (That all numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 6175.)

[6] From all this it can now be seen that the number “six hundred thousand men” going forth out of Egypt has also such a signification. That this number signifies such things scarcely anyone can believe, for the reason that it is a matter of history, and everything historical keeps the mind continually in the external sense, and withdraws it from the internal sense. Nevertheless this number has such a signification, for there is not even a syllable, nor yet one jot or one point in the Word, which is not in itself holy, because it infolds in

itself what is holy. Every one sees that there is nothing holy in the mere historical fact.

7974. *Besides babe.* That this signifies the good of innocence, is evident from the signification of an “infant,” as being the good of innocence (see n. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

7975. [v. 38] *And a great mixed multitude also.* That this signifies goods and truths which are not genuine, is evident from the signification of “a mixed multitude,” as being goods and truths not genuine; for when by the sons of Israel are represented genuine goods and truths which are of the spiritual church (n. 7957), by “a mixed multitude” accompanying them are signified truths and goods not genuine. For with those who are of the spiritual church the case is this. They have genuine goods and truths, and they have goods and truths not genuine; for the man of the spiritual church has no perception of good and truth, but acknowledges and believes as good and truth that which the doctrinal things of his church teach. For this reason he is in very many truths not genuine, consequently also in like goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; and that consequently they have truths not pure (n. 6427). But still they are kept by the Lord in goods in the highest degree genuine, which is effected by means of an influx through the interiors (n. 6499), and then the truths and goods not genuine are separated thence and rejected to the sides. These are the things which are signified by “a very great mixed multitude.”

[2] In like manner by this “multitude” are signified they who are of the church, but not within it, as is the case with the Gentiles who live together in obedience and mutual charity and have not genuine truths, because they have not the Word. These likewise, and also the truths themselves not genuine, are signified by the “great multitude” in John:

I heard the number of the sealed, a hundred and forty and four thousand, sealed out of every tribe of Israel; after these things I saw, and behold a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes and palms in their hands (Rev. 7:4, 9).

7976. *Went up with them.* That this signifies which was adjoined, is evident from the signification of “going up with them,” when said of goods and truths, as being that they were adjoined; for truths and goods not genuine are indeed separated from the genuine goods and truths with the spiritual man, but are not taken away, remaining adjoined at the side whither they are rejected (see n. 7975). The case is similar with the Lord’s church among the Gentiles, who have not genuine truths; these also in heaven are adjoined to those who are in genuine truths and goods.

7977. *And flock, and herd, a very great acquisition.* That this signifies the good acquired by means of truth, interior and exterior, in great abundance, is evident from the signification of “flock,” as being interior good, and from the signification of “herd,” as being exterior good (see n. 2566, 5913, 6048, 7960). That it was acquired is signified by “acquisition,” for with those who are of the spiritual church all good is acquired by means of truth, because without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are indeed capable of knowing civil truth, also moral truth, and their goods, because they are concordant with things which are in the world, whence also they have a perception of these truths and goods. But spiritual truth and its good are not concordant with those things which are in the world, and in many cases are even quite at variance with them, and therefore those of the spiritual church have to be instructed about them. These things have been said to show that with those who are of the spiritual church all good must be acquired by means of truth. That “very great” denotes great abundance, is evident.

7978. [v. 39] *And they baked the dough which they brought forth out of Egypt into unleavened cakes.* That this signifies that from the truth of good there was again produced good in which was nothing of falsity, is evident from the signification of “baking,” when said of the truth of good which is signified by “dough,” as being to produce; from the signification of “dough,” as being the truth of good (of which above, n. 7966); and from the signification of “unleavened cakes,” as being goods in which there is nothing of falsity (that “unleavened things” denote what is free from falsity, see n. 2342, 7906). This is the second state of truth from good, in which they were when liberated (see n. 7966, 7972). “Cakes” denote goods because they are bread, and in the internal sense “bread” denotes

the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915). But the bread of cakes is distinguished from common bread in the fact that by the bread of cakes is signified the good of love toward the neighbor, thus spiritual good, and by common bread is signified the good of love to the Lord, thus celestial good. This spiritual good was signified by the meat-offering which was offered and burned with the sacrifice on the altar, for the meat-offering was baked into cakes and into wafers, as can be seen in Exod. 29:2, 3, 23, 24, 41; Lev. 2:2 seq.; 6:14, 15; Num. 6:15, 19; 15:18–21.

[2] The like was signified by the “twelve loaves of setting forth,” which also were baked into cakes, concerning which in Moses:

Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them in two rows, six in a row, upon the clean table before Jehovah. And thou shalt put pure frankincense upon each row, and it shall be for the loaves as a memorial, a fire-offering to Jehovah (Lev. 24:5–7).

From all this it can be seen that the loaves signified what is holy, for otherwise such a thing would never have been commanded; and as they signified what is holy, they are also called “holiness of holinesses” (verse 9). But by these loaves was signified the good of celestial love; and by their being baked into cakes were signified the goods of spiritual love. From all this, and from what has been adduced in the passages above quoted, it can be seen that the like is meant by the “bread” in the Holy Supper.

7979. *For it had not been leavened.* That this signifies because in truth from good there was nothing of falsity, is evident from the signification of the “dough,” of which it is said that it “had not been leavened,” as being the truth of good (see above n. 7966); and from the signification of “not leavened,” as being without falsity (n. 2342, 7906).

7980. *Because they were driven out of the land of Egypt, and could not tarry.* That this signifies because they were removed from those who were in falsity from evil, is evident from the signification of “to be driven out,” as being to be removed, for he who is driven out is removed (see n. 7964); from the signification of “Egypt,” as being those who are in falsity from evil (of which above); and from the signification of “could not tarry,” as being necessity for removal.

7981. *And moreover, they had not prepared for themselves any provision for the journey.* That this signifies that they had with

them no other sustenance from truth and good, namely, than that signified by the “dough not leavened” (and that this denotes truth of good in which is nothing of falsity, see n. 7966), is evident from the signification of “provisions for the journey,” as being sustenance from truth and good (n. 5490, 5953).

7982. Verses 40–42. *And the dwelling of the sons of Israel which they dwelt in Egypt, was thirty years and four hundred years. And it was at the end of thirty years and four hundred years, it was even in this same day, all the armies of Jehovah went forth from the land of Egypt. A night of watches is this to Jehovah, for leading them forth from the land of Egypt; this is that night of watches to Jehovah for all the sons of Israel unto their generations.*

“And the dwelling of the sons of Israel which they dwelt in Egypt,” signifies the duration of the infestations; “was thirty years and four hundred years,” signifies the quality and state of these; “and it was at the end of thirty years and four hundred years,” signifies the time of the Lord’s coming, when they were liberated; “it was in this same day,” signifies that it was then; “all the armies of Jehovah went forth from the land of Egypt,” signifies that those who were in truth and good and were still detained there, were taken out; “a night of watches is this to Jehovah,” signifies the Lord’s presence with those who were in truth and good, and with those who were in evil and thence in mere falsity; “for leading them forth from the land of Egypt,” signifies liberation from spiritual captivity; “this is that night of watches to Jehovah,” signifies that now they were withheld from all falsity and evil; “for all the sons of Israel unto their generations,” signifies those of the spiritual church with whom there is good from truth, and truth from good.

7983. [v. 40] *And the dwelling of the sons of Israel which they dwelt in Egypt.* That this signifies the duration of the infestations, is evident from the signification of “dwelling,” as being a state of life (see n. 1293, 3384, 3613, 4451, 6051); here a state of infestations, for this is the state of life now treated of, and which is signified by the number “thirty and four hundred years,” to which the words have reference.

7984. *Was thirty years and four hundred years.* That this signifies the quality and state of these, is evident from the signification of “thirty,” as being a full state of remains, for this number is the

product of three and ten multiplied together, and by “three” is signified a full state (n. 2788, 4495, 7715), and by “ten,” remains (n. 576, 1906, 2284); what a full state is shall be told presently; and from the signification of “four hundred,” as being the duration of vastation (n. 2959, 2966), and the consequent conjunction of good and truth (n. 4341). (That all numbers signify things and states, and that a compound number has a similar signification to that of the simple numbers of which it is compounded, see above, n. 7973.)

[2] As regards the vastation which is signified by “four hundred years,” it is twofold, namely, the vastation of evil and falsity, and the vastation of good and truth. With those who are being damned it is the vastation of good and truth; but with those who are saved, it is the vastation of evil and falsity. Vastation is deprivation. That the evil who had been of the church were vastated as to all good and truth, has already been shown; for the successive degrees of vastation were signified by the plagues in Egypt. But the good are vastated as to evil and falsity; with them these are successively separated, that is, rejected to the sides, and goods and truth are brought together toward the midst. This collecting together of good and truth is meant by “remains;” and when they have a full state of remains, they are then raised into heaven. This state is that which is signified by “thirty,” and the vastation by “four hundred.” The vastation of evil and falsity, and the instilling of good and truth, with the good, are effected by means of infestations, and by means of temptations. By the one, falsities and evils are removed; and by the other, goods and truths, are put on; and this even until the state becomes full.

[3] It must also be told briefly what a full state is. Every one, whether damned or saved, has a certain measure which is capable of being filled. The evil, or they who are damned, have a certain measure of evil and falsity; and the good, or they who are saved, have a certain measure of good and truth. In the other life this measure is filled with every one; but some have a greater measure, some a less. This measure is acquired in the world by means of the affections which are of the love. The more anyone has loved evil and the derivative falsity, the greater is the measure he has gained for himself; and the more anyone has loved good and the derivative truth, the greater is his measure. The limits and degrees of the extensions of this measure are clearly seen in the other life, and cannot there be surmounted, but they can be filled, and also

actually are filled, namely, with goods and truths in the case of those who have been in the affection of good and truth, and with evils and falsities in the case of those who have been in the affection of evil and falsity. Hence it is evident that this measure is the faculty gained in the world for receiving either evil and falsity, or good and truth.

[4] This state is what is meant by a “full state,” and is signified by “thirty.” It is described by the Lord in the parables of the talents in Matt. 25:14–30, and of the pounds in Luke 19:12–27, and finally in these words:

To every one that hath shall be given, and he shall have abundance, but from him that hath not, even that which he hath shall be taken away from him (Matt. 25:29).

He said unto them that stood by, Take away from him the pound, and give it to him who hath the ten pounds: they said to him, Lord, he hath ten pounds. I say to you, that unto every one that hath shall be given; but from him that hath not even that which he hath shall be taken from him (Luke 19:24–26).

That every one’s measure is filled, the Lord also teaches in another place in Luke:

Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom (Luke 6:38).

From all this it is now evident what is meant by a full state.

7985. It is said that “the dwelling of the sons of Israel which they dwelt in Egypt was thirty years and four hundred years,” and further that “at the end of the thirty years and four hundred years, in this same day, all the armies of Jehovah went out from the land of Egypt,” when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt, to the going out of his descendants at this time, was not more than half the time, namely, two hundred and fifteen years, as is very manifest from the chronology of the Holy Scripture. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi; and Kohath together with his father Levi came into Egypt (Gen. 46:11). The age of the life of Kohath was 133 years (Exod. 6:18), and the age of the life of Amram, from whom were Aaron and Moses, was 137 years (Exod. 6:20), and Moses was a man of 80 years when he stood before Pharaoh (Exod. 7:7). It is not mentioned in what year of the age of Kohath Amram was born, nor

in what year of the age of Amram Moses was born; but it can be seen that there were not 430 years, for even the years of their ages do not amount to 430, but only to 350, as appears from adding the years of the age of Kohath, 133, to the years of the age of Amram, 137, and these to the 80 years of Moses when he stood before Pharaoh; still less if the years from their births be added together. That they were 215 years can be seen from the chronology. But from the going down of Abraham into Egypt to the going out of the sons of Israel, there were 430 years, as can also be seen from the chronology. From this then it is evident that by "four hundred and thirty years" is here meant the entire period of time from Abraham, and not from Jacob. That these years were designated, and were called "the years of the dwelling of the sons of Israel in Egypt," is on account of the internal sense, in which by these years is signified a full state, and the duration of the vastation of those who had been of the spiritual church, and were detained in the lower earth until the coming of the Lord, and were then liberated (n. 6854, 6914, 7035, 7091, 7828, 7932a).

7986. *And it came to pass at the end of thirty years and four hundred years.* That this signifies the time of the Lord's coming, when they were saved, is evident from the signification of "thirty and four hundred years," as being a full state, and the duration of the vastation or infestation of those who were of the spiritual church and were detained in the lower earth until the coming of the Lord, and were then liberated (of which just above, n. 7985, and n. 6854, 6914, 7035, 7091, 7828, 7932a). Consequently "at the end of these years" signifies the time of the Lord's coming, when they were saved.

7987. *And it was in this same day.* That this signifies that it was then, is evident from the signification of "day," as being state (see n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); consequently "in this same day" denotes in that state, thus then, namely, when was the coming of the Lord, which is signified by "at the end of thirty and four hundred years," and the liberation of those who were of the spiritual church, which is signified by "all the armies of Jehovah went forth from the land of Egypt."

7988. *That all the armies of Jehovah went forth from the land of Egypt.* That this signifies that they who were in truth and good and were still detained there, were taken out, is evident from the signification of "going forth from the land of Egypt," as being to be

taken out and liberated from infestations (that “to go forth” denotes to be taken out, is evident; and also that “the land of Egypt” denotes infestations, see n. 7278); and from the signification of “the armies of Jehovah,” as being the truths and goods of the spiritual church, thus those who are in truth and good (n. 3448, 7236). That truths and goods are “the armies of Jehovah,” is evident in Daniel:

There went out one little horn of the he-goat, and it grew exceedingly long toward the south, and toward the east, and toward comeliness; and it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them. Yea, it exalted itself even to the Prince of the army. And the army was delivered upon the continual sacrifice unto transgression, because it cast forth truth into the earth. Then I heard a holy one speaking, How long shall the holy thing and the army be given to be trampled on? He said unto me, Until the evening and the morning, two thousand three hundred; then shall the holy thing be justified (Dan. 8:9–14);

it is here clearly evident that “armies” denote truths and goods; for it is said that it “cast down to the earth some of the army and of the stars,” and afterward that it “cast forth truth into the earth,” and that “the army was to be trampled on until the evening and the morning,” that is, until the coming of the Lord.

[2] As truths and goods are the “armies of Jehovah,” therefore the angels are called His “armies” in these passages:

Micaiah the prophet said, I saw Jehovah sitting on His throne, and the whole army of the heavens standing by Him (1 Kings 22:19).

Bless Jehovah, ye His angels, mighty in strength. Bless Jehovah, all ye His armies, ye ministers of His (Ps. 103:20, 21);

where the angels are called “armies” from the truths and goods in which they are. Nor were the angels only called “the armies of Jehovah,” but also the luminaries of heaven, as the sun, moon, and stars, and this because by the “sun” was signified the good of love, by the “moon” the good of faith, and by the “stars” the knowledges of good and truth. That these luminaries are called “armies” is manifest in the book of Genesis:

And the heavens and the earth were finished, and all the army of them (Gen. 2:1);

where by “army” are meant all the luminaries of heaven; but in the internal sense, in which is here described the new creation of man, are meant truths and goods.

[3] In like manner in David:

Praise ye Jehovah, all His angels; praise ye Him, all His armies. Praise ye Him, sun and moon; praise Him, all ye stars of light (Ps. 148:2, 3).

That the “sun” denotes the good of love; the “moon” the good of faith, see n. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the “stars” denote the knowledges of good and truth, n. 1808, 2120, 2495, 2849, 4697.

[4] That the “sun, moon, and stars” signify goods and truths, is because in heaven the Lord is a sun to the celestial angels, and a moon to the spiritual angels (n. 1521, 1529–1531, 3636, 3643, 4300, 4321, 5097, 7078, 7083, 7171, 7173), and because the angelic abodes shine like the stars, according to these words in Daniel:

Then shall the intelligent shine as the brightness of the firmament; and they that make many just, as the stars forever and to eternity (Dan. 12:3).

[5] As from truths and goods the angels are called “the armies of Jehovah,” and so also the sun, moon, and stars; and as all truth and good proceed from the Lord; therefore in the Word the Lord is called “Jehovah Zebaoth” that is, “of armies” (n. 3448). He is so called also from the fact that He fights for man against the hells. From all this it can now be seen what is meant in the internal sense by “the armies of Jehovah.” That the sons of Jacob, who went forth out of Egypt, were not these armies, but that they represented them, is evident from their life in Egypt, in that they did not know Jehovah, not even His name, until this was told to Moses out of the bramble (Exod. 3:13–16); and also that they, equally with the Egyptians, were worshipers of a calf, as may be concluded from the thirty-second chapter of Exodus; and also from their life in the wilderness, in that they were of such a character that they could not be introduced into the land of Canaan; thus were as far as possible from being the armies of Jehovah.

7989. [v. 42] *A night of watches is this to Jehovah.* That this signifies the presence of the Lord with those who are in truth and good, and with those who are in evil and thence in mere falsity, is evident from the signification of “night,” as being a state of damnation (see n. 7851); and from the signification of the “watches to Jehovah,” as being the presence of the Lord and thence protection; for by the presence of the Lord those are enlightened who are in

good and thence in truth, and those are made blind who are in evil and thence in falsity; and also by the presence of the Lord those are brought out from damnation who are to be raised into heaven, for they are withheld from evil and are kept in good, and this by a strong force from the Lord; and by the presence of the Lord those also who are to be cast down into hell are brought into damnation, for according to the degree of the Lord's presence they are in evil (n. 7643, 7926). Hence then it is that this state and this time are called "a night of watches to Jehovah." The presence of the Lord is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. 13:21); and His presence both with those who were in good and truth, and with those who were in evil and falsity, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and that when Jehovah looked forth from it to the camp of the Egyptians, the Egyptians were immersed in the sea Suph (Exod. 14:19, 20, 24-27).

7990. *For leading them forth from the land of Egypt.* That this signifies liberation from spiritual captivity, is evident from the signification of "leading forth," as being to liberate; and from the signification of "the land of Egypt," as being where they were infested by the evil, thus where they were in spiritual captivity, according to what has been adduced (n. 6854, 6914, 7035, 7091, 7828, 7932a, 7985). They are said to be in spiritual captivity who as to their interiors are kept by the Lord in good and truth, but as to their exteriors are kept by hell in evil and falsity, whence there is a combat of the external man with the internal. In this state are those kept who are being infested; and then the Lord by influx through the interiors fights for them against the afflux of evil and falsity from the hells. They are then kept as it were captive, for through influx from the Lord they desire to be in good and truth, but through the afflux from the hells they seem to themselves not to be able. This combat takes place to the end that the external man may be reduced to obedience to the internal, and thus natural things be made subordinate to spiritual things.

7991. *This is that night of watches to Jehovah.* That this signifies that they were then withheld from all falsity and evil, is evident from what was said just above (n. 7989) concerning the "night of watches to Jehovah."

7992. *For all the sons of Israel unto their generations.* That this signifies those of the spiritual church with whom there is good from truth, and truth from good, is evident from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of “generations,” as being those things which are of faith and charity (see n. 2020, 2584, 6239), thus those with whom there is good from truth and truth from good; for they who are of the spiritual church are introduced to the good which is of charity by means of the truth which is of faith, and when they have been introduced, they are led by good to truths. They who are led by good to truths are they who constitute the internal church; but they who are introduced to good by means of truth are they who constitute the external church.

7993. Verses 43–49. *And Jehovah said unto Moses and Aaron, This is the statute of the passover; no son of an alien shall eat of it. And every man’s servant that is bought with silver, when thou hast circumcised him, then shall he eat of it. A lodger and a hireling shall not eat of it. In one house shall it be eaten; thou shalt not bring out of the flesh abroad from the house; and ye shall not break a bone thereof. All the assemblage of Israel shall perform it. And when a sojourner shall sojourn with thee, and performeth the passover to Jehovah, every male of his shall be circumcised, and then let him come near to perform it; and he shall be as a native of the land; and no uncircumcised person shall eat of it. One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.*

“And Jehovah said unto Moses and Aaron,” signifies information by means of truth Divine; “This is the statute of the passover,” signifies the laws of order for those who are liberated from damnation and infestations; “no son of an alien shall eat of it,” signifies that those who are not in truth and good are to be separated from them; “and every man’s servant,” signifies a man who is still natural; “that is bought with silver,” signifies who has any spiritual truth; “when thou hast circumcised him,” signifies purification from unclean loves; “then he shall eat of it,” signifies that he shall be with them; “a lodger and a hireling shall not eat of it,” signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them; “in one house shall it be eaten,” signifies consociations of accordant goods, that they

may together make one good; “thou shalt not bring out of the flesh abroad from the house,” signifies that this good shall not be mixed together with the good of another; “and ye shall not break a bone in it,” signifies the truth of memory-knowledge, that this also must be sound; “all the assemblage of Israel shall perform it,” signifies that this law of order is for all who are in the good of truth and in the truth of good; “and when a sojourner shall sojourn with thee,” signifies those who have been instructed in the truth and good of the church, and have received them; “and performeth the passover to Jehovah,” signifies if he desires to be together with them; “every male of his shall be circumcised,” signifies that his truth must be cleansed from impure loves; “and then let him come near to perform it,” signifies that then he shall be with them; “and he shall be as a native of the land,” signifies that he shall be received as he who is in that truth and good, and has been purified from unclean loves; “and no uncircumcised person shall eat of it,” signifies that he who is in the loves of self and of the world cannot be together with them; “one law shall there be for the native, and for the sojourner that sojourneth in the midst of you,” signifies that he who on being instructed receives the truth and good of the church, and lives according to them, shall be as he who, being already instructed, is within the church, and lives a life in agreement with the precepts of faith and of charity.

7994. [v. 43] *And Jehovah said unto Moses and Aaron.* That this signifies information by means of truth Divine, is evident from the signification of “Jehovah said,” when the statutes of the church are treated of, as being information or instruction (see n. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825); and from the representation of Moses and Aaron, as being truth Divine; Moses internal, and Aaron external (n. 7009, 7010, 7089, 7382).

7995. *This is the statute of the passover.* That this signifies the laws of order for those who are liberated from damnation and infestations, is evident from the signification of a “statute,” as being that which is from order (of which below); and from the signification of “the passover,” as being the presence of the Lord and liberation from damnation (see n. 7093e, 7867). As regards that which is of order, which is signified by “statute,” be it known that all the statutes commanded to the sons of Israel were laws of order in the external form, but those things which they represented and signified were laws of order in the internal form. Laws of order are truths

which are from good; the complex of all the laws of order is the Divine truth proceeding from the Divine good of the Lord. From this it is evident that the Divine Itself of the Lord in heaven is order, the Divine good the essential of order, and the Divine truth its formal.

7996. *No son of an alien shall eat of it.* That this signifies that those who are not in truth and good are to be separated from them, is evident from the signification of “an alien,” as being those out of the church who do not acknowledge anything of the truth and good of faith, as was the case with the nations in the land of Canaan (see n. 2049, 2115), thus who are not in truth and good; and from the signification of “not eating of it,” as being to communicate and be conjoined with them, thus to be separated from them. In what now follows those are treated of who should eat the passover together, and those who should not. The supper of the passover represented the consociations of the good in heaven; and in the statutes which follow, it is declared who could be consociated and who could not. In general, feasts, both dinners and suppers, in ancient times were made within the church in order that they might be consociated and conjoined as to love, and that they might instruct one another in those things which are of love and faith, thus in the things of heaven (see n. 3596, 3832, 5161). Such at that time were the delights attending their banquets, and such was the end for the sake of which were their dinners and suppers. Thus the mind and the body also were nourished unanimously and correspondently; and from this they had health and long life, and from it they had intelligence and wisdom; and also from this they had communication with heaven, and some had open communication with angels. But as in course of time all internal things vanish away and pass into external ones, so also did the purposes of the feasts and banquets, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly conjunctions, namely, for the sake of gain, for the sake of the pursuit of honors, and for the sake of pleasures, from which there is nourishment of the body, but none of the mind.

7997. That the paschal supper represented the consociations of angels in the heavens in respect to goods and truths, see above (n. 7836, 7996); and because it represented these, it was ordained that not only every house by itself should then be together and eat, but also that no others should be consociated except those who

represent the conjunction of love such as is that of the heavenly societies, and thus that the rest were to be separated. They who are to be separated were the aliens, for by them were signified those who are not in the good and truth of the church; also the lodgers and hirelings, because by these were represented those who from mere natural disposition, and those who for the sake of gain, did good and truth, and made a boast of them. Neither the latter nor the former can be consociated with the angels in the heavens; but when they are allowed to wander about, as is the case when they first come into the other life, before they undergo vastations of good and truth, then when they come toward any angelic society and feel the sphere of sanctity from the truth of the good of innocence which is signified by the blood of the paschal lamb (n. 7846, 7877), they cannot approach, but forthwith flee away because of fear and aversion.

7998. [v. 44] *And every man's servant.* That this signifies a man who is still natural, is evident from the signification of "servant," as being what is natural (see n. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305), thus the natural man. The natural man is called a "servant" because it was made to minister to the spiritual man, and also to obey it, as a servant his lord.

7999. *That is bought with silver.* That this signifies who has any spiritual truth, is evident from the signification of "buying," as being acquisition and appropriation (see n. 4397, 4487, 5374, 5397, 5406, 5410, 5426); and from the signification of "silver," as being truth (n. 1551, 2954, 5658), here spiritual truth, because the servant that is bought is in the internal sense the natural man, and therefore the lord who buys is the spiritual man. How this is cannot be known unless it is known how the spiritual buys for itself—that is, acquires and appropriates—the natural. When man is being regenerated, his internal and external, that is, the spiritual and the natural, at first are at variance, for the spiritual wills what is of heaven, but the natural what is of the world. But the spiritual then continually inflows into the natural and brings it into agreement; this is effected by means of truth; and what the spiritual brings to itself in the natural is called "bought with silver," that is, acquired and appropriated by means of truth.

8000. *When thou hast circumcised him.* That this signifies purification from unclean loves, is evident from the signification of

“to be circumcised,” as being purification from the loves of self and of the world, thus from unclean loves (see n. 2039, 2056, 2632, 3412, 3413, 3462, 7045).

8001. *Then shall he eat of it.* That this signifies that he shall be with them, is evident from the signification of “eating,” that is, the paschal lamb, together with the rest, as being to communicate and be conjoined (see n. 2187, 5643). For as before said (n. 7836, 7850, 7996, 7997), the paschal supper represented the angelic consociations in respect to goods and truths; and by the statutes concerning aliens, servants, lodgers, hirelings, and sojourners, who are here treated of, is declared in the internal sense who could be consociated, and who could not. Hence it is that by “eating” is signified to be with them, or to be consociated; and by “not eating,” not to be with them, or to be separated.

8002. *A lodger and a hired servant shall not eat of it.* That this signifies that they who do what is good from mere natural disposition, and those who do it for the sake of their own advantage, are not to be with them, is evident from the signification of “a lodger,” as being those who do what is good from mere natural disposition (of which below); from the signification of “a hireling,” as being those who do what is good for the sake of their own advantage (of which also below); and from the signification of “not to eat of it,” as being not to be with them (of which just above, n. 8001). That a “lodger” denotes what is good from mere natural disposition, is because lodgers were those who came from other peoples, and were inhabitants, and dwelt with the Israelites and the Jews in one house; and “to dwell together” signifies to be together in good. But because, as before said, they were from peoples out of the church, the good which is signified is not the good of the church, but is a good not of the church. This good is called “natural good,” because it is hereditary from birth. Moreover, some have such good in consequence of ill health and feebleness. This good is meant by the good which they do who are signified by “lodgers.”

[2] This good is utterly different from the good of the church, for by means of the good of the church conscience is formed in man, which is the plane into which the angels flow, and through which there is fellowship with them; whereas by natural good no plane for the angels can be formed. They who are in this good do good in the dark from blind instinct; not in the light of truth by virtue of

influx from heaven; and therefore in the other life they are carried away, like chaff by the wind, by every one, as much by an evil man as by a good one, and more by an evil one who knows how to join to reasonings something of affection and persuasion; nor can they then be withdrawn by the angels, for the angels operate through the truths and goods of faith, and flow into the plane which has been formed within the man from the truths and goods of faith. From all this it is evident that those who do what is good from mere natural disposition cannot be consociated with the angels (concerning them and their lot in the other life, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197).

[3] That “lodgers” are those who do not stay in their own land or in their own house, but in a foreign land, is evident in the following passages:

The land shall not be sold in perpetuity; for the land is Mine; but ye are sojourners and lodgers with Me (Lev. 25:23).

Hear my prayer, O Jehovah, be not silent at my tear; for I am a sojourner with Thee, a lodger, as all my fathers were (Ps. 39:12).

Abraham said unto the sons of Heth, I am a sojourner and a lodger with you; give me a possession of a sepulcher (Gen. 23:3, 4).

By a “sojourner” equally as by a “lodger,” is signified a comer and inhabitant from another land, but by a “sojourner” are signified those who were being instructed in the truths of the church and who received them; and by “lodgers” were signified those not instructed in the truths of the church, because they were not willing to receive them.

[4] As regards “hirelings,” they were such as labored for hire, being servants, but not bought; that these were called “hirelings” see Lev. 19:13; 25:4–6; Deut. 24:14, 15. As “hirelings” were those who labored for hire, by them in the internal sense are meant those who do what is good for the sake of their own advantage in the world; and in a sense still more interior, those who do what is good for the sake of reward in the other life; thus who desire to merit by works.

[5] They who do what is good merely for the sake of their own advantage in the world, cannot possibly be consociated with angels, because the end regarded by them is the world, that is, wealth and eminence; and not heaven, that is, the blessedness and happiness of souls. The end is what determines the actions, and gives them their

quality. Concerning those who do what is good merely for the sake of their own advantage, the Lord thus speaks:

I am the good Shepherd; the good Shepherd layeth down His life for the sheep. But he that is a hireling, and not a shepherd, whose own the sheep are not, seeth the wolf coming, and deserteth the sheep, and fleeth, and the wolf seizeth them, and scattereth the sheep. But the hireling fleeth because he is a hireling (John 10:11–13).

Egypt is a very beautiful heifer; destruction out of the north is come. Her hirelings are like calves of the fattening stall; for they also have turned back, they have fled away together, they did not stand, because the day of their destruction is come upon them (Jer. 46:20, 21).

[6] That lodgers and hirelings were not to be consociated in respect to holy things with those who were of the church, is evident from this:

There shall no alien eat of the holy thing: a lodger of the priest, and a hireling, shall not eat of the holy thing (Lev. 22:10).

And that from the sons of lodgers were to be bought servants who should serve forever, in the same:

Of the nations that are round about you ye shall buy manservant and maidservant; and also of the sons of the lodgers that do sojourn with you, of these shall ye buy, and of their family that is with you, although they have brought forth in your land; and that they may be your possession, and that ye may hand them over for an inheritance to your sons after you, to inherit for a possession; ye shall rule over them forever (Lev. 25:44–46).

By the “sons of the lodgers” are signified memory-knowledges which are from mere natural light; that spiritual truths shall rule over these is signified by “servants being bought of the sons of the lodgers for a perpetual possession.”

[7] But they who do what is good for the sake of reward in the other life, who also are signified by “hirelings,” differ from those just now spoken of, in that they have as the end life and happiness in heaven. But as this end determines and converts their Divine worship from the Lord to themselves, and they consequently desire well to themselves alone, and to others only so far as these desire well to them, and accordingly the love of self is in every detail, and not the love of the neighbor, therefore they have no genuine charity. Neither can these be consociated with the angels, for the angels are utterly averse to both the name and the idea of reward

or recompense. That benefits must be imparted without the end of reward, the Lord teaches in Luke:

Love your enemies, and impart benefits, and lend, hoping for nothing again; then shall your reward be great, and ye shall be sons of the Most High (Luke 6:32–35; 14:12–14).

(Concerning meritorious goods and their quality, see n. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007, 4174, 4943, 6388–6390, 6392, 6393, 6478.)

[8] That it is so often said by the Lord that they who do what is good shall “have their reward in heaven” (as in Matt. 5:11, 12; 6:1, 2, 16; 10:41, 42; 20:1–16; Mark 9:41; Luke 6:23, 35; 14:14; John 4:36) is because before he is regenerated a man cannot but think of reward; but it is otherwise when he has been regenerated; he is then indignant if anyone thinks that he benefits his neighbor for the sake of reward, for he feels delight and blessedness in imparting benefits, and not in recompense. (That in the internal sense “reward” denotes the delight of the affection of charity, see n. 3816, 3956, 6388, 6478.)

8003. [v. 46] *In one house shall it be eaten.* That this signifies the consociations of accordant goods that they may together make one good, is evident from the fact that the paschal supper represented the angelic consociations in heaven, and that each house of the sons of Israel represented a society in particular (see n. 7836, 7891, 7996, 7997). The angelic societies are all distinct from one another according to goods, and this generically, specifically, and particularly (see n. 3241, 4625). They are consociated who are in similar good. That these make one good, is because every one arises not from one, but from many; for from many things that are various, but still accordant, there is produced a form which makes a one by harmony; in heaven by spiritual harmony, which is that of the goods of love (see n. 3241, 3267, 3744–3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836). From all this it is evident that by “in one house shall it be eaten” are signified the consociations of accordant goods that they may together make one good. (That “to eat,” namely, the passover, denotes to be consociated, or to be with them, see above, n. 8001.)

8004. *Thou shalt not bring out of the flesh abroad from the house.* That this signifies that this good shall not be mixed together with the good of another, is evident from the signification of “to bring

out abroad from the house” as being to give to another to eat, thus to mix with another good than that which belongs to the society; and from the signification of “flesh,” as being good (see n. 6968, 7850). For the societies in heaven are distinct according to the functions of all the members, viscera, and organs in the body (as has been shown at the close of many chapters). By means of correspondence, the function of each member, viscus, and organ bears relation to a peculiar good distinct from any other. From this it is evident that goods are manifold, and that in order that from them distinct forms may arise, which taken together may constitute the most perfect form of heaven, they are by no means to be mixed together; for if they were mixed together the distinction would be lost. This is signified by the command that they should not bring out of the flesh abroad from the house.

8005. *And ye shall not break a bone in it.* That this signifies the truth of memory-knowledge, that this must be sound, is evident from the signification of “bone,” as being the ultimate in which interior things terminate as in their base, that they may be supported and not spread asunder. Such an ultimate in spiritual things is memory-knowledge; for all spiritual truths and goods flow down according to order to lower things, and finally terminate in memory-knowledges, where they present themselves visibly to man. That “ye shall not break” denotes that it must be sound, is clear. memory-knowledge is said to be sound when it admits into itself nothing but truths which agree with its good; for the memory-knowledge is the general receptacle. Moreover, memory-knowledges are like the bones in man; if these are not sound, or in their order, as when disjointed or distorted, the form of the body is thereby changed, and the actions in accordance therewith. The truths of memory-knowledge are doctrinal things.

8006. *All the assemblage of Israel shall perform it.* That this signifies that this law of order is for all who are in the good of truth and in the truth of good, is evident from the signification of “the assemblage of Israel,” as being all truths and goods in one complex (see n. 7830); thus those who are in the truth through which is good, and those who are in the good through which is truth (n. 7957), consequently those who are of the spiritual church. That all these were to perform the passover, was to represent the liberation of those of the spiritual church who had been detained

in the lower earth until the Lord's coming (n. 6854, 6914, 7091, 7849, 7932); their eating together in one house was to represent the angelic consociations in heaven (n. 7836, 7996, 7997); thus by the whole assemblage of Israel performing it was represented the whole heaven. At that time there was nowhere a church, but only the representative of a church, for which were taken the descendants of Abraham from Jacob. Communication with heaven, and through heaven with the Lord, was given by means of the representatives of the church. For this reason it was enjoined upon that nation to strictly observe all the statutes and all the laws, especially the statutes concerning the passover, insomuch that he who was clean and did not perform the passover was to be cut off (Num. 9:13).

8007. *And when a sojourner shall sojourn with thee.* That this signifies those who have been instructed in the truth and good of the church and have received them, is evident from the signification of a "sojourner," as being those who were being instructed and were receiving the statutes and laws of the church (see n. 2025, 4444, 7908). It is said "when he shall sojourn with thee," because by "sojourning" is signified to be instructed and to live (n. 1463, 3672). Thus by "sojourners sojourning with them" are signified not only those who were being instructed in the truth and good of the church and were receiving them, but also those who were living according to them.

8008. *And performeth the passover to Jehovah.* That this signifies if he desires to be together with them, is evident from the signification of "performing the passover to Jehovah," that is, eating it, as being to be together with them (see n. 8001).

8009. *Every male of his shall be circumcised.* That this signifies that his truth must be cleansed from impure loves, is evident from the signification of "to be circumcised," as being to be purified or cleansed from impure loves (see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045); and from the signification of "male," as being the truth of faith (n. 749, 2046, 4005, 7838).

8010. *And then let him come near to perform it,* signifies that then he shall be with them (as above, n. 8008).

8011. *And he shall be as a native of the land.* That this signifies that he shall be accepted just as is he who is in this truth and good, and has been purified from unclean loves, is evident from the signification of "a native of the land," as being one who has been

born within the church and is in its truth and good, consequently who has been purified from unclean loves. It is said “a native of the land,” because by “land” is signified the church (that “land” in the Word denotes the church, see n. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577). That “land” denotes the church is because by “land” in the Word is meant the land of Canaan, and by “the land of Canaan” is signified the Lord’s kingdom and church (n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). By every land named in the Word the angels do not understand the land, but the nation that was there, and along with the nation there is understood the quality of the nation in respect to its spirituality, that is, in respect to that which is of the church. That the idea of the quality of the nation occurs when its land is named, is known, for this is the case even with men, and more so with the angels, who think spiritually about every natural thing.

8012. *And no uncircumcised person shall eat of it.* That this signifies that he who is in the loves of self and of the world cannot be together with them, is evident from the signification of an “uncircumcised person,” as being one who is in the loves of self and of the world (see n. 2056, 3412, 3413, 7045); and from the signification of “eating of it,” namely, the passover, as being to be with them (of which above, n. 8001).

8013. *One law shall there be for the native, and for the sojourner that sojourneth in the midst of you.* That this signifies that he who on being instructed has received the truth and good of the church, and lives according to them, shall be as he who being already instructed is within the church, and lives a life in agreement with the precepts of faith and of charity, is evident from the signification of “one law shall there be,” as being a similar right, thus that the one shall be as the other; and from the signification of “the native,” as being one who has been born within the church, and is in its truth and good as to doctrine and as to life (as just above, n. 8011); and from the signification of “the sojourner that sojourneth in the midst of you,” as being one who is being instructed in the truth and good of the church and receives them and lives according to them (of which also above, n. 8007).

[2] It is said “in agreement with the precepts of faith and of charity,” on account of the difference; for the life before regeneration

is according to the precepts of faith, but after regeneration it is according to the precepts of charity. Before regeneration no one knows from affection what charity is, but only from doctrine; and the man then lives according to the precepts of doctrine, which are called precepts of faith; but after regeneration he knows from affection what charity is, for he then loves his neighbor, and from the heart wills good to him, and he then lives according to a law that is written on him, for he acts from the affection of charity. This state is utterly different from the former state. They who are in the first state are in obscurity in respect to the truths and goods of faith, but they who are in the latter state are relatively in clearness. These see truths and confirm them from enlightenment, while the former do not see truths and confirm them from enlightenment; but from persuasion that the teachings of the church are truths. And because they do not see them from enlightenment, they can confirm falsities equally with truths, and after these have been confirmed, they see them precisely as truths. From all this it can be seen what is meant by living according to the precepts of faith, and what by living according to the precepts of charity.

[3] As regards sojourners, it is several times commanded in the Word that no distinction should be made between a native of the land and a sojourner sojourning with them, for the reason that the Gentiles, from whom the sojourners came, are received into heaven equally as well as they who are within the church, when after being instructed they have received the truths of faith. (Of the Gentiles in the other life, see n. 932, 1032, 1059, 2049, 2284, 2589–2604, 2861, 2863, 3263, 4190, 4197.) Hence it was commanded that “as with the native, so with the sojourner;” as in the following passages:

And if a sojourner shall sojourn with you, who shall make a fire-offering of an odor of rest to Jehovah; as ye do, so shall he do. As regards the assembly, there is one statute for you, and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the sojourner before Jehovah. One law and one judgment shall be for you, and for the sojourner that sojourneth with you (Num. 15:14–16).

As is the native of you, shall be to you the sojourner that sojourneth with you (Lev. 19:34).

One judgment shall be for you; as for the sojourner, so shall it be for the native (Lev. 24:22).

When a sojourner shall sojourn with you he shall perform the passover to Jehovah; according to the statute of the passover, and according to the

statutes thereof, so shall he do; one statute shall be for you; as for the sojourner, so for the native (Num. 9:14).

8014. Verses 50, 51. *And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they. And it was in this same day that Jehovah led forth the sons of Israel out of the land of Egypt by their armies.*

“And all the sons of Israel did as Jehovah commanded Moses and Aaron,” signifies the performing of obedience according to truth Divine; “so did they,” signifies performance from the will; “and it was in this same day,” signifies a state of the presence of the Lord; “that Jehovah led forth the sons of Israel out of the land of Egypt,” signifies that the Lord liberated from damnation those who were in the good of truth and the truth of good; “by their armies,” signifies these distinct according to the quality of good from truth.

8015. [v. 50] *And all the sons of Israel did as Jehovah commanded Moses and Aaron.* That this signifies the performing of obedience according to truth Divine, is evident from what was said above (n. 7944), where similar words occur.

8016. *So did they.* That this signifies performance from the will, is evident from the signification of “doing,” when the word is repeated, as being performance from the will (as above, n. 7945).

8017. [v. 51] *And it was in this same day.* That this signifies a state of the presence of the Lord, is evident from the signification of “day,” as being time and state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680). That it is a state of the presence of the Lord, is because it was the day of the passover, and by the “passover” is signified the presence of the Lord, and the liberation of those who are of the spiritual church from spiritual captivity and from damnation (n. 7867). That there was liberation then, is signified by what follows in this verse, namely, that “on that day Jehovah led forth the sons of Israel out of the land of Egypt by their armies.” That this was on the morrow after the passover, is evident from Moses:

They journeyed from Egypt on the fifteenth day of the first month, on the morrow after the passover in the eyes of all the Egyptians, while the Egyptians were burying their firstborn that were slain (Num. 33:1-4).

(That the presence of the Lord liberates from damnation those who are in good, and brings those who are in evil into damnation, see n. 7926, 7989.)

8018. *That Jehovah led forth the sons of Israel out of the land of Egypt.* That this signifies that the Lord liberated from damnation those who were in the good of truth and in the truth of good, is evident from the signification of “to lead forth,” as being to liberate; and from the representation of the sons of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (of which above, see n. 7957, 8006); and from the signification of “the land of Egypt,” as being damnation. That “the land of Egypt” here denotes damnation, is because by the state of the Egyptians is now signified damnation (n. 7766, 7778). (That the Lord liberated from damnation those who were of the spiritual church, that is, who were in the good of truth and the truth of good, see n. 6854, 6914, 7091, 7828, 7932.)

[2] Their liberation by the Lord when He rose again is signified by the descent of the Lord to the lower regions, and was clearly shown by the awakening of the dead out of the tombs, of which in Matthew:

And the tombs were opened; and many bodies of the saints that were sleeping were raised; and going forth out of the tombs after His resurrection they entered into the holy city and appeared to many (Matt. 27:52, 53);

their going forth out of the tombs, and entering into the holy city, and also their appearing, were for a testification that they, who had hitherto been detained in spiritual captivity, had been liberated by the Lord, and would be introduced into heaven. In the internal sense heaven is signified by “the holy city;” and therefore it is called “the holy city,” when yet it was not holy but profane, seeing that its people had so cruelly treated the Lord Himself, who was represented in all the rituals of their church, and described in the Word that was among them; and thus who had been the God of their church.

[3] The like is signified by this passage in Daniel:

At that time thy people shall be delivered, every one that shall be found written in the book. And then many of them that sleep in the dust of the earth shall awake, these to eternal life, but the rest to shame and everlasting disgrace (Dan. 12:1, 2).

And also by this in Ezekiel:

Prophecy and say, Thus said the Lord Jehovih, Behold I will open your sepulchers, and cause you to come up out of your sepulchers, O My people; and I will bring you upon the land of Israel, that ye may know

that I am Jehovah, when I shall open your sepulchers, and shall cause you to come up out of your sepulchers, O My people, and I shall put My spirit in you, that ye may live, and I shall place you upon your land, that ye may know that I Jehovah have spoken it, and performed it, said Jehovah (Ezek. 37:12-14);

where by "the land of Israel" or of Canaan is meant heaven (n. 8011). By these words in the prophet is described the new creation or generation of man, and also the vivification by the Lord of those who are of the spiritual church.

8019. *By their armies.* That this signifies these distinct according to the quality of good from truth, is evident from the signification of "armies," as being goods and truths (of which above, n. 7988); "by their armies" signifies that they who are represented by the sons of Israel were made distinct according to the quality of good from truth. (That all in the other life are distinct and conjoined according to goods, see n. 7833, 7836, 8003.) It is said "according to the quality of good from truth," because all good has its quality from truth, and is thereby varied (n. 3804, 4149, 5345, 5355, 6916).

8020. From the statutes and laws concerning the eating of the paschal lamb, which are treated of in this chapter, it is clearly evident that there are heavenly secrets contained and hidden in every detail, and that without knowledge from the internal sense nothing is known but a mere ritual in an external form, and nothing heavenly, still less Divine. As for instance, why the paschal animal was to be a lamb or a kid; why the animal was to be a male, and a son of a year; why it was to be killed on the fourteenth day of the month; why its blood was to be sprinkled upon the posts and the lintel; why it was to be eaten roasted with fire, with unleavened bread upon bitter herbs, and not raw or boiled in water; why it was to be roasted with its head upon its legs and upon its midst; why they were not to leave anything of it until the morning, and why that which was left was to be burned with fire; why they were to eat unleavened bread seven days, and why whosoever ate leavened bread was to be cut off; why an alien, a lodger, and a hireling were not to eat of it, but a man's servant that is bought with silver, and a sojourner, if they were circumcised; why it was to be eaten in one house, and none of the flesh taken out of doors; why a bone was not to be broken in it. What these and very many other particulars involve, and why they were commanded, would be utterly unknown, unless the laws of

order in the spiritual world to which they correspond, were known, and unless it were known from the internal sense what each detail signifies in that world, that is, in heaven; and especially unless it were believed that in all things there is something spiritual. If there were not something spiritual in the whole and in each detail, the angels who are with man when he reads the Word would comprehend but little, indeed scarcely anything, from the Word; for the angels comprehend spiritually all things that have been described in the Word in a natural manner.

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED.

8021. One of those spirits of Jupiter who strike terror by their coming, as already described, applied himself to my left side beneath the elbow, and spoke from there; but his speech was harsh, nor were the words quite discrete and separate from one another, insomuch that I was obliged to wait long before I could gather the sense; and while he was speaking he also interjected something of terror. He said that so it is done on their earth, and that they are sent in advance to a man, before their angels come to him, and in this manner they prepare him. He admonished me also to receive them well when they came. But it was given me to answer that this is not my affair; but that with me all are received just as they themselves are.

8022. Afterward the angels of that earth came, and it was given me to perceive from their speech with me that they are utterly different from the angels of our earth; for their speech was not effected by means of words, but by means of ideas which diffused themselves through my interiors on all sides, and from there had also an influx into the face, so that the face concurred to every particular; beginning from the lips, and proceeding toward the circumference on all sides. The ideas which were in the stead of words were discrete, but in a slight degree. They said that so do they speak with their own people on their earth; and that there also the speech is of the face, beginning from the lips.

