

# 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

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First Published By  
Emanuel Swedenborg  
Servant of the Lord Jesus Christ

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1754

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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 two, rather than part seven.

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

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

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

The Wonderful Things which have been seen in the Word of Spirits and in the heaven of Angels, are prefixed and subjoined to the several chapters. In this volume are the following:”]<sup>2</sup> The Doctrine of Charity-What Conscience is . . . . . (n. 9112 to 9122)  
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<sup>1</sup> Compiled by the Editor.

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



## MATTHEW 6:33

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



# EXODUS

## CHAPTER TWENTY-TWO

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### THE DOCTRINE OF CHARITY.

**9112.** What Conscience is shall now be stated. Conscience is formed in a man from his religious persuasion, according to the reception of this within himself.

**9113.** With the man of the church, Conscience is formed by means of truths of faith from the Word, or from doctrine drawn from the Word, according to the reception of these in the heart. For when a man knows the truths of faith and apprehends them in his own way, and afterward wills them and does them, a Conscience is then being formed in him. Reception in the heart is reception in the will, for the will of man is that which is called his “heart.”

**9114.** From this it is that those who have Conscience speak from the heart what they speak, and do from the heart what they do. Such also have an undivided mind, for they act in accordance with what they believe to be true and good, and in accordance with what they understand. Consequently a more perfect Conscience is possible with those who are more enlightened than others in the truths of faith, and who are in a clearer perception than others, than is possible with those who are less enlightened, and who are in an obscure perception.

**9115.** Those have Conscience who have received from the Lord a new will. This will is itself the Conscience; and therefore to act contrary to Conscience is to act contrary to this will. And as the good of charity makes the new will, the good of charity also makes the Conscience.

**9116.** Seeing that, as before said (n. 9113), Conscience is formed by means of the truths of faith, as also is the new will, and charity, it follows that to act contrary to the truths of faith is to act contrary to Conscience.

**9117.** As the faith and charity which are from the Lord make a man's spiritual life, it follows that to act contrary to Conscience is to act contrary to this life.

**9118.** As therefore to act contrary to Conscience is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently contrary to the life which man has from the Lord, it is evident from this that a man is in the tranquillity of peace, and in internal blessedness, when he acts according to Conscience; and that he is in intranquility, and also in pain, when he acts contrary to Conscience. This pain is what is called "the stings of Conscience."

**9119.** Man has a Conscience of what is good, and a Conscience of what is just. The Conscience of what is good is the Conscience of the internal man; and the Conscience of what is just is the Conscience of the external man. The Conscience of what is good consists in acting according to the precepts of faith from internal affection; while the Conscience of what is just consists in acting according to civil and moral laws from external affection. They who have a Conscience of what is good, have also a Conscience of what is just; but they who have only a Conscience of what is just, have the capacity of receiving a Conscience of what is good, and moreover do receive it when they are instructed.

**9120.** What Conscience is may also be illustrated by examples. If, unknown to the other, a man has the property of that other in his possession, and thus can keep it for himself without any fear of the law, or of the loss of honor and reputation, and nevertheless restores it to the other because it is not his own, he has Conscience, for he does what is good for the sake of what is good, and what is just for the sake of what is just. Again, if a man who has it in his power to attain a high position, sees that another, who also is a candidate, would be more useful to his country, and yields the position to this other man for the sake of his country's good, he has Conscience. So in all other cases.

**9121.** From these examples may be inferred the character of those who have no Conscience. They are known from the opposite. Those among them who for the sake of their own advantage would make what is unjust to appear as just, and what is evil to appear as good, and the reverse, have no Conscience. Those of them who know that what they do is unjust and evil, and yet do it, do not

know what Conscience is, and if instructed, do not wish to know. Such are they who do all things for the sake of themselves and the world.

**9122.** Those who have not received Conscience in the world cannot receive Conscience in the other life. Thus they cannot be saved, because they have no plane into which heaven (that is, the Lord through heaven) can flow, and whereby it may operate, and so draw them to itself; for Conscience is the plane and receptacle of the influx of heaven. Wherefore in the other life such persons are associated with those who love themselves and the world above all things; and these are in hell.

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## EXODUS 22

1. (2) If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him.
2. (3) If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft.
3. (4) If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living; he shall repay double.
4. (5) When a man shall desolate a field or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay.
5. (6) When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire repaying shall repay.
6. (7) When a man shall give to his companion silver or vessels to take care of, and it be stolen out of the man's house; if the thief be caught, he shall repay double.
7. (8) If the thief be not caught, the lord of the house shall be brought unto God, to see whether he hath put his hand to his companion's work.

8. (9) Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it; even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion.
9. (10) When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it;
10. (11) The oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it; and he shall not repay.
11. (12) And if stealing it shall be stolen from him, he shall repay to its lord.
12. (13) If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn.
13. (14) And when a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay.
14. (15) If the lord thereof be with it, he shall not repay; if he is a hireling he shall come in his hire.
15. (16) And when a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman.
16. (17) If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins.
17. (18) Thou shalt not suffer a sorceress to live.
18. (19) Every one that lieth with a beast, dying he shall die.
19. (20) He that sacrificeth to gods, save to Jehovah alone, shall be accursed.
20. (21) And a sojourner thou shalt not afflict, and shall not oppress; for ye were sojourners in the land of Egypt.
21. (22) Any widow and orphan ye shall not afflict.
22. (23) If afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry:

23. (24) And Mine anger shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.
24. (25) If thou shalt lend silver to My people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him.
25. (26) If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him.
26. (27) For it is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful.
27. (28) Thou shalt not curse God, and a prince in thy people thou shalt not execrate.
28. (29) The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to Me.
29. (30) So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to Me.
30. (31) And ye shall be men of holiness to Me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog.
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## THE CONTENTS

**9123.** The subject treated of in this chapter in the internal sense is the injuries occasioned in various ways to the truth of faith and the good of charity, and their amendment and restoration; also the aid to be brought should they be extinguished. Afterward instruction in the truths of faith is treated of; and lastly, the state of a man's life when he is in the good of charity.

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## THE INTERNAL SENSE

**9124.** Verses 1–3. *If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living, he shall repay double.*

“If a thief be caught while digging through,” signifies if it is not apparent that good or truth is being taken away; “and be smitten, and he die,” signifies if then it is so injured as to be extinguished; “bloods shall not be shed for him,” signifies that he is not guilty of the violence that is done; “if the sun have risen upon him,” signifies if he shall see it clearly from within; “bloods shall be shed for him,” signifies that he is guilty; “repaying he shall repay,” signifies the amendment and restoration of the truth and good that have been taken away; “if he have nothing,” signifies if nothing remains; “he shall be sold for his theft,” signifies alienation; “if finding the theft be found in his hand,” signifies if there be anything remaining of truth and good by which restoration can be made; “from an ox even to an ass,” signifies whether from exterior good or truth; “even to one of the small cattle,” signifies or from interior truth and good; “living,” signifies in which there is spiritual life; “he shall repay double,” signifies restoration to the full.

**9125.** *If a thief be caught while digging through.* That this signifies if it is not apparent that good or truth is being taken away, is evident from the signification of “digging through,” as being the perpetration of evil in secret, and when it is said of a thief, as being the taking away of good or truth by falsity from evil so that it is not apparent (of which in what follows); and from the signification of “a thief,” as being one who takes away good and truth (see n. 5135, 8906, 9018, 9020), and in the abstract sense, the truth or good that is taken away. It is said “in the abstract sense,” because the angels, who are in the internal sense of the Word, think abstractedly from persons (n. 5225, 5287, 5434, 8343, 8985, 9007). Moreover, in this sense the Word has real things as objects, without determination to persons and places.

[2] That “digging through” denotes the perpetration of evil in secret, and when said of a thief, the taking away of good or truth by falsity from evil so that it is not apparent, is evident from the fact that a distinction is here made between the theft effected by digging through, and that which is committed when the sun is risen (of which in the following verse). That “digging through” has this signification is also evident from the passages in the Word where it is mentioned, as in Jeremiah:

Also in thy skirts is found the blood of poor innocent souls. I have not found them in digging through, but they are upon them all (Jer. 2:34); speaking of filthy loves and the evils from them; “I have not found them in digging through” denotes not by a search in secret; and therefore it is said “they are upon them all,” that is, they appear everywhere. And in Ezekiel:

He brought me in to the door of the court, where I saw, and behold a hole in the wall. He said unto me, Come, dig through the wall; I therefore digged through the wall, when behold a door (Ezek. 8:7, 8);

speaking of the abominations of the house of Israel which they wrought in secret; “to dig through the wall” denotes to enter in secretly, and to see what they are doing. In Amos:

Though they dig through into hell, thence shall My hand take them; though they climb up to heaven, thence will I cast them down (Amos 9:2);

“to dig through into hell” denotes to hide themselves there, thus in falsities from evil; for “hell” denotes falsity from evil, because this reigns there. The falsities there are called “darkness,” within which they hide themselves from the light of heaven; for they flee from the light of heaven, which is Divine truth from the Lord. In Job:

The eye of the adulterer watcheth for the twilight, saying, No eye shall see me; and he putteth a covering on his face. In the dark he diggeth through houses, which they mark for themselves in the daytime; they acknowledge not the light; even so morning is to them the shadow of death; for they acknowledge the terrors of the shadow of death (Job 24:15-17);

here “digging through houses” plainly means secretly plundering the goods of another; for it is said that “in the dark he diggeth through houses;” that “he watcheth for the twilight that no eye may see him;” that “he putteth a covering on his face;” that “he acknowledges not the light;” also that “the morning is to them the shadow of death.”

[3] That “digging through a house” denotes secretly taking away another’s good, originates from the representatives in the other life. There, when the angels are conversing about falsity destroying good in secret, this is represented below, where angelic conversations are presented to the sight, by digging through a wall; and on the other hand, when the angels are conversing about truth coming to good, and conjoining itself with it, this is represented by an open door through which there is entrance. It is from this that the Lord, who because He spoke from the Divine, spoke according to the representatives that exist in heaven, and according to correspondences, says:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep (John 10:1, 2).

This know, that if the master of the house had known in what hour the thief would come, he would surely have watched, and would not have suffered His house to be digged through (Luke 12:39).

Here also a “thief” denotes one who through falsities destroys the goods of faith; “to dig through a house” denotes to do this secretly, because it is done when the master of the house is not watching. From this also it is that “to come as a thief” denotes to come clandestinely, because not through the door, but by some other way, as in John:

Unless thou watchest, I will come upon thee as a thief, and thou shalt not know in what hour I will come upon thee (Rev. 3:3).

Behold I come as a thief; blessed is he that watcheth (Rev. 16:15).