8023. Afterward they spoke with me by means of ideas still less discrete, insomuch that scarcely any interval was perceivable; it was

in my perception like the meaning of words with those who attend only to the meaning abstractedly from the words. This speech was more intelligible to me than the former, and was also more full. It flowed into the face in like manner as the former, but the influx was more continuous, in accordance with the nature of the speech. It did not, however, begin from the lips, like the former, but from the eyes. They said that so also do they speak with their own people on their earth; but with those there who enjoy a more interior sense and discernment than the rest.

8024. Afterward they spoke in a manner still more continuous and full; and then the face could not concur by a suitable movement; but there was felt an influx into the brain, and this was then acted upon in a similar manner.

8025. Lastly they spoke in such a way that their discourse fell only into the interior understanding; its fluency was like that of a thin aura. I perceived the influx itself, but not distinctly the particulars. They said that there are men of their earth also with whom they speak in this manner, and that they are those who after death are immediately carried up into heaven.

8026. These kinds of speech are circumstanced like fluids; the first kind is like fluent water; the second is like water more attenuated; the third is relatively like the atmosphere; and the fourth is like a thin aura.

8027. The spirit above mentioned, who was on the left side, sometimes interrupted the conversation, admonishing me especially to deal discreetly with his angels; for there were spirits from our earth who occasioned such things as excited displeasure. He also said that he did not understand what the angels spoke; but that he did afterward when he removed to my left ear. His speech then was not harsh as before, but like that of other spirits.

8028. From this it could be seen how the case is with the order in heaven, and from this in the world; namely that when angels are about to come, a spirit is sent before to prepare the way, and that he excites fear, and gives admonition to receive the angels courteously; and that he interrupts; also that at first he does not understand what the angels speak, but afterward when he has been reduced to a better state he understands; in a word, that he is continually at hand, and prepares the lower mind, and endeavors to avert things unworthy. In regard to this there occurred to me a thought about

John the Baptist, that it was according to the order of heaven for him to be sent before and announce the coming of the Lord, and that he should prepare the way that He might be worthily received, according to what is written in Matt. 3:3; Luke 1:17; 3:4; John 1:23.

8029. From what has already been occasionally related about the state of man after death, it is evident that there are few who at once enter heaven when they come into the other life; but that they stay for some time beneath heaven, in order that the things belonging to earthly and bodily loves, which they have brought with them from the world, may be removed, and they may thus be prepared to be capable of being in society with the angels. The case is similar with the men of all the earths, namely, that after their decease they are at first beneath heaven among spirits; and afterward, when they are prepared, they become angels. When the spirits of that earth were becoming angels it was given me to see that there appeared bright horses as of fire, by which they were carried up, like Elijah. Bright horses as of fire signify an enlightened understanding (that “horses” in the Word signify what is of the understanding, see n. 2760–2762, 3217, 5321, 6125, 6534); and the “horses of fire and chariots of fire” which carried away Elijah, signify the understanding of the Word as to its interiors (n. 2762).

8030. This angelic heaven to which they are carried away is the first heaven, or the last of the three. This heaven appears to the right from their earth, and is quite separate from the first or lowest heaven of the angels who are from our earth. They who are in this heaven appear clothed in azure dotted with little golden stars; for they believe this color to be the veriest heavenly color. When they are in the world, and contemplate the starry heaven, they call it the abode of the angels; and for this reason the azure color is loved by them.

8031. The spirits of that earth are utterly unwilling to be in fellowship with the spirits of our earth, because they differ in disposition and manners; for they say that the spirits of our earth are cunning, and are ingenious in plotting evils, and that they know and think little about what is good; also that they do not, as they do, acknowledge the one only Lord. Moreover, the spirits of the earth Jupiter are much wiser than the spirits of our earth, of whom they also say that they speak much and think little, and thus that they

cannot interiorly perceive many things, and not even what good is. From this they conclude that the men of our earth are external men.

8032. The subject of the spirits and inhabitants of the planet Jupiter will be continued at the end of the following chapter.

EXODUS

CHAPTER THIRTEEN

THE DOCTRINE OF CHARITY.

8033. What Charity is, and what Faith is, with man, must now be told. Charity is an internal affection which consists in a heartfelt desire to do the neighbor good, and in this being the delight of life; and this without any reward.

8034. On the other hand, Faith is an internal affection which consists in a heartfelt desire to know what is true and what is good, and this not for the sake of doctrine as the end in view, but for the sake of life. This affection conjoins itself with the affection of charity through the desire to do according to the truth, thus to do the truth itself.

8035. They who are in the genuine affection of charity and faith believe that from themselves they do not desire anything good, and that from themselves they do not understand anything true; but that the will of good and the understanding of truth are from the Lord.

8036. This then is charity, and this is faith. They who are in these have within them the kingdom of the Lord and heaven, and within them is the church; and these are they who have been regenerated by the Lord, and from Him have received a new will and a new understanding.

8037. They who have the love of self or the love of the world as the end in view, cannot possibly be in charity and faith. They who are in these loves do not even know what charity is, and what faith is, and do not at all comprehend that to will good to the neighbor without any reward is heaven in man, and that in this affection there is happiness as great as is that of the angels, which is unutterable; for they believe that if they are deprived of the joy arising from the glory of honors and of wealth all joy ceases to be possible; when yet heavenly joy, which infinitely transcends every other joy, then first begins.

EXODUS 13

1. And Jehovah spake unto Moses, saying,
2. Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine.
3. And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten.
4. This day ye go forth, in the month Abib.
5. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month.
6. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah.
7. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, leaven shall not be seen with thee in all thy border.
8. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt.
9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt.
10. And thou shalt keep this statute at the set time from year to year.
11. And it shall be when Jehovah shall have brought thee in to the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee:
12. That thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah.

13. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck; and every firstborn of man among thy sons shalt thou redeem.
 14. And it shall be when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants.
 15. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt, from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of my sons I redeem.
 16. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt.
 17. And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and will return to Egypt.
 18. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt.
 19. And Moses took the bones of Joseph with him; for swearing he had caused the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence.
 20. And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness.
 21. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night.
 22. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.
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THE CONTENTS

8038. In this chapter the subject treated of in the internal sense is faith in the Lord, and the perpetual remembrance of having been liberated by Him from damnation. Faith in the Lord is signified by the sanctification of the firstborn, and the perpetual remembrance of liberation by the Lord is signified by the celebration of the passover.

8039. In the latter portion of the chapter, and thereafter, the subject treated of is the further preparation of those who were of the spiritual church and who before the coming of the Lord were detained in the lower earth until they could be introduced into heaven, and that for the sake of this end they were first sent through the midst of damnation in safety, and after this underwent temptations, the Lord being continually present. Transmission through the midst of damnation is signified by the passage through the sea Suph; temptations are signified by that life in the wilderness to which they were led; and the presence of the Lord is signified by the pillar of cloud by day, and of fire by night.

THE INTERNAL SENSE

8040. Verses 1, 2. *And Jehovah spake unto Moses, saying, Sanctify to Me all the firstborn, that which openeth every womb among the sons of Israel, in man and in beast; it is Mine.*

“And Jehovah spake unto Moses, saying,” signifies an informing by the Divine; “Sanctify to Me all the firstborn,” signifies faith, that it is from the Lord; “that which openeth every womb,” signifies which is from charity; “among the sons of Israel,” signifies in the spiritual church; “in man and in beast,” signifies the good of faith interior and exterior; “it is Mine,” signifies that it is the Lord’s.

8041. *And Jehovah spake unto Moses, saying.* That this signifies an informing by the Divine, is evident from the signification of “speaking” and “saying,” when by Jehovah about the things of the church which are to be observed, as being an informing (see n. 7769, 7793, 7825), and because it is by Jehovah, it denotes an informing by the Divine; and from the representation of Moses, as being truth

Divine (n. 6771, 7014, 7382). Hence by “Jehovah spake unto Moses, saying” is signified an informing by the Divine through Divine truth.

8042. *Sanctify to Me all the firstborn.* That this signifies faith, that it is from the Lord, is evident from the signification of “sanctifying to Jehovah” or the Lord, as being to ascribe to Him, that is, to confess and acknowledge that it is from Him; and from the signification of “the firstborn,” as being faith (see n. 352, 2435, 6344, 7035). When it is said “faith,” there is meant all the truth that belongs to the spiritual church; and as there is meant all the truth of the church, the spiritual church itself is also meant, for truth is the essential of this church. Good is indeed the essential of the church, and is actually the firstborn (n. 2435, 3325, 4925, 4926, 4928, 4930); but the good which those have who belong to the spiritual church is in itself truth; for when they act according to the truth which is of their doctrine, then the truth is called good, having then passed from the understanding into the will and from the will into act, and that which is done from the will is called good. That in itself and in its essence this good is nevertheless truth, is because to them the doctrinal things of the church are truths, and the doctrinal things in churches differ, consequently so do the truths; and yet although they are so various, by willing them and doing them they become goods, as just now said.

[2] While a man is being regenerated, he is led by means of faith in the understanding, or in doctrine, to faith in the will or life, that is, by means of the truth of faith to the good of charity; and when a man is in the good of charity, he has then been regenerated, and then from this good he produces truths, which are called the truths of good. These are the truths which are the veriest truths of faith, and which are meant by “the firstborn;” for it is with the begettings or births of truths from good, as it is with the begettings or births of sons and daughters from a parent, and afterward of grandsons and granddaughters, and thereafter of great-grandsons and great-granddaughters; and so on. The first or immediate begetting or birth, which is that of sons and daughters, is what is signified by “the firstborn,” however many these may be; but not the second and the third begettings or births, except relatively to their own parents. The reason why these are sanctified to Jehovah or the Lord, is that all derivative or descending truths and goods derive their essence

from the primitive ones. In this spiritual thing is founded the right of the firstborn that is spoken of in the Word.

8043. *That which openeth every womb.* That this signifies which is from charity, is evident from the signification of “that which openeth the womb,” as being that which is born immediately of a regenerate one, thus that which is from charity (according to what was said just above, n. 8042). For he who is conceived anew, comes as it were again into the womb; and he who is born anew, goes forth as it were again from the womb; but that which is conceived in the womb and born from the womb is not man as man, but is the faith of charity, for this makes the spiritual of man, thus as it were makes the man himself anew, for then his life is derived from this. From all this it can be seen what is meant in the spiritual sense by “that which openeth the womb.” The angels, who are in spiritual ideas alone, understand nothing else by this. (What is meant by the “womb,” and also by “being in the womb,” and by “going forth from the womb,” see n. 3293e, 3294, 3967, 4904, 4918, 4931, 5052, 5054, 6433.)

[2] As such things are signified by the “womb,” therefore in the Word the Lord is called “the Former from the womb,” that is, the Regenerator, as in Isaiah:

Thus said Jehovah, thy Maker, and thy Former from the womb; He helpeth thee: Fear not, Jacob My servant, and Jeshurun whom I have chosen, because I will pour out water upon him that is thirsty, and rivulets upon the dry ground; I will pour out My spirit upon thy seed, and My blessing upon thy children (Isa. 44:2, 3);

the Lord is called “the Maker and Former from the womb,” because He regenerates man, and from natural makes him spiritual; and as regeneration is effected by means of truth and good, therefore it is said that He “will pour out water upon him that is thirsty, and His spirit upon his seed;” for by “water” is signified the truth which is of faith (see n. 2702, 3058, 3424, 4976, 5668, 7307), and by “spirit” the good which is of charity. In like manner by “water and spirit” in John:

Jesus said unto Nicodemus, Verily, verily, I say to thee, Except anyone be begotten anew, he cannot see the kingdom of God. Nicodemus said unto Him, Now can a man be begotten when he is old? Can he come a second time into his mother’s womb? Jesus answered, Verily, verily, I say to thee, Except anyone be begotten from water and the spirit, he cannot

enter into the kingdom of God. That which has been born from the flesh is flesh; but that which has been begotten from the spirit is spirit. Art thou a teacher in Israel, and knowest thou not this? (John 3:3–6, 10.)

[3] The Lord is called “the Former from the womb” in other passages also, as in Isaiah:

Thus said Jehovah thy Redeemer, and thy Former from the womb: I am Jehovah, that doeth all things; that spreadeth out the heavens alone; and that stretcheth out the earth by Myself (Isa. 44:24);

by “the heavens and the earth” is meant in the general sense the church internal and external (n. 82, 1411, 1733, 1850, 3355, 4535), and in the particular sense the internal and external of the church with the man who has been regenerated; and by “spreading out” and “stretching out” is signified to make or create by Divine power (n. 7673), for which reason the Lord, as the Regenerator, is called “the Maker,” and “the Creator,” and regeneration is called “a new creation.”

[4] In like manner in the same:

Attend ye unto Me, O house of Jacob, and all the remains of the house of Israel, that have been carried from the belly, that have been borne from the womb (Isa. 46:31).

And in David:

Upon Thee, O Lord Jehovah, have I been laid from the womb; Thou art my Bringer-forth out of my mother’s bowels; Thou art my praise continually (Ps. 71:6).

From all this it is now evident what is signified in the internal sense by “that which openeth the womb,” and consequently what by “the firstborn.”

8044. *Among the sons of Israel.* That this signifies in the spiritual church, is evident from the representation of the sons of Israel, as being the spiritual church (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

8045. *In man and in beast,* signifies the good of faith interior and exterior (as above, n. 7424, 7523).

8046. *It is Mine.* That this signifies that it is the Lord’s is evident from the fact that in the Word “Jehovah” denotes the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956), for which reason “it is Mine” denotes that it is the Lord’s. (That all good and all truth, thus charity and faith, are

from the Lord, and none at all from man, see n. 904, 2411, 3142, 3147, 4151, 5482, 5649, 6193, 6325, 6466-6495, 6613-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343.)

8047. Verses 3-10. *And Moses said unto the people, Remember thou this day, in which ye went out from Egypt, out of the house of servants; because in strength of hand Jehovah led you forth from hence; and what is leavened shall not be eaten. This day ye go forth, in the month Abib. And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He sware to thy fathers to give thee, a land flowing with milk and honey, that thou shalt serve this service in this month. Seven days thou shalt eat unleavened things, and in the seventh day is a feast to Jehovah. Unleavened things shall be eaten seven days; and that which is leavened shall not be seen with thee, and leaven shall not be seen with thee in all thy border. And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me, in my going forth out of Egypt. And it shall be unto thee for a sign upon thine hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; because with a strong hand hath Jehovah led thee forth out of Egypt. And thou shalt keep this statute at the set time from year to year.*

“And Moses said unto the people,” signifies instruction by means of truth Divine; “Remember thou this day, in which ye went out from Egypt, out of the house of servants,” signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord; “because in strength of hand Jehovah led you forth from hence,” signifies that they were liberated by the Divine power of the Lord; “and what is leavened shall not be eaten,” signifies that there shall not be appropriated anything falsified; “this day ye go forth,” signifies liberation to eternity; “in the month Abib,” signifies the beginning of a new state; “and it shall be when Jehovah shall have brought thee to the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite,” signifies into the region of heaven occupied by those who are in evil and falsity; “which He sware to thy fathers to give thee,” signifies which was promised from the Divine to those who are in good and truth; “a land flowing with milk and honey,” signifies where are gladness and joy; “that thou shalt serve this service in this month,” signifies unceasing

worship of the Lord on account of liberation; “seven days thou shalt eat unleavened things,” signifies purification from falsities; “and in the seventh day is a feast to Jehovah,” signifies the holy worship of the Lord; “unleavened things shall be eaten seven days,” signifies that they must be wholly purified from falsities; “and that which is leavened shall not be seen with thee,” signifies that what is falsified must not be admitted at all; “and leaven shall not be seen with thee,” signifies that neither must any falsity be admitted; “in all thy border,” signifies so far as the truth which is from good extends itself; “and thou shalt tell thy son in that day, saying,” signifies interior perception of truth, which perception is of conscience; “It is because of that which Jehovah did for me, in my going forth out of Egypt,” signifies that they were liberated by the Lord from spiritual captivity and from damnation; “and it shall be unto thee for a sign upon thine hand,” signifies that it must be constantly in the will; “and for a memorial between thine eyes,” signifies that it must be constantly in the understanding; “that the law of Jehovah may be in thy mouth,” signifies that the Divine truth may be in everything which proceeds thence; “because with a strong hand hath Jehovah led thee forth out of Egypt,” signifies that they were liberated by Divine power; “and thou shalt keep this statute at the set time from year to year,” signifies that this law of order must be in this state continually.

8048. [v. 3] *And Moses said unto the people.* That this signifies instruction by means of truth Divine, is evident from the signification of “saying,” when by means of truth Divine concerning things to be observed in the church, as being instruction (see n. 7186, 7267, 7304, 7380, 7517); and from the representation of Moses, as being truth Divine (of which above, n. 8041).

8049. *Remember thou this day, in which ye went out from Egypt, out of the house of servants.* That this signifies that especially must that state be recollected in which they were when liberated from spiritual captivity by the Lord, is evident from the signification of “remember thou,” as being that it is to be recollected; from the signification of “day,” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 7680); from the signification of “going out,” as being to be liberated, for by the “going out of the sons of Israel” is signified the liberation of those who are of the spiritual church by the Lord (of which liberation see

n. 6854, 6914, 7091, 7828, 7932, 8018); and from the signification of "Egypt" and "the house of servants," as being spiritual captivity; for by "Pharaoh and the Egyptians" were signified those who in the other life have infested the spiritual by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7317). Hence by "the land of Egypt" is signified infestation (n. 7278); nor is infestation by means of falsities anything else than spiritual captivity; for when they are being infested they are held as it were captive in falsities, from which they continually labor to be liberated; hence in the Word they are also called "the bound in the pit" (n. 6854). This spiritual captivity is signified also by "the house of servants." (That servitude is an assault by falsities, that is, infestation, see n. 7120, 7129.)

8050. *Because in strength of hand Jehovah led you forth from hence.* That this signifies that they were liberated by the Divine power of the Lord, is evident from the signification of "strength of hand," as being power, and when it is said of Jehovah, as being omnipotence (that "strength" denotes power is evident, as also that "hand" denotes power see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7188, 7189, 7518, 7673); and from the signification of "to lead forth," as being to liberate. (That "Jehovah" denotes the Lord, see above, n. 8046.)

8051. *And what is leavened shall not be eaten.* That this signifies that there shall not be appropriated anything falsified, is evident from the signification of "eating," as being to appropriate (see n. 3168, 3513, 3596, 4745); and from the signification of "leaven," as being falsity (n. 2342, 7906); consequently "what is leavened" denotes what is falsified. As regards the appropriation of falsity and of that which is falsified, be it known that falsity and that which is falsified cannot be appropriated as such to anyone who is in good and from this desires to be in truth, but only to him who is in evil and from this does not desire to be in truth. That to him who is in good and from this desires to be in truth, falsity is not appropriated as falsity, is because he thinks well with respect to God, the kingdom of God, and spiritual life, and consequently he applies falsity so as not to be contrary to those things, but in some way to be in accord with them; thus he softens it, and the asperity and hardness of it does not come into his idea. Unless this were the case, scarcely anyone could be saved, for falsities are more prevalent than truths. But be it known that they who are in good are also in the love of

truth, and therefore in the other life, when they are instructed by angels, they reject falsities and accept truths, and this according to the degree of the love of truth which they had in the world.

8052. [v. 4] *This day ye go forth.* That this signifies liberation to eternity, is evident from the signification of “this day,” as being eternity (on which see n. 2838, 3998, 4304, 6165, 6984); and from the signification of “going forth,” as being to be liberated (n. 8049).

8053. *In the month Abib.* That this signifies the beginning of a new state, is evident from the signification of “month,” as being the end of a former state and the beginning of a subsequent state, thus also a new state (see n. 3814). That “the month Abib” denotes the beginning from which are all following states, is plain from what is said of this month in the foregoing chapter, verse 2: “This month shall be unto you the head of the months; this is the first to you in the months of the year” (see n. 7827, 7828).

8054. [v. 5] *And it shall be when Jehovah shall have brought thee unto the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from the signification of “the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite,” as being heaven, here the region of heaven occupied by those who are in evil and falsity. (That “the land of Canaan” denotes the Lord’s kingdom in heaven and earth, or the church, see n. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116, 4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516.) Evils and falsities are signified by the nations here named—evil from the falsity of evil by “the Canaanite” (n. 4818); falsity from which is evil by “the Hittite” (n. 2913); evil and the derivative falsity by “the Amorite” (n. 1857, 6306); idolatry in which is something of good by “the Hivite” (n. 6860); and idolatry in which there is something of truth by “the Jebusite” (n. 6860). (That before the coming of the Lord the region of heaven into which they who were of the spiritual church would come, was occupied by evils and falsities, see n. 6858.)

[2] As to what further concerns this subject, be it known that before the Lord’s coming heaven was not distinguished into three heavens, namely into the inmost or third, the middle or second, and the ultimate or first, as it was after the Lord’s coming; but was one. The spiritual heaven was not yet formed. The region where

the spiritual heaven was to be, was occupied by those who were in falsity and evil, but who could be kept in some truth and good by external means, especially by means of ideas of eminence and dignity, just as is the case in the world, where they who are in evil and falsity are nevertheless obliged to as it were think and speak truths, and as it were will and do goods, by external means, which are honors and gains. The reason why this region of heaven was then occupied by such spirits, was that good ones were lacking, and they who were of the spiritual church had not as yet been prepared, and yet every place had to be filled by spirits, in order that there might be continuity from the Lord down to man, for without continuity man would have perished. At this day also there are some regions of heaven occupied by such; but they who are there are withheld by a strong force from the doing of evils. Immediately above the head are they who deceive and seduce by means of innocence; but above them are the celestial from the Most Ancient Church, who keep them in bonds with such force that they cannot possibly occasion what is evil to anyone. Behind the back part of the head there is also at this day a region which had been a region of heaven, that is occupied by the evil; and another in front toward the left.

[3] There is also a continual endeavor on the part of the evil to invade the places where the good are, and they actually do invade them as soon as they are not filled by the good, which endeavor it has often been granted me to notice. These regions are thus occupied when the evil are increased and the good diminished in the world; for in this case evil spirits come near to man, and good spirits recede from him; and insofar as these recede, so far the regions nearest to man are occupied by the evil. When this condition becomes general, the inhabitants of these regions are completely changed. Much is the case when the church is near its end, for then evil and falsity prevail. But about the end of the church the evil are cast down, and the regions they had occupied are given to the good, who in the meantime have been prepared for heaven. This is meant by these words in John:

There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels; but they prevailed not, neither was their place found any more in heaven (Rev. 12:7, 8).

This state of heaven was represented by the land of Canaan, in that the nations occupied it; and by the sons of Israel, in that they cast

those nations out from it; for by the “land of Canaan” is signified the Lord’s kingdom, thus heaven and the church, as can be seen from the passages cited above.

8055. *Which He sware to thy fathers to give thee.* That this signifies which was promised from the Divine to those who are in good and truth, is evident from the signification of “swearing,” when by Jehovah, as being irrevocable confirmation by the Divine (see n. 2842, 3375), whence “to swear to give” denotes a promise; and from the signification of “fathers,” as being those who are in good and truth, for by “fathers,” when the church is treated of, are signified the ancients, or the ancient churches, which were in good and truth (n. 6050, 6075, 6589, 6876, 6884, 7649).

8056. *A land flowing with milk and honey.* That this signifies where are gladness and joy, is evident from the signification of “a land flowing with milk and honey,” as being what is pleasant and what is delightful (see n. 5620, 6857), thus gladness and joy. It is said “gladness and joy,” because in the Word “gladness” is predicated of truth, and “joy” of good; in like manner “what is pleasant” and “what is delightful;” moreover “milk” is predicated of the truth of good, and “honey” of the good of truth.

8057. *That thou shalt serve this service in this month.* That this signifies unceasing worship of the Lord on account of liberation, is evident from the signification of “service” as being worship (see n. 7934); and from the signification of “month,” as being the end of a former state and the beginning of a new one; and of “the month Abib,” as being the beginning from which are all following states (n. 8053); consequently by “month” is signified also what is unceasing.

8058. [v. 6] *Seven days thou shalt eat unleavened things.* That this signifies purification from falsities, is evident from the signification of “seven days,” as involving what is holy (see n. 395, 433, 716, 881, 5265, 5268), and as being a full state (n. 6508); and from the signification of “eating unleavened things,” as being the appropriation of truth and purification from falsity, for “what is unleavened” denotes good purified from falsity, and “eating” denotes appropriation (n. 3168, 3513, 3596, 3832, 4745). That “what is unleavened” denotes good purified from falsity, is because “bread” denotes good, and “leaven” falsity.

8059. *And in the seventh day is a feast to Jehovah.* That this signifies the holy worship of the Lord, is evident from the signification

of "the seventh day," as being a holy state (that "day" denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962; and that "seven" denotes what is holy, n. 395, 433, 716, 881, 5265, 5268); and from the signification of "a feast to Jehovah," as being the worship of the Lord. (That a "feast" denotes worship from a glad mind, see n. 7093; and that "Jehovah" denotes the Lord, n. 8046.)

8060. [v. 7] *Unleavened things shall be eaten seven days.* That this signifies that they must be wholly purified from falsities, is evident from the signification of "eating unleavened things," as being to appropriate good purified from falsities (as just above, n. 8058); and as this is repeated, it signifies that it shall be wholly done; and from the signification of "seven days," as being what is holy, and also a full state (n. 8058).

8061. *And that which is leavened shall not be seen with thee.* That this signifies that what is falsified must not be admitted at all, that is to say, so as to be appropriated, is evident from what was unfolded above (n. 8051); that this must not be done at all, is signified by the words being repeated.

8062. *And leaven shall not be seen with thee.* That this signifies that neither must any falsity be admitted, is evident from the signification of "leaven," as being falsity (see n. 7906). That which is falsified, which is signified by "what is leavened," and falsity, which is signified by "leaven," differ in the fact that what is falsified is truth applied to confirm evil, and falsity is everything that is contrary to truth.

8063. *In all thy border.* That this signifies so far as the truth which is from good extends itself, is evident from the signification of "border," as being the extension of truth from good; for all truth has its extension, which is sometimes manifested by a sphere; and because it has extension, it has its borders. The sphere of the extension of truth is according to the quality and the amount of good; for good is like flame, and truth is like light. The sphere of extension in the spiritual world is to the societies which are round about; and so far as the sphere extends into them, so far there is communication (see n. 6598–6613). In heaven every one has intelligence and wisdom, and has happiness, according to the sphere of extension; that is, according to its amount and at the same time its quality. From all this it can be seen what is signified in the spiritual sense by "in

all thy border,” here, that in good there must not be any falsity; for falsities are outside of the sphere, because they begin where truths leave off; whereas if they enter the sphere, they are appropriated. That they must not enter is signified by its being said “there shall no leavened thing, or leaven, be seen with thee in all thy border.”

8064. [v. 8] *And thou shalt tell thy son in that day, saying.* That this signifies the interior perception which is of conscience, is evident from what was unfolded above (see n. 7935), where are like words.

8065. *It is because of that which Jehovah did for me, in my going forth out of Egypt.* That this signifies that they were liberated by the Lord from spiritual captivity and from damnation, is evident from the signification of “to go forth,” as being to be liberated; and from the signification of “Egypt,” as being spiritual captivity and damnation (see n. 8049).

8066. *And it shall be unto thee for a sign upon thine hand.* That this signifies that it must be constantly in the will, is evident from the signification of “a sign,” as being a constant recollection, for that which is for a sign and for a memorial is for the sake of constant remembrance; that the sign was to be upon the hand was in order that as often as they moved the hand, or did anything, they might be reminded of it; and that the memorial was to be between the eyes was in order that as often as they looked at anything, they might be reminded of it; and from the signification of the “hand,” as being power (see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673), here the will, because all the action and power of action which are effected by means of the hand, proceed from the will.

8067. [v. 9] *And for a memorial between thine eyes.* That this signifies that it must be constantly in the understanding, is evident from the signification of “a memorial,” as also being a constant recollection (it is said “a memorial,” because in the Word this is predicated of the understanding, whereas “a sign” is predicated of the will); and from the signification of “eyes,” as being the understanding (see n. 2701, 3820, 4403–4421, 4523–4534), consequently by “a memorial between the eyes” is signified that it must be constantly in the understanding, that is, in the thought. How it is to be understood that it must be constantly in the understanding and constantly in the will, shall be briefly told. Those things with a man

which have been impressed by means of faith and charity, or which the man fully believes and loves, are constantly in his thought and will; for he thinks them and wills them, even when he is thinking and busy about other things, and does not suppose them to be present in his mind; for they are among the things which constitute the mind's quality. That this is so is clearly evident from the spiritual sphere which encompasses a spirit or an angel; for when he approaches, it is at once known from this sphere of what faith and of what charity he is, and many things he has at heart, although at the time he is not thinking about them. Such things constitute the mind's life of every one, and they always keep themselves there. These things could be illustrated by very many things with man; as by the various reflections, by the affections, and by the actions impressed from infancy, and the like, which are continually present and guide, even if nothing is manifestly thought about the matter. The case is the same with love to the neighbor, with love to God, with the love of good and truth, and with faith; they who are in these, constantly will them and think them; for these are in them, and when they are within they are said to be "universally regnant" (n. 6159, 6571, 7648).

8068. *That the law of Jehovah may be in thy mouth.* That this signifies that the Divine truth may be in everything which proceeds thence, is evident from the signification of "the law of Jehovah," as being the Divine truth (see n. 7463); and from the signification of "being in the mouth," as being to be in everything which proceeds thence, that is, from the understanding and the will; for "in the mouth" denotes in the discourse, and in the discourse there is each part of the mind, both its understanding and its will; the understanding in the sense of the words and things; the will in the affection which gives life to the discourse.

8069. *Because with a strong hand hath Jehovah led thee forth out of Egypt.* That this signifies that they were liberated by Divine power, is evident from the signification of the "strong hand" of Jehovah, as being the Divine power of the Lord; and from the signification of "to lead forth," as being to liberate (see n. 8050).

8070. [v. 10] *And thou shalt keep this statute at the set time from year to year.* That this signifies that this law of order must be in this state continually, is evident from the signification of "statute," as being a law of order (see n. 7884, 7995); from the signification of "time," as being state (n. 2625, 2788, 2837, 3254, 3356, 3404, 3827,

3938, 4814, 4882, 4901, 4916, 6110, 7381); hence “at the set time” denotes in this state; and from the signification of “year,” as being an entire period from beginning to end (n. 2906); thus “from year to year” denotes continually.

8071. Verses 11–16. *And it shall be when Jehovah shall have brought thee into the land of the Canaanite, as He sware to thee and to thy fathers, and shall have given it thee, that thou shalt cause to pass over to Jehovah all that openeth the womb; and all that openeth of the offspring of a beast, which shall be to thee males, shall be for Jehovah. And all that openeth of an ass thou shalt redeem with one of the flock; and if thou wilt not redeem it, then thou shalt break its neck: and every firstborn of man among thy sons shalt thou redeem. And it shall be when thy son shall ask thee tomorrow, saying, What is this? that thou shalt say, unto him, In strength of hand Jehovah led us forth from Egypt, from the house of servants. And it was that Pharaoh hardened himself against letting us go, and Jehovah slew all the firstborn in the land of Egypt; from the firstborn of man and even to the firstborn of beast; therefore I sacrifice to Jehovah all that openeth the womb, being males; and all the firstborn of thy sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes; because in strength of hand Jehovah led us forth out of Egypt.*

“And it shall be when Jehovah shall have brought thee in to the land of the Canaanite,” signifies the region of heaven occupied by those who are in evil and falsity; “as He sware to thee and to thy fathers, and shall have given it thee,” signifies which was promised by the Divine to those who are in good and truth; “that thou shalt cause to pass over to Jehovah all that openeth the womb,” signifies that the faith of charity which is of regeneration is the Lord’s; “and all that openeth of the offspring of a beast,” signifies all charity which is of the new begetting; “which shall be to thee, males,” signifies which is of the truth of faith, “shall be for Jehovah,” signifies that it is the Lord’s; “and all that openeth of an ass thou shalt redeem with one of the flock,” signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein; “and if thou wilt not redeem it, then thou shalt break its neck,” signifies that if the truth of innocence is not therein, it must be separated and cast out; “and every firstborn of man among thy sons thou shalt redeem,” signifies that the truths of faith are not to be ascribed to the

Lord, but the goods thereof; “and it shall be when thy son asketh thee,” signifies perception from the truth which is of conscience; “tomorrow,” signifies always when this takes place; “saying, What is this?” signifies inquiry why this is so; “that thou shalt say unto him,” signifies the answer; “In strength of hand Jehovah led us forth from Egypt, from the house of servants,” signifies that by the Divine power of the Lord they were liberated from spiritual captivity; “and it was that Pharaoh hardened himself against letting us go,” signifies when they who were infesting by means of falsities were determined that they should not be liberated; “and Jehovah slew all the firstborn in the land of Egypt,” signifies that all were damned who were in faith separate from charity; “from the firstborn of man and even to the firstborn of beast,” signifies the falsity of faith separate interior and exterior; “therefore I sacrifice to Jehovah all that openeth the womb, being males,” signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord; “and all the firstborn of my sons I redeem,” signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith; “and it shall be for a sign upon thine hand,” signifies that it must be constantly in the will; “and for frontlets between thine eyes,” signifies that it must be constantly in the understanding; “because in strength of hand Jehovah led us forth out of Egypt,” signifies that they were liberated by the Lord’s Divine power.

8072. [v. 11] *And it shall be when Jehovah shall have brought thee in to the land of the Canaanite.* That this signifies the region of heaven occupied by those who are in evil and falsity, is evident from what was stated above (n. 8054).

8073. *As He sware to thee and to thy fathers, and shall have given it thee.* That this signifies which was promised by the Divine to those who are in good and truth, is evident from what was said above (n. 8055), where like words occur.

8074. [v. 12] *That thou shalt cause to pass over to Jehovah all that openeth the womb.* That this signifies that the faith of charity which is of regeneration is the Lord’s, is evident from the signification of “causing to pass over,” as being to ascribe, in like manner as “to sanctify” (see above, n. 8042), and “to sacrifice” (below, n. 8088); and from the signification of “that openeth the womb,” as being faith from charity, which belongs to the regenerate man (as shown above, n. 8042, 8043). That “Jehovah” denotes the Lord, see n. 8046.

8075. *And all that openeth of the offspring of a beast.* That this signifies all charity which is of the new begetting, is evident from the signification of “that openeth the womb,” as being faith from charity, which belongs to the new begetting (as above n. 8043); and from the signification of “the offspring of a beast,” as being the affection of good (n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198), thus the good of charity.

8076. *Which shall be to thee, males.* That this signifies which is of the truth of faith, is evident from the signification of “males,” as being the truth of faith (see n. 2046, 4005, 7838).

8077. *Shall be for Jehovah.* That this signifies that it is the Lord’s, is because by “Jehovah” in the Word no other is meant than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6956). The contents of these two verses are not further unfolded here, because they have been already unfolded in verse 2 of this chapter (n. 8042–8045).

8078. [v. 13] *And all that openeth of an ass thou shalt redeem with one of the flock.* That this signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein, is evident from the signification of “that openeth,” as being that which is born first from a regenerate one, that is, the firstborn, thus faith (that faith is the firstborn has been shown heretofore); and from the signification of “an ass,” as being the natural, for by “an ass” is signified memory-knowledge (n. 5492, 5741), also service (n. 5958, 6389), thus also the natural, for memory-knowledges belong to the natural, and relatively to the spiritual the natural is service, consequently now by “that which openeth of an ass” is signified faith merely natural (of which presently); and from the signification of “redeeming” as being to give something else in its place. That “redeeming” has this signification is clear from the full meaning of the words, namely, of these, “that which openeth of an ass thou shalt not cause to pass over to Jehovah, but shalt redeem with one of the flock.”

[2] That “to cause to pass over to Jehovah” denotes to ascribe to the Lord, in like manner as “to sanctify,” and “to sacrifice,” has been shown just above (n. 8074); thus “not to cause to pass over, but to redeem” denotes not to ascribe, but to give something else in its place. And from the signification of “one of the flock,” as being the truth of innocence. That “one of the flock” denotes the truth

of innocence, is because by "one of the flock" is meant a lamb or a kid, and by these is signified innocence (n. 3519, 3994, 7840), here, the truth of innocence, because it is not said "a lamb," or "a kid," but "one of the flock." From all this it is evident that by "all that openeth of an ass thou shalt redeem with one of the flock" is signified that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein.

[3] Faith merely natural is faith which is insinuated by an external and not by an internal way, such as sensuous faith, which consists in believing a thing to be so because the eye has seen, and the hand has touched. This is the faith concerning which the Lord said to Thomas, "Because thou hast seen, Thomas, thou hast believed; blessed are they who do not see, and believe" (John 20:29); and also is like the faith of miracles, which consists in believing a thing to be so merely from the miracles, concerning which faith see above (n. 7290); as also the faith of authority, which consists in believing a thing to be so because another, in whom one has faith, has said it.

[4] But spiritual faith is that which is insinuated by an internal and at the same time by an external way; the insinuation by the internal way causes it to be believed, and then that which is insinuated by the external way causes it to be confirmed. The spiritual of faith is the affection of charity, and from this the affection of truth for the sake of good use and for the sake of life; these make faith to be spiritual. The insinuation of faith by the internal way is effected by the reading of the Word, and by enlightenment then from the Lord, which is granted according to the quality of the affection, that is, according to the end sought in knowing the truth.

[5] From all this it can now be seen what faith merely natural is; and that this faith, because it is not spiritual, cannot be ascribed to the Lord, that is, be acknowledged and believed to be from the Lord; for the Lord flows in through the affection of truth and good. (That faith is an internal affection, see n. 8034.) The truth of innocence, which can be in this faith and be accepted by the Lord, is that which from innocence is believed to be so. From all this it is now evident how it is to be understood that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein.

8079. *And if thou wilt not redeem it, then thou shalt break its neck.* That this signifies that if the truth of innocence is not therein,

it must be separated and cast out, is evident from the signification of “not redeeming,” as being not to ascribe to the Lord, but to give something else in its place (as just above, n. 8078); and from the signification of “breaking the neck,” as being to separate and cast out. “Breaking the neck” has this signification because the “neck” signifies the conjunction of the interiors with the exteriors (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033), thus the breaking of the neck signifies separation and casting out, namely, of faith merely natural, if the truth of innocence is not therein.

8080. *And every firstborn of man among thy sons shalt thou redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from the signification of the “firstborn,” as being faith (see n. 352, 2435, 6344, 7035, 8042); from the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “redeeming,” as being to give something else in its place (as above, n. 8074, 8078). That it denotes that these are not to be ascribed, follows from the full meaning of these words: “and every firstborn of man among thy sons thou shalt not cause to pass over (that is, shalt not sacrifice), but shalt redeem.” “Not to cause to pass over” denotes not to ascribe (as above, n. 8074, 8078.) From all this it is evident that by “every firstborn of man among thy sons thou shalt redeem” is signified that the truths of faith are not to be ascribed to the Lord, but something else in their place; that this is the good of faith can be seen from the fact that by the “firstborn” in general is signified the good of faith (as above, n. 8042, 8043); but that when it is said “the firstborn of man among his sons” it denotes the truth of faith; for there is the truth of faith, and there is the good of faith.

[2] That the good of faith, or charity, is this something else which is to be ascribed to the Lord instead of the truths of faith, can also be seen from the fact that the firstborn of the sons of Israel were not accepted; but in their place the Levites, and this for the reason that by Levi was represented the good of faith, or charity (3875, 4497, 4502, 4503); that the tribe of Levi was accepted in place of all the firstborn, see Num. 3:12, 13, 40 to the end; 8:16–18. That the good of faith is this something else which is to be ascribed to the Lord, can also be seen from the fact that faith is not faith without charity (n. 654, 724, 1162, 1176, 2231, 2343, 2349, 2429, 2839, 2982, 3146, 3325, 3849, 3865, 4368, 5351, 7039, 7082–7084, 7342, 7950);

and also from the fact that the good of faith is actually in the first place, but the truth of faith only apparently so (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273); thus that charity is the firstborn (n. 3325, 3494, 4925, 4926, 4928, 4930).

[3] That regarded in itself the truth of faith without its good is not to be ascribed to the Lord, that is, given to Him, or acknowledged to be from Him, is because no truth of faith has any life in it until it becomes the good of faith; and the truth of faith becomes the good of faith by willing it and doing it (n. 7835). When therefore it becomes the good of faith, then it is acknowledged by the Lord as being His, for the Lord gives faith mediately through its good. Moreover with the man of the spiritual church all the truth of faith becomes the good of faith when he is being regenerated, and then for the first time it becomes the Lord's.

[4] The law concerning the redemption of the firstborn of man was delivered to the end that they should not sacrifice their sons, which came into use among the nations with whom there remained the statutes of the Ancient Church, which was a representative church, but which in course of time were wholly adulterated. That the firstborn were to be sanctified to God was one of the statutes of the Ancient Church; but by "sanctifying" they began to understand sacrificing. The descendants of Jacob also inclined to do likewise; and therefore this law was unfolded before them; and to prevent their doing this the Levites were accepted in place of the firstborn, as has been said. In the spiritual world this law was unfolded according to its correspondent sense, which is that the truths of faith are not holy, thus are not to be sanctified or ascribed; but the goods of faith. Moreover sanctification was afterward understood in this manner—that they should give or present the firstborn to Jehovah, and offer a sacrifice for him, according to these words in Luke:

When the days of their purification according to the law of Moses were fulfilled, they brought Jesus up to Jerusalem, to present him to the Lord. As it was written in the law of the Lord, that every male that openeth the womb shall be called holy to the Lord, and to offer a sacrifice (Luke 2:22-24).

8081. [v. 14] *And it shall be when thy son asketh thee.* That this signifies perception from the truth which is of conscience, is evident from the signification of "to ask," as being knowledge from

perception (see n. 5597, 5800, 6250); and from the signification of “son,” as being truth (n. 489, 491, 533, 1147, 2623, 3373); that it denotes perception from the truth which is of conscience, is evident from what has been unfolded above (see n. 7935), where like words occur. It is said “from the truth which is of conscience,” because the conscience of those who are of the spiritual church is a conscience of truth, for it is procured from the doctrinal things of the church which are believed to be true, whether they are true or not; but they then become truths of conscience when they become also of the life.

8082. *Tomorrow.* That this signifies always when this takes place, is evident from the signification of “tomorrow,” or “the day of the morrow,” as being what is eternal (n. 3998), thus also what is constant, or always, here always when this takes place.

8083. *Saying, What is this?* That this signifies inquiry why this is so; and that thou shalt say unto him signifies the answer, is evident without explication.

8084. [v. 16] *In strength of hand Jehovah led us forth from Egypt, from the house of servants.* That this signifies that by the Divine power of the Lord they were liberated from spiritual captivity, is evident from what was said above (n. 8049, 8050).

8085. *And it was that Pharaoh hardened himself against letting us go.* That this signifies when they who were infesting by means of falsities were determined that they should not be liberated, is evident from the signification of “to harden himself,” as being to be determined (see n. 7272, 7300, 7305); from the representation of Pharaoh, as being those who infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of “letting go,” as being to liberate.

8086. *And Jehovah slew all the firstborn in the land of Egypt.* That this signifies that all were damned who were in faith separate from charity, is evident from the signification of “the firstborn of Egypt,” as being faith separate from charity (see n. 7039, 7779); that by their death is signified the damnation of those who were in this faith and in a life of evil, see n. 7766, 7778.

8087. *From the firstborn of man and even to the firstborn of beast.* That this signifies the falsity of faith separate, interior and exterior, is evident from the signification of “the firstborn of Egypt,” as being faith separate from charity (as just above, n. 8086), thus what is false of faith, for they who separate faith from charity both

in doctrine and in life must needs be in falsity, because evil of life continually operates and persuades to falsity that is similar to itself, and if truth is brought forward it causes it by a wrong application to shape itself accordingly, and in this manner it falsifies it; and from the signification of "man and beast," as being that which is interior and exterior (n. 4724, 7523).

8088. *Therefore I sacrifice to Jehovah all that openeth the womb, being males.* That this signifies that therefore the faith of charity which is of the new begetting must be ascribed to the Lord, is evident from the signification of "sacrificing to Jehovah," as being to ascribe to the Lord (by "sacrificing" is here signified the like as by "sanctifying" in verse 2 of this chapter, and by "causing to pass over" in verse 12; that "to sacrifice to Jehovah" denotes to ascribe to the Lord, see n. 8042, and so does "to cause to pass over," n. 8074); by "ascribing" is meant not to claim to oneself, but to confess and acknowledge that it is from the Lord from the signification of "that openeth the womb," as being the things which are of faith from charity, n. 8043; (that these are of the new begetting, see above, n. 8042); and from the signification of "male" as being the truth of faith (of which, n. 2046, 4005, 7838).

8089. *But all the firstborn of my sons I redeem.* That this signifies that the truths of faith are not to be ascribed to the Lord, but the goods of faith, is evident from what was shown above (n. 8080), where similar words occur.

8090. *And it shall be for a sign upon thine hand.* That this signifies that it must be constantly in the will, and that "for frontlets between thine eyes" signifies that it must be constantly in the understanding, and that "because in strength of hand Jehovah led us forth out of Egypt" signifies that they were liberated by the Lord's Divine power, is evident from what was unfolded above at the ninth verse of this chapter, where similar words occur (see n. 8066, 8067, 8069).

8091. Verses 17, 18. *And it was in Pharaoh's letting the people go, that God led them not by the way of the land of the Philistines, because that was near; for God said, Perchance the people will repent when they see war, and return to Egypt. And God led the people about, by the way of the wilderness, the sea Suph; and the sons of Israel went up armed out of the land of Egypt.*

“And it was in Pharaoh’s letting the people go,” signifies when they who had infested left those who were of the spiritual church; “that God led them not by the way of the land of the Philistines,” signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good; “because that was near,” signifies that it first comes up; “for God said,” signifies the Divine foresight; “Perchance the people will repent when they see war,” signifies that they will turn aside from truth by reason of assaults; “and will return to Egypt,” signifies that from this there would be a fall into falsities, which are utterly contrary to the truths and goods of faith; “and God led the people about, by the way of the wilderness,” signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations; “the sea Suph,” signifies the damnation which they were first to pass through; “and the sons of Israel went up armed out of the land of Egypt,” signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations.

8092. [v. 17] *And it was in Pharaoh’s letting the people go.* That this signifies when they who had infested left those who were of the spiritual church, is evident from the signification of “to let go,” as being to leave; from the representation of Pharaoh, as being those who had infested by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the signification of the sons of Israel, who are here “the people,” as being those who were of the spiritual church (of which above, n. 8044).

8093. *That God led them not by the way of the land of the Philistines.* That this signifies that it was provided by the Divine that they should not pass to truth of faith which is not from good, is evident from the signification of “God led them not by the way,” as being that it was provided by the Divine that they should not pass, for by “leading,” when by God, is signified providence, and by “way” is signified truth (see n. 627, 2333), here to pass to the truth; and from the representation of the Philistines, as being those who are in the memory-knowledge of the knowledges of faith, and are not in a life of charity (n. 1197, 1198, 3412, 3413), thus those who are in truth of faith which is not from good. That this is signified by the “Philistines and their land” can be seen from the passages in the Word where they are mentioned, especially in Jer. 47, where they are described; and also in Joel 3:5, 6; and likewise from the historicals of

the Word where are described the wars between the sons of Israel and the Philistines, and their subjugation by the Philistines, and then of the Philistines by the sons of Israel. By the Philistines are there represented those who are in faith separate, or to whom the memory-knowledge of the knowledges of faith is the main thing, but not a life according thereto; consequently those who teach and believe that faith alone saves.

[2] The opinion concerning faith alone or separate is not new, or of this time only, but existed in the ancient churches, and came into use together with evil of life. It is also described in the Word throughout, but by names: first by "Cain," in that he slew his brother Abel (see n. 337, 340, 1179); "Cain" there, in the internal representative sense, denotes such faith, and "Abel" denotes charity. It is also described by "Ham," when he was cursed by his father (n. 1062, 1063); afterward by "Reuben," in that he went up on his father's bed (n. 3870, 4601); and by "Simeon and Levi," in that they slew Hamor and the men of Shechem, and were therefore cursed by their father (n. 3870, 6352). This faith is also described by the "Egyptians," and by their firstborn being slain (see n. 7766, 7778), and by the Egyptians being sunk in the sea Suph. It is also described by the "Philistines" (n. 3412, 3413), and likewise by "Tyre and Sidon" throughout the prophets, where by the "Philistines" is signified the memory-knowledge of the knowledges of faith, and by "Tyre and Sidon" the knowledges themselves, interior and exterior. Lastly it is also described by "Peter," when he thrice denied the Lord (n. 6000, 6073). But see what has been already shown concerning this faith (n. 36, 379, 389, 916, 1017, 1076, 1077, 1162, 1176, 1798, 1799, 1834, 1844, 2049, 2116, 2228, 2231, 2261, 2343, 2349, 2364, 2383, 2385, 2401, 2435, 2982, 3146, 3242, 3325, 3412, 3413, 3416, 3427, 3773, 4663, 4672, 4673, 4683, 4721, 4730, 4766, 4783, 4925, 5351, 5820, 5826, 6269, 6272, 6273, 6348, 6353, 7039, 7097, 7127, 7317, 7502, 7545, 7623-7627, 7724, 7779, 7790, 7950).

8094. *Because that was near.* That this signifies that it first comes up, is evident from the signification of "near," when said of faith separate, as being that it first comes up. How it is to be understood that the opinion concerning faith separate or alone first comes up, shall be briefly told. Evil of life is attended with its own falsity, which falsity lies hidden in the man who is in evil of life, and sometimes he is not aware that it is in him; but as soon

as he thinks about the truths of the church, and especially when he thinks about salvation, then this falsity comes forth and clearly shows itself, and if it cannot deny the truth itself in respect to its general statement, it explains it in favor of its own evil, and thus falsifies it; consequently, when he is thinking about faith and charity, which are the essentials of the church and of salvation, faith at once comes up, but not charity, because charity is opposite to evil of life; and therefore he also sets charity aside, and chooses faith alone. From all this it is evident that the truths of faith are near, but not the goods of faith; that is, that the former come up first, and not the latter.

[2] From this erroneous and false principle afterward follow many false and erroneous notions; as that good works effect nothing for salvation; that a man's life does not follow him after death; that man is then saved by mercy alone through faith, howsoever he has lived in the world; that the most wicked is saved by faith in the last hour of his life; that evils are wiped away in a moment. These and the like things are thought out and established from this principle, and are consequently so many links in a chain. But they would be perceived to be utterly different if charity and life were the first principle.

8095. *For God said.* That this signifies the Divine foresight, is evident from the signification of "God said," when of things future, as being the Divine foresight (see n. 5361, 6946).

8096. *Perchance the people will repent when they see war.* That this signifies that they will turn aside from truth by reason of assaults, is evident from the signification of "to repent," as being to turn aside from truth (of which in what follows); and from the signification of "war," as being spiritual combats (see n. 1664, 1788, 2686), thus assaults. That "to repent" denotes to turn aside from truth, is because by the departure of the sons of Israel from Egypt, and by their stay in the wilderness, and by their introduction into the land of Canaan, is signified that they were continually led to good, and so to heaven. Hence by "repenting and returning to Egypt" is signified to depart from good, thus to turn aside from truth; for by "Egypt" or "the Egyptians" are signified those who are in faith separate from charity, and who are opposed to the truths of the church (n. 6692, 7039, 7097, 7317, 7766, 7926).

[2] As regards assaults by those who are in truth of faith which is not from good, who are signified by “the Philistines,” be it known that in the other life these infest the well-disposed, and continually assault the good of faith, that is, charity; for the principles which they have caught at in the world they carry with them into the other life, and retain them until they have been vastated, that is, are deprived of all the memory-knowledge of the knowledges of faith, and are let down into hell. There are at this day great numbers of such spirits, and they dwell to the right in front, in a plane beneath the sole of the foot; their dwelling-place is a kind of city. It has often been granted me to speak with them from there, and to hear their reasonings in favor of faith alone, which are acute; and their assaults against charity, which are stubborn. These then are the things which in the internal sense are meant by their not being led by the way of the land of the Philistines, and by their perchance repenting when they saw war.

8097. *And return to Egypt.* That this signifies that from this there would be a fall into falsities which are utterly contrary to the truths and goods of faith, is evident from the signification of “Egypt,” as being what is contrary to the truths and goods of faith (see n. 6692, 7039, 7097, 7317, 7766, 7926); that to return thither denotes to fall into falsities is evident.

8098. [v. 18] *And God led the people about, by the way of the wilderness.* That this signifies that under the Divine auspices they were brought to confirm the truths and goods of faith through temptations, is evident from the signification of “God led,” as being Providence (see n. 8093), or what is the same, the Divine auspices, and from the signification of “the way of the wilderness,” as being to undergo temptations, thus to confirm the truths and goods of faith, for they are confirmed by temptations. By “wilderness” is signified where there is what is uninhabited and uncultivated (see n. 2708), in the spiritual sense, where are no good and truth, and also where truth is not yet conjoined with good. Thus by “wilderness” is signified the state of those with whom conjunction will be effected; and as conjunction is not effected except through temptations, these also are signified, but only when the number “forty” is added, whether “forty years,” or “forty months,” or “forty days;” for “forty” signifies temptations and their duration, whatever this may be (n. 730, 862, 2272, 2273). These things are signified by the sojournings of the

sons of Israel in the wilderness forty years; moreover the temptations which they underwent are described. That they were led into the wilderness in order that they might undergo these temptations and might thus represent them, is clear from these words in Moses:

Thou shalt remember all the way in which Jehovah thy God hath led thee these forty years in the wilderness, to afflict thee, to tempt thee, to know what was in thy heart. He fed thee in the wilderness with manna, which thy fathers knew not, to afflict thee, and to tempt thee, to do thee good in thy future time (Deut. 8:2, 6).

As by “forty” were signified temptations and their duration, and by the “wilderness” the state of those who undergo them, therefore when the Lord was tempted, He also went out into the wilderness, and was there forty days (Matt. 4:1, 2, seq.; Luke 4:1, 2, seq.; Mark 1:12, 13).

8099. *The sea Suph.* That this signifies the damnation which they were first to pass through, is evident from the signification of “the sea Suph,” as being the hell where are those who are in faith separate from charity, and in a life of evil; and as “the sea Suph” denotes hell, it also denotes damnation. In regard to their having first to pass through damnation, the case is this. When those who had been of the spiritual church, and until the coming of the Lord had been detained in the lower earth, and there infested by those who had been in faith separate from charity (who have been treated of in the preceding chapters), were liberated, they were not at once taken up into heaven, but were first brought into a second state of purification, which is that of temptations; for the truths and goods of faith can neither be confirmed nor conjoined without temptations, and until these had been confirmed and conjoined, they could not be raised into heaven. These things were represented by the sons of Israel not being at once introduced into the land of Canaan, but being first led into the wilderness, where they remained forty years, and in the meantime underwent various temptations which are described in the books of Moses.

[2] As regards the fact that they first passed through the sea Suph, by which is signified the hell of those who are in faith separate and in a life of evil, thus through the midst of damnation, be it known that this hell is in front deep down beneath the hells of adulterers, and spreads rather widely toward the left, being separated from the hells of adulterers by waters as of a sea. To the right

there, but deeper, is where those are gathered together who are in the truth of faith, but not in the good of faith, who are signified by the "Philistines" (of whom just above, n. 8096); but the lower earth where those are who are being infested, is beneath the sole of the foot, a little in front. They who are liberated from infestations are not brought toward the right, for here are those who are signified by the "Philistines;" but they are brought to the left, through the midst of the hell above spoken of, and they emerge to the left, where there is as it were a wilderness. I have twice been allowed to see that those who are being delivered from infestations pass by this way. While they are passing through, they are so protected by the Lord that not the slightest evil can touch them, still less anything of damnation, for they are encompassed with a column of angels, with whom the Lord is present: this was represented by the passage of the sons of Israel through the sea Suph.

[3] This was also meant by these words in Isaiah:

Awake, awake, put on strength, O arm of Jehovah. . . . Art Thou not it that dried up the sea, the waters of the great deep? that hath set the depths of the sea a way for the redeemed to pass over? (Isa. 51:9, 10);

the "arm of Jehovah" denotes the Lord as to the Divine Human; "the waters of the great deep," and "the depths of the sea," denote the hell where are those who are in faith separate from charity and in a life of evil; the waters as of a sea beneath which they are, are falsities, for in the other life falsities are seen as dense and dark clouds, and also as inundations of water (n. 739, 4423, 7307); "the redeemed who were to pass over" denote those who have been liberated by the Lord.

[4] In the same:

Jehovah hath remembered the days of old, Moses and His people, saying, where is He that brought them up out of the sea with the shepherd of His flock? where is He that put the spirit of His holiness in the midst of them? (Isa. 63:11).

In this prophetic utterance by Moses is meant the Lord, who also is "the shepherd of the flock;" by "the people whom He brought up out of the sea," are meant those who were liberated from damnation.

[5] In Jeremiah:

The earth trembled at the voice of their fall; there was a cry, the voice thereof was heard in the sea Suph (Jer. 49:21);

“the sea Suph” denotes hell, for Edom and its damnation are here treated of, and it is said that “the voice thereof was heard from the sea Suph,” when yet not they, but the Egyptians were immersed in that sea, which shows that “the sea Suph” signifies hell and damnation. By “Edom” are here signified those who from the evil of the love of self reject the truths of doctrine, and embrace falsities (n. 3322). From all this it can now be seen what is signified by “the sea Suph” in the internal representative sense, and what by the passage through it of the sons of Israel, and by the immersion of the Egyptians therein, as described in the following chapter.

8100. *And the sons of Israel went up armed out of the land of Egypt.* That this signifies that they were taken away from a state of infestations, and thus prepared to undergo temptations, is evident from the signification of “going up armed,” as being that they were prepared, here, to undergo temptations, because they were led through the sea Suph into the wilderness (that “the wilderness” denotes a state of undergoing temptations, see above, n. 8098); from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently above); and from the signification of “the land of Egypt,” as being a state of infestations (see n. 7278). “To go up out of the land of Egypt” denotes to be taken away, or liberated. From all this it is evident that “the sons of Israel went up armed out of the land of Egypt” denotes that they were taken away from a state of infestations, and were thus prepared to undergo temptations. (For the difference between temptations and infestations see n. 7474.)

8101. Verse 19. *And Moses took the bones of Joseph with him; for swearing he had called the sons of Israel to swear, saying, Visiting God will visit you; and ye shall bring up my bones with you from hence.*

“And Moses took the bones of Joseph with him,” signifies the representative of a church, which they had; “for swearing he had caused the sons of Israel to swear, saying,” signifies a binding; “Visiting God will visit you,” signifies when this last state and first state of the church would come; “and ye shall bring up my bones with you from hence,” signifies as above, the representative of a church with them, and not a church, which moreover is in what is internal.

8102a. It is needless to unfold these words further, because they have been already unfolded at Gen. 50:24, 25, where like words occur (see n. 6590, 6952).

8102b. Verses 20–22. *And they journeyed from Succoth, and encamped in Etham, at the end of the wilderness. And Jehovah went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light; to go by day and by night. The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.*

“And they journeyed from Succoth, and encamped in Etham,” signifies the second state after they were liberated; “at the end of the wilderness,” signifies the first state of temptations; “and Jehovah went before them,” signifies the continuous presence of the Lord; “by day in a pillar of cloud,” signifies that when there was a state of enlightenment, it was tempered by obscurity of truth; “to lead them in the way,” signifies the Divine auspices; “and by night in a pillar of fire, to give them light,” signifies that when there was a state of obscurity it was tempered by enlightenment from good; “to go by day and by night,” signifies thus life in both states; “the pillar of cloud by day, and the pillar of fire by night, departed not from before the people,” signifies that the presence of the Lord was perpetual.

8103. [v. 20] *And they journeyed from Succoth, and encamped in Etham.* That this signifies the second state after they were liberated, is evident from the fact that the journeyings and encampments of the sons of Israel after they went forth from Egypt, signify the spiritual states of those who were liberated by the Lord (concerning whom see above). The changes of states are signified by the journeys from one place to another and the residing there; the second state is here signified by the journeying from Succoth to Etham, because the first state was signified by the journeying from Rameses to Succoth (see n. 7972). Moreover by “journeyings” in the internal sense of the Word are signified states and purposes of life (n. 1293, 3335, 5605), and by “encampments” the settings in order of truth and good which are of the life (n. 4236).

8104. *At the end of the wilderness.* That this signifies the first state of temptations, is evident from the signification of a “wilderness,” as being a state for the undergoing of temptations (of which

above, n. 8098); and as this state began at the end of the wilderness, therefore by “the end of the wilderness” is signified the first state.

8105. [v. 21] *And Jehovah went before them.* That this signifies the continuous presence of the Lord, is evident without explication. (That “Jehovah” denotes the Lord, see above, n. 8046.)

8106. *By day in a pillar of cloud.* That this signifies that when there was a state of enlightenment it was tempered by obscurity of truth, is evident from the signification of “by day,” or “in the day,” as being in a state of enlightenment; for the times of day, as morning, noon, evening, and night, correspond to the various degrees of enlightenment which belong to intelligence and wisdom in the other life (see n. 5672, 5962, 6110); whence “day” denotes a state of enlightenment or clear perception, and “night” a state of no enlightenment, or of obscure perception (n. 7680); and from the signification of “cloud,” as being obscurity of truth, because a cloud takes away the brightness of light from the sun, and also tempers it.

[2] In the Word throughout it is said that Jehovah appeared “in a cloud,” and that He was “girded with a cloud,” also that “beneath His feet was a cloud;” in which passages by “cloud” is meant obscurity of truth, specifically, the literal sense of the Word, for relatively to the internal sense this sense is obscurity of truth (see the preface to Gen. 18; also n. 4391, 5922, 6343, 6752). This was signified by the “cloud” when the Lord was seen by Peter, James, and John in glory (Luke 9:34); when from Mount Sinai by the people; and when by Moses upon his entering to Him there (Exod. 19:9; 20:18; 24:15–18; 34:5); and also by the circumstance that the Lord so often said that He “would come in the clouds of heaven” (Matt. 24:30; 26:63, 64; Mark 13:26; 14:61, 62; Luke 21:27).

[3] The literal sense of the Word is called a “cloud,” because the internal sense, which is called “glory,” cannot be comprehended by man, except one who is regenerated, and is also enlightened. If the internal sense of the Word, or truth Divine in its glory, were to appear before a man who is not regenerated, it would be like thick darkness, in which he would see nothing at all, and by which he would also be blinded, that is, would believe nothing. From all this it can be seen what is signified by a “cloud by day,” namely, obscurity of truth; and when the Word is treated of, the literal sense.

[4] It is said “in a pillar of cloud and of fire,” because by “a pillar” is signified a prop which supports (see Jer. 1:18; Ps. 75:3;

Rev. 3:12; Job 9:6); and it is predicated of the natural, because the natural is like a prop or base to the spiritual; for the spiritual closes in the natural, and there rests. Hence it is that the feet of the angel descending from heaven appeared “as pillars of fire” (Rev. 10:1); for by “feet” is signified the natural (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328).

8107. *To lead them in the way.* That this signifies the Divine auspices, is evident from the signification of “leading in the way,” when said of Jehovah, as being Providence, and the Divine auspices (see n. 8093, 8098).

8108. *And by night in a pillar of fire, to give them light.* That this signifies that when there was a state of obscurity, it was tempered by enlightenment from good, is evident from the signification of “night,” as being a state of obscurity (see n. 1712, 6000); from the signification of “fire,” as being the good of love (n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and from the signification of “giving light,” as being enlightenment. That Jehovah or the Lord appeared or went before in a pillar of cloud by day and in a pillar of fire by night, was because thereby was represented the state of heaven, for in heaven there are never-ceasing variations and changes of state; for the angels are continually being perfected, which cannot possibly be done without unceasing changes of states. In general these variations and changes are like the changes of times in the world; namely, the changes of the times of the year; spring, summer, autumn, winter, and again spring; and the changes of the times of the day—morning, noon, evening, night, and again morning. When it is morning and noon in heaven, there is enlightenment of the understanding from the Lord, but this enlightenment is then tempered by obscurity of truth as by a cloud; and when it is evening and night there, they have obscurity of understanding, but this is tempered by the Lord by means of the good of love, as by a fire which gives light. These are the things which were represented by the pillar of cloud by day and the pillar of fire by night with the sons of Israel in the wilderness.

8109. *To go by day and by night.* That this signifies life in both states, is evident from the signification of “going” and “journeying,” as being to live (see n. 3335, 3690, 4882, 5493, 5605); and from the signification of “day,” as being a state of enlightenment; and of

“night,” as being a state of obscurity (of which just above, n. 8106, 8108); thus both states.

8110. [v. 22] *The pillar of cloud by day, and the pillar of fire by night, departed not from before the people.* That this signifies that the presence of the Lord was perpetual, is evident from what has now been unfolded; for so the angels, in whose midst was the Lord, appeared before the people.

ON THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER, CONTINUED.

8111. By long continued interaction with the spirits of the earth Jupiter, it became evident that they are better disposed than the spirits of some other earths. Their approach when they came, their stay, and their influx at the time, were inexpressibly gentle and sweet. In the other life goodness manifests itself by gentleness and sweetness. These qualities could be very clearly distinguished from the gentleness and sweetness of the good spirits of our earth.

8112. When any slight disagreement arises among them, there appears to them as it were a slender ray of white light, such as usually is that of lightning; or a little band in which are sparkling stars. These are signs of disagreement; but the disagreement among them is quickly repaired. When the stars sparkle and at the same time wander, the sign is not good; but when the sparkling stars are fixed, the sign is good.

8113. I was able to recognize the presence of the spirits of Jupiter, not only from the gentleness and sweetness of their approach and influx, but also from the fact that they inflowed most especially into the face, and that they disposed it to be smiling and cheerful, and continually so while they were present. It was said that they so dispose the faces of the inhabitants of their earth, for they wish to inspire them with tranquillity and delight of heart. This tranquillity and delight with which they inspired me sensibly filled my chest and heart. The desires and anxieties about the future, which induce in-tranquility and unpleasantness, and excite and agitate the mind into various disturbances, were then removed. From this I could clearly see what was the quality of the life of the inhabitants of the planet

Jupiter. They told me that they do not fear death, except a little on account of the loss of their married partner and children, because they know of a certainty that the death of the body is a continuation of life, and that after it they become more happy.

8114. I noticed that they had a still more interior state of happiness, and that they were susceptible of a state of happiness still more interior yet. This is discerned from the fact that their interiors are not closed, but are open to the Lord; for the more open the interiors are, the more susceptible men are of the Divine good and the Divine happiness. Very different is the case with those who do not live in the order of heaven. With such the interiors are closed and the exteriors are open to hell, whence flow in contempt for others, hatreds, revenges, and cruelties, which it is a delight for them to exercise against those who do not reverence them, or do not favor their desires.

8115. The spirits of the earth Jupiter cannot be together with the spirits of our earth, because these are of a wholly different genius, and do not love the delight of tranquillity as they do. It surprised them to hear that people from our earth who become angels are wholly different in heart, and retain scarcely anything that is like their state when they were spirits. To show them that such is the case there came in succession from heaven a number of choirs of angels from our earth. (There are choirs when many think, speak, and act all together as a one in an uninterrupted series: the celebration of the Lord in the heavens is for the most part effected by means of choirs: as to choirs, see n. 1648, 1649, 2595, 2596, 3350, 5182.) These choirs gave so much delight to the spirits of Jupiter who were with me that they seemed to themselves to be as it were transported into heaven. This glorification by means of choirs lasted about an hour. The delicious feelings excited thereby in the spirits, being communicated to me, I was enabled to feel them. They said that they would tell this to their people who were elsewhere.

8116. They reported that in the region of their earth where they had been, there is a great multitude of men, as great as the planet can feed; and that the planet is fertile, and abounds in all things; and that its inhabitants desire no more than will suffice for the necessities of life, and that consequently the multitude of men is so great.

8117. They reported further that they are there distinguished into nations, families, and houses; that they all dwell separately with their own; that their interaction is mostly with their family connections; that no one ever desires the goods of another, and that it never comes into their minds to claim anything thereof for themselves, still less to attack and plunder, which they regard as a crime contrary to human nature, and horrible. When I desired to tell them that in this earth there are wars, plunderings, and slaughterings, they turned away, and were averse to hear.

8118. I have been told by the angels that the most ancient people on this earth dwelt in like manner, that is, distinguished into nations, families and houses; that they were all content with their own goods; and that to grow rich from the goods of others, and to exercise dominion, were then quite unknown. On this account, the ancient times, and especially the most ancient, were more acceptable to the Lord than the succeeding ones; and such being the state, innocence also then reigned, and with innocence, wisdom. Every one then did what is good from good, and what is just from justice. They did not know what it is to do what is good and just with a view to self-honor, or for the sake of profit. They did not then speak anything but the truth; and this not so much from truth, as from good; that is, not from the understanding separate, but from the will conjoined. Such were the ancient times, and therefore angels could then have interaction with men, and lead their minds home to heaven in a state almost separated from bodily things, and could take them round, and show them the magnificent and happy things there, and likewise communicate to them their own happinesses and delights. Moreover those times were known to ancient writers, and were called by them the Golden and also the Saturnian Age.

[2] Those times were of this nature, because, as before said, they lived distinguished into nations, and the nations into families, and the families into houses, and each house dwelt by itself; and because it never then came into anyone's mind to attack the inheritance of another, and thereby get for himself wealth and dominion. Far removed then were the love of self and the love of the world, and every one rejoiced at heart by reason of his own good, and not less by reason of another's.

[3] But in the succeeding time this scene was changed and turned into the opposite, when the lust of dominion and of possessing the goods of others invaded the mind. Then for the sake of self-defense, the human race gathered into kingdoms and empires. And as the laws of charity and conscience, which had been written on hearts, ceased to operate, it became necessary to enact laws to restrain acts of violence; in which laws, honors, and riches were the rewards, and the deprivation of these were the penalties. When the state was thus changed, heaven removed itself from man, and this more and more, even to the present age, when it is no longer known whether there is a heaven, and consequently whether there is a hell, and when it is even denied that these exist. These things have been stated, in order that by the parallelism there may be illustrated the quality of the state of those who are on the earth Jupiter, and whence comes their good disposition, and also their wisdom, of which more will be said in what follows.

8119. A continuation about the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

EXODUS

CHAPTER FOURTEEN

THE DOCTRINE OF CHARITY

8120. It is believed that charity toward the neighbor consists in giving to the poor, in helping the needy, and in doing good to every one without exception. Nevertheless genuine charity consists in acting prudently, and to the end that good may come thereby. He who helps any poor or needy rogue, does evil to his neighbor through him, for by the help which he affords he confirms him in evil, and supplies him with the means of doing evil to others. It is otherwise with him who gives assistance to the good.

8121. But charity toward the neighbor extends much more widely than to the poor and needy. Charity toward the neighbor consists in doing right in every work, and one's duty in every office. If a judge does what is just for the sake of justice, he exercises charity toward the neighbor; if he punishes the guilty and acquits the guiltless, he exercises charity toward the neighbor, for he thus consults the welfare of his fellow-citizen, of his country, and also of the Lord's kingdom. By doing what is just for the sake of justice he consults the welfare of the Lord's kingdom; by acquitting the guiltless, he consults that of his fellow-citizen; and by punishing the guilty, that of his country. The priest who teaches truth, and leads to good, for the sake of truth and good, exercises charity; but he who does such things for the sake of himself and the world does not exercise charity, because he does not love his neighbor, but himself.

8122. The case is the same in all other instances, whether men be in any employment or not; as with children toward their parents, and with parents toward their children; with servants toward their masters, and with masters toward their servants; with subjects toward their king, and with the king toward his subjects. In these cases he who does his duty from a sense of duty, and what is just from a sense of justice, exercises charity.

8123. That such things belong to charity toward the neighbor, is because every man is the neighbor, but in various ways (see n. 6818); a society smaller or larger is more the neighbor (n. 6819, 6820); our country is yet more the neighbor (n. 6819, 6821); the church still more (n. 6819, 6822); the Lord's kingdom still more (n. 6819, 6823); and the Lord above all (n. 6819, 6824). In the universal sense the good which proceeds from the Lord is the neighbor (n. 6706, 6711), consequently so also are justice and right. And therefore he who does any good whatsoever for the sake of good, and anything just for the sake of justice, loves the neighbor and exercises charity, for he acts from the love of what is good, and the love of what is just, and thus from the love of those in whom these are. But he who does what is unjust for the sake of any self-advantage whatever, hates his neighbor.

8124. He who is in charity toward the neighbor from internal affection is a charity toward the neighbor in everything which he thinks and speaks, and which he wills and does. It can be said that as to his interiors a man or an angel is a charity when good is to him the neighbor. So widely does charity toward the neighbor extend.

EXODUS 14

1. And Jehovah spake unto Moses, saying,
2. Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.
3. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them.
4. And I will harden Pharaoh's heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so.
5. And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us?

6. And he harnessed his chariot, and took his people with him:
7. And he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them.
8. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went out with a lofty hand.
9. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth before Baal-zephon.
10. And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah.
11. And they said unto Moses, are there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt?
12. Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness.
13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever.
14. Jehovah shall wage war for you, and ye shall keep silence.
15. And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward.
16. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry.
17. And I, behold I will harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen.
18. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen.
19. And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them:

20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night.
21. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all the night, and made the sea dry, and the waters were cleft asunder.
22. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left.
23. And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.
24. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians.
25. And He took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel; because Jehovah wageth war for them against the Egyptians.
26. And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen.
27. And Moses stretched out his hand over the sea, and the sea returned at the turn of the morning to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea.
28. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one.
29. And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left.
30. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

31. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses.
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THE CONTENTS

8125. In this chapter, in the internal sense, the subject treated of is the first temptation of those who are of the spiritual church, and the conducting of them through the midst of hell, and their protection then by the Lord; and also the immersion of those who were in faith separate from charity in hell, where are falsities from evils. They who are of the spiritual church are represented by the sons of Israel; they who are in faith separate from charity by the Egyptians. The first temptation is described by the murmuring of the sons of Israel when they saw the army of Pharaoh. Hell is signified by the “sea Suph” through which the sons of Israel were conducted in safety, and in which the Egyptians were immersed. Falsities from evils are signified by the waters which covered the latter.

THE INTERNAL SENSE

8126. Verses 1–4. *And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; over against it shall ye encamp by the sea. And Pharaoh will say of the sons of Israel, They are entangled in the land, the wilderness hath shut upon them. And I will harden Pharaoh’s heart, and he shall follow after them; and I will be glorified in Pharaoh, and in all his army; and the Egyptians shall know that I am Jehovah. And they did so.*

“And Jehovah spake unto Moses, saying,” signifies instruction by the Divine by means of Divine truth; “Speak unto the sons of Israel,” signifies the influx of truth Divine with those who are of the spiritual church; “that they turn back,” signifies that they were not yet prepared; “and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon,” signifies the beginning of a state

for undergoing temptations; "over against it shall ye encamp by the sea," signifies that the influx of temptation is thence; "and Pharaoh will say of the sons of Israel," signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church; "They are entangled in the land," signifies that they are in confusion in respect to the things of the church; "the wilderness hath shut upon them," signifies that obscurity has taken possession of them; "and I will harden Pharaoh's heart," signifies that they who were in falsities from evil would still be determined; "and he shall follow after them," signifies that they would still endeavor to subjugate them; "and I will be glorified," signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity; "in Pharaoh, and in all his army," signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters; "and the Egyptians shall know that I am Jehovah," signifies that from this it will be known that the Lord is the only God; "and they did so," signifies obedience.

8127. *And Jehovah spake unto Moses, saying.* That this signifies instruction by the Divine by means of Divine truth, is evident from the signification of "Jehovah spake and said," when concerning those things which shall be done and come to pass, as being instruction by the Divine (see n. 7186, 7241, 7267, 7304, 7380, 7517); and from the representation of Moses, as being the Lord as to Divine truth (n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382). It is said by means of Divine truth, because Moses, by whom Divine truth is represented, was to speak unto the people. The Divine Itself does not instruct and speak with men, nor indeed with angels, immediately; but mediately by means of Divine truth (n. 7009). This is meant by the Lord's words in John:

No one hath ever seen God; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:18; 5:37).

By "the only-begotten Son" is meant the Lord as to Divine truth; from this also the Lord calls Himself "the Son of man" (n. 2628, 2803, 2813, 3704). The Lord also, when in the world, was Divine truth; but afterward, when He was glorified, He became also as to the Human, Divine good; and then from this proceeded Divine truth, which is the "Spirit of truth" or "Holy Spirit."

8128. *Speak unto the sons of Israel.* That this signifies the influx of truth Divine with those who are of the spiritual church, is evident from the signification of “speaking,” as being influx (see n. 2951, 5481, 5797, 7270), and from the representation of the sons of Israel, as being those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). “To speak” denotes influx, because in the internal representative sense Moses is Divine truth, and Divine truth comes into perception and thought by influx. Thought from perception is internal speech, to which external speech corresponds; and therefore in the internal sense the former is meant by the latter.

8129. *That they turn back.* That this signifies that they were not yet prepared, is evident from the signification of “turning back,” namely, from the way of the land of the Philistines to the way of the wilderness at the sea Suph, as being that they were not yet prepared, namely for introduction into heaven, which is signified by their entrance into the land of Canaan. How the case herein is, and that “turning back” denotes that they were not prepared, can be seen from what was unfolded and shown at verse 18 of the preceding chapter (n. 8098, 8099); namely, that they could not be introduced into heaven until they had undergone temptations, and the Lord had thereby confirmed truths and goods and had conjoined them. This is here meant by “being prepared.”

8130. *And encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon.* That this signifies the beginning of a state for undergoing temptations, is evident from the signification of “encamping,” as being the setting in order of truth and good (see n. 4236, 8103), here for undergoing temptations. This state is what is signified by the places at which they were to encamp. That this state is signified is plain from what follows, in that Pharaoh with his army afterward pitched his camp there, and that at the sight of them the sons of Israel came into grievous anxiety, by which the first state of temptations is signified (see what follows at verses 9 to 12).

8131. *Over against it shall ye encamp by the sea.* That this signifies that the influx of temptation is thence, is evident from the signification of “over against it,” as being near, so as to be in sight, and in the internal sense so that there was influx thence; and from the signification of “encamping,” as being the setting in order of truth and good for the undergoing of temptations (as just above, see n.

8130); and from the signification of “the sea Suph,” as being the hell where are falsities from evils (n. 8099). How it is to be understood that the influx of temptation was from there shall be briefly told. Temptations with man are spiritual combats between evil and good spirits, which combats are from those things and concerning those things which the man has done and thought, and which are in his memory. The evil spirits accuse and attack; but the good excuse and defend. These combats appear as if in the man, for the things which flow in from the spiritual world with a man are not presented as being from that world, but in himself (n. 741, 751, 761, 1820, 3927, 4249, 4307, 4572, 5036, 6657, 6666). It is the same with spirits when they undergo temptations. Therefore when people are about to undergo temptations, the interior things in them, that is, the truths and goods, are arranged by the Lord into such a state that by immediate influx from Himself and mediate influx through heaven, the falsities and evils which are from the hells may be resisted, and thereby he who is in temptation may be protected. When a man is being tempted he is also near hell, especially near that hell which is signified by “the sea Suph,” for in this hell are they who have been in the memory-knowledge of truth but in a life of evil, and thereby in falsities derived from evil. From the hells, through spirits, those things flow in which bring anxiety upon man in temptations. From all this it can be seen what is meant by the influx of temptation from hell, which is signified by their “encamping over against it by the sea Suph.”

8132. *And Pharaoh will say of the sons of Israel.* That this signifies the thought of those who are in damnation concerning the state of those who are of the spiritual church, is evident from the signification of “saying,” as being thought (see n. 7094, 7107, 7244, 7937); from the representation of Pharaoh, as being those who infest by means of falsities (n. 7107, 7110, 7126, 7142, 7220, 7228, 7317), here those who are in damnation, that is, in mere falsities from evil, for they who are merely in these, are in damnation (this state is signified by Pharaoh and the Egyptians after the firstborn were slain in Egypt, for by the slaying of the firstborn is signified damnation, n. 7766, 7778); and from the representation of the sons of Israel, as being those who are of the spiritual church (as just above, n. 8128).

8133. *They are entangled in the land.* That this signifies that they are in confusion in respect to the things of the church, is evident

from the signification of “being entangled,” as being to be perplexed, thus to be in confusion (n. 2831); and from the signification of “land,” as being those things which are of the church. (That “land” denotes the church, see n. 8011.)

8134. *The wilderness hath shut upon them.* That this signifies that obscurity has taken possession of them, is evident from the signification of “shutting upon them,” when said of the obscurity which is signified by “the wilderness,” as being to take complete possession of them; and from the signification of “wilderness,” as being the obscurity of faith (see n. 7313).

8135. *And I will harden Pharaoh’s heart.* That this signifies that they who were in falsities from evil would still be determined, is evident from the signification of “hardening the heart,” as being to be determined (see n. 7272, 7300, 7305); and from the representation of Pharaoh, as being those who are in falsities from evil, or what is the same thing, who are in damnation (n. 8132). It is said “Pharaoh’s heart,” because by “heart” in the genuine sense is signified the good of celestial love (n. 3313, 3635, 3883–3896, 7542), consequently in the opposite sense is signified evil; here the evil of those who have been in the memory-knowledge of faith and in a life of evil.

8136. *And he shall follow after them.* That this signifies that they would still endeavor to subjugate them, is evident from the signification of “following after them,” as being to endeavor to subjugate; for the intention of their pursuit was to reduce them into a state of servitude, and by “making to serve,” when said of the Egyptians, is signified the intention to subjugate (n. 6666, 6670, 6671).

8137. *And I will be glorified.* That this signifies that they should see a Divine effect from the Divine Human of the Lord in the dissipation of falsity, is evident from the signification of “to be glorified,” when said of Jehovah or the Lord, as being a Divine effect, here from His Divine Human, because by coming into the world and assuming the Human and making it Divine, the Lord cast into the hells all evils and falsities, and reduced the heavens into order, and also liberated from damnation those who were of the spiritual church (see n. 6854, 6914, 7091, 7828, 7932, 8018). These things are in general signified by “being glorified,” but here there is signified that they who had infested the well-disposed should be cast into hell,

and there encompassed about with falsities as with waters of a sea, and this as a Divine effect from the mere presence of the Lord.

[2] To show how the case herein is, it shall be further unfolded. There are as many hells as there are genera and species of evils, each hell being separated from others as it were by rain-storms, clouds, or waters. In the other life evils and falsities appear before the eyes of spirits as rain-storms and clouds, and also as waters; the falsities from evils of those who have been of the spiritual church and have lived evilly, appear as waters; but the falsities from evils of those who have been of the celestial church, appear as rain-storms. They who are in the hells appear to be thus encompassed, with a difference everywhere in respect to amount and kind, density and rarity, thick darkness and dimness, according to the genus and species of the falsity from evil. The hell where they are who have lived in faith separate from charity and in a life of evil, is encompassed as by the waters of a sea; the falsities of evil do not indeed appear as waters to those who are there, but to those who look from without. Above that sea, where these are, are the hells of adulterers; these are above, because in the internal sense adulteries denote adulterations of good and the consequent perversions of truth, thus they denote evils from which come falsities contrary to the truths and goods of faith (n. 2466, 2729, 3399), being such falsities as are with those who are in the hell beneath, and who have lived contrary to the truth of the church, and have made its good of no account, and therefore have also adulterated and perverted everything that is said in the Word about good, that is, about charity toward the neighbor and about love to God.

[3] As regards the "glorification in Pharaoh and in his army," this here denotes immersion in this hell and being encompassed by waters as of a sea at the mere presence of the Lord, as was said above. For the evil flee from the presence of the Lord, that is, the presence of the good and truth that are from Him, feeling horror and torment at their mere approach; and also by reason of this presence they become encompassed about with their own evils and falsities, for these then burst forth from them; and indeed these evils and falsities encompass and are interposed in order to prevent the Divine from flowing in and tormenting them. This is the Divine effect which is here signified by the "glorification in Pharaoh and in his army." That this effect is from the Divine Human of the Lord, is because,

as before said, by the Lord's coming into the world and assuming the Human and making it Divine, He cast all falsities and evils into hell, and reduced truths and goods in the heavens into order, and liberated from damnation those who were of the spiritual church.

8138. *In Pharaoh and in all his army.* That this signifies the immersion in hell of those who were in falsities from evil, and an environment there by falsities as by waters, is evident from what has just been mentioned (n. 8137), namely, that by "Pharaoh" and also by "his army," are signified those who were cast into hell; by "Pharaoh," those who are in falsities from evil, and by "his army," the falsities themselves. (That "armies" denote truths from good see n. 3448, 7236, 7988, and therefore in the opposite sense they signify falsities from evil n. 3448.) It is said "an environment by falsities as by waters," because falsities from evil, such as belong to those of the church who have been in faith separate and in a life of evil, appear there like waters (n. 8137), and it is from this that inundations of waters signify vastations of truth, and the waters of them, falsities (n. 705, 739, 756, 6346, 6853, 7307).

8139. *And the Egyptians shall know that I am Jehovah.* That this signifies that from this it will be known that the Lord is the only God, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8140. *And they did so.* That this signifies obedience, is evident without explication.

8141. Verses 5–9. *And it was told the king of Egypt that the people fled; and the heart of Pharaoh and of his servants was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us? And he harnessed his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and tertian captains upon all of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel; and the sons of Israel went out with a lofty hand. And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses of the chariots of Pharaoh, and his horsemen, and his army, beside Pi-hahiroth, before Baal-zephon.*

"And it was told the king of Egypt that the people fled," signifies the thought of those who were in mere falsities from evil, that they were completely separated; "and the heart of Pharaoh and of his

servants was turned against the people,” signifies a change of state into evil in the case of those who were in falsities from evil; “and they said, What is this we have done?” signifies chiding; “that we have let Israel go from serving us,” signifies that they have left and have not subjugated them; “and he harnessed his chariot,” signifies the doctrine of falsity, which is that of faith separate in general; “and took his people with him,” signifies with all falsities both in general and in particular; “and he took six hundred chosen chariots,” signifies all and each of the doctrinal things of falsity which are of faith separate in their order; “and all the chariots of Egypt,” signifies also the doctrinal things of falsity that are of service to them; “and tertian captains upon all of them,” signifies reduced into order under generals; “and Jehovah hardened the heart of Pharaoh king of Egypt,” signifies obstinacy from the falsity which is from evil; “and he pursued after the sons of Israel,” signifies an attempt to subjugate those who were in faith conjoined with charity; “and the sons of Israel went out with a lofty hand,” signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them; “and the Egyptians pursued after them,” signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil; “and overtook them encamping by the sea,” signifies communication around the region of hell where are falsities from evil; “all the horses of the chariots of Pharaoh, and his horsemen, and his army,” signifies all things which are of falsity from a perverted understanding; “beside Pi-hahiroth, before Baalzephon,” signifies whence there was communication, and therefore the beginning of the state of undergoing temptations.

8142. [v. 5] *And it was told the king of Egypt that the people fled.* That this signifies the thought of those who were in mere falsities from evil, that they were completely separated, is evident from the signification of anyone’s being told, as being to think and reflect (see n. 2862, 5508); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132, 8135), and who when he is called “king of Egypt” denotes those who are in mere falsities (n. 7220, 7228), for by “king” are signified truths (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044, 6148), consequently in the opposite sense falsities; and from the signification of “fleeing,” as being to be separated.

8143. *And the heart of Pharaoh and of his servants was turned against the people.* That this signifies a change of state into evil in the case of those who were in falsities from evil, is evident from the signification of “the heart being turned,” as being a change of state into evil; (that “to be turned,” denotes to be changed, here as to the mind, thus as to the state, is evident, and that “heart” denotes evil see above, n. 8135); from the representation of Pharaoh, as being those who are in falsities from evil (n. 8132); from the signification of “servants,” as being those who are of lower condition, and who minister, consequently all and each who are in falsities from evil (n. 7396), and from the representation of the sons of Israel, as being those who are of the spiritual church. Hence it is evident that by “the heart of Pharaoh and of his servants being turned against the people,” is signified a change of state into evil in the case of all those who are in falsities from evil, against those who are of the spiritual church.

8144. *And they said, What is this we have done?* That this signifies a chiding, namely, of themselves, is evident without explanation.

8145. *That we have let Israel go from serving us.* That this signifies that they have left and have not subjugated them, is evident from the signification of “letting go,” as being to leave; and from the signification of “from serving us,” when said by the Egyptians concerning the sons of Israel, as being from assaulting by means of falsities and infesting (see n. 7120, 7129), and from subjugating thereby (n. 6666, 6670, 6671).

8146. [v. 6] *And he harnessed his chariot.* That this signifies the doctrine of falsity, which is that of faith separate in general, is evident from the signification of a “chariot,” as being doctrine (see n. 2760, 5321, 5945), here the doctrine of falsity which is of faith separate, because it is the chariot of Pharaoh, and by Pharaoh are represented the falsities which are of faith separate; for they who are in faith separate from charity and at the same time in a life of evil must needs be in falsities (n. 8094).

[2] In what now follows, the subject treated of is the gathering together of all the falsities derived from evil with those who have been in faith separate from charity and in a life of evil. In what precedes, the vastation of the truths of faith with them was described, and their final reduction to the state of being in mere falsities from evil,

thus in damnation. In this chapter their being cast down into hell is now treated of, for this follows damnation. With this state of being cast down into hell, the case is this. When this is to be done, all the falsities that appertain to them are gathered together into one, which is effected by the opening of all the hells with which they have had communication, and their being poured in upon them. Thence come the condensations around them of falsities from evil which appear as waters to those who look at them from without (n. 8137, 8138), for they are exhalations from their life; and when they are encompassed about with these, they are in hell. That the falsities from evil are gathered together into one and are poured in upon them, is done in order that they may be surrounded by such things as have been of their life, and may be afterward kept in them. Their kind of evil and its derivative falsity then distinguish them and their hell from other hells.

[3] As the subject treated of is the gathering together of all the falsities from evil which appertain to them, therefore such frequent mention is made in this chapter of the chariots of Pharaoh, his horses, horsemen, army, and people, for by these are signified all things of falsity which appertain to them, as in this verse, "He harnessed his chariot, and took his people with him;" in the seventh verse, "He took six hundred chosen chariots, and all the chariots of Egypt;" in the ninth verse, "And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army;" in verse seventeen, "I will be glorified in Pharaoh, in all his army, in his chariots, and in his horsemen;" in like manner in verse eighteen; again in verse twenty-three, "And the Egyptians pursued, and came after them, all Pharaoh's horses, his chariots, and his horsemen;" in verse twenty-five, "Jehovah removed the wheel of their chariots;" in verse twenty-six, "That the waters may return upon the Egyptians, upon their chariots, and upon their horsemen;" in verse twenty-eight, "The waters returned, and covered the chariots, and the horsemen, even to all the army of Pharaoh." These things are repeated so many times because the subject treated of is falsities from evil, in that these were gathered together and poured in upon them; for by the things mentioned above are signified all things of falsity from evil; by "Pharaoh and the Egyptians," the men themselves who are in falsities from evil; by "chariots," the doctrinal things of falsity; by "horses," false memory-knowledges from a perverted understanding;

by “horsemen,” the derivative reasonings; by “army,” and “people,” the falsities themselves.

8147. *And took his people with him.* That this signifies with all falsities both in general and in particular, is evident from the signification of “people,” as being truths, and in the opposite sense falsities (see n. 1259, 1260, 3295, 3581), here falsities derived from evil, which are represented by Pharaoh and the Egyptians when it is said “Pharaoh and his servants,” or “Pharaoh and his people,” there are signified all, both in general and in particular, who are in these falsities, also all the falsities both in general and in particular (n. 7396).

8148. [v. 7] *And he took six hundred chosen chariots.* That this signifies all and each of the doctrinal things of falsity which are of faith separate, in their order, is evident from the signification of the number “six hundred,” as being each and all things of the truth and good of faith in one complex, thus in the opposite sense each and all things of the falsity and evil of faith separate from charity (that these are signified by “six hundred” can be seen from what has been shown concerning the number “six hundred thousand,” n. 7973); and from the signification of “chariots,” as being doctrinal things of faith, here of faith separate (see just above, n. 8146). By “chosen chariots” are signified the chief doctrinal things of this faith, on which the rest depend; those which depend on them, or serve them, being signified by “the chariots of Egypt” (of which presently).

[2] Be it known that these falsities, which are here signified by “Pharaoh, his army, and his people,” also by his “chariots, horses, and horsemen,” are especially the falsities of those who are in persuasive faith, that is, who persuade themselves that the doctrinal things of the church in which they are, are true, and yet are in a life of evil. Persuasive faith exists together with evil of life, but not saving faith; for persuasive faith is a persuasion that all things that belong to the doctrine of the church are true, not for the sake of truth, nor for the sake of life, nor even for the sake of salvation, for in this they scarcely believe; but for the sake of self-advantage, that is, for the sake of getting honors and wealth, and for the sake of reputation with a view to these. They learn doctrinal things in order to acquire such things, thus not to the end that they may be of service to the church and the salvation of souls, but to serve themselves and those who belong to them; and therefore it is all the same to them

whether these doctrinal things are true, or false; this they care nothing about, still less inquire into, for they are in no affection of truth for the sake of truth. No matter what kind of doctrinal things they may be, they confirm them; and when they have confirmed them, they persuade themselves that they are true, not considering that falsities can be confirmed equally as well as truths (n. 4741, 5033, 6865, 7012, 7680, 7950).

[3] This is the source of persuasive faith, which, because it has not for its end, and does not regard, the neighbor and his good, thus not the Lord, but self and the world, that is, honors and self-advantage, is conjoined with evil of life, but not with good of life; for assuredly the faith that is conjoined with this is saving faith. This faith is given by the Lord, but the other is from the man himself. The one remains to eternity; the other is dissipated in the other life, and is also dissipated in the world if nothing is gained by it. But so long as men profit by it, they fight for it as for heaven itself, although it is not for that faith, but for themselves; for the things of faith, that is, of doctrine, are to them as means to an end; that is, to eminence and opulence. They who are in this faith in the world can with difficulty be distinguished from those who are in saving faith, for they speak and preach from an ardor as of zeal for the doctrine; but it is an ardor from the fire of the love of self and of the world.

[4] These are they who are especially signified by "Pharaoh and the Egyptians," and in the other life they are vastated in respect to this faith; and this being vastated, they are in mere falsities from evil, for falsities then burst forth from the evil. Every evil is attended with its falsity, for they are joined together; and the falsities appear when they are left to the evil of their life. The evil is then like a fire, and the falsities are like the light from it. This kind of evil and the consequent falsity is quite different from other kinds of evils and the consequent falsities, being more detestable than all others, because it is contrary to the goods and truths of faith, and therefore there is profanation in this evil. (Profanation is the acknowledgment of truth and good and yet a life contrary thereto, n. 593, 1008, 1010, 1059, 2051, 3398, 3898, 4289, 4601, 6959, 6963, 6971.)