“To come as a thief” denotes to come clandestinely and unexpectedly. The reason why this is so said by the Lord is that it is meant that the door with man is closed through the falsity of evil.

**9126.** *And be smitten, and he die.* That this signifies if then it is so injured as to be extinguished, is evident from the signification of “being smitten,” when said of truth and good, as being to be injured or harmed (see n. 9034, 9058); and from the signification of “dying,” as being to be extinguished. Truth and good are here meant, because by a “thief,” or by “theft,” is signified that which has been taken away, thus good and truth, as also in what follows: “if finding the theft be found in his hand, from an ox, even to an ass, even to one of the flock” (verse 3); an “ox,” an “ass,” and “one of the



flock” signify goods and truths exterior and interior; and they are called “theft,” because found in the hand of the thief; in like manner “silver” and “vessels” (verse 6), which also denote truths interior and exterior. The like is signified by “thief” as by “theft,” because in the sense abstracted from person, “the thief” denotes the theft; that is, the truth and good that have been taken away (see just above, n. 9125).

**9127.** *Bloods shall not be shed for him.* That this signifies that he is not guilty of the violence that is done, is evident from the signification of “blood,” as being in the supreme sense the Divine truth proceeding from the Lord’s Divine good, and in the internal sense thence derived, the truth of good (see n. 4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877). Wherefore by “shedding blood” is signified doing violence to truth Divine, or to the truth of good, and also to good itself. For he who does violence to truth does violence likewise to good, because truth has been so conjoined with good that the one belongs to the other; and therefore if violence is done to the one, it is done to the other also. From this it is plain that by “bloods not being shed for him” is signified that he is not guilty of violence done to truth and good.

[2] He who knows nothing of the internal sense of the Word, knows no otherwise than that by “bloods” in the Word are signified bloods; and that by “shedding blood” is merely signified killing a man. But the internal sense does not treat of the life of man’s body, but of the life of his soul, that is, of his spiritual life, which he is to live forever. This life is described in the Word in the sense of the letter by such things as belong to the life of the body; namely, by the flesh and blood. And because the spiritual life of man exists and subsists through the good which is of charity and the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by “flesh,” and the truth which is of faith is meant by “blood.” And in a still more interior sense, the good which is of love to the Lord is meant by “flesh,” and the good of love toward the neighbor is meant by “blood.” But in the supreme sense, which treats of the Lord alone, “flesh” denotes the Divine good of the Lord, thus the Lord Himself as to Divine good; and “blood” denotes the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in heaven by “flesh and blood” when a man is reading the Word; in like manner when he attends

the Holy Supper; but in this the bread is the flesh, and the wine is the blood, because by “bread” the same is signified as by “flesh,” and by “wine” the same as by “blood.”

[3] But this is not apprehended by those who are sensuous, as is the case with most men in the world at this day; and therefore let them remain in their own faith, provided they believe that in the Holy Supper, and in the Word, there is something holy, because from the Divine. Granting that they do not know wherein this holiness consists, nevertheless let those who are endowed with any interior perception (that is, who are able to think above the things of sense), consider whether blood is meant by “blood,” and flesh by “flesh,” in the following passages:

Son of man, thus said the Lord Jehovih; Say to every bird of the heaven, to every wild animal of the field, Assemble yourselves, and come; gather yourselves from every side upon My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; and ye shall drink blood even to drunkenness, of My sacrifice which I will sacrifice for you. Ye shall be sated at My table with the horse and the chariot, and with the strong one, and with every man of war. Thus will I set My glory among the nations (Ezek. 39:17–21).

I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of the strong ones, and the flesh of horses, and of them that sit thereon, and the flesh of all; free and bond, small and great (Rev. 19:17, 18).

It is very clear that in these passages by “flesh” is not meant flesh, and by “blood” is not meant blood.

[4] In like manner then with the “flesh and blood” of the Lord, in the following passage in John:

The bread that I will give is My flesh. Verily, verily, I say unto you Except ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you. He that eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. This is the bread that came down from heaven (John 6:51–58).

That the Lord’s “flesh” denotes the Divine good of His Divine love; and that His “blood” denotes the Divine truth proceeding from His

Divine good; can be seen from the fact that these are what nourish the spiritual life of a man. From this also it is said, "My flesh is meat indeed, and My blood is drink indeed;" and also, "this is the bread that came down from heaven." And as man is conjoined with the Lord through love and faith, it is also said, "he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." But as before said those alone apprehend this saying who can think above the sensuous things of the body; especially those who are in faith and in love to the Lord, for these are raised by the Lord from the life of the sensuous things of the body toward the life of their spirit; thus from the light of the world into the light of heaven, in which light those material things which are in the thought from the body disappear.

[5] He therefore who knows that "blood" denotes truth Divine from the Lord, is also able to know that by "shedding blood" in the Word is not signified killing, or depriving a man of the life of the body; but killing or depriving him of the life of the soul, that is, destroying his spiritual life, which is from faith in and love to the Lord. That "blood," when understood as being shed unlawfully, denotes truth Divine destroyed by means of falsities from evil, is clear from the following passages:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of cleansing (Isa. 4:4).

Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity (Isa. 59:3, 7).

Also in thy skirts is found the blood of poor innocent souls (Jer. 2:34).

Because of the sins of the prophets, the iniquities of the priests, that shed the blood of the just in the midst of Jerusalem, they have wandered blind in the streets, they are defiled with blood; the things which they cannot [defile], they touch with their garments (Lam. 4:13, 14).