8149. *And all the chariots of Egypt.* That this signifies also the doctrinal things of falsity that are of service to them, is evident from the signification of "the chariots of Pharaoh," as being the chief doctrinal things of falsity on which the others depend; consequently

by “the chariots of Egypt” are signified the doctrinal things of falsity which are of service to them (of which just above, n. 8148); for by a king and his chariots are signified principal things, but by the people, that is, “the Egyptians,” and their “chariots,” are signified secondary things. The doctrinal things of the church with those who are in evil of life are called doctrinal things of falsity, although it is possible that as to some part, greater or less, they are true. The reason is that with those who are in evil of life, truths, insofar as such people are concerned, are not truths, because by application to the evil which is of the life they put off the essence of truth, and put on the nature of falsity, for they look to evil, with which they conjoin themselves. Truths cannot be conjoined with evil unless they are falsified, which is done by means of wrong interpretations, and thus perversions. Hence it is that with such the doctrinal things of the church are called doctrinal things of falsity, even although they had been truths; for it is a canon that with those who are in evil of life truths are falsified, and with those who are in good of life falsities are made true. The reason why with these falsities are made true, is that they are applied so as to agree with good, and in this way the crudities of the falsity are wiped away (n. 8051).

8150. *And tertian captains¹ upon all of them.* That this signifies reduced into order under generals, is evident from the signification of “tertian captains,” as being generals under which are particulars. “Tertian captains” have this signification because “three,” from which they are called “tertian,” signifies what is complete and perfect (see n. 2788, 4495, 7715), and “captains” signify chief things; and these together with what is complete and perfect are generals, for each and all things that must be in a series are set in order under generals; the setting in order under the generals causes the several things to act as a one, and to be in a form, and to have a quality together. (Concerning generals, that under them are particulars, and under these singulars, see n. 920, 2384, 3739, 4325, 4329, 4345, 4383, 5208, 5339, 6115, 6146.)

8151. [v. 8] *And Jehovah hardened the heart of Pharaoh.* That this signifies obstinacy from the falsity which is from evil, is evident from the signification of “hardening the heart,” as being to be determined (see n. 7272, 7300, 7305, 7616). Its being said that “Jehovah

¹ See 1 Kings 22:32. [REVISER.]

hardened Pharaoh's heart" signifies, in the internal sense, that they who are in evil and falsity hardened themselves, thus that the evils and falsities themselves did this (see n. 2447, 6071, 6991, 6997, 7533, 7643, 7877, 7926).

8152. *And he pursued after the sons of Israel.* That this signifies an attempt to subjugate those who were in faith conjoined with charity, is evident from the signification of "pursuing," as being an attempt to subjugate (n. 8136); and from the representation of the sons of Israel, as being those who are of the spiritual church (as frequently above), thus who are in faith conjoined with charity, for they who are of this church are in this faith both as to doctrine and as to life. The good of faith, or charity, is the essential, thus is in the first place, with those who are of the genuine spiritual church; whereas with those with whom faith is separate from its good, both as to doctrine and as to life, the truth of faith, or faith itself, is the essential, or in the first place. These do not belong to this church, for the life makes the church; but not doctrine, except insofar as it becomes of the life. For this reason it is plain that the church of the Lord is not here, nor there, but that it is everywhere, both within those kingdoms where the church is, and out of them, where men live according to the precepts of charity. Hence it is that the church of the Lord is scattered through the whole world, and yet that it is a one; for when the life makes the church, and not doctrine separate from life, then the church is a one; but when doctrine makes the church, then there are many.

8153. *And the sons of Israel went out with a lofty hand.* That this signifies when nevertheless they had been released by the Divine power from the endeavor to subjugate them, is evident from the representation of the sons of Israel, as being those who are of the spiritual church, or in faith conjoined with charity (as just above, n. 8152); from the signification of "to go out," as being to be liberated, that is, to be released from the endeavor to subjugate them, which endeavor is signified by "to pursue" (n. 8152); and from the signification of "a lofty hand," as being the Divine power, for by "hand" is signified power (see n. 878, 3387, 4931–4837, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069); and by "lofty" is signified what is Divine. "Lofty" denotes what is Divine, because by it is meant heaven where the Divine is. Therefore in the Word

it is said of Jehovah or the Lord that He “dwells on high,” and He Himself is called “the Most High,” as in these passages:

Jehovah is exalted; for He dwelleth on high (Isa. 33:5).

Thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the holy and high place (Isa. 57:15).

Jehovah sent from on high, and He rescued me (Ps. 18:16).

Therefore Jehovah is called “the Most High” (Deut. 32:8; Dan. 4:17, 32, 34; 7:18, 22, 25; Ps. 7:17; 9:2; 18:13; 46:4; 50:14; 57:2; 82:6). Because “high” signified heaven and the Divine therein, Divine worship was instituted on mountains and on high places by those who were of the representative church; and for this reason also it was performed in lofty places which they built for themselves, as frequently mentioned in the historical and prophetic portions of the Word, as in Ezekiel:

Thou hast built unto thee a lofty place, and hast made thee a high place in every street. Thou hast built thy lofty place on every head of the way (Ezek. 16:24, 25, 31).

That the Divine was signified by what is high, is because by the starry heaven was signified the angelic heaven, and it was also believed that it was there; although the wiser among them knew that heaven is not on high, but is where the good of love is, and this within man, wherever he may be. (That high things denote interior things, or the goods which are there, see n. 450, 1735, 2148, 4210, 4599.)

8154. [v. 9] *And the Egyptians pursued after them.* That this signifies the effect from the endeavor to subjugate on the part of those who were in falsities from evil, is evident from the signification of “pursuing,” as being an endeavor to subjugate (n. 8152), here the effect resulting from this endeavor, because it is said twice; and from the signification of “the Egyptians,” as being those who are in falsities from evil (as frequently above).

8155. *And they overtook them encamping by the sea.* That this signifies communication around the region of hell where are falsities from evils, is evident from the signification of “overtaking,” as being communication, for in the spiritual sense “to overtake” or come in contact with denotes influx, by which there is communication, here of the falsities from evil of those who are signified by “the Egyptians” with those who are signified by “Israel”—that there was communication there is evident from the temptation which they first

underwent there, of which in what follows, for all temptation arises through influx from the hells, thus by communication (n. 8131)—from the signification of “encamping,” as being the setting in order of truth and good by the Lord for the undergoing of temptations (n. 8103, 8130, 8131) and from the signification of “the sea,” here the sea Suph, as being the hell where are the falsities from evil of those who are in faith separate from charity and in a life of evil (n. 8099, 8137, 8148).

8156. *All the horses of the chariots of Pharaoh, and his horsemen, and his army.* That this signifies all things which are of falsity from a perverted understanding, is evident from the signification of “horses,” as being the understanding (see n. 2761, 2762, 3217, 5321, 7024, 8029), here a perverted understanding, such as is that of those who are in evil and in the derivative falsity; from the signification of “chariots,” as being doctrinal things (n. 2761, 5321, 5945, 8146); from the signification of “horsemen,” as being those things which are of the understanding (n. 6534), here false reasonings from a perverted understanding; and from the signification of “army,” as being falsities (n. 8138). From all this it is evident that by “the horses of the chariots of Pharaoh, and his horsemen, and his army,” are signified memory-knowledges, reasonings, and falsities, from a perverted understanding, thus all things which are of falsity.

8157. *Beside Pi-hahiroth, before Baal-zephon.* That this signifies whence there was communication and therefore the beginning of the state of undergoing temptations, is evident from what was said above (n. 8130).

8158. Verses 10–14. *And Pharaoh drew nigh, and the sons of Israel lifted up their eyes, and behold the Egyptian marching after them, and they were sore afraid; and the sons of Israel cried unto Jehovah. And they said unto Moses, Were there no graves in Egypt, that thou hast taken us to die in the wilderness? Why hast thou done this to us, to lead us forth out of Egypt? Is not this the word that we spake unto thee in Egypt, saying, Cease from us, and let us serve the Egyptians? because it is good for us to serve the Egyptians, rather than that we should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which He will do for you today; for the Egyptians whom ye have seen today, ye shall see them again no*

more forever. Jehovah shall wage war for you, and ye shall keep silence.

“And Pharaoh drew nigh,” signifies the influx of falsity from evil being thence grievous; “and the sons of Israel lifted up their eyes,” signifies the mind’s intellectual part and its thought; “and behold the Egyptian marching after them,” signifies the grievousness of falsity continually increasing; “and they were sore afraid,” signifies a horrible dread; “and the sons of Israel cried unto Jehovah,” signifies supplication for aid; “and they said unto Moses,” signifies the height of temptation when there is despair; “Were there no graves in Egypt, that thou hast taken us to die in the wilderness?” signifies that if there is damnation it would be all the same whether it came through the falsities of the infested, or through a state of temptations in which they would yield; “why hast thou done this to us, to lead us forth out of Egypt?” signifies that it was in vain that they had been liberated from infestations by falsities; “is not this the word that we spake unto thee in Egypt, saying,” signifies that some such thing was thought of when they were infested by falsities; “Cease from us, and let us serve the Egyptians,” signifies that they would not be withheld from surrendering; “because it is good for us to serve the Egyptians, rather than that we should die in the wilderness,” signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations; “and Moses said unto the people,” signifies elevation from a state of despair by means of truth Divine; “Fear ye not,” signifies that they must not despair; “stand still and see the salvation of Jehovah,” signifies salvation from the Lord alone and not at all from them; “which He will do for you today,” signifies which is to eternity; “for the Egyptians whom ye have seen today, ye shall see them again no more forever,” signifies that the falsities which are once removed will be removed to eternity; “Jehovah shall wage war for you,” signifies that the Lord alone sustains the combats of temptations “and ye shall keep silence,” signifies that from their own strength they will effect nothing at all.

8159. [v. 10] *And Pharaoh drew nigh.* That this signifies the influx of falsity from evil being thence grievous, is evident from the representation of Pharaoh, as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148); and from the signification of “drawing nigh,” as being influx. In the internal sense, the subject

treated of is the first temptation of those who had been liberated. All temptation is effected by means of an influx from the hells, for the spirits who are thence excite and draw forth all things in a man that have been evilly done and evilly thought, and thereby accuse and condemn him. Thereupon the conscience is troubled, and the mind comes into anxiety. This is done by influx from the hells, especially from this hell which is represented by the sea Suph. From all this it can be seen that by “drawing nigh,” in the spiritual sense, in which temptations are treated of, is signified influx.

[2] As in the verses that now follow, the subject treated of is the first temptation of those who had been of the spiritual church, be it known that they could not undergo temptations until after the Lord had glorified His Human, that is, made it Divine, and in this was present with them. If they had been tempted before, they would have yielded, for they who were of the spiritual church were saved solely through the Divine Human of the Lord. The temptations of those who were of the spiritual church, which they were to undergo after the Lord came into the world, and could then from the Divine Human fight for them against the hells, are meant by these words in Malachi:

The Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire, behold He cometh, saith Jehovah Zebaoth: who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and refine them as gold and as silver; and they shall bring unto Jehovah a meat-offering in justice. Then shall the meat-offering of Judah and Jerusalem be sweet to Jehovah, according to the days of eternity, and according to the former years (3:1–4);

clearly speaking of the Lord’s coming; “the sons of Levi” here denote those who are of the spiritual church, for by “Levi” is signified charity or spiritual good (n. 3875, 4497, 4502, 4503); “the refiner’s fire” is temptation, whereby is effected purification, which is here meant by “purifying and refining them as gold and silver;” “the meat-offering which they shall bring to Jehovah” is faith and charity; “the days of eternity” and “the former years” denote the ancient churches, and the states of worship of the Lord at that time.

[3] As regards temptations, the case with them is as was said above (n. 8131), that the hells fight against man, and the Lord for

man; to every falsity the hells inject, there is an answer from the Divine. The falsities which are from the hells are injected and flow into the external or natural man; but the answer from the Divine flows into the internal or spiritual man. This latter influx, which is from the Divine, does not come to the man's perception so much as do the falsities; neither does it move the singulars of his thought, but its generals, and in such a manner that it scarcely comes to the perception otherwise than as hope and the consequent consolation, in which there are nevertheless innumerable things of which the man is ignorant, being such things as are in agreement with his affection or love, especially his affection or love of truth and good, from which he has conscience.

[4] These things have been said in order that it may be known that by the life of the sons of Israel in the wilderness are described in their series the temptations which those underwent who had been of the Lord's spiritual church and had been liberated. They underwent temptations in order that they might be further prepared for heaven; for by means of temptations, and by these as the only means, goods and truths are confirmed and are conjoined; and by means of temptations charity becomes the charity of faith, and faith becomes the faith of charity. That they who are of the church must undergo temptations, is meant by what the Lord has said in these passages:

He that does not take up his cross, and follow after Me, is not worthy of Me (Matt. 10:38, 39; Mark 8:31 to the end).

Jesus said to His disciples, If anyone wishes to come after Me, let him deny himself, take up his cross, and follow Me (Matt. 16:24, 25; Luke 9:23, 24).

Whosoever does not bear his cross, and come after Me, cannot be My disciple (Luke 14:27).

Jesus said to the rich man, Come, follow Me, taking up the cross (Mark 10:21).

Think not that I am come to send peace on the earth; I came not to send peace, but a sword (Matt. 10:34).

[5] But be it known that in temptations the man does not fight; but the Lord alone fights for the man, although it appears as if it were done by the man; and when the Lord fights for a man the man conquers in all things. At this day few are admitted into temptations, for the reason that they are not in the life of faith, and therefore not in the conscience of truth; and he who is not in the conscience of

truth from the good of life, yields; whereby his subsequent state becomes worse than the former.

8160. *The sons of Israel lifted up their eyes.* That this signifies the mind's intellectual part and its thought, is evident from the signification of "eyes," as being the intellectual part of the mind (see n. 2701, 3820, 4403–4421, 4523–4534); therefore "to lift up the eyes" denotes mental view, perception, and thought (n. 2789, 2829, 3198, 3202, 4083, 4086, 4339).

8161. *And behold the Egyptian marching after them.* That this signifies the grievousness of falsity continually increasing, is evident from the signification of "the Egyptian," as being those who are in falsities from evil, thus also the falsity itself from evil (see n. 8132, 8135, 8146, 8148); and from the signification of "marching after them," as being a nearer influx and communication. By "Pharaoh drew nigh" was signified the influx of falsity from evil (n. 8159), therefore by "marching after them" is signified influx still nearer, thus more grievous; hence it is that there is signified the grievousness of falsity continually increasing. In what presently follows is described temptation, and as this arises through an influx of falsity from evil from the hells, its approach is now described, that is, its increasing grievousness.

8162. *And they were sore afraid.* That this signifies a horrible dread, is evident from the signification of "being afraid," when predicated of temptation, as being horror, or horrible dread. That "fear" denotes a horrible dread, is because when temptation assails, the conscience—thus the internal man, for conscience is of the internal man is disheartened by reason of falsities and evils; whence comes horror, which is aversion conjoined with the fear of spiritual death. Horror arises from the mere influx of falsity and evil with those who have conscience, for conscience is from the truth and good of faith, thus from those things which make the spiritual life. Falsities and evils are destructive of that life, and thus endeavor to inflict death, that is, damnation; and from this comes the horrible dread.

8163. *And the sons of Israel cried unto Jehovah.* That this signifies supplication for aid, is evident without explication.

8164. [v. 11] *And they said unto Moses.* That this signifies the height of temptation when there is despair, is evident from the words that follow, for they are involved in "they said;" that the following words are words of temptation, when this comes to its height, and

when there is despair, is evident. It is said “despair,” because for the most part this is the end, or is at the end, of spiritual temptations (see n. 1787, 2694, 5279, 5280, 7147, 7155, 7166). Inasmuch as at this day few undergo spiritual temptations, and consequently it is not known how the case is with temptations, I may say something further on the subject. There are spiritual temptations, and there are natural temptations. Spiritual temptations belong to the internal man, but natural ones to the external man. Spiritual temptations sometimes arise without natural temptations, sometimes with them. Natural temptations exist when a man suffers as to the body, as to honors, as to wealth, in a word, as to the natural life, as is the case in diseases, misfortunes, persecutions, punishments, and the like. The anxieties which then arise, are what are meant by “natural temptations.” But these temptations effect nothing whatever toward man’s spiritual life, neither can they be called temptations, but griefs; for they arise from the wounding of the natural life, which is that of the love of self and of the world. The wicked are sometimes in these griefs, and they grieve and are tormented in proportion to the extent of their love of self and of the world, and the life they have from this source.

[2] But spiritual temptations belong to the internal man, and assault his spiritual life. In this case the anxieties are not on account of any loss of natural life, but on account of the loss of faith and charity, and consequently of salvation. These temptations are frequently induced by means of natural temptations, for if when a man is in these—that is, in disease, grief, the loss of wealth or honor, and the like—he begins to think about the Lord’s aid, His providence, the state of the evil in that they glory and exult when the good suffer and undergo various griefs and various losses, then spiritual temptation is conjoined with natural temptation. Such was the last temptation of the Lord in Gethsemane, and when He suffered the cross, which was the most frightful of all. From all this it is evident what natural temptation is, and what spiritual. There is also a third kind, namely, melancholy anxiety, the cause of which is for the most part to be found in an infirm state of the body or of the lower mind. In this anxiety there may be something of spiritual temptation, or there may be nothing of it.

8165. *Were there no graves in Egypt, that thou hast taken us to die in the wilderness?* That this signifies that if there is damnation it would be all the same whether it came through the falsities of the infesters, or through a state of temptations in which they would yield, is evident from the signification of “graves,” as being damnation (see n. 2916, 4564); from the signification of “Egypt,” as being infestations (n. 7278), for by the Egyptians and Pharaoh are represented those who in the other life infest by means of falsities (n. 7097, 7107, 7110, 7126, 7142, 7317); from the signification of “dying,” as also being damnation (n. 5407, 6119, 7494); and from the signification of “the wilderness,” as being a state of undergoing temptations (n. 8098); whence “to die in the wilderness” denotes to yield in temptation, and consequently to be damned. From all this it is evident that by “Were there no graves in Egypt, that thou hast taken us to die in the wilderness?” is signified that if there is damnation it would be all the same whether it came through the falsities of the infesters (thus in the state in which they were before), or through temptations in which they would yield (thus in the state into which they come afterward).

[2] That these words are words of despair is evident. Moreover those who are in despair, which is the last of temptation, think such things, and then they are as it were on the slope, or are as it were sinking down toward hell. But at this time such thought does no harm whatever, nor do the angels pay any attention to it, for every man’s power is limited, and when the temptation arrives at the furthest limit of his power, the man cannot sustain anything more, but sinks down. But then, when he is on the downhill course, he is raised by the Lord and thus liberated from despair; and is then for the most part brought into a clear state of hope and of the consequent consolation, and also into good fortune. It is said “damnation through a state of temptations in which they would yield,” because they who yield in temptations come into a state of damnation; for temptations are to the end that truths and goods may be confirmed, and may be conjoined together, in order that faith and charity may ensue; but this end is attained only when the man conquers in temptations; whereas when he yields, in this case truths and goods are rejected, and falsities and evils are confirmed, whereby such come into a state of damnation.

8166. *Why hast thou done this to us, in leading us forth out of Egypt?* That this signifies that it was in vain that they had been liberated from infestations by falsities, is evident from the signification of “why hast thou done this to us?” as being that it was all in vain; from the signification of “to be led forth,” as being to be liberated and from the signification of “Egypt,” as being infestations (of which just above, n. 8165).

8167. [v. 12] *Is not this the word that we spake unto thee in Egypt, saying?* That this signifies that some such thing was thought of when they were infested by falsities, is evident from the signification of “is not this the word that we spake?” as being that such a thing was thought of, for by “this word” is signified this thing, thus some such thing, and by “speaking” is signified thinking (that “to speak” denotes influx and the consequent reception, see n. 5797, 7270, 8128; therefore also thought, n. 2271, 2287, 2619); and from the signification of “Egypt,” as being infestation by falsities (n. 8165).

8168. *Cease from us, and let us serve the Egyptians.* That this signifies that they would not be withheld from surrendering, is evident from the signification of “to cease from us,” when said of infestations, as being not to hinder, and not to withhold; and from the signification of “serving the Egyptians,” as being to surrender to those who infest by means of falsities. That “to cease from us,” when said in a state of infestations, and also in a state of temptations, of the influx of truth Divine represented by Moses, denotes not to hinder, and not to withhold, is because in these states two forces or powers are acting, one of which is from the falsities that are injected from the hells into the external man, and the other of which is from truths that are insinuated by the Lord into the internal man (n. 8164). These two forces act reciprocally against each other. The falsities injected from the hells have their force and power from the love of self and of the world, which are in the man; but the truths insinuated by the Lord have their force and power from love toward the neighbor and love to the Lord. When the man conquers, the internal force or power always prevails, because this is Divine; and it does not admit the force or power from falsities to be increased further than it can be repelled. Therefore when these two forces act, the internal force which is from the Lord continually as it were withholds the man and hinders him, lest the falsities drag him down,

thus causing him to yield; for it is a general rule that when two forces act in opposition to each other, one draws and the other draws back. In the spiritual world, forces are the affections which are of the loves; and the instrumentalities by which they act are truths, and in the opposite sense, falsities.

8169. *Because it is good for us to serve the Egyptians, rather than that we should die in the wilderness.* That this signifies that damnation by the violence of falsity in a state of infestations was to be preferred to the damnation which comes by yielding in a state of temptations, is evident from the signification of “to be good rather than that,” as being that it was to be preferred; from the signification of “serving the Egyptians,” as being a yielding to the falsities of the infesters; for “to serve” signifies subjugation (see n. 6666, 6670, 6671), thus a yielding, here to the falsities of the infesters; from the signification of “dying,” as being damnation (n. 8165); and from the signification of “the wilderness,” as being a state of undergoing temptations (n. 8098). From all this it is evident that by “it is good for us to serve the Egyptians, rather than that we should die in the wilderness,” is signified that to yield to falsities when they were infested would be preferable to yielding in temptations. Moreover it is true that to yield in the former state is preferable to yielding in the latter; for to yield in temptations is to be confirmed in falsities and evils against the truths and goods of faith; whereas to yield in a state of infestations is to be confirmed in falsities and evils, yet not manifestly against the truths and goods of faith. Hence it is evident that in yielding in temptations there is a blaspheming of truth and good, and sometimes profanation; and the greatest and most direful damnation of all is that which comes from profanation.

8170. [v. 13] *And Moses said unto the people.* That this signifies elevation from a state of despair by means of truth Divine, is evident from what now follows, which Moses “said,” and which involves elevation from a state of despair. It is said “by truth Divine,” because all elevation in a state of temptations is effected by means of truth Divine. (That in the internal representative sense truth Divine is meant by “Moses,” see n. 6752, 7010, 7014, 7089.)

8171. *Fear ye not.* That this signifies that they must not despair, is evident from the signification of “fearing,” as being to feel horror (see n. 8162), here to despair; for spiritual fear in temptations

is first a horrible dread, and finally is despair. Spiritual fear is fear on account of damnation.

8172. *Stand still, and see the salvation of Jehovah.* That this signifies salvation from the Lord alone, and not at all from them, is evident from the signification of “standing still and seeing,” as being to have faith (that “to see” denotes to understand, acknowledge, and have faith, see n. 897, 2150, 2325, 2807, 3863, 3869, 4403–4421, 5400); and from the signification of “the salvation of Jehovah,” as being salvation from the Lord. Here, where the subject treated of is liberation from temptations, the meaning is salvation from the Lord alone, and not at all from them. (That “Jehovah” in the Word denotes the Lord, see above, n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905, 6945, 6957.) It is here said that they must have faith that salvation is from the Lord alone, and not at all from them, because this is the main thing of faith in temptations. He who when he is tempted believes that he can resist from his own strength, yields; the reason is that he is in what is false, and that he therefore attributes merit to himself, and thus demands to be saved of himself, and thus shuts out the influx from the Divine. But he who believes that the Lord alone resists in temptations, conquers; for he is in the truth, and attributes the merit to the Lord, and perceives that he is saved by the Lord alone. He who is in the faith of charity ascribes everything of salvation to the Lord, and nothing to himself.

8173. *Which He will do for you today.* That this signifies which is to eternity, is evident from the signification of “today,” as being what is eternal (see n. 2838, 3998, 4304, 6165, 6984).

8174. *For the Egyptians whom ye have seen today, ye shall see them again no more forever.* That this signifies that the falsities which are once removed will be removed to eternity, is evident from the signification of “the Egyptians,” as being those who are in falsities from evil (see n. 8132, 8135, 8146, 8148), thus also the falsities themselves from evil; and from the signification of “seeing no more,” when said of falsities, as being to be removed, for the falsities in man are not cast out, but are removed, man being withheld from evils and the falsities therefrom, and being held in good, by the Lord (n. 1581, 2256, 2269, 2406, 4564); and from the signification of “forever,” as being to eternity.

8175. [v. 14] *Jehovah shall wage war for you.* That this signifies that the Lord alone sustains the combats of temptations, is

evident from the signification of “to wage war for you,” when said about Jehovah in temptations, as being that He sustains alone the combats of temptations. (That “Jehovah” denotes the Lord, see just above, n. 8172.) That the Lord alone sustains the combats of temptations, and conquers, is because the Divine alone can conquer the hells. Unless the Divine acted against them, they would rush in like a vast ocean, one hell after another, for the resisting of which man is of not the slightest avail; and the less so because in respect to what is his own, man is nothing but evil, thus is hell, from which the Lord then withdraws him, and afterward withholds him (see above, n. 1581, 1661, 1692, 6574).

8176. *And ye shall keep silence.* That this signifies that from their own strength they will effect nothing at all, is evident from the signification of “to be silent,” as being to acquiesce, and as temptations are treated of, as being not to think or believe that they effect anything by their own strength. (On this subject see what was said and shown above, n. 8172, 8175.) That nevertheless they ought not to slack their hands, and await immediate influx; but ought to fight as from themselves, and yet acknowledge and believe that it is from the Lord, see n. 1712, 1937, 1947, 2882, 2883, 2891.

8177. Verses 15–18. *And Jehovah said unto Moses, Why criest thou unto Me? speak unto the sons of Israel, that they set forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it asunder; and the sons of Israel shall come into the midst of the sea on the dry. And I, behold I harden the heart of the Egyptians, and they shall come after them; and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen. And the Egyptians shall know that I am Jehovah, when I am glorified in Pharaoh, in his chariots, and in his horsemen.*

“And Jehovah said unto Moses,” signifies exhortation; “Why criest thou unto Me?” signifies that there is no need of intercession; “speak unto the sons of Israel,” signifies influx and perception; “that they set forward,” signifies what follows on continuously until they are prepared; “And thou, lift up thy rod,” signifies the power of Divine truth; “and stretch out thy hand over the sea,” signifies the rule of power where the hell of falsity from evil is; “and cleave it asunder,” signifies the consequent dissipation of falsity; “and the sons of Israel shall come into the midst of the sea on the dry,” signifies that they who are of the spiritual church may pass safely and without the

influx of falsity; “and I, behold I harden the heart of the Egyptians,” signifies the obstinacy of falsity from evil; “and they shall come after them,” signifies an endeavor to offer violence by means of the influx of falsity from evil; “and I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen,” signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord’s Divine Human; “and the Egyptians shall know that I am Jehovah,” signifies that it may be known that the Lord is the only God, and besides Him there is none else; “when I am glorified in Pharaoh, in his chariots, and in his horsemen,” signifies, as above, from their seeing the effect of the dissipation of falsity and of its teachings and reasonings, by the Lord alone.

8178. [v. 15] *And Jehovah said unto Moses.* That this signifies exhortation, is evident from the signification of “Jehovah said,” when the subject treated of is elevation and liberation from temptation, as being exhortation (see n. 7033, 7090).

8179. *Why criest thou unto Me?* That this signifies that there was no need of intercession, is evident from the signification of “crying unto Jehovah,” as being to intercede, namely, for liberation from temptation. Hence “Why criest thou unto Me?” denotes why dost thou intercede when there is no need of intercession? and therefore it follows, “speak unto the sons of Israel, that they go forward,” by which is signified that they shall have aid, but that still the temptation will be continued, even until they are prepared.

[2] As to there being no need of intercession, the case is this. They who are in temptations are wont to slack their hands and betake themselves solely to prayers, which they then ardently pour forth, not knowing that prayers will not avail, but that they must fight against the falsities and evils which are being injected by the hells. This fight is performed by means of the truths of faith, which help because they confirm goods and truths against falsities and evils. Moreover in the combats of temptations, the man ought to fight as of himself, but yet acknowledge and believe that it is of the Lord (see above n. 8176). If man does not fight as of himself, the good and truth which flow in through heaven from the Lord are not appropriated to him; but when he fights as of himself, and still believes that it is of the Lord, then they are appropriated to him. From this he has an own (*proprium*) that is new, which is called the heavenly own, and which is a new will.

[3] Moreover they who are in temptations, and not in some other active life than that of prayers, do not know that if the temptations were intermitted before they had been fully carried through, they would not be prepared for heaven, and thus could not be saved. For this reason, moreover, the prayers of those who are in temptations are but little heard; for the Lord wills the end, which is the salvation of the man, which end He knows, but not the man; and the Lord does not heed prayers that are contrary to the end, which is salvation. He who conquers in temptations is also confirmed in the truth stated above; whereas he who does not conquer entertains a doubt with respect to the Divine aid and power, because he is not heard; and then sometimes, because he slacks his hand, he partly yields. From all this it can be seen what is meant by there being no need of intercession, namely, that prayer is not to be relied upon. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is profitable or not; and therefore the suppliant submits the hearing to the Lord, and immediately after prays that the will of the Lord, and not his own, may be done, according to the Lord's words in His own most grievous temptation at Gethsemane (Matt. 26:39, 42, 44).

8180. *Speak unto the sons of Israel.* That this signifies influx and perception, is evident from the signification of "speaking," when said of truth Divine, which is represented by Moses, to those who are of the spiritual church, who are "the sons of Israel," as being influx and the consequent perception (see also n. 2951, 5481, 5797, 7270, 8128).

8181. *That they set forward.* That this signifies what follows on continuously even until they are prepared, is evident from the signification of "setting forward," as being what is successive and continuous (see n. 4375, 4554, 4585, 5996); for thereby is signified that they were not to cry out, that is, to supplicate, but that the journey was to be continued to the sea Suph, and afterward through it to the wilderness, thus through hell, which they should pass through safely, to temptations in successive continuation, even until they should be prepared. (That by the "sea Suph" is signified hell, see n. 8099, 8137, 8148, and by the "wilderness" a state of undergoing temptations, n. 8098.)

8182. [v. 16] *And thou, lift up thy rod.* That this signifies the power of Divine truth, is evident from the signification of "rod," as

being power (see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026); and from the representation of Moses, to whom it is said that he should “lift up his rod,” as being Divine truth (of which frequently above).

8183. *And stretch out thy hand over the sea.* That this signifies the rule of power where the hell of falsity from evil is, is evident from the signification of “stretching out the hand,” as being the rule of power (see n. 7673); and from the signification of “the sea,” here the sea Suph, as being the hell in which are the falsities from evil of those who have been of the church (n. 8099, 8137, 8148). Concerning this hell, of the Lord’s Divine mercy something further shall be said at the end of the last chapters of Exodus, where the hells will be told about from experience.

8184. *And cleave it asunder.* That this signifies the consequent dissipation of falsity, is evident from the signification of “cleaving this sea asunder,” as being to dissipate the falsities from evil which are in that hell; for the falsities there appear like waters, according to what was shown above (n. 8099, 8137, 8148). For when the angelic pillar in which the Lord is present passes through that sea, then the falsities recede, consequently the waters there—which are falsities—disappear; from which it is evident that “to cleave the sea asunder” signifies the dissipation of the falsities that belong to the hell which is represented by the “sea Suph.”

8185. *And the sons of Israel shall come into the midst of the sea on the dry.* That this signifies that they who are of the spiritual church may pass safely and without the influx of falsity, is evident from the signification of “coming” or entering “into the midst,” as being to pass through; and from the representation of the sons of Israel, as being those who are of the spiritual church (of which frequently); and from the signification of “on the dry,” as being safely, and without the influx of falsity; for by the waters of this sea are signified falsities derived from evil (see n. 8137, 8138); consequently by “the dry” is signified without falsity. The like is signified by “dry,” and “making dry,” in David:

Thou hast broken the heads of leviathan in pieces. Thou didst cleave the fountain and the river; Thou hast made dry the rivers of strength (Ps. 74:14, 15);

“to make dry the rivers of strength” denotes to dissipate the more powerful falsities.

[2] In Zechariah:

I will gather them, because I will redeem them; I will bring them back out of the land of Egypt, and gather them out of Assyria; and I will bring them unto the land of Gilead and to Lebanon. He shall pass through the sea of distress; but he will smite the waves in the sea, and will make dry all the depths of the stream; and the pride of Assyria shall be cast down, and the staff of Egypt shall depart. And I will render them mighty in Jehovah (Zech. 10:8–12);

this passage treats of those who trust in themselves and in their own wisdom in spiritual things, and also of the dissipation of falsities by means of temptations: “the land of Egypt” denotes memory-knowledges; “Assyria,” the reasonings therefrom; “to pass through the sea of distress,” denotes temptations; “to smite the waves in the sea and dry up the depths of the stream,” denotes to dissipate the falsities thence derived; “the pride of Assyria shall be cast down, and the staff of Egypt shall depart,” denotes that they shall not trust any longer in their own wisdom, but in wisdom from the Lord, which is signified by “I will render them mighty in Jehovah.”

[3] In like manner in Isaiah:

That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof; that saith to the abyss, Be dry, and I will dry up thy rivers (Isa. 44:26, 27);

“to say to the abyss, be dry,” and “to dry up the rivers thereof,” denotes to dissipate evils and falsities. But where “waters” signify truths, there “to make dry” signifies a state of no truth, or one without truth, as in Isaiah:

I will pour waters upon him that is thirsty, and streams upon the dry (Isa. 44:3);

“waters” and “streams” denote truths; “the dry” denotes where there is no truth.

[4] In Jeremiah:

O sword against the Chaldeans, and against the inhabitants of Babel, O sword against the horses thereof, and against the chariots thereof; a drought upon the waters, that they may be dried up (Jer. 50:35–38);

“the Chaldeans” denote those who profane truths; and “the inhabitants of Babel,” denote those who profane goods (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326); a “sword” denotes truth

fighting against falsity, and falsity fighting against truth, consequently vastation (n. 2799, 4499, 6353, 7102); “horses” denote the intellectual faculty (n. 2761, 2762, 3217, 5321, 6125, 6534); “chariots,” doctrinal things (n. 5321, 8148); “a drought upon the waters that they may be dried up,” denotes that by reason of falsification there is no life in the truths. But where “dry,” or “making dry,” in the Word, is said of other things, as of trees, of herbs, of harvest, of bones, the contrary to the above is signified. The earth itself is also called “the dry” relatively to the sea, and then “dry” is predicated of good, and “the sea” of truth.

8186. *And I, behold, I harden the heart of the Egyptians.* That this signifies the obstinacy of falsity from evil, is evident from the signification of “hardening the heart,” as being obstinacy (n. 7272, 7300, 7305, 7616); and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8148). When it is said in the Word that “Jehovah hardens the heart” and also “leads into evil,” in the internal sense, where the truth itself is in its nakedness, it is meant that they who are in falsity and in evil harden their own heart and lead themselves into evil (n. 2447, 6071, 6991, 6997, 7533, 7632, 7877, 7926).

8187. [v. 17] *And they shall come after them.* That this signifies an endeavor to offer violence by means of the influx of falsity from evil, is evident from the signification of “coming after them,” as being the influx of falsity from evil, and also an endeavor to subjugate, thus to offer violence; for by “drawing nigh” is signified influx (n. 8159); by “marching after them,” a closer influx and communication (n. 8161); and by “pursuing after them,” an endeavor to subjugate (n. 8136, 8152, 8154); consequently by “coming after them” is signified an endeavor to offer violence by means of the influx of falsity from evil.

8188. *And I will be glorified in Pharaoh, and in all his army, in his chariots, and in his horsemen.* That this signifies that they will see the effect of the dissipation of falsity and of reasonings by virtue of the Divine good of the Lord’s Divine Human, is evident from the signification of “being glorified in Pharaoh and his army,” as being the immersion in hell of those who are in falsity from evil, and the encompassing of them there by falsities as by waters, by reason of the mere presence of the Divine Human of the Lord (see above, n. 8137); from the representation of Pharaoh, as being those who are in

falsities from evil; from the signification of “army,” as being falsities; from the signification of “his chariots,” as being doctrinal things of falsity; and from the signification of “his horsemen,” as being false reasonings (of which above, n. 8146, 8156).

8189. [v. 18] *And the Egyptians shall know that I am Jehovah.* That this signifies that it may be known that the Lord is the only God, and besides Him there is none else, is evident from what has been unfolded above (n. 7401, 7444, 7544, 7598, 7636), where like words occur.

8190. *When I am glorified in Pharaoh, in his chariots, and in his horsemen,* signifies that they will see the effect of the dissipation of falsity, and of the doctrinal things and reasonings of falsity, by the Lord alone (as just above, n. 8188).

8191. Verses 19–22. *And the angel of God set out, marching before the camp of Israel, and he went behind them; and the pillar of cloud set out from before them and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness, and it lighted up the night; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and Jehovah made the sea go away by a strong east wind all night, and made the sea dry, and the waters were cleft asunder. And the sons of Israel came into the midst of the sea in the dry; and the waters were a wall to them on their right hand, and on their left.*

“And the angel of God set out,” signifies a setting in order by Divine truth; “marching before the camp of Israel,” signifies that was around the truths and goods of the church; “and he went behind them,” signifies protection lest the falsity of evil should flow into the will; “and the pillar of cloud set out from before them and stood behind them,” signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding; “and it came between the camp of the Egyptians and the camp of Israel,” signifies between the falsities of evil on the one side, and the truths of good on the other; “and it was a cloud and darkness,” signifies the condensation of falsity from evil on the one side; “and it lighted up the night,” signifies the enlightenment of truth from good on the other; “and the one came not near the other,” signifies consequently no communication; “all the night,” signifies in the obscure state; “and Moses stretched out his hand over

the sea,” signifies the rule of the power of truth Divine over hell; “and Jehovah made the sea go away by a strong east wind,” signifies the means of the dissipation of falsity; “all the night,” signifies in the obscure state; “and made the sea dry,” signifies the dissipation of falsity; “and the waters were cleft asunder,” signifies separation from truths, and removal; “and the sons of Israel came into the midst of the sea in the dry,” signifies the entrance and passage of those who were of the spiritual church through hell in safety, and without any influx of falsity; “and the waters were a wall to them on their right hand, and on their left,” signifies that they were withheld from falsities on every side.

8192. [v. 19] *And the angel of God set out.* That this signifies a setting in order by Divine truth, is evident from the signification of “setting out,” as being a setting in order. That “to set out” denotes a setting in order is because the pillar of cloud—which was an angelic choir—that had previously advanced before the sons of Israel, now betook itself between the camp of the Egyptians and the camp of Israel, and thus brought darkness upon the Egyptians, and gave light to the sons of Israel; and because these things were thus set in order by the Lord, by means of the setting out of the angel of God, or the pillar, and by means of its interposition, therefore by “to set out” is here signified a setting in order. From the signification of “the angel of God,” as being Divine truth, in like manner “God;” for in the Word, where truth is treated of, the term “God” is used, but where good is treated of, the term “Jehovah” (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268, 7873).

[2] As regards the angels, be it known that by “angels” in the Word is meant the Lord (n. 1925, 3039, 4085); and therefore the Lord Himself is called an “angel” (n. 6280, 6831). Hence “angels” signify Divine truth, for the Divine truth proceeding from the Lord makes heaven, consequently also the angels who constitute heaven; for insofar as they receive the Divine truth which is from the Lord, so far they are angels. This can also be seen from the fact that the angels are quite unwilling, and are even averse, to have anything of truth and good attributed to them, because it is of the Lord with them. Hence also it is said that the Lord is the all in all of heaven, and that they who are in heaven are in the Lord; and moreover by virtue of the Divine truth which they receive from the Lord, the

angels are called in the Word “gods” (n. 4295, 7268), and therefore “God” in the original tongue is in the plural number.

[3] Be it known further, that in the Word “an angel” is spoken of, when yet many are meant; as in the present case, where it is said “the angel of God,” and there is meant the pillar which advanced before the sons of Israel, and which was constituted of many angels. Moreover in the Word angels are mentioned by name, as “Michael,” “Raphael,” and others. They who do not know the internal sense of the Word believe that “Michael” or “Raphael” is some one angel who is supreme among his associates; but by these names in the Word is not signified some one angel, but the angelic function itself, thus also the Divine of the Lord in respect to that which belongs to the function.

8193. *Marching before the camp of Israel.* That this signifies that was around the truths and goods of the church, is evident from the signification of “the camp,” as being truths and goods; for by “the camp” is signified the whole assemblage of Israel, and by the “assemblage of Israel” are signified all goods and truths in the complex (see n. 7830, 7843); hence also “encampment” denotes a setting in order according to truths and goods (n. 8103, 8130, 8131, 8155). That “Israel” denotes the spiritual church has been frequently shown.

8194. *And he went behind them.* That this signifies protection lest the falsity of evil should flow into the will, is evident from the signification of “going behind” the sons of Israel, as being protection lest the Egyptians should attack; in the internal sense, lest the falsities from evil which are signified by “the Egyptians” should flow in (n. 8132, 8135, 8148). That it denotes lest they should flow into the will, is because in the Grand Man, or in the spiritual world, the things of the will are presented at the back, or behind, and those of the understanding in front, or before. As regards influx into the will and into the understanding of man, be it known that the Lord takes the utmost care lest the infernals flow into a man’s will; for if they were to flow into his will after he had been regenerated or made a church, it would be all over with him, because his will is nothing but evil. Hence it is that the man of the spiritual church is regenerated by the Lord in respect to the intellectual part, and that a new will is formed in this part, which is completely separated from the will that the man has by heredity (n. 863, 875, 927, 1023, 1043, 1044, 2256, 4328, 4493, 5113). From all this it can now be seen whence

it is that by “he went behind them” is signified protection lest the falsity of evil should flow into the will.

8195. *And the pillar of cloud set out from before them, and stood behind them.* That this signifies the presence of the Lord protecting the things of the will, as it had previously protected those of the understanding, is evident from the signification of “the pillar of cloud,” as being the presence of the Lord (see n. 8110), it being an angelic choir in which the Lord was; and from the signification of “from before them,” as being the understanding, and of “behind them,” as being the will (of which just above, n. 8194); that protection is meant is evident.

8196. [v. 20] *And it came between the camp of the Egyptians and the camp of Israel.* That this signifies between the falsities of evil on the one side and the truths of good on the other, is evident from the signification of “camp,” as being goods and truths in the complex (of which just above, n. 8193); thus, in the opposite sense, evils and falsities also in the complex. Consequently “the camp of the Egyptians” denotes falsities of evil, because by “the Egyptians” are signified falsities from evil (see n. 8132, 8135, 8148); and “the camp of Israel” denotes the goods of truth, because by “Israel” are signified the truths which are from good (see n. 7957). That “to come between them” denotes to prevent the falsities from evil from flowing in, is evident.

8197. *And it was a cloud and darkness.* That this signifies the condensation of falsity from evil on the one side, and that it lighted up the night, signifies the enlightenment of truth from good on the other, is evident from the signification of a “cloud and darkness,” as being the condensation of falsity from evil (that a “cloud” denotes falsity see n. 1043, 1047, 8137, 8138; also “darkness,” n. 1839, 1860, 4418, 4531, 7688, 7711); and from the signification of “to light up the night,” as being the enlightenment of truth by good. (That the “pillar of fire by night” denotes a state of obscurity tempered by enlightenment by good, see n. 8108.)

[2] In regard to this circumstance, that the pillar brought darkness upon the Egyptians, and gave light to the sons of Israel, the case is as follows. The presence of the Lord, here signified by “the pillar,” is heavenly light itself, from which heaven has its light, and this light is a thousand times brighter than the noonday light of the world. But the same light becomes thick darkness with the evil:

even if they are in the light itself, and it becomes thicker darkness in proportion as the falsity from evil is denser with them. The reason is that the truth Divine proceeding from the Lord appears before the eyes of the angels as light, but to those who are in falsities from evil it cannot appear as light, but as thick darkness, for falsity is opposite to truth and extinguishes truth. Hence it is that the pillar, which was the presence of the Lord, brought cloud and darkness on the Egyptians, because by “the Egyptians” are signified those who are in falsities from evil, and that it lighted up the night with the sons of Israel, because by “the sons of Israel” are signified those who are in truth from good. That the Lord appears to every one according to his quality, see n. 1861, 6832.

8198. *And the one came not near the other.* That this signifies consequently no communication, is evident from the signification of “coming near,” as being influx and communication (see n. 8159).

8199. [v. 21] *All the night.* That this signifies in the obscure state, is evident from the signification of “the night,” as being a state of obscurity in respect to the truth and good of faith (see n. 1712, 6000). By “the night” is here meant that obscurity which follows immediately after temptations; for they who are liberated from temptations first come into obscurity before they come into clearness, because the falsities and evils that are injected by the hells adhere to them awhile, and are not dissipated except successively.

8200. *And Moses stretched out his hand over the sea.* That this signifies the rule of the power of truth Divine over hell, is evident from the signification of “stretching out the hand,” as being the rule of power (see n. 7673, 8183); from the representation of Moses, as being truth Divine (of which frequently); and from the signification of “the sea,” here the sea Suph, as being hell (n. 8099, 8137, 8138). It is said “the rule of the power of truth Divine,” because all Divine power is through the truth which proceeds from the Lord. This created all things, according to this in John:

All things were made by means of the Word, and without Him was not anything made that was made (John 1:3);

“the Word” denotes the Lord as to Divine truth; by means of this truth all things in heaven and in hell are set in order; from this also is all order on the earth; all the miracles were brought by means of it; in short, Divine truth has in it all power, insomuch that it is

power itself. There are some in the other life who are in truth in advance of others, and they are in such power therefrom that they can pass through the hells without any danger. They who are in the hells flee in every direction at their presence. There are some also who by means of truth from the Divine exercise power magically. Of the Lord's Divine mercy more shall be said of both of these at the end of the chapters, when the hells will be spoken of. They who pay attention to the causes of things from things external and earthly, cannot perceive otherwise than that truth from the Divine is a mere affair of thought, of no real essence; but on the contrary it is the veriest essentiality from which are all the essences of things in both worlds, the spiritual and the natural.

8201. *And Jehovah made the sea to go away by a strong east wind.* That this signifies the means of the dissipation of falsity, is evident from the signification of "making to go away," as being to dissipate; from the signification of "the sea," as being falsity, for by "the sea" are here signified its waters, which denote falsities (see n. 8137, 8138); and from the signification of "an east wind," as being a means of destruction (see n. 7679), here of the destruction of falsity, thus of its dissipation.

8202. *All the night,* signifies in an obscure state (as above, n. 8199).

8203. *And made the sea dry.* That this signifies the dissipation of falsity, is evident from the signification of "the sea," as being falsity (as just above, n. 8201); and from the signification of "making it dry," as being its dissipation. (That "to pass over on the dry" or arid, when said in respect to the waters of that sea when removed, denotes in safety, and without any influx of falsity, see above, n. 8185.)