I passed by thee, and saw thee trodden down in thy bloods, and I said, In thy bloods live; I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:6, 9).

Thou, son of man, wilt thou plead with the city of bloods? Make known to her all her abominations. And thou shalt say, Thou art become guilty through thy blood which thou hast shed, and art defiled through thine idols which thou hast made. Behold, the princes of Israel, every one according to His arm, have been in thee, and have shed blood. Slandorous

men have been in thee to shed blood; and in thee they have eaten upon the mountains (Ezek. 22:2, 4, 6, 9).

I will set wonders in the heaven and in the earth, blood, and fire, and a pillar of smoke. The sun shall be turned into thick darkness, and the moon into blood, before the great and terrible day come (Joel 2:30, 31).

The sun became black as sackcloth of hair, and the whole moon became as blood (Rev. 6:12).

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood (Rev. 8:8).

The second angel poured out his vial into the sea, and it became blood as of a dead man, whence every living soul died in the sea. The third angel poured out his vial into the rivers, and into the fountains of waters, and they became blood (Rev. 16:3, 4).

[6] In these passages by “blood” is not meant the blood of man’s bodily life that is shed, but the blood of his spiritual life, which is truth Divine, to which violence has been done through falsity from evil. The like is meant by “blood” in Matthew:

Upon you shall come the just blood shed upon the earth, from the blood of just Abel, unto the blood of Zachariah, whom ye slew between the temple and the altar (Matt. 23:35);

by which is signified that the truths of the Word have had violence done to them by the Jews, from the earliest time even to the present, insomuch that they would not acknowledge anything of internal and heavenly truth. Therefore neither did they acknowledge the Lord. Their “shedding His blood” signified the complete rejection of truth Divine, for the Lord was Divine truth itself, which is “the Word made flesh” (John 1:1, 14). The complete rejection of truth Divine which was from the Lord, and which was the Lord, is meant by these words in Matthew:

Pilate washed his hands before the people, saying, I am innocent of the blood of this just man; see ye to it. And all the people answered, His, blood be on us, and on our children (Matt. 27:24, 25).

Therefore this subject is thus described in John:

One of the soldiers with a spear pierced his side, and straightway there came out blood and water. He that saw bare witness, and his witness is true; and he knoweth that he saith true things, that ye may believe (John 19:34, 35);

that water also came out was because by “water” is signified external truth Divine, such as is the Word in the letter (that “water” denotes truth, see n. 2702, 3058, 3424, 4976, 5668, 8568).

[7] From all this also it is evident what is signified by being purified “by the blood of the Lord,” namely, that it is through the reception of the truth of faith from Him (n. 7918, 9088). So also it is plain what is signified by these words in John:

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

“by the blood of the Lamb” denotes through the Divine truth which is from the Lord, which is also “the Word of His testimony.” “The blood of the Lamb” denotes innocent blood, for “a lamb” denotes innocence (n. 3519, 3994, 7840). The truth Divine that proceeds from the Lord in heaven has innocence inmost within it, for it affects no others than those who are in innocence (n. 2526, 2780, 3111, 3183, 3494, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7877, 7902).

**9128.** *If the sun have risen upon him.* That this signifies if he shall see it clearly from within, namely, the theft which is being committed, is evident from the signification of “the sun rising,” as being to be seen in the light, thus clearly; here, that good and truth are taken away, which is signified by “theft” (see n. 9125). That “if the sun have risen” has this signification, is because by “the thief being caught while digging through” (mentioned in the preceding verse), is signified the taking away of good and truth in secret, thus when it is not seen (n. 9125). It is said “seen from within,” because such a thing is seen by the internal man.

[2] As this is an important matter, something shall be said about sight from within. A man sees in himself whether what he thinks and wills, and consequently what he says and does, is good or evil, and consequently whether it is true or false. This is quite impossible unless he sees from within. Seeing from within is seeing from the sight of the internal man in the external. The case is the same as with the sight of the eye: the eye cannot see the things which are within it, but only those which are outside of it. From this then it is that a man sees the good and the evil that are in himself. Nevertheless one man sees this better than another, and some do not see it at all. They who see it, are they who have

received from the Lord the life of faith and charity, for this life is the internal life, or the life of the internal man. Such persons, being from faith in truth, and from charity in good, can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth; but not contrariwise. The reason is that good and truth are in heaven, and in its light; whereas evil and falsity are in hell, and in its darkness. From this it is evident that those who are in evil and thence in falsity cannot see the good and truth, nor even the evil and falsity, which are in themselves, consequently neither can they see from within.

[3] But be it known that to see from within is to see from the Lord; for it is the same with sight as with everything that exists, in that nothing exists from itself, but from that which is prior to or higher than itself, thus finally from the First and Highest. The First and Highest is the Lord. He who apprehends this can also apprehend that everything of life with man is from the Lord; and that as charity and faith constitute the veriest life of man, everything of charity, and everything of faith, are from the Lord. He who excels others in the gift of thought and perception, can from this also apprehend that the Lord sees each and all things—even the most minute—that are with man. But evil and falsity do not come forth from what is higher than themselves; but from what is lower. Consequently they do not come forth from the Lord, but from the world; for the Lord is above, and the world is beneath. Wherefore with those who are in evil and thence in falsity, the internal man is closed above and open beneath. From this it is that they see all things upside down; the world as everything, and heaven as nothing. It is also for this reason that before the angels they appear upside down; with the feet upward, and the head downward. Such are all in hell.