8204. *And the waters were cleft asunder.* That this signifies separation from truths, and removal, is evident from the signification of "the waters were cleft asunder," as being the dissipation and separation of falsity (of which above, n. 8184), thus separation from truths, and removal.

8205. [v. 22] *And the sons of Israel came into the midst of the sea in the dry.* That this signifies the entrance and passage of those who were of the spiritual church, through hell in safety, and without any influx of falsity, is evident from what was unfolded above (n. 8185), where like words occur.

8206. *And the waters were a wall to them on their right hand, and on their left.* That this signifies that they were withheld from falsities on every side, is evident from the signification of “the waters” of that sea, as being falsities from evil (see n. 8137, 8138); from the signification of “were a wall to them,” as being to be withheld from them (of which below); and from the signification of “on their right hand and on their left,” as being on every side. That “to be a wall to them,” when said of waters by which are signified falsities, denotes to be withheld from falsities, is because the case with man is this. When a man is kept by the Lord in good and truth, then falsities and evils are removed, and being removed they stand round like a wall, for they cannot enter into the sphere where good and truth are. The reason is, that in good and truth the Lord is present, and the presence of the Lord puts away evil and falsity on every side; for good and truth are absolutely opposite to evil and falsity, and therefore they cannot be together without one destroying the other. But indeed good with truth destroys, that is, removes, evil with falsity, because the former is Divine and consequently has all power, whereas the latter is infernal and consequently has no power. The former acts from things internal, but the latter from things external. When evils with falsities are removed in a man, they as before said stand round like a wall, and are in the perpetual endeavor to rush in; but this they cannot do, because the presence of the Lord, which is in good and truth, wards them off. This is what is signified by the waters being a wall unto them on their left hand and on their right. That man is withheld from evil and falsity by being kept in good and truth by the Lord, see n. 1581, 2406, 4564. But no one can be withheld from evil and kept in good, unless he has received this capacity by means of the exercise of charity in the world. This is effected by means of a life of good, or a life according to the truths of faith, consequently by means of the affection or love of good. He who by reason of his life has the love and affection of good, can be in the sphere of good and truth; but not he who by his life has put on a nature of evil.

8207. Verses 23–25. *And the Egyptians pursued, and came after them, all Pharaoh’s horses, his chariots, and his horsemen, into the midst of the sea. And it was in the morning watch, and Jehovah looked forth to the camp of the Egyptians in the pillar of fire and of cloud, and troubled the camp of the Egyptians. And He*

took off the wheel of his chariots, and he drew it in heaviness; and the Egyptian said, I will flee before Israel, because Jehovah wageth war for them against the Egyptians.

“And the Egyptians pursued,” signifies an endeavor of falsity from evil to inflict violence; “and came after them,” signifies the endeavor of the influx; “all Pharaoh’s horses, his chariots, and his horsemen, into the midst of the sea,” signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell; “and it was in the morning watch,” signifies the state of thick darkness and destruction of those who are in falsity from evil, and the state of enlightenment and salvation of those who are in truth and good; “and Jehovah looked forth to the camp of the Egyptians,” signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities; “in the pillar of fire and of cloud,” signifies the presence in this manner of Divine good and truth there; “and troubled the camp of the Egyptians,” signifies that the consequent extensions of falsity and evil returned upon them; “and He took off the wheel of his chariots,” signifies the power of inflicting falsities taken away; “and he drew it in heaviness,” signifies resistance and impotence; “and the Egyptian said,” signifies the thought under these circumstances; “I will flee before Israel,” signifies separation from those who are in the good of truth and the truth of good; “because Jehovah wageth war for them against the Egyptians,” signifies that the Lord alone sustains the fight against falsities and evils.

8208. [v. 23] *And the Egyptians pursued.* That this signifies the endeavor of falsity from evil to inflict violence, is evident from the signification of “pursuing,” when done by the Egyptians, as being an endeavor to subjugate (see n. 8136, 8152, 8154), thus to inflict violence; and from the representation of the Egyptians, as being those who are in falsities from evil (n. 8132, 8135, 8136, 8146, 8148), thus also the falsities from evil.

8209. *And came after them.* That this signifies the endeavor of the influx, is evident from the signification of “to come after” anyone, when said of those who are in falsities from evil, as being an endeavor to inflict violence by means of an influx of falsity from evil (see n. 8187). It denotes an endeavor, because infernal genii and spirits cannot inflict evil on the good, but nevertheless constantly endeavor to do so. There is a sphere exhaling from the hells which

may be called a sphere of endeavors, and which is a sphere of doing evil. I have several times been allowed to perceive this sphere. The endeavor in it is constant, and as soon as any opportunity offers, the effect breaks forth from it. But this sphere is restrained by the sphere of the endeavors of heaven which is from the Lord, and is a sphere of imparting benefits, in which is all power, because it is from the Divine. Nevertheless equilibrium is maintained between these diametrically opposite endeavors, to the intent that man may be in freedom, and thus in choice, and that he can be reformed; for all reformation is in freedom, and without freedom there is no reformation. Spiritual endeavor is the same as will. During man's reformation he is kept in equilibrium (that is, in freedom) between willing good and willing evil; and insofar as he then accedes to willing what is good, so far he accedes to heaven and recedes from hell; and so far the new will which he then receives from the Lord prevails against his own will which he received by inheritance from his parents and afterward by actual life. When therefore a man has been so far reformed that he wills good and is affected with it, then good removes evil, because the Lord is present in good; for good is from the Lord, thus it is His, nay, it is Himself. From all this it can be seen how the case is with the endeavor of the influxes with man.

8210. *All Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea.* That this signifies memory-knowledges from a perverted understanding, doctrinal things of falsity, and reasonings, that they filled hell, is evident from the signification of the "horses of Pharaoh," as being memory-knowledges from a perverted understanding; from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity; from the signification of the "horsemen of Pharaoh," as being reasonings therefrom (concerning all which see above, n. 8146, 8148); and from the signification of "into the midst of the sea," as being to fill hell.

[2] That these three things of Pharaoh's army, namely, horses, chariots, and horsemen, are here mentioned again, is because the last state of the devastation of those of the church who had been in faith separate from charity and in a life of evil is now at hand, which state is the state of being cast into hell; and to be cast into hell is to be crowded by falsities from evil. For when the evil have been devastated as to all truth and good and have been left to the evil of their life and to the falsity thence derived, then the hells with

which they had communicated by the evils of their life are opened, and then all those evils which they have appropriated to themselves rush into them, and the falsities which pour forth from the evils then constitute a sphere around them, which sphere appears like a dense cloud, or like water. When this takes place, they are then in hell; for they are then shut off from all communication with heaven, and are also separated from other hells. This is called “casting into hell.”

[3] This is the reason why now, when they entered into the midst of the sea, mention is made of “horses, chariots, and horsemen;” for as already said, the “sea Suph” signifies hell; and “horses, chariots, and horsemen” signify all the falsities and all things of falsity from evil, which are now let into them in order that in this manner they may be separated from the other hells by the whole nature of falsity from evil. These are the subjects specifically treated of in the verses which now follow (verses 24 to 28).

8211. [v. 24] *And it was in the morning watch.* That this signifies a state of thick darkness and of the destruction of those who are in falsity from evil, and a state of the enlightenment and salvation of those who are in truth from good, is evident from the signification of “the morning watch,” as being a state of enlightenment and salvation, and in the opposite sense, a state of thick darkness and destruction. The reason why “the morning watch” has this signification, is that in the other life states of faith and love are like the times of the day in the world, namely, like morning, noon, evening, and night; and therefore these times also correspond to those states (see n. 2788, 5672, 5962, 6110). Moreover states vary in much the same manner. The end and the beginning of these variations is “morning,” and specifically, “daybreak,” for then the night is ended, and the day begins. In the state to which morning corresponds, the good begin to be enlightened in respect to the things which are of faith, and to grow warm in respect to the things which are of charity, and conversely, the evil then begin to be darkened by falsities, and to be chilled by evils; consequently to them morning is a state of thick darkness and destruction, while to the good it is a state of enlightenment and salvation.

[2] From these states in heaven arise the states of light and heat, and also the states of thick darkness and cold on earth, which states succeed each other every year and every day; for whatever exists in the natural world has its origin and cause from things which exist

in the spiritual world, because universal nature is nothing else than a theater representative of the Lord's kingdom (3483, 4939, 5173, 5962); whence come the correspondences. The variations of light and shade and also of heat and cold on earth are indeed from the sun, that is, from the difference of its altitudes, every year and every day, in the several regions of the earth; but these causes, which are proximate, and in the natural world, were created according to the things in the spiritual world, as by their prior and efficient causes, which are the causes of the posterior causes that exist in the natural world. For nothing which is in order ever exists in the natural world that does not derive its cause and origin from the spiritual world, that is, through the spiritual world from the Divine.

[3] As, relatively to the good, "morning" signifies the beginning of enlightenment and salvation, and relatively to the evil, the beginning of thick darkness and destruction, therefore it is here said that in the morning watch Jehovah looked forth to the camp of the Egyptians and troubled it, and then that He took off the wheel of the chariots, and shook out the Egyptians into the midst of the sea; and on the other hand that He saved the sons of Israel. From all this it can now be seen what is signified in the spiritual sense by the following passages in the Word:

In the day thou shalt make thy plant to grow, and in the morning thy seed to blossom (Isa. 17:11).

About the time of evening behold terror; before the morning he is not (Isa. 17:14).

O Jehovah be Thou their arm every morning, our salvation also in the time of distress (Isa. 33:2).

Thus saith the Lord Jehovah, An evil, an only evil; behold it cometh. An end is come, the end is come. The morning is come upon thee, O inhabitant of the land; the day of tumult is near (Ezek. 7:5-7).

So did Bethel to you because of the wickedness of your wickedness; in the morning shall the king of Israel be utterly cut off (Hos. 10:15).

Make me hear Thy mercy under the morning; deliver me from mine enemies, O Jehovah (Ps. 143:8, 9).

Also that when the dawn arose the Lord saved Lot, and made it rain sulphur and fire upon Sodom and Gomorrah (Gen. 19:15, 24).

[4] As "morning" signifies the state of enlightenment and salvation of the good, and the state of thick darkness and destruction of the evil, therefore also "morning" signifies the time of the Last Judgment, when they are to be saved who are in good, and they

are to perish who are in evil; consequently it signifies the end of a former church, and the beginning of a new church, which things are signified in the Word by the Last Judgment (n. 900, 931, 1733, 1850, 2117–2133, 3353, 4027, 4535). This is signified by “morning” in these passages:

He said unto me, Until evening, the morning, two thousand three hundred; and then shall the holy thing be justified (Dan. 8:14).

In the morning, in the morning, will Jehovah give judgment for the light, it will not be lacking; I will cut off nations, their corners shall be devastated (Zeph. 3:5, 6).

One crying 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; if ye are seeking, seek ye, return, come (Isa. 21:11, 12).

In these passages “morning” denotes the Lord’s coming and the enlightenment and salvation then, thus a new church; “night” denotes the state of man and of the church at that time, that they would be in mere falsities from evil.

[5] It is said “the morning watch,” because the night was divided into watches, of which the last of the night and the first of the day was the morning watch. These watchmen used to be upon the walls, spying whether an enemy was coming, and by a cry announcing what they saw. By them, in the internal representative sense, is meant the Lord, and by their watch His continual presence and protection (n. 7989), as in David:

Thy watchman will not slumber. Behold, the watchman of Israel shall neither slumber nor sleep. Jehovah is thy watchman; Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, or the moon in the night. Jehovah shall guard thee from all evil; He shall guard thy soul (Ps. 121:3–7).

Moreover by “watchmen” are meant prophets and priests, consequently the Word, in these passages:

I have set watchmen upon thy walls, O Jerusalem; in all the day and all the night they shall not be silent, making mention of Jehovah (Isa. 62:6).

It is a day, the watchmen shall cry in Mount Ephraim, Arise ye, and let us go up to Zion, unto Jehovah our God (Jer. 31:6).

8212. *And Jehovah looked forth to the camp of the Egyptians.* That this signifies the extension thence of Divine influx toward those who were endeavoring to inflict violence by means of falsities, is evident from the signification of “looking forth,” when predicated of

Jehovah, as being the extension of His influx; for it is evident that the Lord's looking forth to anyone denotes influx, because He then presents Himself as present, and gives a perception of good and truth to those who are in truth from good from Himself, which is done by means of influx. Hence it is that when the angels look at anyone they pour into him the affection that belongs to their life. And from the signification of "the camp of the Egyptians," as being falsities from evil (n. 8193, 8196); and because they who were in falsities from evil then pursued the sons of Israel, there is also signified the endeavor to inflict violence by means of falsities (n. 8208).

8213. *In the pillar of fire and cloud.* That this signifies the presence of Divine good and truth there, is evident from the signification of "the pillar of fire and of cloud," as being the presence of the Lord (n. 8110), consequently of Divine good and truth; for where the Lord is, there are good and truth. (As to what is specifically signified by "the pillar of fire and of cloud," see n. 8106–8108.)

8214. *And troubled the camp of the Egyptians.* That this signifies that the consequent extensions of falsity from evil returned upon them, is evident from the signification of "troubling the camp of the Egyptians," as being the return upon them of the falsities from evil which they were endeavoring to inflict on those who were in truth and good. These things are signified by these words because the presence of the Lord with the evil leads to this effect; for the evil who by means of injections of falsity and evil desire to inflict violence on the good, cast themselves into the penalty of retaliation, which is, that the falsities and evils which they endeavor to inflict, fall back on themselves. This punishment, which is called the punishment of retaliation, comes from the following law of order in heaven: "All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets" (Matt. 7:12); and therefore they who do what is good from good, or from the heart, receive what is good from others; and also on the other hand, they who do what is evil from evil, or from the heart, receive what is evil from others. Hence it is that every good has its reward attached to it, and every evil its punishment (n. 696, 967, 1857, 6559). From all this it is now evident that by "Jehovah troubled the camp of the Egyptians," is signified that the extensions of falsity from evil returned upon them, and caused the trouble. That this arises with the evil through the presence of the Lord, see n. 7989.

8215. [v. 25] *And He took off the wheel of his chariots.* That this signifies the power of inflicting falsities taken away, is evident from the signification of “to take off,” as being to take away; from the signification of “a wheel,” as being the power of advancing (of which below); and from the signification of “the chariots of Pharaoh,” as being doctrinal things of falsity (see n. 8146, 8148), thus falsities. What a “wheel” signifies in the genuine sense, can be seen from the signification of a “chariot.” Chariots were of two kinds: there were chariots for conveying merchandise, and chariots for war. By chariots for conveying merchandise were signified doctrinal things of truth, and in the opposite sense doctrinal things of falsity; and by chariots for war were also signified doctrinal things in both senses, but fighting ones, thus the truths themselves, and the falsities themselves, prepared for war. From this it can be seen what is meant by “the wheel of a chariot,” namely, the power of advancing, here of inflicting falsities and of fighting against truths. As this power belongs to man’s intellectual part, by a “wheel” is also signified the intellectual part in respect to those things which are of doctrine.

[2] In the other life there frequently appear chariots laden with merchandise of various kinds; the chariots differ in form and size; and when they appear, there are signified by them truths in their complex, or doctrinal things, which are as it were receptacles of truth; and by the merchandise are signified knowledges of various use. These things appear when the angels discourse in heaven about doctrines; for as their discourse cannot be comprehended by those who are beneath, it is presented representatively, and as before said, to some by means of chariots, in which each and all things of the discourse are presented in a form, and before the eyes, from which the contents of the discourse can be comprehended and seen in a moment; some in the form of the chariot; some in its construction; some in its color; some in its wheels; some in the horses which draw it; some in the merchandise which the chariot conveys. It is from these representatives that “chariots” in the Word signify doctrinal things.

[3] From this it can in some measure be seen that by the “wheel of chariots” is signified the power of understanding; for as a chariot moves and goes forward by means of the wheels, so the truths which are of doctrinal things move forward by means of the understanding. This is also signified by “wheels” in Isaiah:

Whose arrows are sharp, and all the bows bent; the hoofs of his horses are accounted as rock; his wheels as a whirlwind (Isa. 5:28);

speaking of him who vastates truth: "arrows" denote falsities; and a "bow" the doctrine of falsity (n. 2686, 2709); "the hoofs of the horses" denote sensuous memory-knowledges from a perverted understanding (n. 7729); "wheels," the powers of perverting and destroying truths, like a whirlwind.

[4] In Ezekiel:

I saw the living creatures, when behold one wheel on the earth with the living creatures, beside the four faces thereof. The appearance of the wheels and their work was as the look of a beryl; and they four had the same likeness; moreover their appearance and their work was as it were a wheel in the midst of a wheel; where they went, they went upon their four squares; they turned not when they went. [As for] their circles, they had height and they had fear; moreover their circles were full of eyes round about for them four: thus when the living creatures went, the wheels went with them; the spirit of the living creatures was in the wheels (Ezek. 1:15-20; also 10:9-17);

by the "four living creatures" which were cherubs, is signified the providence of the Lord (n. 308); by the "wheels," Divine intelligence, or foresight; from which it is said that "the wheels went together with the living creatures," and that "their circles were full of eyes," also that "the spirit of the living creature was in them," that is, the truth of wisdom.

[5] In Daniel:

I saw even until the thrones were cast forth, and the Ancient of days did sit: His garment like the white snow; the hair of His head like the clean wool; His throne flames of fire; His wheels burning fire (Dan. 7:9); here "the Ancient of days" denotes the Lord as to Divine good; "the thrones cast forth" denote falsities; "His garment" denotes truth Divine in the external form; "the hair of His head" denotes good Divine in the external form; "His throne" denotes heaven and the church; the "wheels" denote the things of wisdom and of intelligence, thus truths Divine; "burning fire" denotes the things of love and charity.

Under the ten basins around the temple of Solomon there were also wheels of brass; the work of the wheels was like the work of a chariot wheel; their hands, and their backs, and their tires, and their spokes, were all molten (1 Kings 7:30-33);

by these “basins” or “bases” were signified receptacles of the truth, by means of which a man is purified and regenerated; by the “wheels” were signified the intellectual powers, whereby is advancement.

8216. *And he drew it in heaviness.* That this signifies resistance and impotence, is evident from the signification of a “wheel,” as being the power of inflicting falsities (see n. 8215); consequently “to draw it in heaviness” denotes a hindering by means of resistance, and the consequent impotence.

8217. *And the Egyptian said.* That this signifies the thought, namely of those who were in falsities from evil, is evident from the signification of “saying,” when evil assails, as being thought (see n. 7094, 7107, 7244, 7937); and from the signification of “the Egyptian,” as being those who were in falsities from evil (n. 8132, 8135, 8146, 8148).

8218. *I will flee before Israel.* That this signifies separation from those who are in the good of truth and the truth of good, is evident from the signification of “fleeing,” as being separation (see n. 4113, 4114, 4120); and from the representation of Israel, as being those who are of the spiritual church, or what is the same, who are in the good of truth and the truth of good (n. 7957).

8219. *For Jehovah wageth war for them against the Egyptians.* That this signifies that the Lord alone sustains the fight against falsities and evils, is evident from what was unfolded above (n. 8175), where like words occur.

8220. Verses 26–28. *And Jehovah said unto Moses, Stretch out thy hand over the sea, and let the waters return upon the Egyptians, upon his chariots, and upon his horsemen. And Moses stretched out his hand over the sea, and the sea returned, at the turn of the morning, to the strength of its flow; and the Egyptians fled to meet it; and Jehovah shook out the Egyptians into the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh that came after them into the sea; there was not left of them even one.*

“And Jehovah said unto Moses,” signifies influx; “Stretch out thy hand over the sea,” signifies the rule of the power of truth Divine over hell; “and let the waters return upon the Egyptians,” signifies that the falsities would flow back to them, and would environ those who are in falsities from evil; “upon his chariots and upon his horsemen,” signifies doctrinal things of falsity, and reasonings from

a perverted understanding; “and Moses stretched out his hand over the sea,” signifies, as above, the rule of Divine power over hell; “and the sea returned, at the turn of the morning, to the strength of its flow,” signifies the flowing back to them of the falsities from evil, by reason of the presence of the Lord; “and the Egyptians fled to meet it,” signifies that they immersed themselves in the falsities from evil; “and Jehovah shook out the Egyptians into the midst of the sea,” signifies that thus they cast themselves into hell, where are falsities from evil; “and the waters returned,” signifies the return of the falsities into them; “and covered the chariots, and the horsemen, even all the army of Pharaoh,” signifies that their own falsities hid them; “that came in after them into the sea,” signifies that took possession of them; “there was not left of them even one,” signifies all and each.

8221. [v. 26] *And Jehovah said unto Moses.* That this signifies influx, is evident from the signification of “Jehovah said,” when concerning the rule of power to be exercised by means of Divine truth, which is represented by Moses, as being influx (see also n. 7291, 7381).

8222. *Stretch out thy hand over the sea.* That this signifies the rule of the power of truth Divine over hell, is evident from what was unfolded above (n. 8200), where are like words.

8223. *And let the waters return upon the Egyptians.* That this signifies that the falsities from evil would flow back to those, and would environ those, who are in falsities from evil, is evident from the signification of “waters,” as being falsities (n. 6346, 7307, 8137, 8138); consequently by “let the waters return” is signified the flowing back or return of the falsity, here also an environment, because by the waters of the sea Suph, which denote the falsities from evil of those who being of the church had been in faith separate and in a life of evil; and from the signification of “the Egyptians,” as being those who are in falsities from evil (of which frequently above). How the case herein is, that the falsities would flow back or return to those who intended to pour them forth upon those who were in truth and good, who are represented by the sons of Israel, see above (n. 8214), namely, that the evil which is intended to others returns upon themselves, and that this arises from the law of Divine order: “Do not to another save only what thou wouldest others should do to thee” (Matt. 7:12). From this law, which in the spiritual world

is constant and perpetual, the laws of retaliation delivered in the representative church derived their origin; namely, the following:

If any harm shall happen, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, blow for blow (Exod. 21:23–25).

If a man hath caused a blemish in his neighbor; as he hath done, so shall it be done to him; fracture for fracture, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be caused in him (Lev. 24:19, 20).

If a witness shall answer a lie against his brother, ye shall do to him as he had thought to do to his brother (Deut. 19:18, 19).

From these passages it is clearly evident that these laws originate from that universal law which in the spiritual world is constant and perpetual, namely, that thou art not to do to others except as thou wouldst that others should do to thee. Thus it is clear how it is to be understood that the falsities from evil which are intended to be inflicted on others, flow back or return upon the persons themselves.

[2] But the case with this law in the other life is further as follows. When the like, or retaliation, is evil, it is inflicted by the evil, and never by the good; that is, it comes from the hells, and never from the heavens. For the hells, or the evil who are there, are in the continual cupidity of doing evil to others, for this is the very delight of their life; and therefore as soon as it is permitted, they do evil, caring not to whom, whether he is evil or good, whether he is a companion or an enemy; and as it is from a law of order that evil returns upon those who intend evil, consequently, when it is permitted by the law, they rush on them. This is done by the evil who are in the hells, never by the good who are in the heavens, for these latter are in the continual desire of doing good to others, because this is the delight of their life; and therefore as soon as there is an opportunity, they do good both to foes and to friends; nay, they do not resist evil, for the laws of order defend and protect what is good and true. Hence it is that the Lord says, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say to you that evil must not be resisted. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say to you, Love your enemies, bless them that curse you, impart benefits to them that hate you; that ye may be sons of your Father in the heavens” (Matt. 5:38, 39, 43–45).

[3] It frequently happens in the other life that when evil spirits wish to inflict evil on the good, they are grievously punished, and that the evil which they intend to others returns upon themselves. At the time this appears as if it were revenge from the good; but it is not revenge, neither is it from the good, but from the evil, to whom an opportunity is then given from the law of order. Nay, the good do not wish evil to them, but still they cannot take away the evil of punishment, because they are then kept in the intention of good—just like a judge when he sees a malefactor being punished, or like a father when he sees his son punished by his master. The evil who punish do it from the cupidity of doing evil; but the good from the affection of doing good. From all this it can be seen what is meant by the Lord's words concerning love for an enemy, in Matthew, as above; and concerning the law of retaliation, which was not abrogated by the Lord, but explained; namely, that they who are in heavenly love ought not to have delight in retaliation or revenge, but in imparting benefits; and that the very law of order, which protects what is good, performs it from itself, through the evil ones.

8224. *Upon his chariots, and upon his horsemen.* That this signifies doctrinal things of falsity, and reasonings from a perverted understanding, is evident from the signification of the "chariots of Pharaoh," as being doctrinal things of falsity (see n. 8146, 8148, 8215); and from the signification of "horsemen," as being reasonings from a perverted understanding (see n. 8146, 8148).

8225. [v. 27] *And Moses stretched out his hand over the sea,* signifies the rule of Divine power over hell (as above, n. 8200, 8222).

8226. *And the sea returned, at the turn of the morning, to the strength of its flow.* That this signifies the flowing back to them of the falsities from evil by reason of the presence of the Lord, is evident from the signification of "returning," when said of the falsities from evil which are signified by the "waters of the sea Suph," as being a flowing back or return to them (of which just above, n. 8223); from the signification of "the sea," here of the waters of the sea, as being falsities from evil which are in hell (n. 6346, 7307, 8137); from the signification of "the turn of the morning," as being the presence of the Lord (of which in what follows); and from the signification of "to the strength of its flow," as being according to the general state and order in hell; for in the hells there is order equally as in the heavens, because in the hells there is consociation by means of evils, as in

the heavens by means of goods, but the consociation in the hells is like that of robbers. That “at the turn of the morning” denotes the presence of the Lord, can be seen from what was shown above concerning the morning (in n. 8211), namely, that “the morning” denotes a state of thick darkness and destruction to the evil, and a state of enlightenment and salvation to the good, and this from the mere presence of the Lord (n. 7989, 8137, 8138, 8188), that is, from the presence of His Divine Human (n. 8159).

[2] The like to what is here said of “the Egyptians” is said of “Babel” in Jeremiah:

He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name. Thou art my hammer, weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms; and by Thee will I scatter the horse and his rider; and by Thee will I scatter the chariot and him that is borne therein; and I will recompense to Babel and to all the inhabitants of Chaldea all their evil that they have done in Zion before your eyes (Jer. 51:19–21, 24);

by “Babel” here are signified those who have been of the church and have profaned good; and by “Chaldea,” those who have profaned truth; their intellectual part and the derivative doctrinal things and reasonings are here also signified by “horse,” “chariot,” and “him that is borne therein;” and vastation, by their “being scattered.” The Lord as to the Divine Human, by virtue of whose presence their scattering is effected, is meant by these words: “He is the Former of all things, chiefly of the rod of His inheritance, Jehovah Zebaoth is His name; Thou art my hammer and weapons of war; and by Thee will I scatter the nations; and by Thee will I destroy kingdoms;” “nations” denote evils, and “kingdoms” falsities. From all this also it is evident that the evils which they do to others flow back or return upon themselves, for it is said that “their evil shall be recompensed to them;” and also in various places in the Word it is said that in the day of visitation vengeance shall be taken, and that there shall be an avenging.

8227. *And the Egyptians fled to meet it.* That this signifies that they immersed themselves in the falsities from evil, is evident from the signification of “fleeing to meet the sea,” as being to immerse themselves in the falsities from evil which are signified by the waters of that sea (see n. 8226). The case herein is this. He who does not know the interior things of causes, cannot believe otherwise than

that the evils which befall the evil, such as punishments, vastations, damnations, and finally casting into hell, are from the Divine; for so it does absolutely appear, because such things arise from the presence of the Divine (n. 8137, 8138, 8188); but still nothing of the kind befalls them from the Divine, but from themselves. The Divine and its presence have for their sole end the protection and salvation of the good; and when the Divine is present with these, and protects them against the evil, then the evil are still more inflamed against them, and more still against the Divine Itself, for this latter they hate most intensely (they who hate good, intensely hate the Divine); consequently they make an attack upon these, and insofar as they do this, so far do they by virtue of the law of order cast themselves into punishments, vastations, damnation, and at last into hell. From all this it can be seen that the Divine (that is, the Lord) does nothing but good, and does evil to no one, but that they who are in evil cast themselves into such things. This is what is signified by "the Egyptians fled to meet the sea," that is, that they immersed themselves in falsities from evil.

[2] As regards this matter something further shall be said. It is believed that evils too are from the Divine, because the Divine permits them, and does not take them away; and he who permits and does not take away when he is able, appears to will, and thus to be the cause. But the Divine permits because it cannot prevent, or take away; for the Divine wills nothing but good; and if it were to prevent and take away evils, that is, those of punishments, vastations, persecutions, temptations, and the like, then it would will evil, for then such persons could not be amended, and evil would increase until it had the dominion over good. The case herein is like that of a king who acquits the guilty: he is the cause of the evil afterward done by them in the kingdom; and is also the cause of the consequent license taken by others; not to mention the fact that the evil person would be confirmed in evil; and therefore a just and good king, though able to take away punishments, nevertheless cannot do it, for in this way he would not do good, but evil. Be it known that all the punishments, and also the temptations, in the other life, have good as their end.

8228. *And Jehovah shook out the Egyptians into the midst of the sea.* That this signifies that thus they cast themselves into hell where are falsities from evil, is evident from the signification of

“shaking out into the midst of the sea,” as being to cast into falsities from evil, for these falsities are signified by the waters of that sea (see n. 6346, 7307, 8137, 8138). That evils which in the sense of the letter of the Word are attributed to Jehovah—that is, to the Lord—are from the very ones who are in evil, and nothing of them from the Lord, and that the Word in its internal sense is so to be understood, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8227.

8229. [v. 28] *And the waters returned.* That this signifies the return of the falsities into them, is evident from what was unfolded above (n. 8223, 8226).

8230. *And covered the chariots, and the horsemen, even all the army of Pharaoh.* That this signifies that their own falsities hid them, is evident from the signification of “covering,” as being to overwhelm, and thus to hide; and from the signification of “the chariots and the horsemen of Pharaoh,” as being doctrinal things of falsity, and reasonings, fighting against truths and goods, in general the very falsities from evil. (That “chariots” denote doctrinal things of falsity, and “horsemen” reasonings from a perverted understanding, see n. 8146, 8148; and that they denote these fighting against truths and goods, n. 8215.)

8231. *That came after them into the sea.* That this signifies that took possession of them, is evident from the signification of “those which came after them,” when said of the waters of the sea, by which are signified falsities from evil, as being to take possession of.

8232. *There was not left of them even one.* That this signifies all and each, is evident without explication. In this verse the subject treated of is the immersion or casting into hell of those who have been in falsities from evil. But what immersion and casting into hell are, is known to few, it being supposed that it is a casting down into a certain place where is the devil with his crew, who torment those who are there. But such is not the case with this matter. Casting into hell is nothing else than a crowding by mere falsities which are from evil, in which evil they had been when in the world. When they have been crowded there by these falsities, they are in hell, and the evils and falsities in which they then are, torment them. But the torment does not arise from their grieving at the evil which they have done, but from their not being able to do evil, which is the delight of their

life; for when they do evil to others in hell, they are punished and tormented by those to whom they do it. They chiefly do evil to one another from the cupidity of exercising command, and of subjugating others with this end in view, which is done (if others do not suffer themselves to be subjugated) by a thousand methods of punishments and torments. But the lordships there, which they continually aspire to, take turns, those who had punished and tormented others being subsequently punished and tormented by these others; and this until at last this kind of ardor abates from the fear of the penalty. From all this it can now be seen whence comes hell, and what hell is. The fire of hell is nothing else than concupiscence originating in the love of self, which inflames and torments (n. 6314, 7324, 7575).

8233. Verses 29-31. *And the sons of Israel went on the dry into the midst of the sea; and the waters were a wall to them on their right hand, and on their left. And Jehovah saved Israel on this day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore. And Israel saw the great hand which Jehovah wrought on the Egyptians, and the people feared Jehovah; and they believed in Jehovah, and in His servant Moses.*

“And the sons of Israel went on the dry into the midst of the sea,” signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation; “and the waters were a wall unto them on their right hand, and on their left,” signifies that they were withheld from falsities on every side; “and Jehovah saved Israel on this day out of the hand of the Egyptians,” signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil; “and Israel saw the Egyptians dead upon the seashore,” signifies the view of the damned scattered here and there; “and Israel saw the great hand which Jehovah wrought on the Egyptians,” signifies the acknowledgment of the Lord’s omnipotence; “and the people feared Jehovah,” signifies adoration; “and they believed,” signifies faith and trust; “in Jehovah, and in His servant Moses,” signifies the Lord as to Divine good, and as to Divine truth proceeding from Him and ministering.

8234. [v. 29] *And the sons of Israel went on the dry into the midst of the sea.* That this signifies that they who were in the good of truth and the truth of good passed safely through that hell without infestation, is evident from what was unfolded above (n.

8185), where are the like words. It is said “in the good of truth and in the truth of good,” and there is meant the spiritual church; for they who are of this church are first in the good of truth, and afterward in the truth of good; for at first they do what is good because the truth prescribes that it ought to be done, consequently from obedience; but afterward they do what is good from affection. Then they see truth from good and also do it. From this it is evident that before the man of the spiritual church receives a new will from the Lord, that is, before he has been regenerated, he does truth from obedience; but after he has been regenerated he does truth from affection, and then, to him, truth becomes good, because it is of the will. For to act from obedience is to act from the intellectual part; but to act from affection is to act from the will part. From this also it is that they who do truth from obedience are men of the external church; but they who do it from affection are men of the internal church. From all this it is evident that they who are of the spiritual church are meant when it is said “they who are in the good of truth and the truth of good.”

8235. *And the waters were a wall unto them on their right hand, and on their left.* That this signifies that they were withheld from falsities on every side, is evident from what was unfolded above (n. 8206), where are like words.

8236. [v. 30] *And Jehovah saved Israel on this day out of the hand of the Egyptians.* That this signifies that in this state the Lord protected those who were of the spiritual church from all violence by reason of falsities from evil, is evident from the signification of “to save,” as being to protect; from the signification of “in this day,” as being in this state (that “day” denotes state, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); from the representation of Israel, as being those who are of the spiritual church (as frequently above); and from the representation of the Egyptians, as being those who are in falsities from evil (as also frequently above); consequently it is evident that “to save out of their hand” denotes to be protected from violence on the part of those who are in falsities from evil.

8237. *And Israel saw the Egyptians dead upon the seashore.* That this signifies the view of the damned scattered here and there, is evident from the signification of “to see,” as being to look at, or the view; from the representation of “the Egyptians,” as being those who are in falsities from evil; from the signification of “dead,” as

being damned (see n. 5407, 6119, 7494); and from the signification of “upon the seashore,” as being in the region which surrounds the utmost parts of hell; that “shores” denote the utmost parts is evident; and that “the sea” denotes hell has been already shown. Hence it is that by “seeing them dead upon the sea shore” is signified the view of the damned scattered here and there. As the view of the damned is mentioned, it must be made clear how the case herein is. They who are in hells are not seen by those who are in another hell, not even by those who are in the next or nearest, for they are completely separated; but they appear to those who are in heaven whenever the Lord pleases. For the Lord rules the hells also by means of angels, to whom an opportunity is given of seeing all things that come forth there, from the place where they are. This is done to the end that there may be order in hell also, and that one may not do violence to another beyond what is permitted. This office is given to the angels, and through it there is rule over the hells. To look into the hells and to see what is going on there, is also sometimes granted to good spirits, for it is from order that lower things can be seen from higher, but not higher things from lower. Thus the hells and their inhabitants can be seen by those who are in heaven, but not the reverse. Hence it is that evils can be seen from good, but not goods from evil, for good is higher and evil is lower.

8238. [v. 31] *And Israel saw the great hand which Jehovah wrought on the Egyptians.* That this signifies the acknowledgment of the omnipotence of the Lord, is evident from the signification of “to see,” as being to understand, to acknowledge, and to have faith (see n. 897, 2150, 2325, 2807, 3796, 3863, 3869, 4403–4421, 5400, 6805); from the signification of “a hand great,” “strong,” “firm,” “high,” when said of Jehovah, that is, of the Lord, as being omnipotence (n. 878, 7188, 7189, 7518, 8050, 8069, 8153); and from the representation of the Egyptians, as being those who are in damnation; now, those who are in hell.

8239. *And the people feared Jehovah.* That this signifies adoration, is evident from the signification of “fearing Jehovah,” as being worship either from love, or from faith, or from fear (see n. 2826); thus adoration.

8240. *And they believed.* That this signifies faith and trust, is evident from the signification of “believing,” as being to have faith, and also to have trust; for he who has faith has trust also. Trust

belongs to love through faith, consequently trust in Jehovah, that is, in the Lord, is possible with those only who are in love to the Lord and toward the neighbor, because with others there is no faith.

8241. *In Jehovah, and in His servant Moses.* That this signifies the Lord as to the Divine good, and as to the Divine truth proceeding from Him and ministering, is evident from the fact that by “Jehovah” in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6945, 6956); and indeed the Lord as to the Divine good (see n. 2586, 2769, 2807, 2822, 4402, 6905); from the representation of Moses, as being the Divine truth proceeding from Him (see n. 6752, 7010, 7014, 7089, 7382). It is said “the Lord as to the Divine good and as to the Divine truth,” because Divine good is in the Lord, and Divine truth is from the Lord; Divine good is to Divine truth as the fire of the sun is to the light from it; the light not being in the sun, but from the sun. And from the signification of “servant,” as being one who ministers. That he is called a “servant” who is of service, thus who ministers, see n. 7143; and that on this account the Lord as to the Divine Human, when He was in the world, is called in the Word a “servant,” n. 3441; for He then ministered, as He Himself also says: “Whosoever would become great among you must be your minister; and whosoever would be first must be your servant; even as the Son of man came not to be ministered unto, but to minister” (Matt. 20:26–28; Mark 10:43–45).

CONTINUATION ABOUT THE SPIRITS AND THE INHABITANTS OF THE EARTH JUPITER.

8242. I have also been shown what kind of faces the inhabitants of the earth Jupiter have; not that I have seen the inhabitants themselves, but that the spirits were seen with faces like those which they had while on their earth. But before this was shown, one of their angels appeared behind a bright cloud, who gave leave, and then two faces were shown. They were like the faces of the men of our earth, fair, but more beautiful; sincerity and modesty shone forth from them.

8243. When the spirits of Jupiter were with me, the faces of the inhabitants of our earth appeared smaller to me than usual, the source of which was that there inflowed from those spirits the idea which they had about their own faces—that they were larger.

For while they live as men on their own earth, they believe that after their decease their faces will be larger, and round in form; and because this idea has been impressed on them, it consequently remains, and when they become spirits, they appear to themselves to have larger faces. The reason why they believe that their faces will be larger is that they say that the face is not the body, because by its means they speak and present their thoughts, and because the mind is thus as it were transparent through it; consequently they have an idea of the face as of the mind in form; and as they know that they will be wiser after their life in the world, they believe that the form of their mind, that is, their face, will become larger.

8244. When they are in the world, they also believe that after their decease they will perceive a fire which will warm their faces. They infer this from the fact that the wiser of them know that fire in the spiritual world is love, and that this fire is the fire of life, and that from this fire the angels have heat. Moreover those of them who have lived in celestial love obtain their wish, and perceive their faces to be warmed as by a fire; and then the interiors of their minds are kindled, not with heat, but with love.

8245. For this reason they also frequently wash and cleanse their faces, and also carefully preserve them from the heat of the sun. They have a covering made of bluish bark or rind, which they bind about their heads, and thus preserve the face. But they do not care much about the body.

8246. They said that the faces of the men of our earth are not beautiful; and they wondered that the faces of some of them are full of warts and pimples, and are in other respects disfigured; and they said that none such ever appear among them. Still, they were pleased with some of the faces, namely, those which were cheerful and smiling, and those which were a little prominent about the lips.

8247. The reason why they were pleased with the cheerful and smiling faces, was that in their earth the faces of almost all are such, and this for the reason that they have no solicitude about future things, nor have they worldly cares, for these are things which bring sadness and anxiety into the lower mind, and from this into the face; and if with those who are not good there is cheerfulness and a smile in the face, it is in the outer skin, and not in the fibers from within. It is otherwise with the inhabitants of Jupiter. The reason why they were pleased with the faces that were prominent about the lips, was that

most of their speech is effected by means of the face, and especially by means of the region of it that is around the lips; and also because they never dissemble, that is, speak otherwise than they think. For this reason they do not control their faces, but let them have free play. It is otherwise with those who from childhood have learned to dissemble. Their face is consequently contracted from within, lest anything of the thought should shine out therefrom. Neither has it free play outwardly, but is kept ready for letting out, or for drawing in, just as cunning dictates. The truth of this can be seen from an examination of the fibers round about the lips; for there are manifold series of fibers there, folded together and united together, that were not created for chewing and verbal speech only, but also for expressing the ideas of the lower mind.

8248. It was also shown how the thoughts are set forth by means of the face. The affections of love are exhibited by the features and their changes, and the thoughts in these affections by means of variations in respect to the forms of the interiors, which cannot be further described. The inhabitants of the earth Jupiter have also the speech of words; but it is not so sonorous as with us. The one kind of speech is an aid to the other, and life is insinuated into the speech of words by means of the speech of the face.

8249. I have been informed by the angels that the first speech of all in every earth was a speech by means of the face, and this from two origins in the face—from the lips, and from the eyes. The reason why such speech was the first, is that the face was formed just to effigy the things which a man thinks and which he wills; from this the face has also been called the effigy and index of the mind; and also because in the most ancient or first times there was sincerity (see n. 8118), and man thought nothing, and wished to think nothing, but what he was willing should shine forth from his face; so that the affections of the lower mind and the ideas of the thought could be presented to the life, and fully. In this way they appeared to the eye also, as in a form, and very many together. This speech therefore surpassed the speech of words as much as the sense of sight surpasses that of hearing; that is, as the sight of a country surpasses hearing a description of it. They added that such speech was in agreement with the speech of the angels, with whom, furthermore, men in those times had communication. Moreover when the face speaks, or the mind through the face, it is the angelic speech with

man in an ultimate natural form; and there is a presence of the internal sight or thought of one in that of another, but not when the mouth speaks by means of words. (That the most ancient people on this earth spoke in a similar way, see n. 607, 608, 1118, 1120, 7361.) Every one also can know that the speech of words was not possible to the most ancient people, because the words of language were not imparted immediately, but had to be invented and applied to the things, which could not be done except in course of time.

8250. So long as there were sincerity and uprightness with man, so long also such speech remained; but as soon as the mind began to think one thing and speak another, which took place when man loved himself and not the neighbor, then the speech of words began to grow, the face being either silent or likewise counterfeiting. From this the internal form of the face was changed; it contracted itself, grew hard, and began to be nearly devoid of life; whereas the external form, inflamed from the fire of the love of self, seemed to be alive; but the absence of life, which is beneath, and is as a plane inwardly, does not appear before the eyes of men, but before the eyes of the angels, for these see the things within. Such are the faces of those who think one thing and speak another; for pretense, hypocrisy, cunning and deceit, which at this day are sagacity, lead to such things. But the case is otherwise in the other life, where it is not allowable to speak in one way and think in another. The dissidence is also clearly perceived in every word, and in every tone of the voice; and when it is perceived, the spirit in whom there is such dissidence is cast out of fellowship, and is fined. Afterward he is brought by various methods to speak as he thinks, and to think as he wills, until his mind is one and not divided—if he is good, to will good and to think and speak what is true from good; and if evil, to will evil, and to think and speak what is false from evil. The good one is not previously raised into heaven, and the evil one is not previously cast into hell; and this to the end that in hell there may be nothing but evil, and that the falsity there may be the falsity of evil; and that in heaven there may be nothing but good, and that the truth may be the truth of good.

8251. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

EXODUS

CHAPTER FIFTEEN

THE DOCTRINE OF CHARITY

8252. With the man of the church there must be the life of piety, and there must be the life of charity: they must be joined together. The life of piety without the life of charity is profitable for nothing; but the former together with the latter is profitable for all things.

8253. The life of piety is to think piously and to speak piously, to devote oneself much to prayers, to behave humbly at such times, to frequent places of worship, and while there to listen devoutly to the preachings, to engage in the sacrament of the Supper frequently every year, and in like manner in all other things of worship, according to the ordinances of the church. But the life of charity is to wish well and to do well to the neighbor, to act from what is just and fair, and from what is good and true, in every work, in like manner in everything we do; in a word, the life of charity consists in performing uses.

8254. The veriest worship of the Lord consists in the life of charity, but not in the life of piety without this. The life of piety without the life of charity is to wish to have regard for oneself alone, not for the neighbor; but the life of piety with the life of charity is to wish to have regard for oneself for the sake of the neighbor. The former life is from love toward self, but the latter is from love toward the neighbor.

8255. That to do what is good is to worship the Lord, is evident from the Lord's words in Matthew: "every one who heareth My words, and doeth them, I will compare to a prudent man; but every one that heareth My words, and doeth them not, shall be compared to a foolish man" (7:24, 26).

8256. Moreover a man is such as is the life of his charity; but not such as is the life of his piety without this. Consequently, the life of charity remains with the man to eternity; but not the life of piety,

except insofar as the latter is in agreement with the former. That the life of charity remains with the man to eternity, is also evident from the Lord's words in these passages:

The Son of man will come in the glory of His Father with His angels; and then He will render to every one according to his deeds (Matt. 16:27).

They shall go forth; they who have done goods, into the resurrection of life; but they who have done evils, into the resurrection of judgment (John 5:29);

and also from what is said in Matt. 25:31–46.

8257. By the life through which the Lord is chiefly worshiped, is meant a life according to His injunctions in the Word, for by these man is acquainted with what faith is and what charity is: this life is the Christian life, and is called spiritual life. But a life according to the laws of what is just and honorable, without that life, is a civil and a moral life: this life makes a man to be a citizen of the world; but the other to be a citizen of heaven.

EXODUS 15

1. Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah because exalting He hath exalted; the horse and his rider hath He cast into the sea.
2. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him.
3. Jehovah is a man of war; Jehovah is His name.
4. Pharaoh's chariots and his army He hath cast into the sea: and the choice of the tertian captains are sunk in the sea Suph.
5. The abysses have covered them; they went down into the depths like a stone.
6. Thy right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy.

7. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble.
8. And with the wind of Thy nostrils the waters were heaped up, the floods stood as a heap; the abysses were congealed in the heart of the sea.
9. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out.
10. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters.
11. Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful?
12. Thou stretchedst out Thy right hand, the earth swallowed them.
13. In Thy mercy Thou hast led the people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness.
14. The peoples have heard, they have trembled; pain hath laid hold of the inhabitants of Philistia.
15. Then were the chiefs of Edom dismayed; the mighty ones of Moab, terror hath laid hold of them; all the inhabitants of Canaan are melted.
16. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of.
17. Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord, Thy hands have prepared.
18. Jehovah shall reign forever and to eternity.
19. Because the horse of Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea.

20. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances.
21. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea.
22. And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters.
23. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof Marah.
24. And the people murmured against Moses, saying, What shall we drink?
25. And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him;
26. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the diseases that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer.
27. And they came to Elim, and there were twelve springs of waters there, and seventy palm trees; and they encamped there by the waters.

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8258. In the internal sense of this chapter the Lord is celebrated, in that after He had glorified His Human, He cast down into the hells the evil who were infesting the good in the other life; and raised into heaven the good who had been infested. These are the things which are contained in this prophetic song in the internal sense.

8259. Afterward the second temptation of those who were of the spiritual church is treated of in the internal sense, which is described

by the murmuring of the people at Marah, where the waters were bitter; and after this, consolation is treated of, which is signified by the encampment at Elim, where were twelve springs and seventy palm trees.

THE INTERNAL SENSE

8260. Verses 1, 2. *Then sang Moses and the sons of Israel this song to Jehovah, and they said, saying, I will sing to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea. My strength and song is Jah, and He hath been my salvation; this is my God, and I will prepare Him a habitation; my father's God, and I will exalt Him.*

"Then sang Moses and the sons of Israel this song to Jehovah," signifies a glorification of the Lord by those who are of the spiritual church, on account of liberation; "and they said, saying," signifies in this manner from influx; "I will sing to Jehovah," signifies that to the Lord alone is the glory; "because exalting He hath exalted," signifies that He has manifested His Divine in the Human; "the horse and his rider hath He cast into the sea," signifies in the fact that by His mere presence the falsities from evil were damned and cast into hell; "My strength," signifies that everything of power is from Him; "and song is Jah," signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him; "and He hath been my salvation," signifies that salvation is from thence; "and I will prepare Him a habitation," signifies that in the good which is from Him, He shall be as in His heaven; "my father's God," signifies that there was no other Divine in the Ancient Churches; "and I will exalt Him," signifies that now also He has Divine worship.

8261. *Then sang Moses and the sons of Israel this song to Jehovah.* That this signifies the glorification of the Lord by those who are of the spiritual church on account of liberation, is evident from the signification of "singing a song," as being a glorification (of which below); that it denotes the glorification of the Lord is because by "Jehovah" in the Word is meant the Lord (see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6905, 6945, 6956); and from the representation of Moses and the sons of Israel, as being those who are

of the spiritual church; for Moses together with the people represent that church, Moses its head, because he also represents the Divine truth, and the people or the sons of Israel the church itself. (That “the sons of Israel” denote those who are of the spiritual church, see n. 6426, 6637, 6862, 7035, 7062, 7198, 7201, 7215, 7223.) That this glorification of the Lord is on account of liberation, is evident from what was shown in the preceding chapter; namely, that they who were of the spiritual church were saved solely by the coming of the Lord into the world, and that until then they had been detained in the lower earth, and there had been infested by spirits who were in falsities from evil, and were liberated by the Lord after He made the Human in Himself Divine. (That they who were of the spiritual church were saved solely by the coming of the Lord into the world, see n. 2661, 2716, 2833, 2834, 6372; and that until then they had been detained in the lower earth, and were liberated by the Lord when He made the Human in Himself Divine, n. 6854, 6914, 7035, 7091, 7828, 7932, 8018, 8054.)

[2] That “to sing a song” denotes to glorify, and that thus a “song” denotes a glorification, is because in the Ancient Church and afterward in the Jewish Church the songs were prophetic and treated of the Lord, especially that He would come into the world, and would overthrow the diabolical crew, then raging more than ever, and would liberate the faithful from their assaults. And because the prophetic utterances of the songs contained such things in the internal sense, therefore by these is signified a glorification of the Lord, that is, a celebration of Him from gladness of heart; for gladness of heart is especially expressed by a song, because in a song gladness breaks forth as it were of itself into sound. Hence it is that Jehovah—that is, the Lord—is called in songs “Hero,” a “Man of war,” the “God of armies,” “Conqueror,” “Strength,” “Bulwark,” “Shield,” “Salvation;” and the diabolical crew that is overthrown, “the enemy” that is “smitten,” “swallowed up,” “overwhelmed,” “cast into hell.”

[3] They who knew nothing of the internal sense also believed in time past that such things as were in the world were meant, as worldly enemies, battles, victories, defeats, submersions, of which the songs treated in the external sense; but they who knew that all prophetic utterances involved things heavenly and Divine, and that these were represented in them, knew that the subject there treated of is the damnation of the unfaithful, and the salvation of the faithful

by the Lord, when He would come into the world. And then those who knew this, and meditated upon it, and were affected thereby, had internal gladness; but others only external. The angels also who were with the men were at the same time in the glorification of the Lord; consequently they who sang, and they who heard the songs, had heavenly gladness from the holy and blessed influx which flowed in from heaven, in which they seemed to themselves to be as it were taken up into heaven. Such an effect had the songs of the church among the ancients. Such an effect also they would have at this day; for the spiritual angels are especially affected by songs which are about the Lord, His kingdom, and the church. That the songs of the church had this effect, was not only because by them gladness of heart became active, and burst forth from within even to the utmost fibers of the body, and set these in motion with a glad and at the same time a holy tremor; but also because there is a glorification of the Lord in the heavens by means of choirs, and thus by the harmonious music of many. From this also angelic speech is harmonious, falling into rhythmic measures. (Concerning choirs see n. 2595, 2596, 3350, 5182, 8115; and concerning angelic speech, that it falls into rhythmic measures, n. 1648, 1649, 7191e.) From this it is that the glorifications of the Lord among the ancients who were of the church were performed by means of songs, psalms, and musical instruments of various kinds; for the ancients who were of the church had a joy that surpassed all other joys from calling to mind the Lord's coming, and the salvation of the human race through Him.

[4] That in the internal sense the prophetic songs contained a glorification of the Lord, is evident from the songs in the Word, as in Isaiah:

I Jehovah have called thee in justice, and I will take hold of thy hand, I will guard thee, and give thee for a covenant to the people, for a light to the nations, to open the blind eyes, to bring out the bound one from the prison, him that sitteth in darkness out of the house of confinement: sing ye to Jehovah a new song, His praise, extremity of the earth; let the wilderness and the cities thereof lift up a voice, let the inhabitants of the rock sing, let them give glory to Jehovah; Jehovah shall go forth as a hero, as a man of wars; He shall stir up the zeal, He shall prevail over His enemies (Isa. 42:6, 7, 10-13);

it is evident that this treats of the Lord, in that He would come to liberate those who were in spiritual captivity; wherefore it is said, "sing

to Jehovah a new song," and "let the inhabitants of the rock sing." In like manner in the same:

I have given thee for a covenant of the people, to restore the land, to divide the wasted heritages; to say to them that are bound, Go forth; to them that are in darkness, Be ye revealed: they shall feed upon the ways, and on all hillsides shall be their pasture. Sing, O ye heavens; and exult, O earth; and resound, ye mountains, with song, because Jehovah hath comforted His people, and will have mercy on his afflicted ones (Isa. 49:8, 9, 13);

here also the coming of the Lord and the liberation of the bound are treated of.

[5] In David:

Sing ye to Jehovah a new song, bless His name, recount His glory among the nations: all the gods of the peoples are vanities; but Jehovah made the heavens, glory and honor are before Him; strength and comeliness are in His sanctuary; give ye to Jehovah glory and strength, give ye to Jehovah the glory of His name; say ye among the nations, Jehovah reigneth, the world also is established, and it shall not be removed; Jehovah cometh, He cometh to judge the earth (Ps. 96).

Jehovah hath made me come up out of the pit of vastation, out of the mire of clay; and hath set my feet upon a rock; and He hath put a new song into my mouth, even praise to our God; many shall see, and shall trust (Ps. 40:2, 3).

From these words also it is evident that a "song" denotes a glorification of the Lord on account of liberation; for the songs involved gladness of heart, and the exaltation of the Lord—gladness of heart, on account of the Lord's coming and salvation then; and exaltation, on account of victory over spiritual enemies. Gladness of heart with exaltation of the Lord is what is meant by glorification.

[6] That gladness of heart was signified by "songs," is evident in these passages:

Confess ye to Jehovah on the harp, on a psaltery of ten strings, sing psalms to Him, sing ye to Him a new song; beat surpassingly with a loud noise, because He gathereth the waters of the sea together as a heap, He putteth the deeps in treasures (Ps. 33:2, 3, 7).

The joy of timbrels shall cease, the tumult of them that are merry shall cease, the joy of the harp shall cease. They shall not drink wine with a song (Isa. 24:8, 9).

I will turn your feasts into mourning, and all your songs into lamentation (Amos 8:10).

That the exaltation of Jehovah, that is, of the Lord, was performed by means of songs, is plain in David:

David the servant of Jehovah, who spake unto Jehovah the words of this song: Jehovah, my strength, Jehovah is my rock, and my fortress, and my rescuer; my God, my rock in whom I trust; my shield, and the horn of my salvation, my refuge; I will call upon Jehovah, who is to be praised; then shall I be saved from mine enemies (Ps. 18:1-3).

Jehovah is my strength and my shield; whence in a song I will confess Him; Jehovah is their strength, and the strength of salvations of His anointed (Ps. 28:7, 8).

Thy salvation O God will bring me on high; I will praise the name of God with a song, and will magnify Him with confession (Ps. 69:29, 30).

[7] That the songs treated of the Lord, is evident also in John:

The twenty-four elders sang a new song, saying, Worthy art Thou who takest the book, and openest the seals thereof; because Thou wast slain, and hast redeemed us unto God with Thy blood (Rev. 5:8, 9).

I saw seven angels who sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, O Lord, God the Almighty; just and true are Thy ways, O King of saints; who would not fear Thee, O Lord, and glorify Thy name? (Rev. 15:1, 2, 4);

“the song of Moses and of the Lamb” is the song which is in this chapter: it is called “the song of the Lamb,” because the glorification of the Lord is treated of therein.

8262. *And they said, saying.* That this signifies in this manner from influx, is evident from the signification of “saying,” when the subject treated of is the glorification of the Lord by a song, as being influx (that “to say” also denotes influx, see n. 5743, 6152, 6291, 7291, 7381, 8221).

8263. *I will sing to Jehovah.* That this signifies that to the Lord alone is the glory, is evident from the signification of “to sing to Jehovah,” as being to glorify the Lord (of which just above, n. 8261); thus that to Him is the glory. That it is to Him alone, is because the Lord is “Jehovah” in the Word (n. 8261), thus is the only God. It is said in the Word throughout that to God alone shall be glory and honor. He who knows not the interior things of the Word may believe that the Lord desires and loves glory like a man in the world; and also for the reason that it is due to Him in preference to all in the universe; but the Lord does not desire glory for the sake of Himself, but for the sake of the man who glorifies Him. The man who glorifies Him does it from a holy reverence for Him in that He is the Supreme One, and from a humbling of himself

as being relatively nothing; and because in the glorification of the Lord by the man there is thus both holy reverence and humiliation, the man is then in a state to receive the influx of good from the Lord, thus also to receive love to Him. It is from this that the Lord desires man to glorify Him (see n. 4347, 4593, 5957). (That the influx of good from the Lord is into a humble heart, see n. 3994, 7478.)

8264. *Because exalting He hath exalted.* That this signifies that He has manifested His Divine in the Human, is evident from the signification of “exalting oneself,” when said of the Lord, as being to manifest the Divine in the Human. The reason why this is signified by “exalting He hath exalted Himself,” is that the Divine is the Highest or Supreme; and the Lord, when He was in the world, made the Human in Himself Divine, and thus “exalting He exalted.” (That by what is “high” in the Word is signified what is Divine, see n. 8153.) It is here said that “exalting He hath exalted,” and that thereby is signified the manifestation of the Divine in the Human, because in this song the subject treated of is the Lord, in that after He made His Human Divine, He cast the evil into the hells and raised the good into heaven (n. 8258), and this by His mere presence (n. 7989); for to cast the evil into the hells, and to raise the good into heaven, by mere presence, is Divine.

8265. *The horse and his rider hath He cast into the sea.* That this signifies that by His mere presence the falsities from evil were damned and cast into hell, is evident from the signification of a “horse,” as being falsities from a perverted understanding (that a “horse” denotes the understanding, see n. 2761, 2762, 3217, 5321; and in the opposite sense a perverted understanding, and as this is no understanding, in this sense by a “horse” is signified falsity, and by “the horse of Pharaoh,” false memory-knowledge, n. 6125, 8146, 8148); from the signification of a “rider” or “horseman,” as being the consequent reasonings (n. 8146, 8148); and from the signification of “casting into the sea,” as being to damn and cast into hell. That “the sea,” here the sea Suph, denotes the hell where are the falsities from evil of those who being of the church have been in faith separate and in a life of evil, see n. 8099, 8137, 8148; hence it is that they are called falsities “from evil.” That these falsities were damned and cast into hell by the mere presence of the Lord, was shown in the preceding chapter. For the evil can by no means endure and support the Divine presence, because by the Divine presence they

are tortured, tormented, and as it were deprived of life, and comport themselves like those who are in the death agony. The reason is that in the Divine there is omnipotence, which destroys and extinguishes that which is opposed, thus what is false and evil; consequently the life of those who are in falsity and evil is distressed by the Divine presence, and hence feels hell in itself according to the degree of the presence. But lest they who are in falsities and evils should be tortured until they are utterly destroyed, they are veiled over by their falsities and evils as by thick mists, which are of such a nature as to mitigate the influx of the Divine, or to repel or to stifle it, as earthly mists or clouds do the rays of the sun.

[2] These things are meant by the words in John:

They shall say to the mountains and to the rocks, Fall upon us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb; because the great day of His anger is come; who therefore shall be able to stand? (6:16, 17);

by “the mountains and rocks to which they shall say, Fall upon us and hide us” are signified evils and falsities; by “the anger of the Lamb” is signified torment, for it appears as if the Divine tormented from anger, when yet it is the falsities and evils themselves. In like manner in Isa. 2:10; and in Hosea 10:8; and in Luke 23:30. That damnation is from the mere presence of the Lord, is also signified by what follows in this Song:

Thou sendest forth Thy wrath, it devoureth them as stubble; and with the wind of Thy nostrils the waters were heaped up, the floods stood together like a heap; Thou didst blow with Thy wind, the sea covered them; they sought the deep; Thou stretchedst out Thy right hand, the earth swallowed them (verses 7, 8, 10, 12).

In like manner in many other passages in the Word.

8266. *My strength.* That this signifies that everything of power is from Him, is evident from the signification of “strength,” as being force and power; and because it is said “my strength” when treating of Jehovah or the Lord, it denotes that everything of power is from Him.

8267. *And song is Jah.* That this signifies that everything of faith and of the consequent glory is from the Divine truth which is from Him, is evident from the signification of a “song” when said concerning Jehovah, as being a glorification of the Lord (see above, n. 8261); but when concerning man, as here, as being the glory

which is from faith, thus faith from which is glory; for everything of glory that pertains to man is from faith in the Lord, because faith which is faith is from the Lord, and thus the Lord is in the faith, consequently so is the glory itself. That the glory of man is from faith is also because the Divine truth, from which and through which is faith, appears before the eyes of the angels as light, and also as brightness and a beam of light. This beam of light, together with the magnificences of heaven that are from the light, is called "glory," which accordingly is nothing else than Divine truth, thus faith.

[2] That "Jah" denotes the Divine truth proceeding from the Divine Human of the Lord, is because "Jah" is from "Jehovah" and is called "Jah" because it is not being, but coming-forth from being; for Divine truth is coming-forth, but Divine good is being (n. 6880); and consequently it is said "Jah is my song," because by "song" is signified the faith which is of Divine truth. By "Jah" is signified Divine truth in David also:

Sing ye to God, praise ye His name; extol Him that rideth upon the clouds by His name Jah, and exult ye before Him (Ps. 68:4);

where "to praise and extol God by His name Jah" denotes by means of Divine truth. Again in the same:

In distress I called on Jah; Jah answered me in breadth; Jehovah helped me; Jah is my strength and song; I shall not die, but live, and declare the works of Jah; I will enter through the gates of justice, and I will confess Jah (Ps. 118:5, 13, 14, 17, 19);

here "Jah" denotes the Lord as to Divine truth; in like manner "Jah" in "Hallelu-Jah" (Ps. 105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:17, 18; 116:29).

8268. *And He hath been my salvation.* That this signifies that salvation is from thence, is evident without explication.

8269. *And I will prepare Him a habitation.* That this signifies that in the good which is from Him, He shall be as in His heaven, is evident from the signification of "a habitation," when said of Jehovah or the Lord, as being good. That "the habitation of the Lord" denotes good, is because all good is from the Lord, thus good is the Lord's, insomuch that it may be said that the Lord is good, and when the Lord dwells in this, He dwells in His Divine, nor can He dwell anywhere else, according to His own words in John:

Jesus said, If anyone love me, he keepeth My word; and My Father loveth him, and We will come unto him, and make an abode with him (14:23);

good from the Divine is here described by "loving the Lord and keeping His word," for good is of love; it is said that "they will make an abode with him," that is, in the good with him. It is said "as in His heaven," because heaven is called "the habitation of God" from the fact that good, which is from the Lord, is there and constitutes heaven. Moreover the Lord is in every man as in His heaven when He is in good there; for man's heaven is good, and through good man is with the angels in heaven. From this it is now evident that by "I will prepare Him a habitation" is signified that in the good which is from Him, He will be as in His heaven.

8270. *My father's God.* That this signifies that there was no other Divine in the Ancient Churches, is evident from the signification of "father," as being the Ancient Church (see n. 6050, 6075, 7649, 8055), consequently "father's God" denotes the Divine in the Ancient Churches (that the Divine in those churches was the Lord, see n. 6846, 6876, 6884; and that by "Jehovah" they understood no other than the Lord, n. 1343, 5663).

8271. *And I will exalt Him.* That this signifies that now also He has Divine worship, is evident from the signification of "to exalt," when it is said of man that he "will exalt Jehovah," as being worship; for Divine worship consists in the exaltation of the Lord relatively to oneself, which is done according to the degree of the self-humiliation before the Lord. Humiliation is the essential of Divine worship. When man is in this essential he is hence in a state of receiving from the Lord the truth which is of faith and the good which is of charity, consequently in a state of worshipping Him. But if man exalts himself before the Lord, he hence closes the interiors of his mind for the reception of good and truth from the Lord. (What is meant by "exalting oneself," when it is said of the Lord that He "exalts Himself," see above, n. 8264.)

8272. Verses 3-5. *Jehovah is a man of war; Jehovah is His name. Pharaoh's chariots and his army He hath cast into the sea; and the choice of the tertian captains are sunk in the sea Suph. The abysses have covered them; they went down into the depths like a stone.*

“Jehovah is a man of war,” signifies that the Lord protects against all evils and falsities that are from the hells; “Jehovah is His name,” signifies that it is He alone from whom all things are; “Pharaoh’s chariots and his army He hath cast into the sea,” signifies that the falsities from evil, in particular and in general, of those who were of the church and in a life of evil there, at His presence cast themselves into the hells; “and the choice of the tertian captains,” signifies all with each; “are sunk in the sea Suph,” signifies that they have shut themselves up in falsities from evil; “the abysses have covered them,” signifies that falsities from cupidities have enveloped them; “they went down into the depths like a stone,” signifies that they fell down toward lower things as if by reason of weight.

8273. [v. 3] *Jehovah is a man of war.* That this signifies that the Lord protects against all evils and falsities that are from the hells, is evident from the signification of “a man of war,” as being one who fights against falsities and evils, that is, against the hells, and conquers them, here who protects man against them; for, as before shown, the Lord alone fights for man and protects him when he is assaulted by the hells, and this continually, especially in temptations, which are spiritual combats. The Lord is called “a man of war” primarily from the fact that when He was in the world, He alone, that is, from Himself, fought against the hells, which were then for the most part open, and attacked and endeavored to subjugate all who came into the other life. The reason why the diabolical crew—that is, the hells—were at that time so rampant, was that the Divine passing through heaven, which before the coming of the Lord was the Divine Human, did not avail against evils and falsities, then so immensely increased. Therefore it pleased the Divine Itself to assume the Human and to make this Divine, and then at the same time through combats admitted into Himself to cast that diabolical crew into the hells, and shut them in there, and to make them subject to the heavens; and at the same time also to reduce the heavens themselves into order. From these combats the Lord is first called “a man of war,” and also afterward, because when He had thus conquered the hells and had become justice, He protects men by His Divine power, and this continually, and especially in the combats of temptations.

[2] That the Lord alone and from Himself fought against the hells and overcame them, see in Isaiah:

Judgment hath been cast backward, and justice stood afar off; for truth hath stumbled in the street, and uprightness cannot approach; while truth hath been taken away; and he that departeth from evil is insane: Jehovah saw, and it was evil in His eyes that there was no judgment; and He saw that there was no man, and He was amazed that there was no one interceding; therefore His arm wrought salvation for Him; and His justice stirred Him up; hence He put on justice as a breast-plate, and a helmet of salvation upon His head (59:14-17);

there is here described the state of that time in both worlds, and that the Lord from Himself alone restored the fallen estate. In like manner elsewhere in the same:

Who is this that cometh from Edom, with sprinkled garments from Bozrah? this that is honorable in his apparel, marching in the multitude of his strength? I that speak in justice, great for salvation; I have trodden the winepress alone; and of the peoples not a man with Me, whence their victory hath been sprinkled upon My garments; for the day of vengeance is in My heart, and the year of My redeemed had come; I looked around, but there was no one helping; and I was amazed, but there was no one supporting; therefore Mine arm wrought salvation for Me (Isa. 63:1, 3-5); from these words it can be seen that in the world the Lord fought alone against the hells, and overcame them.

[3] As regards combats and victories over the hells, the case is this. He who once overcomes them overcomes them perpetually; because through victory he procures for himself power over them, for in the same proportion he confirms in himself, and appropriates to himself, the good which is of love and the truth which is of faith, against which the hells afterward dare nothing. When the Lord was in the world He admitted combats of temptations into Himself from all the hells, and through these He made the Human in Himself Divine, and at the same time He forever reduced the hells to obedience (see n. 1663, 1668, 1690, 1692, 1737, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287). From this it is that the Lord alone has power over the hells eternally; and from Divine power fights for man. From this then it is that the Lord is called "a man of war," and also a "Hero," as also in these passages:

Jehovah shall go forth like a Hero, He shall stir up zeal like a man of wars, He shall prevail over His enemies (Isa. 42:13).

Who is this King of glory? Jehovah strong and a Hero, Jehovah a Hero of war. Who is this King of glory? Jehovah Zebaoth [of armies] (Ps. 24:8, 10).

[4] In the Word, where mention is made of “war,” in the internal sense there is meant spiritual war, which is against falsities and evils; or what is the same, which is against the devil, that is, the hells (n. 1664, 2686). The wars or combats of the Lord against the hells are treated of in the internal sense in both the historicals and the propheticals of the Word; in like manner the wars and combats of the Lord for man. Among the ancients with whom was the Lord’s church, there was also a Word both historic and prophetic, which at this day is not extant. The historic Word was called “The Book of the Wars of Jehovah,” and the prophetic Word, “The Enunciations.” This Word is mentioned in Moses (Num. 21:14, 27). That by this word [“Enunciations”], used in the 27th verse, are signified prophetic things, is evident from the meaning of this word [here “parable”] in Num. 23:7, 18; 24:3, 15. By “the wars of Jehovah” were there meant the Lord’s combats and victories against the hells when He was in the world, and also His subsequent perpetual combats and victories for man, for the church, and for His kingdom. For the hells continually wish to raise themselves up, because they breathe nothing but domination; but they are repressed by the Lord alone. Their attempts to force their way out appear like bubblings up, and like the dorsal ejections from man; but as often as they attempt this, so often many of them are cast down more deeply there.

8274. *Jehovah is His name.* That this signifies that it is He alone from whom all things are, is evident from the signification of the name “Jehovah,” as being all things of faith and love, or all things of truth and good, in the complex, by which the Lord is worshiped (see n. 2724, 3006, 6674); and as being in the supreme sense the Divine Human of the Lord (n. 2628, 6887), from which all these things are. From this cause and also from the fact that Jehovah is Being itself, thus the being of all things, it is evident that, by “Jehovah is His name,” is signified that the Lord alone is He from whom all things are.

8275. [v. 4] *Pharaoh’s chariots and his army He hath cast into the sea.* That this signifies that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at His presence cast themselves into the hells, is evident from the signification of “chariots,” as being falsities (see n. 8146, 8148, 8215), here falsities in particular, because the “army” also is mentioned, by which are signified falsities in general (that “armies”

denote falsities, see n. 3448, 8138, 8146, 8148); from the representation of Pharaoh and of the Egyptians, as being those of the church who are in faith separate and in a life of evil, and consequently are in mere falsities from evil (n. 7926, 8132, 8135, 8138, 8148); and from the signification of "the sea," here the sea Suph, as being the hell where they are who are in these falsities (n. 8099, 8137, 8148). Consequently, "He cast into the sea," denotes that He cast into hell; in the internal sense, that at the mere presence of the Lord they cast themselves there (n. 8265). From all this it is evident that by "Pharaoh's chariots and his army He hath cast into the sea" is signified that the falsities from evil, in particular and in general, of those who had been of the church and in a life of evil there, at the presence of the Lord cast themselves into the hells.

8276. *And the choice of the tertian captains.*¹ That this signifies all with each, is evident from the signification of "the tertian captains," as being the generals under which are particulars in a series (see n. 8150); thus all and each. For when mention is made of generals, the particulars which are under them and in them are also meant, and likewise the singulars which are under the particulars and in them; for a general without particulars and singulars is not anything, since it is called a "general" from these, because it is a complex of many. Hence it is that by "tertian captains" are signified all with each. It is said "the choice," and by this are signified the chief falsities, under which the rest are.

8277. *Are sunk in the sea Suph.* That this signifies that they have shut themselves up in falsities from evil, is evident from the signification of "to be sunk," here in the waters of the sea Suph, as being to shut themselves up in falsities from evil, for by the waters of that sea are signified falsities (n. 8137, 8138), and by "to be sunk" is signified to be shut up; for they who are in the hells are shut up and encompassed with falsities, like those who are sunk in waters. (That they immerse or shut up themselves in them, see n. 7926, 8227, 8228.)

8278. [v. 5] *The abysses have covered them.* That this signifies that falsities from cupidities have enveloped them, is evident from the signification of "the abysses," as being falsities which are from

¹ See 1 Kings 22:32. [REVISER.]

cupidities. By “abysses” in the Word are meant waters and abundance of waters in the deeps; and by “waters” in a good sense are signified truths, and in the opposite sense falsities (see n. 739, 790, 2702, 3058, 3424, 4976, 5668), and by “deeps” are signified the hells. Hence it is that “abysses” denote falsities from cupidities; also that they denote the hells. That by “abysses” in the Word are meant waters in the deeps and abundance of waters, is evident in these passages:

The waters made the cedar to grow, the abyss made it high; so that with its rivers it went round thy plant, and it sent out water-channels unto all the trees of the field (Ezek. 31:4).

He clave the rocks in the wilderness, and made them drink the great abysses; He brought forth streams out of the rock, and made the waters to come down like streams (Ps. 78:15, 16).

A good land, a land of rivers of water, of fountains and abysses, going forth from valley and from mountain (Deut. 8:7).

In these passages “abysses” denote waters in abundance; and waters in abundance, or “abysses,” denote truths of faith in abundance. “He made them to drink great abysses out of the rock” denotes that He made them receive truths of faith without lack, for “rock” denotes faith from the Lord, thus the Lord as to faith; “the abysses going forth from valley and from mountain” denote truths of faith from love. Consequently also among the blessings of Joseph were “blessings of the abyss that lieth beneath” (Gen. 49:25; Deut. 33:13).

[2] That “abysses” denote falsities from cupidities, consequently also the hells, is evident in the following passages:

Awake, as in the days of old, the generations of eternity; dost Thou not dry up the sea, the waters of the great abyss, and make the depths of the sea for a way, that the redeemed may pass over? (Isa. 51:9, 10).

Jehovah who cleft asunder the waters before them, who led them through the abysses, like a horse in the wilderness; they stumbled not (Isa. 63:12, 13).

Thus said the Lord Jehovih, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall make the abyss to come up against thee, and many waters shall cover thee (Ezek. 26:19).

I saw a star from heaven fallen to the earth, to which was given the key of the pit of the abyss, and he opened the pit of the abyss (Rev. 9:1, 2, 11).

The beast that cometh up out of the abyss made war with them (Rev. 11:7).

The beast that thou sawest was, and is not, and is about to come up out of the abyss, and go into perdition (Rev. 17:8).

In these passages the "abyss" denotes the hells, thus also falsities from cupidities, for these are in the hells and make them.

[3] As these things are signified by "abysses," by them are also signified temptations, for temptations are effected by means of falsities and evils that are injected by the hells. In this sense "abyss" is used in these passages:

The waters compassed me about, even to the soul; the abyss was round about me (Jonah 2:5).

Abyss crieth unto abyss at the voice of thy water-channels; all thy breakers and thy waves have passed over me (Ps. 42:7).

Who hast shown me many and evil straitnesses, return and quicken me, and make me return and come up from the abysses of the earth (Ps. 71:20).

8279. *They went down into the depths like a stone.* That this signifies that they fell down to lower things as if by reason of weight, is evident from the signification of "to go down," when to lower things as if by reason of weight, as being to fall; from the signification of "depths," as being the lower places where the hells are, of which below; and from the signification of "like a stone," as being as if by reason of weight. It is said "like a stone," because by "a stone" in the genuine sense is signified truth (see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426), consequently in the opposite sense falsity. Moreover falsity from evil is of such a nature that it sinks down toward lower things, as does a heavy body in the world. But truth from good is of such a nature that it ascends to higher things, as does something light in the world. Hence it is that so long as the evil have not been as yet devastated as to truths, they are in a region above the hells, but as soon as they have been devastated, that is, deprived of truths, it is as if their wings were cut off, and then they sink down like weights, and the deeper in proportion as their falsities from evil are worse. From this it is that by "depths," equally as by "abysses," are signified the hells; but by "depths," the hells relatively to evils, and by "abysses," the hells relatively to the falsities that are from evils; as in these passages:

Flee ye, they have turned away, they have let themselves down into the depth to dwell (Jer. 49:8, 30).

The waters have come even unto the soul, I have been sunk in the mire of depth, there is no standing; I have come into the depths of the waters,

and the billow overflows me: rescue me out of the mire, lest I be sunk, I shall be rescued from those who hate me, and out of the depths of the waters, lest a billow of waters overflow me, and lest the depth swallow me up; let not the pit shut its mouth upon me (Ps. 69:1, 2, 14, 15).

He shall cast into the depths of the sea all their sins (Micah 7:19).

The reason why “depth” denotes hell relatively to evil, is that it is opposite to “high,” by which is signified heaven, and which is predicated of good (n. 8153). Moreover evil corresponds to what is heavy on earth, which sinks by its own weight; thus also to the heaviness of a stone, when by a “stone” is signified falsity.

8280. Verses 6–10. *The right hand, O Jehovah, is magnified in strength; with Thy right hand, O Jehovah, Thou breakest in pieces the enemy. And in the multitude of Thine excellency Thou destroyest those who are rising up against Thee; Thou sendest forth Thy wrath, it devoureth them as stubble. And with the wind of Thy nostrils the waters were heaped up, the floods stood as a heap; the abysses were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be filled with them; I will draw my sword, my hand shall drive them out. Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters.*

“Thy right hand, O Jehovah, is magnified in strength,” signifies the Lord’s omnipotence shown; “with Thy right hand, O Jehovah, Thou breakest in pieces the enemy,” signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated; “and in the multitude of Thine excellency Thou destroyest those who rise up against Thee,” signifies that by virtue of the Divine, things opposed are rejected as nothing; “Thou sendest forth Thy wrath,” signifies the fury of cupidities, and the endeavor to inflict violence, with the evil; “it devoureth them as stubble,” signifies the consequent devastation and damnation from themselves; “and with the wind of Thy nostrils the waters were heaped up,” signifies that falsities were gathered together into a one through the presence of heaven; “the floods stood as a heap,” signifies that those who are continually attempting evil could not in the least infest; “the abysses were congealed in the heart of the sea,” signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge; “the enemy said,” signifies the thought of those who were in evils and the derivative falsities before the coming of the

Lord; "I will pursue," signifies infestation; "I will overtake," signifies subjugation; "I will divide the spoil," signifies servitude; "my soul shall be filled with them," signifies delight; "I will draw my sword," signifies the continual combat of falsity from evil; "my hand shall drive them out," signifies that by virtue of power, heaven shall be destroyed; "Thou didst blow with Thy wind," signifies the presence of the Lord with the angels; "the sea covered them," signifies that all falsity enveloped them; "they sought the deep like lead," signifies that evils dragged them down to lower things, like weights in the world; "in the vast waters" signifies an environment by a boundless abundance of falsities.

8281. [v. 6] *Thy right hand, O Jehovah, is magnified in strength.* That this signifies that the Lord's omnipotence has been shown, is evident from the signification of the "right hand of Jehovah," as being omnipotence, of which below; and from the signification of "is magnified in strength," as being shown, for Divine power is shown by the strength by which it is magnified. That the "right hand of Jehovah" denotes omnipotence, is because by "hand" in the Word is signified power, and thus by "right hand" eminent power; consequently when the "hand" or "right hand" is said of Jehovah, it denotes Divine power, or omnipotence. (That "hand" and "right hand" denote power, see n. 878, 4931-4937, 6292, 6947, 7188, 7189, 7518; and when predicated of Jehovah, omnipotence, n. 3387, 7518, 7673, 8050, 8069, 8153.)

[2] That the "right hand of Jehovah" denotes Divine power, or omnipotence, is also evident from the following passages in the Word:

Jesus said, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64; Mark 14:62).

From henceforth shall the Son of man be sitting at the right hand of the power of God (Luke 22:69).

The saying of Jehovah unto my Lord, Sit at my right hand, until I make thine enemies a footstool for thy feet; thou art a priest forever after the manner of Melchizedek, the Lord at thy right hand hath smitten kings in the day of anger (Ps. 110:1, 4, 5; Matt. 22:44).

He who does not know that the "right hand," when said of Jehovah, signifies omnipotence, cannot receive any other idea from these words of the Lord, than that the Lord will sit at the right hand of His

Father, and have dominion like one who sits at the right hand of a king on earth. But the internal sense teaches what is meant in these passages by “sitting at the right hand,” namely, the Divine omnipotence; consequently it is also said, “to sit at the right hand of power,” and “at the right hand of the power of God.”

[3] That it is the Lord who has omnipotence, is manifest; for this is said of the Lord, and by “the Lord” in David is meant the Lord in respect to Divine truth, and also by the “Son of man” in the Evangelists; for Divine truth is that which has omnipotence from Divine good. (That Divine truth has omnipotence, see n. 6948, 8200; in general that power belongs to truth from good, n. 3091, 3563, 4231, 6344, 6493; and that consequently “hand” is predicated of truth, n. 3091, 4931; and that the “Son of man” denotes the Divine truth proceeding from the Lord, n. 2159, 2803, 2813, 3704.)

[4] Divine power or omnipotence is also signified by the “right hand” in the following passages in David:

Now know I that Jehovah saveth His anointed; they will answer Him in heaven through the powers of the salvation of His right hand (Ps. 20:6).

O Jehovah, look from the heavens, and see, and visit this vine; and the shoot which Thy right hand hath planted, upon the son Thou hadst made strong for Thyself (Ps. 80:14, 15, 17).

Thou hast an arm with might; strong is Thy hand, exalted shall be Thy right hand (Ps. 89:13).

My strength and song is Jah, He is become my salvation; the voice of shouting and of salvation is in the tents of the just, the right hand of Jehovah hath done valiantly, the right hand of Jehovah is exalted, the right hand of Jehovah hath done valiantly (Ps. 118:14–16).

[5] In these passages the “right hand of Jehovah” denotes omnipotence; and in the supreme sense the Lord as to Divine truth. This is more evident elsewhere in David:

Let Thy hand, O Jehovah, be for the man of Thy right hand, for the son of man Thou hast made strong for Thyself (Ps. 80:17);

where “the man of the right hand of Jehovah,” and “the son of man,” denote the Lord as to Divine truth. In the same:

Thou hast driven out the nations with Thy hand, not by their sword have they possessed the land, and their arm hath not saved them, but Thy right hand, and Thine arm, and the light of Thy faces (Ps. 44:2, 3);

where “the light of the faces of Jehovah” denotes Divine truth from Divine good; so also “the right hand,” and “the arm.” And in Isaiah:

God hath sworn by His right hand, and by the arm of His strength (62:8);

here also the “right hand of God,” and the “arm of His strength” denote the Lord as to Divine truth; for Jehovah or the Lord does not swear by any other than Himself (n. 2842), thus by the Divine truth, for this is Himself, because from Himself.

[6] Hence it is that in the Word throughout the Lord is called not only the “right hand” and “arm” of Jehovah, but also “the strength by which He breaks in pieces enemies,” and likewise “the hammer,” as in Jer. 51:20, 21, seq. Moreover the Lord came into the world, and there became Divine truth, and afterward Divine good from which is Divine truth, in order that He might shut up all evils and falsities in the hells, and gather together goods and truths into the heavens, and there dispose them into Divine order. From all this it is now evident that by “the right hand of Jehovah” in the Word is signified the omnipotence which the Divine has by means of Divine truth. That “the right hand” denotes eminent power, derives its origin from the fact that they who in the Grand Man or heaven have relation to the shoulders, the arms, and the hands, are they who are powerful from the truth which is from good; that is, from the faith which is from love (n. 4931–4937, 7518).

8282. *With Thy right hand, O Jehovah, Thou breakest in pieces the enemy.* That this signifies the effect of omnipotence on evils and the derivative falsities, the power of which is being annihilated, is evident from the signification of “the right hand of Jehovah,” as being the Lord’s omnipotence (of which just above, n. 8281); from the signification of “to break in pieces,” as being to annihilate, and from the signification of “the enemy,” as being evils and falsities, for nothing else is meant in the spiritual sense by the “enemies,” “foes,” and “haters” mentioned in the Word. They are not called “enemies,” “foes,” and “haters,” because the Lord is an enemy, or bears hatred to them, but because they are haters and enemies against the Divine; yet when they devastate themselves, and cast themselves into damnation and into hell, it appears as if this comes from the Divine. This appearance, or fallacy, is circumstanced like one who sees the sun making every day a revolution round our earth, and consequently believes that this motion is of the sun, when yet it is of the earth; and it is circumstanced like one who sins against the laws, and on

this account is judged by a king or judge, and punished, and who believes that the punishment comes from the king or judge; when yet it comes from himself, who acts contrary to the laws; also it is like one who casts himself into the water, or into the fire, or against a drawn sword, or against a troop of enemies, and should believe that his perdition comes therefrom; when yet it comes from himself. Such is the case with those who are in evil, who rise against the Divine, and cast themselves into the midst of perdition.

8283. [v. 7] *And in the multitude of Thine excellency Thou destroyest those who rise up against Thee.* That this signifies that by virtue of the Divine, things opposed are rejected as nothing, is evident from the signification of “the multitude of excellency,” as being the Divine as to power over those things which oppose themselves to Him; from the signification of “to destroy,” as being to reject as nothing; and from the signification of “those who rise up against,” as being those who oppose themselves, thus things opposed.

8284. *Thou sendest forth Thy wrath.* That this signifies the fury of cupidities, and the endeavor to inflict violence, with the evil, is evident from the signification of “wrath,” when it is attributed to Jehovah or the Lord, as being the destruction and punishment of their endeavors, in the case of those who oppose themselves to the Divine and wish to inflict violence on those whom the Divine protects. (That it appears as if anger and wrath were from the Divine, and yet they are in those who set themselves in opposition, see n. 5798, 6071, 6997; and that not only anger and wrath, but also all the evils that happen, are attributed to the Divine, when yet they are from the evil themselves, see n. 2447, 6071, 6991, 6997, 7533, 7632, 7643, 7679, 7710, 7877, 7926, 8223, 8227, 8228.) The sphere of endeavors to do evil is perpetual from the hells, but the sphere of endeavors to do good is perpetual from the heavens (see n. 8209).

8285. *It devoureth them as stubble.* That this signifies the consequent devastation and damnation from themselves, is evident from the signification of “devouring,” as being to consume, and in the spiritual sense to devastate and damn, for the consumption of those who are in evil is devastation and damnation, because they are then not in any truth, but in mere falsities from evil, consequently they are no longer in any spiritual life. It is said “as stubble,” because a complete vastation, that is, devastation, is signified.

8286. [v. 8] *And with the wind of Thy nostrils the waters were heaped up.* That this signifies that falsities were gathered together into a one through the presence of heaven, is evident from the signification of “the wind of Thy nostrils,” as being heaven (of which in what follows); from the signification of “to be heaped up,” as being to be gathered together into a one; and from the signification of “waters,” as being falsities (see n. 7307, 8137, 8138). (That damnation and casting into hell is a gathering together of all falsities derived from evil and an environment by them, see n. 8146, 8210, 8232; and that this is effected by the mere presence of the Lord, n. 8265.) That “the wind of the nostrils of Jehovah,” or of the Lord, denotes heaven, is because by it is meant the breath of life, thus the Divine life, and as this makes the life of heaven, by “the wind of the nostrils of Jehovah” is signified heaven; hence also it is that the same word in the original tongue means both “wind” and “spirit.”

[2] That by “the wind of Jehovah,” or “His breath,” is signified the life that belongs to heaven, and that belongs to the man who is in heaven, that is, to one who is regenerate, is evident in these passages:

By the Word of Jehovah were the heavens made, and all the army of them by the breath [wind] of His mouth (Ps. 33:6).

Thou gatherest their breath, they expire, and return to their dust; Thou sendest forth Thy spirit [wind], they are created (Ps. 104:29, 30).

Jehovah said unto me, Will these bones live? Then said He, Prophecy upon the breath, prophesy, son of man, and say to the wind, Thus said the Lord Jehovah, Come from the four winds, O breath, and breathe into these slain, that they may live; and the breath came into them, and they revived (Ezek. 37:3, 9, 10).

I saw four angels standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth, nor upon the sea, nor upon any tree (Rev. 7:1);

“the wind” here denotes the life of heaven, that is, Divine life, as also in Job:

The spirit of God hath made me, and the breath of Shaddai hath vivified me (33:4).

[3] As “wind” signifies life, therefore, when the Lord teaches; about the regeneration of man, He also says:

The spirit (or wind) bloweth where it willeth, and thou hearest the voice thereof, yet knowest not whence it cometh, or whither it goeth; so is every one that is begotten of the spirit (John 3:8).

And because by the “wind of Jehovah,” or “His breath,” was signified life from the Divine, therefore where the new life of Adam is treated of, it is said:

Jehovah breathed into his nostrils the breath of lives, and man became a living soul (Gen. 2:7);

it is said “through the nostrils,” because through them respiration is effected, and through respiration, life, as in these passages:

Cease ye from man, in whose nose is breath (Isa. 2:22).

The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we had said, In his shadow we shall live among the nations (Lam. 4:20);

“the anointed of Jehovah” denotes the Lord; “the breath of our nostrils,” life from Him. In Job:

As long as my breath (anima) is in me, and the wind of God is in my nose (27:3).

[4] As, then, by “the wind of the nostrils of Jehovah” is signified the life which is from the Lord, and thus in the universal sense, heaven; and as by the presence of the Lord, or by the presence of heaven where the Lord is, evils and falsities are cast into hell (n. 8265); therefore also this effect is signified by “the wind of the nostrils of Jehovah” in these passages:

The channels of the sea appeared, the foundations of the world were revealed, at the rebuke of Jehovah, at the blast of the breath of His nose (Ps. 18:8, 15; 2 Sam. 22:16).

The blast of Jehovah, like a stream of sulphur, doth kindle it (Isa. 30:33).

Nay, they are not planted; nay, they are not sown; nay, their trunk is not rooted in the earth; and He even bloweth on them, and they wither, that the whirlwind may take them away like stubble (Isa. 40:24).

He sendeth His word, and melteth them; He causeth His wind to blow, the waters flow (Ps. 147:18).

Hence also it is, that by “the nose,” when predicated of Jehovah or the Lord, is also signified wrath, thus the punishment, vastation, and damnation of those who are in evils and falsities (as in Num. 25:4; Deut. 7:4; Judges 2:14; Isa. 9:21; Jer. 4:8; Hosea 14:4; Ps. 6:1; 86:15; 103:8; 145:8; and in many other passages); and also by “blowing with the nostrils,” or “breathing,” is signified to be angry (Deut. 4:21; Isa. 12:1; Ps. 2:12; 6:1; 60:3; 79:5; 85:5).

8287. *The floods stood as a heap.* That this signifies that those who are continually attempting evil could not in the least infest, is evident from the signification of “standing as a heap,” when said of falsities from evil, as being to continually attempt evil, for when floods stand as a heap, they are a menace, and are in the effort to flow in, but are withheld by a stronger force; and from the signification of “the floods,” as being falsities from evil, in like manner as “waters” (n. 7307, 8137, 8138); but they are called “floods” on account of their effort to flow in, that is, to infest.

8288. *The abysses were congealed in the heart of the sea.* That this signifies that mere falsities from the evil of the cupidities of the love of self could not possibly emerge, is evident from the signification of “being congealed,” when said of those who are in the hells, as not being able to emerge; from the signification of “the abysses,” as being falsities from cupidities and as being the hells (see n. 8278, 8279); and from the signification of “the heart of the sea,” as being the evil of the love of self and the derivative falsities. For in the genuine sense “the heart” signifies celestial good, which is of love to the Lord (n. 3635, 3883–3895, 7542), consequently in the opposite sense it signifies the evil of the love of self, for this evil is opposite to the good of love to the Lord, and the evil of the love of the world is opposite to spiritual good, which is of love toward the neighbor. From this it is plain that by “the abysses were congealed in the heart of the sea,” is signified that mere falsities from the evil of the cupidities of the love of self could not possibly emerge. It is said that they could not emerge, because by “abysses,” and by “the heart of the sea,” are signified the hells where are falsities from cupidities, or where are falsities from evil; consequently, as they are there surrounded by their falsities from evil, they cannot any longer climb up, because the Divine of the Lord withstands the falsities there.

8289. [v. 9] *The enemy said.* That this signifies the thought of those who were in evils and the derivative falsities before the coming of the Lord, is evident from the signification of “he said,” as being thought (see n. 3395, 7244, 7937); and from the signification of “the enemy,” as being those who are in evils and falsities, for in the spiritual sense no others are “the enemy” (n. 8282). Their thought before the Lord’s coming is signified, because the infernal crew at that time raged almost freely, and infested and endeavored to subjugate all there. Their thought at that time is described in this

verse by, "I will pursue, I will overtake, I will divide the spoil, my soul shall be filled, I will draw my sword, my hand shall drive them out." But this glorying of theirs was changed into lamentation when the Lord came into the world. This is described in the verse which next follows: "Thou didst blow with Thy wind, the sea covered them; they sought the deep like lead in the vast waters." (Concerning the change of state among them through the coming of the Lord, see n. 6854, 6914, 7091, 7828, 7932, 8018, 8054.)

8290. *I will pursue.* That this signifies infestation, is evident from the signification of "pursuing," when it is said by those who are in evil concerning those who are in good, as being to infest, and to endeavor to subjugate.

8291. *I will overtake.* That this signifies subjugation, is evident from the signification of "overtaking," when it is said by those who are in evil concerning those who are in good, as being to subjugate.

8292. *I will divide the spoil.* That this signifies servitude, is evident from the signification of "the spoil," as being those who have been subjugated; consequently "to divide the spoil" denotes to distribute among themselves those who have been reduced into slavery, thus it denotes servitude.

8293. *My soul shall be filled with them.* That this signifies delight, is evident without explication. It is said, "my soul shall be filled," because the very delight of those who are in hell is to inflict evil on others; with some, for no other end than for the sake of the delight; with some, to the end that they may be reduced to slavery, and whom they desire to treat cruelly afterward. That they who are in evil of life have such a delight in the other life, scarcely any can believe, not even themselves; for so long as they are in the world they are restrained by fears of legal penalties, also of the loss of honors, wealth, reputation, and even of life. These fears cause them at that time to abstain from evils in externals; and from this they suppose that they are not of such a character; but when reflections upon the loss of life, of wealth, of honors, and of reputation are taken away from them, as is the case in the other life, and they are left to their evil, then the delight of doing evil, which had lain hidden in the will and had put itself forth whenever they could remove these fears, shows itself clearly. This delight then makes their life, which life is infernal life.