**9129.** *Bloods shall be shed for him.* That this signifies that he is guilty, is evident from the signification of “blood,” as being violence done to good and truth, thus to be guilty of such violence (of which above, n. 9127).

**9130.** *Repaying he shall repay.* That this signifies the amendment and restoration of the truth and good that have been taken away, is evident from the signification of “repaying,” as being amendment and restoration (see n. 9087, 9097).

**9131.** *If he have nothing.* That this signifies if nothing remains, namely, of the good and truth that have been taken away, is evident

from the signification of "his (that is, the thief's) having nothing," as being that nothing remains of the truth and good that have been taken away. (That the "theft" denotes the good and truth taken away, see n. 9125; also that the same is signified by "a thief" as by "theft," n. 9125, 9126.)

**9132.** *He shall be sold for his theft.* That this signifies alienation, is evident from the signification of "to be sold," as being alienation (see n. 4752, 4758, 5886), here of the good and truth taken away, of which nothing remains (n. 9131); and from the signification of "for the theft," as being amendment and restoration by other good or truth in place of that taken away, which is signified by "repaying" (n. 9130); for the thief was sold that the theft might be repaid. With what is contained in this verse the case is this. He who sees that the good or truth with him is being taken away by falsity derived from evil, is guilty of the violence done to them, for it is done with his knowledge. For that which is done with the man's knowledge, proceeds from the will, and at the same time from the understanding, thus from the whole man, because man is man from these two, and what is done from these two is done from the falsity which is from evil—from falsity, because from the understanding; and from evil, because from the will. It is from this that the man is guilty. That which comes from a man's understanding, and at the same time from his will, is made his own (see n. 9009, 9069, 9071); and that a man becomes guilty if when he sees the evil of his will he does not repress it by means of his understanding, see n. 9075.

**9133.** *If finding the theft be found in his hand.* That this signifies if there be anything remaining of truth and good by which restoration can be made, is evident from the signification of "finding there be found," when said of the good or truth that has been taken away, which is signified by the "theft," as being to remain; from the signification of "in his hand," as being in his power (that "the hand" denotes power, see n. 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that "in his hand" also denotes that which appertains to him, will be seen below); and from the signification of "theft," as being the good or the truth that has been taken away (n. 9125). From this it is plain that by "if finding the theft be found in his hand" is signified if there be anything remaining of good and truth. That it also means whereby restoration can be made, is because this verse treats of the restoration of

the good and truth that have been taken away. The case herein is this. So long as a general affection of good remains, there always remains something by means of which any particular good that has been taken away may be restored, for particular goods and truths depend upon a general good (n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131). That "in his hand" denotes whatever appertains to him, is because by "the hand" is signified power, and whatever is in anyone's power appertains to him. Consequently by "the hand," especially by "the right hand," is signified the man himself. From all this it can be seen what is signified by "sitting at the right hand of the Father," when this is said of the Lord, as being to be everything with the Father, thus to be the Father Himself; which is the same as to be in the Father and the Father in Him; and as all things that are His being the Father's, and all that are the Father's being His; as the Lord teaches in John 14:8-11; 17:10, 11.

**9134.** *From an ox even to an ass.* That this signifies from exterior good or truth, is evident from the signification of "an ox," as being the good of the natural (see n. 2180, 2566, 2781, 2830, 5913, 8937); and from the signification of "an ass," as being the truth of the natural (n. 2781, 5492, 5741). The good of the natural is exterior good, and the truth of the natural is exterior truth.

**9135.** *Even to one of the small cattle.* That this signifies if from interior truth and good, is evident from the signification of "one of the small cattle," as being spiritual truth and good, thus interior truth and good (see n. 6016, 6045, 6049). In the Word "flocks" are sometimes mentioned, and sometimes "small cattle;" and in the internal sense by "flocks" are signified interior goods and the truths thence derived; and by "small cattle" are signified interior truths and the goods thence derived. But the difference between these cannot be known unless it is known how the case is with the two states of man, the former and the latter, during regeneration. The former state is when he is being led by means of the truths of faith to the good of charity. The latter state is when he is in the good of charity and from this is in the truths of faith. By the former state, man is introduced into the church, in order that he may become a church; and when he has become a church, he is then in the latter state. The goods and the truths with him in the latter state are signified by "flocks;" but the truths and the goods with him in the former state are signified by "small cattle." It is from this that truths are



here mentioned in the first place, and good in the second. (In regard to these two states with the man who is being regenerated, or what is the same, who is becoming a church, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088, 9089.)

[2] Those goods and truths are called “exterior” which are in the external or natural man; and those are called “interior” which are in the internal or spiritual man. That the latter are interior, and the former exterior, is because the internal man is wise from heaven, but the external man from the world; for heaven is within man, and the world is without him. It is said “from an ox even to an ass, even to one of the small cattle,” in order that every exterior good and truth may be signified, and also every interior truth and good. Moreover, in accordance with the Divine order in heaven, in the external man good proceeds toward truth; and in the internal man from truth toward good.

**9136.** *Living.* That this signifies in which there is spiritual life, is evident from the signification of “life,” as being spiritual life, which is the life of faith and charity (see n. 5407, 5890); consequently “the living” denote those in whom there is spiritual life.

**9137.** *He shall repay double.* That this signifies restoration to the full, is evident from the signification of “double,” as being to the full (see n. 9103); and from the signification of “repaying,” as being restoration (n. 9087).

**9138.** Verses 4, 5. *When a man shall desolate a field, or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay. When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire, repaying shall repay.*

“When a man shall desolate a field, or a vineyard” signifies the deprivation of the good and the truth of the church through cupidities; “and shall let his beast go in,” signifies if he does this with but little knowledge; “and it shall desolate in the field of another,” signifies the consuming of the cohering goods; “of the best of his own field, and of the best of his own vineyard, he shall repay,” signifies restoration from goods and truths still unimpaired; “when a fire shall go forth,” signifies anger from the affection of evil; “and shall catch hold of thorns,” signifies which betakes itself into falsities; “and a

stack is consumed,” signifies injury to the goods and truths of faith that have been received; “or the standing crop, or a field,” signifies also to the goods and truths of faith in their conception; “he that kindleth the fire repaying shall repay,” signifies the restoration of what was taken away through anger from the affection of evil.

**9139.** [v. 4] *When a man shall desolate a field, or a vineyard.* That this signifies the deprivation of the good and the truth of the church through cupidities, is evident from the signification of “to desolate,” as being to deprive through cupidities (see n. 9141); from the signification of “a field,” as being the church as to good (n. 2791, 3766, 4982, 7502), thus the good of the church; and from the signification of “a vineyard,” as being the church as to truth, thus the truth of the church. That “a field” denotes the church as to good, is because the things of a field, such as wheat and barley, signify internal and external goods of the church (n. 3941, 7602, 7605); and that “a vineyard” denotes the church as to truth, is because “wine,” which belongs to a vineyard, signifies the truth of good (n. 1071, 6377).

[2] That “field” and “vineyard” have this signification has its origin from the representatives in the spiritual world. For fields full of wheat and barley appear before spirits when the angels in a heaven above them are conversing about an assemblage of those who are in good; and there appear vineyards full of grapes, with winepresses, when the angels are conversing about an assemblage of those who are in the truth of good. These representatives are not from the fact that there are such things upon earth; but from the correspondences, in that wheat and barley, or the bread made therefrom, nourish the body, as the good of love and of charity nourishes the soul; and in that wine, as drink, acts in like manner. From this it is that in the Word the goods of love and the truths of faith are called “meats and drinks;” in this sense also they are heavenly meats and drinks (see n. 56–58, 680, 681, 1973, 1974, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562).

[3] That a “vineyard” denotes the church as to the good and the truth of faith, which church is called the spiritual church, is evident from the passages in the Word where a “vineyard” is mentioned; as in Jeremiah:

Many shepherds have destroyed My vineyard, they have trodden under foot My field, they have made My field of desire into a desert of solitude; he has made it [the vineyard] into a solitude (Jer. 12:10, 11);

where “vineyard” and “field” manifestly denote the church; and as the church is the church from the truth and good of faith and of charity, it is clear that the “vineyard” here denotes the church as to truth, and the “field,” the church as to good. In Isaiah:

Jehovah cometh into judgment with the elders of His people, and the princes thereof; ye have set on fire the vineyard (Isa. 3:14);

here also “the vineyard” plainly denotes the church in respect to the good and truth of faith; for “the elders with whom Jehovah will come into judgment,” denote the goods of the church (see n. 6524, 6525); and “the princes,” its truths (n. 5044).

[4] Again:

I will sing to my beloved a song of my friend touching His vineyard. My beloved had a vineyard in a horn of the son of oil; and he enclosed it, and planted it with a noble vine (Isa. 5:1, 2);

this is said of the Lord, who is the “beloved” and the “friend;” the “vineyard” denotes His spiritual church; a “noble vine” denotes the good of faith of this church; and a “horn of the son of oil,” the good of the faith of that church from the good of love. He who knows nothing of the internal sense of the Word, cannot possibly know what is signified by “a vineyard in a horn of the son of oil.” Yet in these words there lies hidden a secret that cannot be expressed in words. By these words is fully described the conjunction of the Lord’s spiritual kingdom with His celestial kingdom; that is, the conjunction of the second heaven with the third; consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom. The “vineyard” denotes the spiritual kingdom; “in a horn” denotes in power, thus in this kingdom; and “the son of oil” denotes the external good of love of the celestial kingdom. The celestial kingdom, which is the inmost heaven of the Lord, is called an “olive-tree” or an “olive-yard,” because “oil” denotes the good of celestial love (n. 886, 4582, 4638). Be it known that the kingdom of the Lord on earth is the church. (That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third

heaven, see n. 3887, 4138, 4279, 4286; of the conjunction of these, see n. 6435.)

[5] Again:

In that day a vineyard of pure wine, answer ye to it; I Jehovah do keep it; I will water it every moment (Isa. 27:2, 3);

where “a vineyard of pure wine” (*merum*) denotes the spiritual church. In Amos:

In all vineyards shall be wailing; I will pass through thee. Woe unto you that desire the day of Jehovah! What to you is the day of Jehovah? It is of darkness and not of light (Amos 5:17, 18);

this is said of the last time of the church, when there is no longer any good and truth of faith, which time is “the day of Jehovah, a day of darkness and not of light;” whence it is said, “in all vineyards shall be wailing.” In John in the Apocalypse:

The angel put forth His sickle into the earth, and vintaged the vine of the earth, and cast it into the great winepress of the wrath of God (Rev. 14:19);

“to vintage the vine of the earth” denotes to consume the truth and good of the church; “the earth” here being the church. From all this it can be seen why the Lord so often likened the kingdom of the heavens to a “vineyard” (as in Matt. 20:1, and the following verses; 21:28, 29, 33–41; Mark 12:1–12); and why the Lord called Himself “the vine,” in John:

As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. Without Me ye can do nothing (John 15:4–6);

“the vine” denotes faith in the Lord, consequently the Lord as to faith; for the Lord is faith, because faith is from Him; for no faith is faith save that which is from Him. Hence also “the vine” denotes the faith which is directed to Him.