8294. *I will draw my sword.* That this signifies the continual combat of falsity from evil, is evident from the signification of a “sword,” as being truth fighting against falsity and evil, and in the opposite sense falsity fighting against truth and good (see n. 2799, 4499); and from the signification of “drawing” or “baring it,” as being continual combat, even until the enemy has been laid prostrate. Continual combat is also signified by an “unsheathed” or “drawn sword” in these passages:

I will scatter you among the nations, and I will draw the sword after you (Lev. 26:33).

I will scatter all his troop into every wind, and I will draw the sword after them (Ezek. 12:14).

Thus said Jehovah, Behold Me against thee, I will draw forth My sword out of its sheath, and I will cut off from thee the just and the wicked, My sword shall go forth out of its sheath against all flesh from the south to the north, that all flesh may know that I Jehovah have drawn forth My sword out of its sheath, neither shall it return any more (Ezek. 21:3–5);

here “to unsheathe” or “draw the sword” denotes not to cease from fighting until the enemies are laid prostrate; thus continual combat. Continual combat against evils and falsities is also signified by “the unsheathed sword of the prince of the army of Jehovah,” who was seen by Joshua when he came into the land of Canaan (Josh. 5:13, 14), by which was signified that they would fight against the nations there and destroy them. By the nations which at that time possessed the land of Canaan are signified those who before the coming of the Lord occupied the region of heaven which was afterward given to those who are of the Lord’s spiritual kingdom (n. 6914, 8054).

8295. *My hand shall drive them out.* That this signifies that by virtue of power, heaven shall be destroyed, is evident from the signification of “driving out,” as being to cast down, and thus to destroy; and from the signification of “hand,” as being power (see n. 878, 4931–4937, 6292, 6947, 7188, 7189, 7518). That heaven is signified, is because it is said that “he will drive them out,” thus from heaven; for when the reins are loosened, the evil are of such audacity and impudence as to suppose themselves able to destroy heaven itself. For all who are in the hells are in opposition against heaven, because against good and truth, and consequently are in the continual cupidity of destroying it, and insofar as this is permitted them, they continually endeavor to do it (n. 8273).

[2] The will to destroy heaven, or the will to cast down those who are there, is not accomplished by hostile invasion, as on earth, for such invasion or such combat is not possible in the other life; but it is accomplished through the destruction of the truth which is of faith, and of the good which is of love, for the truth of faith and the good of love are heaven. Herein consist combats and wars in the other life, and how direful and frightful these combats and wars are, will be told at the end of the chapters, where of the Lord's Divine mercy I will speak about the hells. The war described by John: "there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, but prevailed not" (Rev. 12:7, 8), is to be understood in no other way.

8296. [v. 10] *Thou didst blow with Thy wind.* That this signifies the presence of the Lord with the angels, is evident from what was unfolded above (n. 8286).

8297. *The sea covered them.* That this signifies that all falsity enveloped them, is evident from the signification of "covering," as being to envelop; and from the signification of "the sea," here the waters of the sea Suph, as being falsities from evils, and because this sea denotes hell (see n. 8099, 8137, 8138, 8148); (that they were enveloped by falsities from evil, see n. 8210, 8232).

8298. *They sought the deep like lead.* That this signifies that evils dragged them down to lower things, like weights in the world, is evident from the signification of "the deep," as being lower things, and the hells in respect to evils (see n. 8279), consequently "to seek the deep" denotes to be dragged down by evils to these lower things. (That the evil sink down by their evils to the hells, like weights in the world, see n. 8279.) It is said "like lead," because by "lead" is signified evil; above, however, it was said "they went down into the depths of the sea like a stone" (verse 5), because by "a stone" is there signified falsity. Both falsity and evil are heavy, consequently both sink down; but still it is evil which makes heaviness in the spiritual sense, and thus sinks down just as from a weight; but not falsity by itself except from the evil which is in it; for from itself falsity has no weight; but from evil it has its tendency to sink.

[2] Be it known that all metals signify good or truth, and in the opposite sense, evil or falsity. "Lead," being more ignoble than the rest of the metals, signifies the evil which is lowest, such as is the

evil of the exterior natural; but in the good sense it signifies good of the same degree, as in these passages:

They are all stubborn ones of stubborn ones, detractors, brass and iron; they are all destroyers. The bellows grew hot; the lead is consumed by the fire; in vain fusing he hath fused; for the evil have not been pulled away. They shall call them rejected silver, because Jehovah hath rejected them (Jer. 6:28–30).

Son of man, the house of Israel is become scoria to Me; all of them are brass, and tin, and iron, and lead, in the midst of the furnace; they have become scoriae of silver (Ezek. 22:18).

8299. *In the vast waters.* That this signifies an environment by a boundless abundance of falsities, is evident from the signification of “waters,” as being falsities from evil (of which just above, n. 8297), consequently “vast waters” denote falsities in boundless abundance; that they were environed or surrounded by these, see n. 8210, 8232.

8300. Verses 11–13. *Who is like Thee, O Jehovah, among the gods? Who is like Thee, magnificent in holiness, to be revered with praises, doing what is wonderful? Thou stretchedst out Thy right hand, and the earth swallowed them. In Thy mercy Thou hast led this people that Thou hast redeemed; Thou hast conducted them in Thy strength to the habitation of Thy holiness.*

“Who is like Thee, O Jehovah, among the gods,” signifies that all the truth of good proceeds from the Divine Human; “who is like Thee, magnificent in holiness,” signifies that from Him is all that is holy; “to be revered with praises,” signifies that to Him alone belong glory and thanksgiving; “doing what is wonderful,” signifies that from Him are all the means by which is power; “Thou stretchedst out Thy right hand,” signifies that the rule of power over all things thence appeared; “the earth swallowed them,” signifies that by virtue of mere presence they had damnation and hell; “in Thy mercy Thou hast led this people,” signifies the Divine influx with those who had abstained from evils, and so had received good; “that Thou hast redeemed,” signifies whom He liberated from hell; “Thou hast conducted them in Thy strength to the habitation of Thy holiness,” signifies that the Divine power of the Lord raised them to heaven into the Divine there.

8301. [v. 11] *Who is like Thee, O Jehovah, among the gods.* That this signifies that all truth of good proceeds from the Divine Human of the Lord, is evident from the signification of “gods,” as

being truths (see n. 4402, 7268, 7873), here truths from good, because comparison is made with Jehovah, for it is said “who is like Thee, O Jehovah, among the gods?” (That “Jehovah” in the Word denotes the Lord, see n. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956.) That the Divine Human is here meant by “Jehovah,” is because in this song the subject treated of is the salvation of those who had been of the spiritual church, by the coming of the Lord into the world, and by His Divine Human then (n. 2661, 2716, 2833, 2834, 6372, 6854, 6914, 7035, 7091, 7828, 7932 1 2, 8018, 8054). That by these words is signified that all the truth of good proceeds from the Divine Human of the Lord, is because truths can proceed from everybody; but the truths of good only from the Lord, consequently from those who are in good from the Lord. Truths separate from good are indeed thought and spoken by those who are in persuasive faith and nevertheless in a life of evil, and likewise by many others within the church; but these truths are not of good, thus do not proceed from the Lord, but from themselves.

[2] That truths from good proceed from the Lord can be seen from the fact that the Lord is good itself, because He is love itself; from this proceeds truth, like light from the flame of the sun; and this truth is like the light in the time of spring and summer, which has heat in its bosom, and causes all things of the earth as it were to receive life; whereas the truth which is not from good is like the light in the time of winter, when all things of the earth die. That “gods” denote the truths of good, is because by “gods” in a good sense are meant the angels, who are called “gods” because they are substances or forms recipient of truth in which is good from the Lord.

[3] Angels, and consequently the truths of good which are from the Lord, are also meant by “gods” in the following passages:

God standeth in the assembly of God, He shall judge in the midst of the gods, I said, Ye are gods, and all of you sons of the Most High (Ps. 82:1, 6);

that the truths which proceed from the Lord are what are here meant by “gods,” is evident from the fact that it is first said “the assembly of God,” in the singular number; and afterward, “in the midst of the gods.” (That “God” is mentioned in the Word where truth is treated of, see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010; and that “God” in the supreme sense denotes the Divine truth proceeding from the Lord, n. 7268.) In the same:

I will confess to Thee in my whole heart, before the gods will I sing psalms to Thee (Ps. 138:1).

There is none like Thee among the gods, O Lord (Ps. 86:8).

Jehovah is a great God, and a great King above all gods (Ps. 95:3).

Thou, Jehovah, art high above all the earth; Thou art exalted exceedingly above all gods (Ps. 97:9).

I know that Jehovah is great, and that our Lord is above all gods (Ps. 135:5).

Therefore also Jehovah is called "Lord of lords and God of gods" (Deut. 10:17; Josh. 22:22; Ps. 136:2, 3).

[4] That it is so often said that "Jehovah is above all gods," and that He is "God of gods," is because at that time many gods were worshiped, and the nations were distinguished by the gods whom they worshiped, and each nation believed that its own god was the supreme of all, and because from this the idea of a plurality of gods was seated in all minds, and it was disputed which of them was the greater, as can be sufficiently evident from the historicals of the Word in many passages; and this opinion was seated in the minds of the Jews above others, for which reason it is so often said in the Word that "Jehovah is greater than all gods," and that "He is King," and "God of gods." That this opinion concerning many gods was seated in the minds of the Jews above other nations, can be sufficiently evident from their frequent apostasy to the worship of other gods, of which frequently in the historic books of the Word (see Judges 2:10-13, 17, 19; 3:5-7, 8:27, 33; 10:6, 10, 13; 18:14, 17, 18, 20, 24, 31; 1 Sam. 7:3, 4; 8:8; 1 Kings 14:23, 24; 16:31-33; 18:20; 21:26; 22:53; 2 Kings 16:1, 10; 17:7, 15-17; 21:3-7, 21; 23:4, 5, 7, 8, 10-13; and elsewhere).

[5] That nation was so demented that they confessed Jehovah solely with the mouth; but nevertheless at heart they acknowledged other gods, as can be clearly seen from the fact that after they had seen so many miracles in Egypt, and so many also afterward: the sea divided before them, and the army of Pharaoh immersed therein; the pillar of cloud and of fire continually appearing; the manna raining down daily from heaven; and the very presence of Jehovah with majesty and with terror so great upon Mount Sinai; and after they had uttered a confession that Jehovah alone is God, nevertheless after some weeks, merely because Moses delayed, they demanded for themselves molten gods to worship, and when these gods were made by Aaron, paid them Divine worship by a feast, by burnt-offerings

and sacrifices, and by dances. From this it can be seen that the worship of many gods clung to their hearts. That this nation was of such a character above every other nation in the whole earth, is also evident in Jeremiah:

Hath a nation changed gods? and My people hath changed its glory for that which doth not profit. Be ye amazed, O heavens, at this, and shudder ye, be ye in exceeding trepidation: according to the number of thy cities were thy gods, O Judah (2:11, 12, 28).

Moreover the native quality of that nation is such that above all other nations they adore external things, thus idols, and are unwilling to know anything whatever about internal things. For they are the most avaricious of all nations; and avarice such as theirs, which loves gold and silver for the sake of gold and silver, and not for the sake of any use, is an affection in the highest degree earthly, which drags down the mind wholly to the body, and immerses it therein, and so completely closes the interiors that it is utterly impossible for anything of faith and love from heaven to enter. From this it is evident how greatly those err who believe that that nation will be again chosen, or that the church of the Lord will again pass to them, all others being rejected; when yet it would be more easy to convert stones, rather than them, to faith in the Lord. It is believed that the church will again pass to them, because in the prophetics of the Word it is said in many passages that they are to return. But it is not known that in these passages, by "Judah," by "Jacob," and by "Israel," is not meant that nation, but those with whom is the church.

8302. *Who is like Thee, magnificent in holiness.* That this signifies that from Him is all that is holy, is evident from the signification of "Who is like Thee in holiness?" as being that no one is so holy; but in the internal sense, that from Him is all that is holy, because He is holiness itself. By "holy" is meant the Divine truth proceeding from the Lord; this is called "holy," and is also meant by the "Holy Spirit," which is for this reason called "the Spirit of truth" (John 14:16, 17; 15:26, 27; 16:13), and is said "to be sent by the Lord" (John 15:26, 27); and it is said that "He shall receive from the Lord that which He will proclaim" (John 16:15). As "holiness" is predicated of the Divine truth which proceeds from the Lord, therefore the angels are called "holy," because they receive it (Matt. 25:31; Mark 8:38; Luke 9:26), and also the prophets, especially the

Word, which is truth Divine itself. Moreover from the Divine truth which is Himself, because from Himself, the Lord is called "the Holy One of Israel," "the Holy One of Jacob," and "the Holy thing of God."

8303. *To be revered with praises.* That this signifies that to Him alone belong glory and thanksgiving, is evident from the signification of "to be revered with praises," when said of Jehovah, as being that He is to be celebrated and worshiped, thus that to Him alone belong glory and thanksgiving.

8304. *Doing what is wonderful.* That this signifies that from Him are all the means by which is power, is evident from the signification of "wonders" and "miracles," as being means of Divine power (see n. 6910). That "wonders" denote means of Divine power, is because by them men were brought to believe that Jehovah was the supreme of the gods, nay, that there was no God besides Him, consequently that He alone was to be worshiped; and they who were in this truth were afterward introduced into the truths of the worship of Him, which truths are means of power; for in the spiritual sense all power is in truths from the Divine (see n. 3091, 6344, 6423, 6948, 8200). Power in the spiritual sense is to put to flight and cast out from oneself the infernal crew, which is effected solely by means of truths. From this then it is that by "doing what is wonderful" is signified that from the Lord are all the means through which is power. The means of Divine power are also signified by "wonders" in David:

Sing ye to Jehovah, sing psalms to Him, meditate ye in all His wonders, glory ye in the name of His holiness, seek ye Jehovah, and His strength, seek ye His faces continually, make mention of His wonders, His prodigies, and the judgments of His mouth (Ps. 105:2-5).

That all power is in the truths which are of faith from the Lord, is clear from the Lord's words to Peter:

I say to thee, 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 thee the keys of the kingdom of the heavens (Matt. 16:18, 19);

where by Peter is represented faith; and by "rock" in the Word is signified faith; and by "key" is meant power (see the preface to Gen. 22, and also n. 4738e, 6344e).

8305. [v. 12] *Thou stretchedst out Thy right hand.* That this signifies that the rule of power over all things thence appeared, is evident from the signification of "stretching out," as being predicated

of the rule of power, and when said of Jehovah, as being predicated of omnipotence (on which see n. 7673); and from the signification of the “right hand,” as being Divine power (of which above n. 8281). That it denotes which thence appeared, namely, the rule of power over all things, is evident from what now follows, that “the earth swallowed them,” by which is signified that from the mere presence of the Lord they had damnation, or hell.

8306. *The earth swallowed them.* That this signifies that by virtue of mere presence they had damnation and hell, is evident from the signification of “to be swallowed by the earth,” as being damnation and hell; for by this swallowing is signified a falling down, or casting down, into hell; moreover hell is deep down below, because it is very far from the sun of heaven, which is the Lord, and there is what is Most High. Removals from thence are according to the qualities and quantities of evils and the derivative falsities. Hence it is that heaven appears above, and hell beneath. Moreover the place where they are who are in falsities from evil, consequently in damnation, appears like a desert land, which is called “the damned land,” under which are cast down those who are cast into hell (n. 7418). That this takes place by virtue of the mere presence of the Lord, see n. 8265. From this then it is that by “the earth swallowed them,” is signified damnation and hell, as is clear in Moses:

Moses said unto the assembly of Korah, Dathan, and Abiram, If Jehovah create a creation, and the earth open its mouth, and swallow them, and all that appertains to them, that they go down alive into hell, ye shall know that these men have provoked Jehovah. And the earth that was under them was sundered, and the earth opened its mouth, and swallowed them, and they, and all that appertained to them, went down alive into hell (Num. 16:30–33).

8307. [v. 13] *In Thy mercy Thou hast led this people.* That this signifies the Divine influx with those who had abstained from evils, and so had received good, is evident from the signification of “to lead in mercy,” as being to receive the Divine; and because those receive the Divine who abstain from evils, the Divine influx with them is signified. With regard to mercy from the Lord the case is this. The mercy of the Lord is perpetual with every man, for the Lord wills to save all men, whoever they are; but this mercy cannot flow in until evils have been removed, for evils and the derivative falsities stand opposed, and prevent it. But as soon as evils are removed,

mercy flows in, that is, good from mercy from the Lord, which good is charity and faith. From this it can be seen that the mercy of the Lord is universal, that is, toward all, and that it is also special toward those who abstain from evils. Man can abstain from evils from himself; but he cannot receive good from himself. That man can abstain from evils from himself is because the Lord continually inflows into the will of man with this endeavor, and thereby puts in his freedom to desist from evils, as also to apply himself to good. The Lord also gives him the faculty of understanding truth, but that he does not understand is because he does not wish to understand, and this on account of the evil that is of the life; for falsity defends evil, and truth condemns it. Hence it is that a man cannot be presented with spiritual good by the Lord, thus cannot be led through mercy, unless he desists from evils.

8308. *That Thou hast redeemed.* That this signifies whom He liberated from hell, is evident from the signification of “to redeem,” as being to liberate from hell (see n. 7205, 7445).

8309. *Thou hast conducted them in Thy strength to the habitation of Thy holiness.* That this signifies that the Divine power of the Lord raised them to heaven into the Divine there, is evident from the signification of “to conduct in strength,” when said of elevation into heaven by the Lord, as being to raise by virtue of Divine power (that “strength” denotes power, is evident); and from the signification of “the habitation of holiness,” as being heaven where the Divine is; for “holiness” is predicated of the Divine truth which proceeds from the Lord (n. 8302), and this Divine truth makes heaven.

[2] That “the habitation of Jehovah,” or of the Lord, denotes heaven, and also good—because in good there is heaven—is evident from the following passages:

Look Thou from the habitation of Thy holiness out of heaven, and bless Thy people Israel (Deut. 26:15).

Look Thou forth from heaven, and see, from the habitation of Thy holiness and of Thy comeliness (Isa. 63:15).

Shall I give sleep to mine eyes, until I find a place for Jehovah, habitations for the Strong One of Jacob? Lo, we heard of Him in Ephratah, we found Him in the fields of the forest, we will enter into His habitations (Ps. 132:4-7).

[3] That the habitation of Jehovah, that is, of the Lord, is in good, is evident in these passages:

Shout for joy, and be glad, O daughter of Zion; lo, I come, that I may dwell in the midst of thee. Many nations shall cleave to Jehovah in that day, and they shall be to Me for a people; for I will dwell in thee (Zech. 2:10, 11).

I will set My sanctuary in the midst of them eternally, thus My habitation shall be with them (Ezek. 37:20, 27);

“the sanctuary” denotes where is Divine truth in which is Divine good.

8310. Verses 14–16. *The peoples have heard, they have trembled, pain hath laid hold of the inhabitants of Philistia. Then were the chiefs of Edom dismayed, the mighty ones of Moab, terror hath laid hold of them, all the inhabitants of Canaan are melted. Fright and dread are fallen upon them; in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of.*

“The peoples have heard,” signifies all who are in falsity from evil everywhere; “they have trembled,” signifies terror; “pain hath laid hold of the inhabitants of Philistia,” signifies despair of enlarging their dominion on the part of those who are in faith separate from good; “then were the chiefs of Edom dismayed,” signifies the like with those who are in a life of evil from the love of self; “the mighty ones of Moab,” signifies those who are in a life of falsity from this love; “terror hath laid hold of them,” signifies that they have dared nothing; “all the inhabitants of Canaan are melted,” signifies the like with those who had been of the church, and have adulterated goods, and falsified truths; “fright and dread are fallen upon them,” signifies that they are without any hope of domination; “in the greatness of Thine arm,” signifies by virtue of omnipotence; “they shall be destroyed as a stone,” signifies a falling down like a weight; “until Thy people shall pass over,” signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth; “until shall pass over this people,” signifies that thus shall be saved those of the church who are in truth and good; “which Thou hast taken possession of,” signifies who have thus become the Lord’s.

8311. [v. 14] *The peoples have heard.* That this signifies all who are in falsity from evil everywhere, is evident from the signification of “peoples,” as being those who are in truths from good, and in the

opposite sense those who are in falsities from evil (see n. 1259, 1260, 3295, 3581, 4619). It is said "in falsities from evil," to distinguish them from those who are in falsities and yet in good. In falsities and at the same time in good are, within the church, those who are in heresies and in a life of good; and, without the church, all who are in good. But with these, falsities do not condemn, unless they are such falsities as are opposed to good, and destroy the very life of good. But the falsities which are not opposed to good are indeed in themselves falsities, but relatively to the good of life, to which they are not opposed, they almost put off the quality of falsity, which is done through application to good. For such falsities can be applied to good, and they can be applied to evil. If they are applied to good, they become mild; but if to evil, they become hard; for falsities can be applied to good equally as truths can be applied to evil, for all truths whatever are falsified through applications to evil. Take as an example that faith alone saves. In itself this is a falsity, especially with the evil, who thus shut out the good of charity as contributing nothing at all to salvation. But this falsity becomes mild with those who are in the good of life, for they apply it to good, saying that faith alone saves, but that it is not faith except together with its fruit, consequently except where good is. So in all other cases.

[2] In what now follows, all those are treated of who had been in falsities from evil, and in evil from falsities, and who were cast into hell when the Lord came into the world. For there are very many kinds of evil, and consequently also of falsity, because every kind of evil has its falsity adjoined to it. For falsity is produced from evil, and is evil in form, just as the understanding with man is the form of his will; because the will shows itself in the light through what is of the understanding, and effigies and forms itself, and presents itself by means of images, and these by means of ideas, and these again by means of words. These things have been said that it may be known that there are many kinds of evil and of the derivative falsity. These were first described under the name of "the Egyptians;" and now in these verses under the name of "the inhabitants of Philistia," under the name of "the leaders of Edom," "the mighty ones of Moab," and "the inhabitants of Canaan," of all of whom it is said that consternation and terror had taken possession of them, because they had heard that those who were in faith separate from charity and in a life of evil, who were signified by "the Egyptians,"

had been cast into hell, and that they in like manner were to be cast down into hell, in order that those who were in truth and good might pass through safe and unhurt, and be brought to heaven. This last is signified by the words of the following verses (16, 17): “fright and dread are fallen upon them, in the greatness of Thine arm they shall be destroyed as a stone, until Thy people shall pass over, O Jehovah, until shall pass over this people which Thou hast taken possession of; Thou shall bring them in, and plant them in the mountain of Thine inheritance, the place of Thy dwelling.”

8312. *They have trembled.* That this signifies terror, is evident without explication.

8313. *Pain hath laid hold of the inhabitants of Philistia.* That this signifies despair of enlarging their dominion on the part of those who are in faith separate from good, is evident from the signification of “pain,” as being despair on account of their being no longer able to enlarge their dominion (of which below); and from the signification of “the inhabitants of Philistia,” as being those who are in faith alone separate from the good of charity (n. 1197, 1198, 3412, 3413, 8093, 8096, 8099). They are distinguished from the Egyptians in the fact that they shut out the goods of charity, believing that man is saved through faith without these goods. From this foremost of their doctrine many errors are born; as that salvation is of mercy howsoever the man has lived; that through faith all sins and evils are washed away; and that thus the man marches along justified; also that salvation can be effected in a moment, even in the last hour of death, through the trust of faith; consequently that it is not the affection of celestial love that makes heaven with a man. These are “Philistines,” and they were called “the uncircumcised” by reason of the evils of the love of self and of the world, in which is their life.

[2] That “pain” here denotes despair, is because utmost pain is meant, such as is that of women in travail. Moreover in the original tongue the word signifies such pain. Despair or utmost pain is also described in the Word by “the pain of a woman in travail,” as in these passages:

The kings gathered themselves together, terror seized them, pain as of a woman in travail (Ps. 48:4, 6).

O dweller in Lebanon, having a nest in the cedars, how much of grace shalt thou find when pains come to thee, the pain as of a woman in travail? (Jer. 22:23).

The king of Babylon hath heard the fame of them, and his hands became slack, distress took hold of him, pain as of a woman in travail (Jer. 50:43).

The day of Jehovah is near, as a devastation from Shaddai, therefore all hands are slackened, and every heart of man melteth, and they are terrified, the gripes and pains take hold of them, they are in travail as a woman bringing forth (Isa. 13:6-8).

[3] Behold a people cometh forth from the land of the north, and a great nation shall be stirred up from the sides of the earth, they lay hold on bow and spear, he is cruel and shall not have compassion, their voice resoundeth like the sea, and they ride upon horses; he is prepared as a man for war, against thee O daughter of Zion, we have heard the fame thereof, our hands have slackened, distress hath taken hold of us, pain as of a woman in travail (Jer. 6:22-24);

the vastation of truth with those who are in evil is here treated of; "a people from the land of the north" denotes those who are in falsities from evil; "a great nation from the sides of the earth" denotes those who are in evils utterly opposed to good; "they lay hold on bow and spear" denotes that they fight from false doctrine; "their voice resoundeth like the sea" denotes the derivative reasoning; "they ride upon horses" denotes argumentation as if from what is of the understanding; "he is prepared as a man for war" denotes the cupidity of assaulting truth; "the daughter of Zion" denotes the church where good is; "distress hath taken hold" denotes pain because truths are being infested; "pain as of a woman in travail" denotes despair because good is being injured. From this it is evident that by "pain" is here signified despair on account of the injuring of good.

[4] That "pain hath laid hold of the inhabitants of Philistia" denotes despair, or no hope of enlarging their dominion, is because the Philistines, that is, those who establish salvation by faith alone without the goods of charity, in the other life continually aspire to dominion, by fighting against others; and this so long as they are not yet devastated as to the memory-knowledge of the knowledges of faith. For in the other life every one retains the principles of his faith which he had in the life of the body, and no others change them into truths than those who have been in the good of life; for good longs for truth, and receives it willingly, because it is homogeneous. But they who have been in evil of life do not change them (they are as it were hard), and they even reject truths and are also in obscurity,

so that they cannot even see them: they see only such things as confirm their own principles, and not the least of what is opposed to these. Such also believe that they are the most intelligent of all; but they know nothing except how to reason from an assumed principle; and therefore it is these who most assault charity, consequently who desire to have dominion. For they who are in charity are humble, and desire to serve all, as being the lowest; whereas they who are in faith without charity are lofty, and desire to be served by all, as being the highest ones; and therefore they make heaven consist in the glory of having dominion, and because they believe themselves to be more intelligent than all others, they suppose that they will be archangels, and thus that many others will serve them; and also, according to the words in Daniel, that “the intelligent shall shine as the brightness of the expanse, and they that turn many to justice, as the stars forever and to eternity” (12:3). But instead of brightness these have darkness.

8314. [v. 15] *Then were the chiefs of Edom dismayed.* That this signifies the like with those who are in a life of evil from the love of self, is evident from the signification of “the chiefs,” as being the principal ones, thus all and each (of which below); and from the representation of Edom, as being those who from the evil of the love of self readily learn falsities and reject truths, and in the sense abstracted from person, as being the evil of the love of self to which falsity is adjoined and from which truth is rejected, thus also those who are in a life of evil from this love, namely, from the love of self. As regards these “chiefs,” by them are signified the principal ones; in the sense abstracted from person, the principal things, thus all things and each; for when “the chiefs” are mentioned, general things are signified, under which are the rest, or the principal things; as for instance the “tertian captains” (n. 8150, 8276); and they are predicated of good, and in the opposite sense of evil; while by “princes” are also signified general things under which are the rest, or primary things (n. 1482, 2089, 5044), but these are predicated of truth.

[2] Be it known that in the Word there are words that belong to the class of spiritual things, and words that belong to the class of celestial things; that is, there are those which express such things as belong to truth or faith, and those which express such things as belong to good or love. There are also words which are predicated

of both. He who knows these things can know from the first view or reading of the Word, especially in its original tongue, where in the internal sense it treats of such things as are of truth, or of such things as are of good. The case is so with the signification of “princes,” and of “chiefs;” “princes” signify primary things, and are predicated of the truths of faith; but “chiefs” signify principal things, and are predicated of the good of love. In the opposite sense, “princes” are predicated of the falsities of faith, and “chiefs” of the evils of love.

[3] From this it is that those who reigned in Edom were called “chiefs” (Gen. 36:15–21, 29, 30, 40–43). The reason is that by “Edom” was signified the good of celestial love, and in the opposite sense the evil of the love of self; but with the sons of Ishmael, those who presided over the rest were not called “chiefs,” but “princes” (Gen. 25:16), because by “Ishmael” were signified those who are in truth (n. 3263, 3268, 4747). For this reason also those were called “princes” who presided in Israel (Num. 7:2, 10, 18, 24, 30, 36, 42, 48, 54), for by Israel were represented those who are in the truth and good of faith. But those who presided over Judah were called “chiefs,” because by Judah were represented those who are in the good of love, as in Zechariah:

Let him be as a chief in Judah (9:7).

The chiefs of Judah shall say in their heart, I will confirm to me the inhabitants of Jerusalem in Jehovah Zebaoth their God; in that day I will make the chiefs of Judah like a furnace of fire in pieces of wood (12:5, 6).

8315. *The mighty ones of Moab.* That this signifies those who are in the life of falsity from this love, is evident from the signification of “mighty ones,” as being things that reign and prevail; and from the representation of Moab, as being those who are in natural good and suffer themselves to be easily led astray (see n. 2468), thus who are in a consequent life of falsity; for they who are in natural good, and not in good from the truth of faith, thus not in spiritual good, suffer themselves to be led away to believe any falsities whatever, thus to live according to them. They are led away from truths to falsities especially by those things which favor their loves. These are they who are meant by “Moab.” (That they who are in natural good, and not in spiritual good, cannot possibly be led by any influx from heaven, see n. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197, 8002.) The word by which “the mighty ones” are expressed in the original tongue, is predicated of those who are in truth from good,

and in the opposite sense, of those who are in falsity from evil; in this latter sense is this word in Ezek. 31:11, and 2 Kings 24:15.

8316. *Terror hath laid hold of them.* That this signifies that they have dared nothing, is evident from the signification of “to be laid hold of by terror,” as being to dare nothing, for with those who are in terror the blood grows cold and rushes into the veins; the circulation stops; thence the sinews become flaccid; and the strength fails, so that they dare nothing.

8317. *All the inhabitants of Canaan are melted.* That this signifies the like with those who are of the church and have adulterated goods, and falsified truths, is evident from the signification of “the inhabitants of Canaan,” as being those who are of the church, and as being those there who have adulterated goods, and falsified truths. That by “the inhabitants of Canaan” are signified those who are of the church, is because the church of the Lord had been in the land of Canaan from the most ancient times (see n. 3686, 4447, 4454, 4516, 4517, 5136, 6516). Moreover that they are signified who have adulterated goods and falsified truths, is because by the nations there, whom the sons of Israel were to drive out, are represented evils, and likewise falsities, of faith (see n. 8054), and this because these nations had previously been of the church.

8318. *Fright and dread have fallen upon them.* That this signifies that they are without any hope of domination, is evident from the signification of “fright and dread,” when said of those who are in the love of self and in the consequent falsities and evils, who are signified by “the chiefs of Edom and the mighty ones of Moab,” as being that they are without hope of domination; for they who are in the evil of the love of self continually desire to domineer, but when terror falls upon them on account of a victorious enemy, then the hope of domineering falls.

[2] Be it known that evils are from a double origin; namely, from the love of self, and from the love of the world. They who are in evils from the love of self, love themselves only, and despise all others except those who make one with themselves, in loving whom they do not love them, but themselves, because they see themselves in them. The evils from this origin are the worst of all; for they who are in them not only despise all others in comparison with themselves, but also pursue them with invectives, and bear hatred toward them for slight cause, and then breathe their destruction. In this way revenge

and cruelty become the delight of their life. They who are in the evil of this love are at a depth in hell according to the quality and amount of this love.

[3] But they who are in evil from the love of the world also hold their neighbor in slight estimation, and esteem him solely by reason of his wealth; thus they esteem his riches, not him. These desire to possess all that belongs to their neighbor, and when they are in this cupidity, they are then devoid of all charity and mercy; for to deprive their neighbor of his goods is the delight of their life, especially of those who are sordidly avaricious, that is, who love gold and silver for the sake of gold and silver, but not for the sake of any use from them. Those with whom the evil of this love has dominion are also in the hells, but not in hells so deep as are they who are in the evil of the love of self. Besides these two origins of evil there is also a third, which is to do evil from the principles of a false religion; but this evil has a bad character with those who are in the love of self and of the world; but not with those who are in love toward the neighbor and to their God; for the end is good, and the end qualifies all the rest (see n. 8311).

8319. [v. 16] *In the greatness of Thine arm.* That this signifies by virtue of omnipotence, is evident from the signification of “arm,” as being power (see n. 878, 4931–4937), and when said of the Divine, as being omnipotence.

8320. *They shall be destroyed as a stone.* That this signifies a falling down like a weight, is evident from what was unfolded above (n. 8279, 8298).

8321. *Until Thy people shall pass over.* That this signifies that thus without danger of infestation all shall be saved who are capable of receiving the truth of good and the good of truth, is evident from the signification of “passing over,” as being to be saved without danger of infestation; for when they who are in falsities from evil, and have infested, are cast into hell, and are removed, then there are none who obstruct by injecting falsities and evils, and who thus prevent the reception of good and truth from the Lord. This is what is here signified by “passing over.” For so long as the evil were not cast into hell, scarcely any could “pass over,” that is, be saved; for the evil then continually excited evils and falsities with those who were coming into the other life, and thus withheld them from good and truth. In order therefore that those who were in good and truth might be

liberated from such infesters, the Lord came into the world; and when He was in the world, then by means of continual temptations admitted into Himself, and by means of continual victories therein, He subjugated all such spirits, and afterward by His presence caused them to be cast into hell, where being taken possession of by their own evils and falsities, they might be kept bound to eternity.

[2] By “people” are here meant those who are in the capacity of receiving the truth of good and the good of truth, for “people” in general signifies those who are in the truth and good of faith (n. 1259, 1260, 3295, 3581, 4619); here, it signifies Israel, that is, those who are of the spiritual church, or what is the same, who are in the truth of good and the good of truth (n. 7957, 8234). It is said “in the capacity of receiving the truth of good and the good of truth,” because no others are in this capacity than those who have lived a life of charity. This life gives this capacity. Hugely do those err who believe that faith without charity can confer this quality; for faith without charity is hard and resistant, and rejects all the influx from the Lord; but charity with faith is yielding and gentle and receives the influx. From this it is that charity gives this capacity, but not faith without charity; and as charity gives this capacity, it is this also which saves; for they who are saved are not saved through charity from themselves, but through charity from the Lord, consequently through the capacity of receiving it.

8322. *Until shall pass over this people.* That this signifies that thus shall be saved those of the church who are in truth and good, is evident from what has been unfolded just above.

8323. *Which Thou hast taken possession of.* That this signifies who have thus become the Lord’s, is evident from the signification of “to take possession of,” as being to be His. Here, because it treats of those who are in truth and good, to save whom the Lord came into the world, it is they who are signified, as being the Lord’s. Elsewhere they are called “the redeemed,” as in Isaiah:

Art thou not it that hath dried up the sea, the waters of the great abyss, that made the depths of the sea a way for the redeemed to pass over? thus the redeemed of Jehovah shall return (51:10, 11).

8324. Verses 17–19. *Thou shalt bring them in, Thou shalt plant them in the mountain of Thine inheritance, in the place Thou hast wrought for Thee to dwell, O Jehovah, the sanctuary, O Lord,*

Thy hands have prepared. Jehovah shall reign forever and to eternity. Because Pharaoh came with his chariot and with his horsemen into the sea, and Jehovah brought back the waters of the sea upon them; and the sons of Israel went on the dry through the midst of the sea.

“Thou shalt bring them in,” signifies elevation; “and plant them,” signifies regeneration continually; “in the mountain of Thine inheritance” signifies heaven where is the good of charity; “the place for Thee to dwell in” signifies where the Lord is; “which Thou hast wrought, O Jehovah” signifies that it was from the Lord alone; “the sanctuary, O Lord, Thy hands have prepared,” signifies heaven where are they who are in the truth of faith from the Lord; “Jehovah shall reign forever and to eternity,” signifies that the Lord alone is Lord of heaven and earth; “because the horse of Pharaoh came with his chariot and with his horsemen,” signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil; “into the sea,” signifies damnation; “and Jehovah brought back the waters of the sea upon them,” signifies that the falsities from evils, which they intended for the good, returned upon themselves, by reason of the presence of the Lord with those who were in good; “and the sons of Israel went on the dry through the midst of the sea,” signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell.

8325. [v. 17] *Thou shalt bring them in.* That this signifies elevation, is evident from the signification of “bringing in,” when to heaven, as being elevation. It is said “elevation,” because before the outward sight of spirits heaven is on high, and before the inner sight, such as is that of the angels, heaven is within; for everything internal in the other life is presented representatively as above, and everything external as beneath, consequently heaven appears above, and hell beneath (n. 2148, 3084, 4599, 5146); for it is states of truth and of good, and in the opposite sense, states of falsity and of evil, which are represented in the other life by means of heights and depths; in a word, which are represented by means of distances and places (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

[2] From this experience alone it can be concluded with what difficulty the natural man apprehends spiritual things, consequently those things which are of heaven. What natural man can comprehend that there are no spaces and times in heaven; but instead

thereof states; namely, states of good, or states of being, instead of spaces; and states of truth, or states of coming-forth, instead of times? Will not the merely natural man believe that there is absolute emptiness and nothingness where there are no time and space? From this it is evident that if the natural man concludes in himself that nothing is to be believed except what he apprehends, he then casts himself into enormous errors. As the case is with spaces and times, so also it is with many other things; as for example, the natural man must needs fall into phantasy about the Divine, when he thinks from time about what the Divine was doing before the creation of the world, that is, what It had done from eternity till then; nor can he be extricated from this knot until the ideas of time and of space are removed. When the angels think about this eternity, they never think about it from time, but from state.

[3] In the other life there appear two statues, partly of flesh and partly of stone, placed at the boundary of the created universe, in front toward the left; and it is said of them that they swallow those who think about what the Divine was doing from eternity until It created the world. This swallowing represents that as the man cannot think except from space and time, he cannot from himself extricate himself therefrom; but he can do so from the Divine, which is effected either by the dispersal of this thought, or by the removal of the ideas of time.

8326. *And plant them.* That this signifies regeneration continually, is evident from the signification of “planting,” as being to regenerate, for regeneration is circumstanced like planting. For when a tree is planted, it grows into branches, leaves, and fruits, and from the seeds of the fruits it grows into new trees; and so on. Similar is the case with regeneration in man, and therefore in the Word a man is also compared to a tree, and a regenerate man to a garden or paradise; the truths of faith with him are compared to the leaves, and the goods of charity to the fruits, the seeds from which come new trees to the truths which are from good, or what is the same, to the faith which is from charity. It is said “regeneration continually,” because regeneration begins in a man, but never ceases, being continually perfected, not only while he lives in the world, but also in the other life to eternity; and yet it can never arrive at any such perfection that it can be compared to the Divine.

8327. *In the mountain of Thine inheritance.* That this signifies heaven where is the good of charity, is evident from the signification of “the mountain of Thine inheritance,” as being heaven; for by “mountain” is signified the good of love (see n. 795, 796, 2722, 4210, 6435), and by “inheritance” the life of another, here of the Lord, thus the life of good and truth which is from the Lord, for they who are in this life are called “heirs of the kingdom” and “sons” (n. 2658, 2851, 3672, 7212). As these things are signified by “the mountain of inheritance,” heaven also is signified; for heaven is heaven from the good of love, and is an inheritance to those who are the Lord’s.

8328. *The place for Thee to dwell in.* That this signifies where the Lord is, is evident from the signification of “place,” as being state (of which just above, n. 8325), here a state of good from the Divine, because heaven is meant; and from the signification of “the habitation of Jehovah,” or “the place for Thee to dwell in,” as being where the Lord is. (That “to dwell” is predicated of good, see n. 2712, 3613; and that “the habitation of Jehovah” denotes good, and consequently heaven, n. 8269, 8309; that the Lord is “Jehovah” in the Word, see above, n. 8261.) Frequent mention is made of the Father who is in the heavens, and there is then meant the Divine in heaven, thus the Good from which is heaven. Regarded in Itself the Divine is above the heavens; but the Divine in the heavens is the Good that is in the Truth that proceeds from the Divine. This is meant by “the Father in the heavens,” as in Matthew:

That ye may be sons of the Father who is in the heavens: that ye may be perfect, as your Father who is in the heavens is perfect, as your Father who is in the heavens is perfect (5:56, 48; 6:1).

Our Father who art in the heavens, hallowed be Thy name (6:9).

He that doeth the will of the Father who is in the heavens (7:21).

(And also 10:32, 33; 16:17; 18:10, 14, 19.)

The Divine that is in the heavens is the Good which is in the Divine Truth that proceeds from the Lord; but the Divine above the heavens is the Divine Good Itself. By “a place for Thee to dwell in” is signified heaven where is the Divine truth that proceeds from the Lord, for this makes heaven. How the case is with the Divine truth that proceeds from the Lord, that it is in heaven good, may be illustrated by comparison with the sun, and with the light that is from the sun. In the sun is fire, but from the sun proceeds light, which light has within itself heat, from which gardens sprout forth, and become like

paradises. The very fire of the sun does not pass to the earth (for it would burn up and consume all things), but the light wherein is heat from the fire of the sun. In the spiritual sense this light is the Divine Truth; the heat is the good in the Truth from the Divine Good; and the resultant paradise is heaven.

8329. *Which Thou hast wrought, O Jehovah.* That this signifies that it was from the Lord alone, is evident from the signification of “working” when said of regeneration and heaven, as being that it is from the Lord alone; for everything of regeneration, and everything of heaven are from the Lord.

8330. *The sanctuary, O Lord, which thy hands have prepared.* That this signifies heaven where are they who are in the truth of faith from the Lord, is evident from the signification of “the sanctuary,” as being heaven where is the truth of faith (of which below); and from the signification of “Thy hands have prepared,” as being that which is from the Lord. It is said of the sanctuary that “Thy hands have prepared it,” because the “hands” are predicated of truth, and signify power. (That the “hands” are predicated of truth, see n. 3091, 8281; and also that they denote power, n. 878, 3387, 4931–4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8069, 8153, 8281; in like manner that “sanctuary” is predicated of truth, n. 8302.) But the words which precede, as “the place for Thee to dwell in,” and “which Thou hast wrought O Jehovah,” are predicated of good, because they relate to “the mountain of inheritance,” by which is signified heaven wherein is the good of charity (n. 8327). (That there are words which in the Word are predicated of good, and words which are predicated of truth, see n. 8314.)

[2] What is meant by the heaven in which is the good of charity, which is signified by “the mountain of inheritance,” and what by the heaven in which is the truth of faith, which is “the sanctuary,” shall be briefly told. The heaven in which is the good of charity is that in which are the interior ones who belong to the Lord’s spiritual kingdom; and the heaven in which is the truth of faith is that in which are the exterior ones who belong to this kingdom. They who are interior are in charity itself and in the derivative faith; but they who are exterior are those who are in faith, but not yet in charity. These latter do good from obedience, but the former from affection. From all this it is evident what is meant by the heaven in which is

the good of charity, and what by the heaven in which is the truth of faith.

[3] As regards the "sanctuary," it denotes in the supreme sense the truth of faith which is from the Lord, and consequently in the representative sense it denotes the Lord's spiritual kingdom, also the spiritual church, and from this a regenerated man who is a church, and thus in a sense abstracted from these it denotes the truth of faith, thus faith itself. (What "holy" denotes see above, n. 8302.)

[4] From this then it is that heaven is called "the sanctuary" from the truth of faith which is from the Lord, as in David:

Jehovah answer thee in the day of trouble, send thee help from the sanctuary, and sustain thee out of Zion (Ps. 20:1, 2);

here "the sanctuary" denotes the heaven where is the truth of faith; "Zion" denotes the heaven where is the good of love.

They have seen Thy goings, O God, the goings of my God, of my King, in the sanctuary; to be feared is God, out of Thy sanctuaries the God of Israel (Ps. 68:24, 35);

"the sanctuary" denotes the heaven where is the truth of faith, consequently it is said "God," and not "Jehovah," and also "King;" because "God" is said where truth is treated of, and "Jehovah" where good is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7010, 7268), and because "King" denotes truth (n. 1672, 1728, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148).

[5] In the same:

A people shall praise Jah, because He hath looked forth from the height of His sanctuary; from the heavens did Jehovah look upon the earth, to hear the groaning of the bound one, to open to the sons of death (Ps. 102:18-20);

here also "sanctuary" denotes heaven as to the truth of faith. In the same:

Praise ye God in His sanctuary; praise ye Him in the expanse of His strength (Ps. 150:1);

"to praise in the sanctuary" denotes to do so from the truth of faith which is from the Lord; and "to praise in the expanse of His strength," denotes by virtue of the good of charity which is from the Lord.

8331. [v. 18] *Jehovah shall reign forever and to eternity.* That this signifies that the Lord alone is the Lord of heaven and earth,

is evident from the fact that of Jehovah, that is, of the Lord, it can be said that "He shall reign forever and to eternity;" and of the angels, that they shall indeed reign, but from the Lord; thus it is still the Lord alone who reigns through them. It was customary with the ancients who were of the church to say, "God reigns," also "God shall reign eternally," by which was signified that it is well with the church, because then good and truth from the Divine are there; in general by this was signified that Jehovah is the only God; and they who were instructed about the advent of the Lord, signified by it that the Lord is the only Lord of heaven and earth. As in the church among the ancients it was customary to say "God shall reign," therefore in David some Psalms are inscribed with the words "Jehovah shall reign" (see Ps. 93:1; 97:1; 99:1). And in these passages:

Jehovah shall reign eternally, thy God, O Zion, unto generation and generation. Hallelujah! (Ps. 146:10).

How delightful upon the mountains are the feet of Him that bringeth good tidings! that saith to Zion, Thy God shall reign! (Isa. 52:7);

speaking of the Lord. In John:

The kingdoms of the world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ages of ages (Rev. 11:15).

I heard the voice of one saying, Hallelujah! for the Lord God reigneth (Rev. 19:6).

From these passages also it is evident that these words were words of joy, whence the exclamation, "Hallelujah!" and therefore it is said, "How delightful are the feet of Him that bringeth good tidings, that saith, Thy God reigneth!" That the Lord is the Lord of heaven and earth is evident in Matthew:

Jesus said unto the disciples, All power hath been given unto Me in heaven and on earth (28:18).

8332. [v. 19] *Because the horse of Pharaoh came with his chariot and with his horsemen.* That this signifies all falsities from a perverted intellectual with those who had been in faith separate and in a life of evil, is evident from the signification of "the horse of Pharaoh," and also of "his chariot," and of "his horsemen," as being all falsities from a perverted intellectual (see n. 8146, 8148); and from the representation of Pharaoh and of the Egyptians, as being those who are in faith separate from charity and in a life of evil (n. 7926, 8148).

8333. *Into the sea.* That this signifies damnation, is evident from the signification of “the sea Suph,” as being hell (n. 8099, 8137, 8138); here damnation, because it is said that they “came into the sea,” and afterward that “Jehovah brought back the waters of the sea upon them,” by which is signified that they sank down into hell, for they come into damnation before they come into hell.

8334. *And Jehovah brought back the waters of the sea upon them.* That this signifies that the falsities from evils which they intended for the good returned upon themselves, by reason of the presence of the Lord with those who were in good, is evident from the signification of “Jehovah brought back the waters of the sea upon them,” as being that the falsities of evil which they intended for the good returned upon themselves. That falsities from evil are gathered together into a one, and are poured into those who are in evil, and that they are surrounded by them, see n. 8146: That the falsities from evil which the evil intend for others, by virtue of a law of order return upon themselves, n. 8214, 8223, 8226; that environment by the falsities of evil is casting into hell, n. 8210, 8232; and that this is effected by the mere presence of the Lord with the good, when He is protecting them and is bestowing on them heaven and the joy of heaven, n. 8137, 8265.

8335. *And the sons of Israel went on the dry through the midst of the sea.* That this signifies that they who were in the good of truth and in the truth of good passed safely through the region of that hell, is evident from what has been unfolded above (n. 8099, 8185).

8336. Verses 20, 21. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered to them, Sing ye to Jehovah, because exalting He hath exalted; the horse and his rider hath He cast into the sea.*

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand,” signifies glorification of the Lord from the good of faith; “and all the women went out after her,” signifies all the goods of truth; “with timbrels and with dances,” signifies celebration from joy and gladness; “and Miriam answered to them,” signifies what is reciprocal; “Sing ye to Jehovah,” signifies that to the Lord alone belongs glory, “because exalting He hath exalted,” signifies that He has manifested His Divine in the Human; “the horse and his rider hath He cast into the sea,” signifies from the fact that by reason of His

mere presence falsities of faith and evils of life have cast themselves into hell.

8337. [v. 20] *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand.* That this signifies glorification of the Lord from the good of faith, is evident from the representation of Miriam, as being the good of faith; for Moses represents the truth of faith which proceeds immediately from the Lord, thus internal truth; while Aaron represents the truth of faith which proceeds mediately from the Lord, thus external truth (see n. 7009, 7089, 7382); consequently “Miriam” denotes the good of faith which proceeds mediately from the Lord; for when men represent truth, their women represent good (n. 6014). As Miriam with the women represent external good, therefore it is added “the sister of Aaron,” and it is not said “the sister of Moses.” Moreover good and truth are circumstanced like sister and brother (n. 3160). But be it known that women represent good, and men truth, when the spiritual church is treated of; whereas women represent truth, and men good, when the celestial church is treated of (n. 4823). From the signification of “the prophetess,” as being one who teaches (n. 2534, 7269), here who praises the Lord, or what is the same, glorifies Him from the good of faith, because she sang to Jehovah, as Moses and the men of Israel had done (that “to sing” denotes to glorify, see n. 8261, 8263, 8267); and from the signification of “taking a timbrel in the hand,” as being to glorify from the good of faith, for a “timbrel” is predicated of spiritual good, or what is the same, of the good of faith (n. 4138).

[2] Formerly in Divine worship many kinds of musical instruments were employed, but with much distinction. In general, by wind instruments were expressed affections of good, and by stringed instruments affections of truth, and this from the correspondence of every sounding thing with the affections. It is known that some natural affections are expressed by certain kinds of musical instruments, and others by certain other ones, and that when a fitting harmony joins in accord, they actually excite these affections. They who are skilled in music are aware of these things, and make an accordant use of them. The cause of this fact arises from the very nature of sound and of its accord with the affections. Men learned this at first, not from science and art, but from the hearing and its exquisite sense: from this it is clear that it does not come from any origin in the

natural world, but from an origin in the spiritual world, and accordingly from the correspondence with things in the spiritual world of those things in the natural world which flow from order. Harmonious sound and its varieties correspond to states of joy and gladness in the spiritual world; and states of joy and gladness there arise from the affections, which in that world are affections of good and truth. From this then it can be seen that musical instruments correspond to the delights and pleasantnesses of spiritual and celestial affections, and that some instruments correspond to celestial affections, and some to spiritual affections (see what has been said and shown before on this subject, n. 418–420, 4138).

[3] As regards the timbrel specifically, it corresponds to spiritual good, that is, to the good of truth. The reason is that the timbrel is not a stringed instrument, neither is it a wind instrument, but as it is made with a skin, it is as it were a continuous stringed instrument, and moreover its sound is graver and deeper than is the sound of stringed instruments. This can also be seen from the Word, where the “timbrel” is mentioned, as in Isaiah:

The joy of the timbrels shall cease, the tumult of the joyous shall cease, the joy of the harp shall cease (24:8);

“the joy of the timbrels” denotes the delights of the affections of the good of faith; “the joy of the harp,” the delight of the affection of the truth of faith. In Jeremiah:

Anew I will build thee, that thou shalt be built, O virgin of Israel; anew shalt thou adorn thy timbrels, and shalt go forth into the dance of them that play (31:4);

“to adorn the timbrels” denotes to glorify God from spiritual good, for it treats of the spiritual church, which is the “virgin of Israel.”

[4] In like manner in Ezekiel:

Thou hast been in Eden the garden of God, the work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared (28:13);

speaking of Tyre, by which are signified the knowledges of good and of truth, and by “timbrels and pipes” the affections of the former, and the joys of the latter. In David:

They have seen Thy goings, O God, the goings of my God in the sanctuary. The singers went before, after them the players, in the midst of the virgins playing on timbrels (Ps. 68:24, 25).

Shout to the God of Jacob, lift up a song, and give a timbrel, a pleasant harp with a psaltery (Ps. 81:1, 2).

Sing to Jehovah a new song, let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (Ps. 149:1, 3);

here "to praise with timbrel" denotes to glorify from the delight of the affection of the good of faith; and "to praise with harp" denotes the pleasantness of the affection of the truth of faith.

[5] In the same:

Praise ye God with timbrel and dance, praise ye Him with stringed instruments and organ, praise Him with cymbals of sound, praise Him with cymbals of noise (Ps. 150:4, 5);

"to praise with timbrel and dance" denotes from the good and truth of faith; "with stringed instruments and organ" denotes from truths and the good thence derived. As by correspondence all instruments signified the delights and pleasantnesses of spiritual and celestial affections, many of the Psalms of David have an inscription, and it is told how they are to be sung, as "upon Neginoth," "upon Nechiloth," "upon the Octave," "Shigajon," "Gitthith," "Muth-labben," "Shem-inith," "Shoshannim," "Machalath."

8338. *And all the women went out after her.* That this signifies all the goods of truth, is evident from the signification of "women," as being affections of good, when "men" denote affections of truth (of which just above, n. 8337).

8339. *With timbrels and with dances.* That this signifies celebration from joy and gladness, is evident from the signification of "timbrel," as being predicated of the affection of spiritual good, or of the good of truth, and as signifying its delight or joy (of which just above, n. 8337); and from the signification of "dance," as being predicated of the affection of spiritual truth, and as signifying its pleasantness or gladness (of which below). In ancient times gladness of heart was attested not only by musical instruments and songs, but also by dances. For joys of the heart, or interior joys, burst forth in the body into various acts, as into songs, and also into dances. And as in ancient times the gladnesses which excelled all others were spiritual gladnesses, that is, were from the affections of spiritual loves, which were those of good and truth, therefore also it was then allowed to add dances to the songs and musical harmonies, and in these ways also to testify joy. It is from this that "dances" are mentioned

in the Word, and by them are signified gladnesses of the affections of truth or of faith, from good or charity, as in these passages:

Anew thou shalt adorn thy timbrels, and shalt go forth into the dance of the players. Their soul shall become as a watered garden, and they shall not grieve any more at all; then shall the virgin rejoice in the dance, and the young men and the old together (Jer. 31:4, 12, 13).

The joy of our heart shall cease, our dance is turned into mourning (Lam. 5:15).

Thou hast turned for me my mourning into dancing (Ps. 30:11).

Let them praise His name in the dance, let them sing psalms to Him with timbrel and harp (Ps. 149:3; 150:4).

That the Gentiles also in their Divine worship played and danced, is evident in Exod. 32:6, 19.

[2] Both "joy" and "gladness" are mentioned, because in the Word "joy" is predicated of good, and "gladness" of truth, consequently it is very often said in the Word "joy and gladness," both together, as in these passages:

Behold joy and gladness, slaying oxen (Isa. 22:13).

They shall obtain joy and gladness, and sadness and sighing shall flee away (Isa. 35:10).

Joy and gladness shall be found in Zion, confession and the voice of singing (Isa. 51:3, 11).

The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride (Jer. 33:11).

The fast of the tenth month shall be to the house of Judah for joy and gladness (Zech. 8:19).

Thou shalt make me to hear joy and gladness (Ps. 51:8).

As in these passages "joy" is predicated of good, and "gladness" of truth, both are mentioned, otherwise one word would have sufficed. Such is the holy way of speaking that is in the Word, to the end that in every detail there may be the heavenly marriage, that is, the marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 4138, 5138, 5502, 7945).

8340. [v. 21] *And Miriam answered to them.* That this signifies what is reciprocal, is evident from the signification of "answering," when the glorification of the Lord by means of a song is treated of, as being what is reciprocal. In holy worship among the ancients it was also customary to sing by means of choirs, that there might be one or more to answer; by which was represented reciprocation and

response, such as is that of the church from heaven, and of heaven from the Lord. Such is the signification in these passages:

I will answer and I will sing to Him (Hos. 14:8);

Then sang Israel this song; Rise up, O spring, answer ye upon it (Num. 21:17).

8341. *Sing ye to Jehovah.* That this signifies that to the Lord alone belongs glory, is evident from what was unfolded above (n. 8263), where are the same words.

8342. *For exalting He hath exalted.* That this signifies that He has manifested His Divine in the Human, is evident from what was unfolded above (n. 8264), where are the same words.

8343. *The horse and his rider hath He cast into the sea.* That this signifies that by virtue of His mere presence the falsities of faith and evils of life cast themselves into hell, is evident from the signification of "horse" and of "rider," as being falsities from evil (see n. 8146, 8148); and from the signification of "casting into the sea," as being into hell (see n. 8099, 8137, 8138); that this was effected by virtue of the mere presence of the Lord, see n. 8137, 8265. It is said that falsities and evils "cast themselves" into hell, for the reason that it is the very falsities and evils that are cast into hell, and these draw with them those to whom they adhere. For through evil of life men become forms of falsities from evil, and therefore when the evils themselves with their falsities are cast down, the forms also to which they adhere are dragged down together with them; for falsities and evils are exhalations from the hells, and flow in with those who through evils of life have made their interiors forms of reception. (That everything of thought and of will flows in, good from heaven, and evil from hell, see n. 2886–2888, 4151, 4249, 5846, 6189, 6191, 6193, 6203, 6206, 6213, 6324, 6325, 7147, 7343.) Hence then it is that it is said that falsities of faith and evils of life cast themselves into hell; and therefore when the angels are thinking and speaking about the hells they think and speak of falsities and evils abstractedly from those who are there; for the angels always remove ideas of person, and remain in ideas of things (see n. 5225, 5287, 5434).

8344. Verses 22–26. *And Moses made Israel set out from the sea Suph, and they went out to the wilderness of Shur; and they went three days in the wilderness, and found no waters. And they came to Marah, and they could not drink the waters for bitterness, because they were bitter; therefore he called the name thereof*

Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto Jehovah, and Jehovah showed him a piece of wood, and he cast it to the waters, and the waters were made sweet. There He set for him a statute and a judgment, and there He tempted him. And He said, If hearing thou wilt hear the voice of Jehovah thy God, and wilt do what is right in His eyes, and wilt hearken to His commandments, and wilt keep all His statutes, all the disease that I have put on the Egyptians, I will not put upon thee, because I am Jehovah thy healer.

“And Moses made Israel set out from the sea Suph,” signifies what is successive according to the order of truth Divine after they had passed through a region of hell; “and they went out to the wilderness of Shur,” signifies the state of temptation into which they were next brought; “and they went three days in the wilderness, and found no waters,” signifies that truths failed, and at last wholly; “and they came to Marah,” signifies a state of temptation; “and they could not drink the waters for bitterness, because they were bitter,” signifies that truths appeared to them undelightful, because devoid of the affection of good; “therefore he called the name thereof Marah,” signifies the state and quality of this temptation; “and the people murmured against Moses,” signifies grief from the bitterness of the temptation; “saying, What shall we drink?” signifies that they could not endure truths, because they were undelightful by reason of no affection of them; “and he cried unto Jehovah,” signifies supplication to the Lord from grief; “and Jehovah showed him a piece of wood,” signifies that the Lord inspired good; “and he cast it into the waters,” signifies with which He affected the truths; “and the waters were made sweet,” signifies that from this truths were made delightful; “there He set for him a statute and a judgment,” signifies the truth of order then revealed; “and there He tempted him,” signifies in respect to temptations in general; “and He said,” signifies instruction; “If hearing thou wilt hear the voice of Jehovah thy God,” signifies faith in the Lord’s commandments; “and wilt do what is right in His eyes,” signifies a life according to them; “and wilt hearken to His commandments,” signifies obedience, and a life according to the goods of faith, which are the interior things of the church; “and wilt keep all His statutes,” signifies a life according to the truths of faith, which are the exterior things of the church; “all the disease that I have put on the Egyptians, I will not put

upon thee," signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil; "because I am Jehovah thy healer," signifies that the Lord alone preserves from evils.

8345. [v. 22] *And Moses made Israel set out from the sea Suph.* That this signifies what is successive according to the order of truth Divine after they had passed through a region of hell, is evident from the signification of "to set out," as being what is successive and continuous in respect to life and its order (see n. 4375, 4554, 4585, 5996, 8181); and from the representation of Moses, as being truth Divine (n. 7010, 7014, 7382); consequently "Moses made them set out," signifies what is successive according to the order of truth Divine; from the representation of Israel, as being those of the spiritual church who had been detained in the lower earth until the advent of the Lord, and were then liberated (n. 6854, 6914, 7728, 7932, 8018, 8321); and from the signification of "the sea Suph," as being the hell where were those of the church who had been in faith separate from charity and in a life of evil (n. 8099, 8137, 8138). (That these when liberated, were brought through the hell which is signified by "the sea Suph," see n. 8099.)

8346. *And they went out to the wilderness of Shur.* That this signifies the state of temptation into which they were next brought, is evident from the signification of "to go out," as being to be brought; and from the signification of "the wilderness of Shur," as being a state of temptation. That a "wilderness" denotes a state of undergoing temptation, see n. 6828, 8098; and that "Shur" denotes the memory-knowledges of the church which have not yet attained to life (n. 1928), thus such things as must attain to life through temptations, for spiritual life is acquired through temptations (which are spiritual combats, or combats against evils and falsities), and through victories in these combats. (That they who were of the spiritual church underwent temptations after the Lord's coming into the world, and that they could not do so before, see n. 8159.)

8347. *And they went three days in the wilderness, and found no waters.* That this signifies that truths failed, and at last wholly, is evident from the signification of "three days," as being what is full (see n. 2788, 4495, 7715); from the signification of "wilderness," as being a state of undergoing temptations (of which just above, n. 8346); and from the signification of "waters," as being the truths of

faith (n. 2702, 3058, 3424, 4976, 5668); consequently “not to find waters” denotes that truths failed; that they failed wholly, is signified by “they went three days.” It is said “in the wilderness,” because they were tempted there, as now follows.

8348. [v. 23] *And they came to Marah.* That this signifies a state of temptation, is evident from the fact that they were tempted there, as is also said below, in these words, “there He set for him a statute and a judgment, and there He tempted him” (verse 25).

8349. *And they could not drink the waters for bitterness, because they were bitter.* That this signifies that truths appeared to them undelightful, because devoid of the affection of good, is evident from the signification of “to drink the waters,” as being to receive truths and apply them under good (of which n. 3069, 5709); from the signification of “waters,” as being truths (of which just above, n. 8347); and from the signification of “bitter,” as being what is undelightful (n. 7854). Hence it is evident that by “they could not drink the waters for bitterness, because they were bitter,” is signified that truths appeared to them undelightful: that it denotes because devoid of the affection of good, is because all the delight of truth comes forth from good. That the affection of truth derives its origin from good is because good loves truth, and truth loves good, for these two are conjoined as in a marriage. It is known that every one desires to be instructed in those things which he loves and has as the end. He who loves good, that is, who wills from the heart to worship God and to benefit his neighbor, loves to be instructed in those things which lead thereto, consequently in truths; from which it can be seen that all the affection of truth is from good.

[2] There are indeed some who live in an evil manner, and yet desire to be instructed in truths; but with these there is no affection of truth, but only the affection of confirming the doctrinal things of the church for the sake of self-glory, that is, for the sake of reputation, honors, or gain. The genuine affection of truth is to wish to know what is true for the sake of the life in the world, and for the sake of life eternal. These come into temptation when truths begin to fail them, and more when the truths which they know appear undelightful. This temptation derives its origin from the fact that the communication with good has been intercepted. This communication is intercepted as soon as the man comes into his own, for he thus sinks down into the evil of the love of self, or of the

world. When he emerges from this state, truths become delightful. This is meant in what follows by the bitter waters being healed by means of the wood cast into them, for by “wood” is signified good.

8350. *Therefore he called the name thereof Marah.* That this signifies the state and quality of this temptation, is evident from the fact that the names which are given to things treated of in the Word comprehend the quality and state of the thing that is being treated of (see n. 2643, 3422, 4298, 4442). Here therefore “Marah” signifies the quality and state of the temptation which is treated of in these verses. Moreover “Marah” means “bitter.”

8351. [v. 24] *And the people murmured against Moses.* That this signifies grief from the bitterness of the temptation, is evident from the signification of “murmuring,” as being complaint such as there is in temptations, thus grief from the bitterness of the temptation. The temptations which those underwent who were of the Lord’s spiritual church after they had been liberated from infestations; and also the temptations which those will undergo who will be of this church, are described by the murmurings of the sons of Israel in the wilderness. And as spiritual temptations are usually carried to despair (n. 1787, 2694, 5279, 5280, 7147, 7166, 8165), therefore by “murmuring” is signified complaint from grief in the temptations (see Exod. 16:2, 3; 27:3; Num. 14:27, 29, 36; 16:11). It is said “against Moses,” because it was against the Divine, for by Moses is represented Divine truth (see n. 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382).

[2] As regards the temptations which those underwent who were of the spiritual church, and which those will undergo who will be of this church, be it known that faith cannot possibly be implanted in those who are of the spiritual church except through temptations, thus neither can charity; for in temptations the man is in combat against falsity and evil. These—falsity and evil—flow into the external man from the hells, while good and truth flow in through the internal man from the Lord; thus by virtue of the combat of the internal man with the external, which is called “temptation.” And insofar, then, as the external man is reduced to obedience under the internal, so far faith and charity are implanted; for the external or natural of man is the receptacle of truth and good from the internal man. If the receptacle is not accommodated, it does not receive anything which flows in from within; but either rejects, or

extinguishes, or stifles it, whence there is no regeneration. Hence it is that there must be temptation in order that the man may be regenerated, which is effected through the implanting of faith and charity, and thus through the formation of a new will and a new understanding. Therefore also the church of the Lord is called "militant" (see what has been said and shown before on this subject, n. 3928, 4249, 4341, 4572, 5356, 6574, 6611, 6657, 7090, 7122, 8159, 8168, 8179, 8273).

8352. *Saying, What shall we drink?* That this signifies that they could not endure truths because they were undelightful by reason of no affection of them, is evident from the signification of "drinking," as being to be instructed in truths and to receive them, and also to be affected with them, and consequently to appropriate them to oneself (see n. 3069, 3168, 3772, 4017, 4018); here, not to endure them, for the reason that they were undelightful on account of there being no affection of good, which is signified by "the waters being bitter," according to what has been unfolded above (n. 8349). This temptation consists in the fact that they complain and grieve because the truths which had previously been delightful to them, and which thus had made their spiritual life or life of heaven, now seem undelightful to them, insomuch that they can scarcely endure them.

[2] The merely natural man would not believe that such a thing could cause any grief, for he thinks, "What is it to me whether truths are delightful or not? If they are undelightful let them be rejected." But the spiritual man has very different sentiments. It is the delight of his life to be instructed in truths, and to be enlightened in such things as belong to his soul, thus to his spiritual life; and therefore when these fail, his spiritual life labors and suffers, and grief and anxiety ensue. The reason is that the affection of good is continually flowing in through the internal man from the Lord, and calling forth the accordant things in the external man which had previously caused the delight of the affection of truth; and when these things are assaulted by the evils of the love of self and of the world, which the man had also previously perceived as delightful, there arises a conflict of delights or of affections, from which springs anxiety, and from this grief and complaint.

[3] It shall be briefly told how the case is with the temptation that arises through a failing of truth. The nourishment of the spiritual life is good and truth, as the nourishment of the natural life

is food and drink. If good fails, it is as if food fails; and if truth fails, it is as if drink fails. The consequent grief is circumstanced like the grief from hunger and thirst. This comparison is from correspondence, for food corresponds to good, and drink to truth; and as there is a correspondence, food and drink also nourish the body better and more suitably when a man at dinner or at breakfast is at the same time in the delight of conversation with others about such things as he loves, than when he sits at table alone without company. When a man is in this state, the vessels in him that receive the food are constricted; but when he is in the first mentioned state, they are open. Such things are effected by the correspondence of spiritual food and natural food. It is said "the delight of conversation with others about such things as he loves," because everything of this kind has relation to good and truth; for there is nothing in the world which has not relation to both. What a man loves, has relation to the good with him; and what instructs him about good, and thus conjoins itself with it, has relation to the truth.

8353. [v. 25] *And he cried unto Jehovah.* That this signifies supplication to the Lord from grief, is evident from the signification of "crying," as being imploration (see n. 6801), and also interior lamentation (n. 7782); consequently it also denotes supplication from grief. (That "Jehovah" in the Word denotes the Lord, see n. 8261.)

8354. *And Jehovah showed him a piece of wood.* That this signifies that the Lord inspired good, is evident from the signification of "showing," when by Jehovah, that is, the Lord, as being to give perception, and as this is effected by means of influx, it denotes to inspire; and from the signification of "wood," as being good (n. 643, 2784, 2812, 3720).

8355. *And he cast it into the waters.* That this signifies with which He affected the truths, is evident from the signification of "casting wood into the waters," when "wood" denotes good, and "waters" denote truths, as being to affect truths with good. (That "wood" denotes good, see just above, n. 8354; and that "waters" denote truths, n. 2702, 3058, 3424, 4976, 5668, 8349.)

8356. *And the waters were made sweet.* That this signifies that from this truths were made delightful, is evident from the signification of "sweet," as being what is delightful, for in the spiritual sense "sweet" denotes the sweetness of life, which is one with delight; and

from the signification of “waters,” as being truths (of which just above, n. 8355). The case herein is thus. That a man is affected with truth, is from good; for good and truth have been conjoined as in a marriage, consequently the one loves the other as consort loves consort. From this also the conjunction of good and of truth is compared in the Word to a “marriage,” and the truths and goods which are born from it are called “sons and daughters.” From all this it can be seen that the delight of the affection of truth has its cause in no other source than good. This is also evident from experience, for they who are in the good of life, that is, who love God and the neighbor, these also love the truths of faith. Hence it is that so long as good flows in and is received, so long truth appears to be delightful; but as soon as good does not flow in, that is, as soon as evil begins to predominate, and to hold off the influx of good, there is at once felt a want of delight in truth; for truth and evil mutually reject and are averse to each other. From all this it can now be seen why it was commanded that a piece of wood should be cast into the bitter waters; and also why those waters were made sweet by virtue of the piece of wood that was cast into them. These things would never have been commanded by the Divine unless they had signified such things; for the Divine could have rendered those waters sweet without a piece of wood as the means.

8357. *There He set for him a statute and a judgment.* That this signifies the truth of order then revealed, is evident from the signification of “a statute,” as being the external truth of the church; and from the signification of “a judgment,” as being the internal truth of the church; consequently “to set for some one a statute and a judgment” denotes to set in order according to truths, consequently to reveal them. That “a statute” denotes the external truth of order, is because every external thing of the church was called “a statute,” and every internal truth of order was called “a judgment.”

8358. *And there He tempted him.* That this signifies in respect to temptations in general, is evident from what precedes and what follows. In what precedes, the first temptation in the wilderness was treated of; in what follows, instruction how they must live in order that they may not yield in temptations is treated of.

8359. [v. 26] *And He said.* That this signifies instruction, is evident from the signification of “saying,” when by Jehovah concerning the truth of order in respect to temptations, as being instruction

(see also n. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380, 7517, 8127).

8360. *If hearing thou wilt hear the voice of Jehovah thy God.* That this signifies faith in the Lord's commandments, is evident from the signification of "to hear," as being a noticing, and faith (see n. 3921, 5017, 7216); and from the signification of "the voice of Jehovah," as being that which is declared from the Word, thus the commandment of the Lord (n. 6971).

8361. *And wilt do what is right in His eyes.* That this signifies a life according to them, is evident from the signification of "doing what is right," as being to live according to the dictate of truth; and from the signification of "in the eyes of Jehovah," as being before the Lord, thus according to His commandments, for the Lord is in His commandments when a man lives according to them; he also is said to be "in the eyes of the Lord" who is in faith in Him. As regards "hearing a voice," this properly signifies obedience (n. 2542, 3869, 5017); but when as here mention is also made of "doing," then "to hear" signifies faith, and "to do" signifies life, as can be seen from the Lord's words in these passages:

Every one that heareth My words, and doeth them, I will compare him to a prudent man; but every one that heareth My words, but doeth them not, shall be compared to a foolish man (Matt. 7:24, 26).

Every one that cometh unto Me, and heareth My discourses, and doeth them, I will show you to whom he is like (Luke 6:47).

The seed that is in the good ground, these are they who in a simple and good heart, hear the word, hold it fast, and bear fruit in patience (Luke 8:15).

Jesus said, My mother and My brethren are these, who hear the word of God and do it (Luke 8:21).

In these passages "to hear" signifies to perceive, to understand, and to have faith; and "to do" signifies to live according to these. But where "hearing" is spoken of, and not at the same time "doing," then "hearing" signifies faith in will and act, thus obedience. The reason is that what is heard passes into the internal sight, which is the understanding, and is there laid hold of by the will, and passes as by a circuit into act. Consequently in the word "hear," there is naturally the signification of obedience, as we speak of "hearing" or "hearkening to" anyone (see n. 4652–4660).

8362. *And wilt hearken to His commandments.* That this signifies obedience and a life according to the goods of faith, which are the interior things of the church, is evident from the signification of “to hearken,” as being obedience and life; and from the signification of “commandments,” as being the internal truths of the Word (see n. 3382); thus the truths of faith, which are the interior things of the church; these are called the “goods of faith,” for they are wills.

8363. *And wilt keep all His statutes.* That this signifies a life according to the truths of faith, which are the exterior things of the church, is evident from the signification of “keeping,” as also being to live; and from the signification of “statutes,” as being the external truths of the Word (of which, n. 3382, 8357); thus the truths of faith which are the exterior things of the church. In many passages in the Word mention is made of “statutes” and “commandments,” and when one is mentioned together with the other, then “statute” signifies what is external of the church, and “commandment” what is internal of it.

8364. *All the disease that I have put on the Egyptians, I will not put upon thee.* That this signifies that they are to be withheld from the evils that pertain to those who are in faith separate and in a life of evil, is evident from the signification of “disease,” as being evil (of which below); from the representation of the Egyptians, as being those who are in faith separate and in a life of evil (see n. 7097, 7317, 7926, 8148); and from the signification of “not to put upon thee,” when said of disease, by which evil is signified, as being that they are to be withheld from evil; for Jehovah, that is, the Lord, does not take away evil; but withholds man from it, and keeps him in good (n. 929, 1581, 2256, 2406, 4564, 8206). From this it is that by “not to put disease upon them” is signified that they are to be withheld from evils.

[2] That “disease” denotes evil, is because in the internal sense are signified such things as affect the spiritual life. The diseases which affect this life are evils, and are called cupidities and concupiscences. Faith and charity make the spiritual life. This life sickens when falsity takes the place of the truth which is of faith, and evil takes the place of the good which is of charity; for these bring this life unto death, which is called spiritual death, and is damnation, as diseases bring the natural life unto its death. Hence it is that

by “disease” is signified in the internal sense evil; and by “the diseases of the Egyptians,” the evils into which those cast themselves who had been in faith separate and in a life of evil, whereby they had infested the upright, which evils have been treated of in what precedes, where the plagues in Egypt were treated of.

[3] Evils are also meant by “diseases” in other passages in the Word, as in Moses:

If thou wilt keep the commandments, and the statutes, and the judgments, which I command thee this day, Jehovah will remove from thee all sickness, and will not put upon thee all the evil weaknesses of Egypt, which thou hast known; but will give them upon thy haters (Deut. 7:11, 15).

If thou wilt not obey the voice of Jehovah thy God, by keeping to do all His commandments and His statutes, Jehovah will send on thee the curse, the disquiet, and the rebuke, in every putting forth of thy hand which thou doest, until thou be destroyed, because of the wickedness of thy works, whereby thou hast forsaken Me. Jehovah shall make the pestilence cleave unto thee, until He has consumed thee from upon the land; Jehovah shall smite thee with consumption, and with a hot fever, and with a burning fever, and with a raging fever, and with drought, and with blasting, and with jaundice, which shall pursue thee until thou perish: Jehovah shall smite thee with the ulcer of Egypt, and with the hemorrhoids, and with the scab, and with the itch, that thou canst not be healed. Jehovah shall smite thee with fury, and with blindness, and with amazement of heart. Thou shalt become mad from the look of thine eyes. Jehovah shall smite thee with a sore ulcer, upon the knees, and upon the thighs, whereof thou canst not be healed, from the sole of the foot unto the crown of thy head. He will throw back on thee all the weakness of Egypt, also every disease, and every plague, which is not written in the book of this law. Jehovah shall give thee a trembling heart, consumption of eyes, and grief of soul (Deut. 28:15, 20–22, 27, 28, 34, 35, 60, 61, 65).

By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falsities destroying the life of the understanding of truth; in a word, destroying the spiritual life which is of faith and charity. Moreover natural diseases correspond to such things, for every disease in the human race is from this source, because from sin (n. 5712, 5726). Moreover every disease corresponds to its own evil; the reason is that everything of man’s life is from the spiritual world; and therefore if his spiritual life sickens, evil is derived therefrom into the natural life also, and becomes a disease there. (See what has been said from experience about the correspondence of diseases with evils, n. 5711–5727.)

[4] Like things are signified by “diseases” in other passages, as in Moses:

Ye shall worship Jehovah your God, that He may bless thy bread, and thy waters; and I will take disease away from the midst of thee (Exod. 23:25).

If ye shall reject My statutes, and if your soul loathe My judgments, so that ye will not do all My commandments, while ye make My covenant vain, I will enjoin terror upon you, with consumption, and with burning fever, that shall consume the eyes, and torment the soul (Lev. 26:15, 16); signifying the decrease of truth, and the increase of falsity; “burning fever” denotes the cupidity of evil. Further in these passages:

Wherefore will ye add a going back? the whole head is diseased, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wound, and scar, and flesh blow, not pressed out, and not bandaged, and not mollified with oil (Isa. 1:5, 6);

that here by “disease,” “wound,” “scar,” and “blow,” are meant sins, is hidden from no one.

Woe to the shepherds of Israel, the feeble sheep have ye not strengthened, the sick one have ye not healed, and the broken one have ye not bandaged (Ezek. 34:2, 4).

Mine iniquities are gone over my head, my wounds have putrefied, they have consumed away, because of my foolishness, for my bowels are filled with burning, and there is no soundness in my flesh (Ps. 38:4, 5, 7).

[5] As by “diseases” are signified the corruptions and evils of spiritual life, therefore by the various kinds of diseases are signified also the various kinds of corruptions and evils of that life. (That by “pestilence” is signified the vastation of good and truth, see n. 7102, 7505; and by “leprosy,” the profanation of truth, n. 6963.) That in general by “diseases” are signified sins, can also be seen in Isaiah:

A man of sorrows, and known of disease; whence is as it were a hiding of faces from Him. He was despised, and we esteemed Him not: nevertheless He hath borne our diseases, and hath carried our griefs, and through His wounds health hath been given us (53:3–5);

speaking of the Lord.

[6] As diseases represented the hurtful and evil things of the spiritual life, therefore by the diseases which the Lord healed is signified liberation from various kinds of evil and falsity which infested the church and the human race, and which would have led to spiritual death. For Divine miracles are distinguished from other miracles by

the fact that they involve and have regard to states of the church and of the heavenly kingdom. Therefore the Lord's miracles consisted chiefly in the healing of diseases. This is meant by the Lord's words to the disciples sent by John:

Tell John the things which ye hear and see: the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise again, and the poor hear the gospel (Matt. 11:4, 5).

Hence it is that it is so often said that the Lord "healed all disease and weakness" (Matt. 4:23; 9:35; 14:14, 35, 36; Luke 4:40; 5:15; 6:17; 7:21; Mark 1:32-34; 3:10).

8365. *For I am Jehovah thy healer.* That this signifies that the Lord alone preserves from evils, is evident from the signification of "to heal," as being to cure, and also to preserve from evils, for when "diseases" signify evils, "to heal" signifies a remedy and preservation from them, as also frequently in the Word, thus:

I kill, and I make alive; I smite and I heal (Deut. 32:39).

Heal me, O Jehovah, that I may be healed; save me that I may be saved (Jer. 17:14).

I will make healing to go up unto thee, and I will heal thee of thy plagues (Jer. 30:17).

Thou hast turned all his bed in his disease; I said, O Jehovah, have compassion on me: heal my soul because I have sinned to Thee (Ps. 41:3, 4).

Besides in many other passages, as Isa. 6:10; 53:5; 57:18, 19; Jer. 3:22; 17:14; Hosea 6:1; 7:1; 11:3; 14:4; Zech. 11:16; Ps. 30:2; and elsewhere. And as "healing" has this signification, the Lord also calls Himself a "physician":

Those who are strong have no need of a physician, but those who are ill; I came not to call the just, but sinners to repentance (Matt. 9:12, 13; Mark 2:17; Luke 5:31, 32).

8366. Verse 27. *And they came to Elim, and there were twelve springs of waters there, and seventy palm trees; and they encamped there by the waters.*

"And they came to Elim," signifies a state of enlightenment and of affection, thus of consolation after temptation; "and there were twelve springs of waters there," signifies that they had truths there in all abundance; "and seventy palm-trees," signifies the goods of truth in like manner; "and they encamped there by the waters," signifies

that after temptation the truths of faith were set in order by means of the good of love.

8367. *And they came to Elim.* That this signifies a state of enlightenment and of affection, thus of consolation after temptation, is evident from the signification of “Elim,” as involving and signifying the state and the quality of the thing that is treated of; like all the other places to which the sons of Israel came (see n. 2643, 3422, 4298, 4442); here the state after temptation, namely, a state of enlightenment and of affection, thus of consolation. For after all spiritual temptation there come enlightenment and affection, thus pleasantness and delight; pleasantness from enlightenment through truth, and delight from the affection of good.

[2] That consolation follows after temptations, see n. 4572, 5246, 5628, 6829; the reason is that by means of temptations truths and goods are implanted and are conjoined, consequently the man as to his spirit is introduced interiorly into heaven, and to the heavenly societies with which he had previously been associated. When the temptation is ended, communication with heaven is opened, which had previously been partly closed, consequently enlightenment and affection, and consequently pleasantness and delight; for then the angels with whom communication is given, flow in by means of truth, and by means of good. Enlightenment by means of truth, and the consequent pleasantness, are signified by the “twelve springs of waters,” for “springs” signify truths; the affection of truth from good, and the consequent delight, are signified by the “seventy palm-trees” (of which below).

8368. *And there were twelve springs of waters there.* That this signifies that they had truths there in all abundance, is evident from the signification of “twelve,” as being all things in the complex (see n. 2089, 2129, 2130, 3272, 3858, 3913, 7973), thus all abundance; and from the signification of “springs,” as being truths of faith (of which, n. 2702, 3096, 3424, 4861). Hence it is evident that by “twelve springs of waters” are signified truths in all abundance; from which it follows that by these words are also signified enlightenment and the consequent pleasantness; for he who has truths in all abundance has also enlightenment, and he who has enlightenment, provided he longs for truth from affection, has pleasantness.

8369. *And seventy palm-trees.* That this signifies the goods of truth in like manner, that is, in all abundance, is evident from

the signification of “seventy,” as being all things in the complex, in like manner as “twelve” (see n. 7973); and from the signification of “palm-trees,” as being the goods of the spiritual church, which are the goods of truth; and because by “palm-trees” are signified goods, by them is also signified the affection of good, and the consequent delight, for all delight is from the affection of good. As this was signified by “palm-trees,” therefore also palm-trees were employed in holy festivities, as in the feast of tabernacles, according to these words in Moses:

Ye shall take for you in the first day the fruit of a tree of honor, spathes of palm-trees, and a branch of a dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days (Lev. 23:40);

by “the fruit of a tree of honor,” is signified celestial good; by “palm-trees,” spiritual good, or the good of truth; by “a branch of a dense tree,” the truth of memory-knowledge; and by “willows of the torrent,” the lowest truths of the natural; thus by these four are signified all goods and truths in their order.

[2] That “palm-trees” signified a holy festivity which is from good, is evident also from these words in the following passages:

A great crowd that had come to the feast, when they heard that Jesus was coming into Jerusalem, took boughs of palm trees, and went forth to meet Him, and cried out, Hosanna: Blessed is He that cometh in the name of the Lord, even the King of Israel (John 12:12, 13).

I saw, when behold a great crowd standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands (Rev. 7:9).

The vine hath dried up, and the fig-tree languisheth, the pomegranate, and also the palm-tree, all joy hath dried up from the sons of man (Joel 1:12).

The just shall flourish like the palm-tree; he shall grow like a cedar in Lebanon (Ps. 92:12);

here “palm-tree” denotes good; and “cedar” truth.

[3] As a “palm-tree” signifies good, it also signifies wisdom, for wisdom is of good. This was signified by the palm-trees which together with the cherubs and flowers were carved upon the walls of the temple; for “the temple” signified the Lord Himself, and in the representative sense, heaven (n. 2777, 3720). The “cherubs,” the “palm-trees,” and the “flowers upon the walls” signified Providence, wisdom, and intelligence, which are from the Lord, thus all things

which are of heaven. That these were carved on the walls of the temple, is evident in the first book of Kings:

Solomon carved all the walls of the house round about with openings of carvings of cherubs and palm-trees, and openings of flowers; and upon the two doors of woods of oil he carved carvings of cherubs and of palm-trees, and of openings of flowers, and overlaid them with gold, so that he overspread the gold upon the cherubs, and upon the palm-trees (6:29, 32);

by these carvings was represented the state of heaven; by the “cherubs,” the Providence of the Lord, thus that from Him are all things (that cherubs denote Providence, see n. 308); by “palm-trees,” wisdom, which is of good from the Lord; and by “flowers,” intelligence, which is of truth from Him; by the “gold” with which the cherubs and palm-trees were overlaid, was signified the good of love which reigns universally in the heavens. (That “gold” denotes the good of love, see n. 113, 1551, 1552, 5658.) Therefore also where the new temple is treated of in Ezekiel, by which is signified the heaven of the Lord, it is said that cherubs and palm-trees were upon the walls everywhere (41:17, 18, 20, 25, 26).

8370. *And they encamped there by the waters.* That this signifies that after temptation the truths of faith were set in order by means of the good of love, is evident from the signification of “encamping,” as being the setting in order of truth and good (n. 8103, 8130, 8131, 8155); and from the signification of “waters,” as being truths of faith (n. 2702, 3058, 3424, 4976, 5668). That by the “encamping there by the waters” is signified that the truths of faith were set in order by means of the good of love, is because by a “camp” are signified truths and goods (n. 8193, 8196); and by “encamping” is signified the setting in order of them; and by “by the waters,” is signified according to the truths which are from the Divine. It is said “by means of the good of love,” because all setting in order of truths is effected by means of the good of love; for it is under and according to good that truths apply themselves, and make with good as it were one body. It is said “according to the image of the man in whom they are,” because the image of a man’s spirit—which is the man himself, for it is the inward man—is precisely according to the setting in order of the truths from good with him. Hence it is that when angels are made present, a sphere of the good of love pours out from them, and affects those who are present, and truths of faith shine

forth from their faces. In the spiritual world such things appear, and are openly perceived. It is said that this setting in order is effected after temptation, because goods and truths are implanted in man by means of temptations, but are not set in order until afterward; for the state of temptation is turbulent, but the state after temptation is tranquil. The setting in order is effected in tranquility. On this account also temptations are followed by what is pleasant by reason of enlightenment from truth, and by what is delightful by reason of the affection of good (of which fact see just above, n. 8367).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH JUPITER.

8371. I have been further informed by the spirits who are from that earth about various things that concern its inhabitants, such as their walk, their food, their homes, and the like. As regards their walk, they do not walk erect like the inhabitants of this and of many other earths, nor do they creep in the manner of animals, but when they are walking they assist themselves with the palms of their hands, and alternately half raise themselves on their feet, and also at every third step turn the face to the side and behind them, and also at the same time bend the body a little, which is done rapidly. For among them it is unbecoming to be looked at by others except in the face.

8372. When they are walking in this way they always keep the face forward, and thus look before them; and never downward, or to the earth. To look downward they call damnable. Only the lowest among them do this, who, unless they accustom themselves to look forward, are banished from society.

8373. But when they sit, they appear like the men of our earth, erect as to the upper part of the body; but they sit with their feet crossed. They are extremely careful, not only when they walk, but also when they sit, not to be looked at behind, but in the face. Moreover they are very willing for their faces to be seen, because from this appears their mind; for they never show a face at variance with their mind; this being impossible. From this also those who are

present know clearly what mind they have toward them, which they do not hide; and especially whether a seeming friendship is sincere, or pretended.

8374. These things have been shown me by their spirits, and have been confirmed by their angels. Consequently also their spirits are not seen walking erect like others; but almost like persons swimming in water, helping themselves forward with their hands, and by turns looking around them.

8375. They who live in their warm zones go naked, but with a covering round the loins; nor are they ashamed of their nakedness, for their minds are chaste; and they love none except their consorts, and abhor adulteries. They were very much surprised that when the spirits of our earth saw them walking in this way, and likewise naked, they ridiculed them, and also had lascivious thoughts; and that they paid no attention whatever to their celestial life; but only to such things. They said that this is a sign that they care more for bodily and earthly things than for heavenly ones; and that indecencies possess their minds. They were told that nakedness does not cause either shame or scandal to those who live in chastity, and in a state of innocence; but only to those who live in lasciviousness and shamelessness.

8376. When the inhabitants of that earth are lying in bed, they turn their face forward, or into the chamber; but not backward, or to the wall. Their spirits told me this, and stated the reason: that they believe that in this way they turn their face to the Lord, but if backward, that they would turn it away. A similar thing had sometimes happened to me, when I was in bed, but I had not previously known the source of it.

8377. They take delight in prolonged eating, not so much for the enjoyment of the food, as for that of conversation at that time. When they sit at table, they do not sit upon chairs or benches, nor upon raised couches of grass, nor upon the grassy turf; but upon the leaves of a certain tree. They were not willing to tell of what tree the leaves were, but when I mentioned several by guess, and at last mentioned the leaves of the fig-tree, they assented.

8378. They said moreover that they do not prepare their food with reference to the taste, but chiefly with reference to use; adding that the food which is useful is to them savory. There was a discourse

among the spirits on this subject, and it was said that this is advantageous for man, because in this way he has at heart a sound mind in a sound body; otherwise than with those with whom the taste rules, for then the body sickens, at the least is inwardly languid, and consequently also the mind, because this behaves according to the state of the recipient parts that belong to the body, just as the sight is according to the state of the eye. Hence the insanity of placing all the delight of life, and what they call the summum bonum, in luxury and pleasure. From this also comes corpulence in matters of thought and judgment; and quickness in the things of the body and the world. This results in the man having a likeness to a brute animal, with which also such persons do not unsuitably compare themselves.

8379. Their dwellings were also shown me. They are low, and of wood; but within they are lined with bark or rind of a pale azure, and around and above dotted as with little stars, in the image of the sky; for they desire to give to the interior of their houses the likeness of the visible sky with its stars. The reason is that they believe the abodes of the angels to be there. Besides this, they have tents, which are rounded at the top, and stretched out long, also dotted within with little stars on an azure ground. Into these they betake themselves in the daytime, to prevent their faces from being injured by the heat of the sun, for they take very great care of the face, because they do not consider it to be the body. They bestow great care in forming and cleaning these tents; and they also have their meals in them.

8380. They care little about worldly things, for the families live together, nor do they seek for more than to be fed and housed. What is beyond these, not being for the necessities of life, they do not class among the utilities. Their greatest care is the education of their little children, whom they love most tenderly.

8381. When the spirits of Jupiter saw the horses of this earth, these horses appeared to me smaller than usual, although they were quite stout and high. This was from the idea of the spirits of that earth about their own horses. They said that they also have similar horses, but much larger, and that they are wild, or in the forests; and that when they are seen, they terrify them, although they are harmless. They added that a fear of horses is innate, or natural to them. This led to reflection on the cause of this fear. For in the spiritual

world a horse represents the understanding formed from memory-knowledges (n. 2760–2762, 6534); and as they fear to cultivate the understanding by means of the sciences, it causes an influx of fear. That they do not care for the memory-knowledges that pertain to human erudition, will be seen in what follows.

8382. The spirits of Jupiter sometimes had emissaries or subjects with me, for the sake of communication, and this for a rather long time. From this it was given me to know their native quality, and that they are wholly different from the spirits of our earth. When they were with me, they were often infested by the spirits of our earth, but they did not care about it. They merely told it to the society of their spirits by whom they had been sent out; and while they were telling it, they withdrew a little from me.

8383. Once also it was permitted evil spirits of our earth to act by their evil arts, and to infest the spirits of Jupiter who were with me. The latter endured them for a considerable time, but finally confessed that they could do so no longer; and that they believed that there could not possibly be worse spirits, for they perverted their imagination and also their thought in such a manner that they seemed to themselves to be as it were bound, and not to be extricated from this except by Divine aid. While I was reading in the Word something concerning our Savior's Passion, certain European spirits injected direful objections, with intent to mislead the spirits of Jupiter. Inquiry was made who these spirits were, and what they had been in the world, and it was found that some of them had been preachers, not unlike those who call themselves of the Society of the Lord, or Jesuits, and that then by preaching about the Lord's Passion they could move the common people to tears. The cause was told them, namely, that in the world they thought in one way and spoke in another; thus that they entertained one opinion in their hearts, and expressed another with their mouth; but that now they are not allowed to speak in this fraudulent manner, for when they become spirits they are compelled to speak exactly as they think. The spirits of Jupiter were utterly astounded that there could be with man such variance of the interiors and exteriors, namely that he can speak in one way, and think in a wholly different way, which to them is impossible.

8384. The spirits of Jupiter have a sweet approach, and a prudent discourse. They ponder what they say. They derive this from

their life in the world; for there, if they do or say anything contrary to order, they are reduced by others in various ways to repentance; and those who are stubborn, by chastisement.

8385. They observed in my thoughts a desire to publish these things in our earth. This they did not wish, because they are forbidden to publish what is said to them by their spirits. They wondered that such things could be published merely by means of writings; but they were then informed about printing, and also about the Word, and likewise about the teachings of the church in our earth; and they were told that the Word and the teachings so stand forth in a published form, and in this way are learned.

8386. A continuation concerning the spirits and inhabitants of the earth Jupiter will be found at the end of the following chapter.

[END OF THE SIXTH PART OF THE ORIGINAL LATIN WORK]