**9140.** *And shall let his beast go in.* That this signifies if he does this with but little consciousness, is evident from the signification of a “beast of burden,” as being bodily pleasure, or appetite. That it signifies with but little consciousness, is because when a man is in these cupidities, he consults reason but little, and thus has but little consciousness of what he is doing. All beasts, of whatsoever genus and species, signify affections; gentle and useful beasts, good affections; and fierce and useless beasts, evil affections (n. 45, 46,

142, 143, 714–719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090). When a beast is called a “beast of burden” it signifies mere bodily affections which have in them but little reason; for the more a man acts from the body, the less he acts from reason, the body being in the world, thus remote from heaven, where genuine reason is. Moreover, in the original tongue a “beast of burden” is so called from its brutishness and stupidity, thus from its little consciousness; as in Isa. 19:11; Ps. 49:10; 73:22; Jer. 51:17; and elsewhere.

**9141.** *And it shall desolate in the field of another.* That this signifies the consuming of the cohering goods, is evident from the signification of “to desolate,” as being to deprive through cupidities, thus to consume (of which below); and from the signification of “in the field of another,” as being the cohering goods; for “a field” denotes the church, and the things in a field denote goods (see n. 9139); thus those which are “in the field of another,” denote the adjacent goods which cohere; for the goods with man are like generations on the earth, and consequently are in various degrees of nearness and coherence (n. 9079). Those which are not in the same house, or together in the same family, but yet are related, are what are meant by being “in the field of another.”

[2] That “to desolate” denotes to deprive through cupidities, and thus to consume, is because by the word which is used in the original tongue for “to desolate” is properly signified to set on fire and burn, thus also to feed on and consume. And as this is the derivation of the word, “to desolate” here signifies the consuming that is done by cupidities; for the cupidities in a man are consuming fires. There is in man the fire of life, and the light of life. The fire of life is his love, and the light of life is his faith. The love of good (that is, love to the Lord and love toward the neighbor) makes the fire of life in a good man and in an angel of heaven; and the love of truth and the faith of truth make the light of life in them. But the love of evil (that is, the love of self and the love of the world) makes the fire of life in an evil man and in a spirit of hell; and the love and faith of what is false make the light of life in them. But the love of evil is called in the Word the “burning of fire,” because it burns and consumes those things which belong to the love of good and truth. (That the “burning of fire” has this signification, see n. 1297, 1861, 5215, 9055.)

[3] That a consuming by cupidities is signified by this word in the original tongue, is plain from the following passages:

Jehovah will come into judgment with the elders of His people, and the prices thereof. Ye have consumed [set fire to] the vineyard (Isa. 3:14).

The breath of Jehovah, like a river of sulphur, doth consume [burn] it (Isa. 30:33);

“a river of sulphur” denotes falsities from the evils of the love of self and the love of the world (n. 2446).

[4] In Ezekiel:

The inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the weapons, both shield and buckler, with bow and with arrows, and with hand staff and with spear, and they shall kindle a fire with them seven years, that they shall bring no wood out of the field, nor cut down any out of the forests (Ezek. 39:9, 10);

thus is described the consuming and desolating of good and truth through cupidities. But who will see this, unless he knows what is signified by “the inhabitants of the cities of Israel,” also what by “weapons,” “shield,” “buckler,” “bow with arrows,” by “hand staff and spear,” by “seven years,” and by “wood out of the field, and out of the forests.” (That “inhabitants” denote goods, see n. 2268, 2451, 2463, 2712; that “cities” denote truths, and consequently doctrinal things from the Word, n. 2268, 2449, 2943, 3216, 4492; and that “Israel” denotes the church, n. 4286, 6426, 6637.) Consequently “the inhabitants of the cities of Israel” denote the goods of the doctrinal things of the church; and in the opposite sense, these goods turned into evils and falsities. (That “shield,” “buckler,” and “arrows of the bow” denote truths of doctrine from the Word, whereby there is protection from the falsities of evil, see n. 2686, 2709, 6421; that a “hand staff” denotes the power of truth from good, n. 4876, 7026; in like manner a “spear,” but interior power; that “seven years” denote a full state, thus to the full, n. 6508, 8976; thus “to kindle a fire for seven years” denotes to consume to the full through cupidities; “wood out of the field” denotes the interior goods of the church, n. 3720, 8354; “field” being the church, n. 2971, 3766, 7502, 7571; and “wood out of the forests,” exterior goods, n. 3220, 9011.) When these things are known it may be known that by the above prophecies is described the consuming of all things of the church through cupidities until nothing of the good and truth of the internal and external church remains, which is signified by “they shall kindle a

fire for seven years, so that they shall bring no wood out of the field, nor cut down any out of the forests.”

[5] By the same expression is also described the consuming of the good and truth of the church, in Malachi:

Behold the day cometh, burning as an oven, wherein all that sin proudly, and every worker of wickedness, shall be stubble; and the day that cometh shall consume [kindle] them, said Jehovah Zebaoth, which shall leave them neither root nor branch (Mal. 4:1);

“the day that cometh” denotes the last time of the church, when the loves of self and of the world shall reign, and shall consume all the truths and goods of the church, until nothing survives in the man’s internal and external, which is signified by “shall leave them neither root nor branch.” The “root” of good and truth is in man’s internal, and the “branch” is in his external. From this then it is evident that “to desolate” signifies to consume through cupidities, as is the case elsewhere in the Word.

**9142.** *Of the best of his own field, and of the best of his own vineyard, he shall repay.* That this signifies restoration from goods and truths still unimpaired, is evident from the signification of “field,” as being the good of the church; from the signification of “vineyard,” as being the truth of the church (of which above, n. 9139); that is called “the best” which after the consuming is still unimpaired; and from the signification of “repaying,” as being restoration (n. 9087).

**9143.** [v. 5] *When a fire shall go forth.* That this signifies anger from the affection of evil, is evident from the signification of “fire,” as being love, here the love of evil and its affection (of which just above, n. 9141). It is said “the affection” of evil, because by affection is meant what is continuous of love. That “fire” denotes anger from the affection of evil, is because anger is from this source, for when that which a man loves is assailed, a fieriness bursts forth and as it were burns. Hence it is that anger is described in the Word by “fire,” and it is said “to burn;” as in the following passages:

There went up a smoke out of His nostrils, and fire out of His mouth; coals did burn from Him (Ps. 18:8).

Kiss the Son, lest He be angry, for His anger will burn shortly (Ps. 2:12).

Who shall abide for us with the devouring fire? Who shall abide for us on the hearths of eternity? (Isa. 33:14).

He poured upon him the wrath of His anger; it set him on fire round about, yet he knew not; it burned him, yet he laid it not to heart (Isa. 42:25).

Behold, Jehovah will come in fire, and His chariots like the whirlwind; to recompense them in the wrath of His anger, and His rebuke in flames of fire (Isa. 66:15).

I looked back, and came down from the mount, when the mount was burning with fire. I was afraid by reason of the anger and wrath where-with Jehovah was angry against us (Deut. 9:16, 19).

In these and many other passages anger is described by "fire." The anger is attributed to Jehovah, that is, to the Lord, but it is in man (n. 5798, 6997, 8282, 8483). (That the Lord appeared on Mount Sinai to the Israelitish people in accordance with their nature; thus in fire, smoke, and thick darkness, see n. 6832.) But be it known that anger is a fire that breaks forth from the affection of evil; while zeal is a fire that breaks forth from the affection of good (n. 4164, 4444, 8598). Therefore zeal also is described by "fire," as in these passages:

Jehovah thy God is a devouring fire, a zealous God (Deut. 4:24).

I will pour upon them all the wrath of Mine anger; for all the earth shall be devoured in the fire of My zeal (Zeph. 3:8).

(That the zeal of Jehovah is love and mercy, and that it is called "anger" because it so appears to the wicked when they incur the penalty of their evil, see n. 8875.)

**9144.** *And shall catch hold of thorns.* That this signifies which betakes itself into falsities, is evident from the signification of "to catch hold of," when said of the anger which arises from the affection of evil, as being to betake itself, and thus to kindle; and from the signification of "thorns," as being falsities (of which in what follows). Something shall first be said to show how the case herein is. The loves in a man are the fires of his life (see n. 9055). Evil loves, which are the loves of self and of the world, are consuming fires, for they consume the goods and truths which belong to the life itself. These fires make the life of man's will, and the light from these fires makes the life of his understanding. So long as the fires of evil are kept shut up in the will, the understanding is in light, and consequently is able to perceive good and truth. But when these fires pour forth their light into the understanding, then the former light is dissipated, and the man is darkened in respect to the perception of good and truth,



and this the more in proportion as the loves of self and of the world, which are these fires, receive increase; until finally these loves stifle and extinguish all truth, together with all good.

[2] When these loves are assailed, then fire from the will breaks forth into the understanding, and kindles a flame there. This flame is what is called "anger." Hence it is that when he is angry, a man is said to "become heated," to "take fire," and to be "inflamed." This flame assails the truths and the goods that are in the understanding, and not only hides, but also consumes them; and (this is a secret) when this evil fire breaks forth from the will into the understanding, the latter is closed above and opened below; that is, is closed where it looks toward heaven, and is opened where it looks toward hell. From this it is that when an evil man takes fire with anger, evils and falsities flow in, which kindle into flame. The case herein is like that of a fiber in the body, which, if touched with the point of a needle, instantly contracts and closes itself, and thus prevents the injury from penetrating further, and attacking the life in its first principles. Moreover, when falsity is presented to the sight, it has the appearance of being sharp-pointed.

[3] The state of an evil man when angered, resembles that of smoke, which, when fire is applied to it, kindles into flame; for the falsity of evil in the understanding is like smoke; and anger is like the flame of the ignited smoke. There is also a correspondence between them, and therefore in the Word "smoke" denotes what is false; and its "flame" denotes anger; as in David:

There went up smoke out of His nostrils, and fire out of His mouth; coals did burn in Him (Ps. 18:5).

And in Isaiah:

Wickedness burneth as the fire, it devoureth the briers and thorns, and kindleth the thickets of the forest, and they mount up as the rising of smoke, in the wrath of Jehovah Zebaoth (Isa. 9:18, 19);

where "smoke" denotes falsity, from the "kindling" of which there arises anger. (That "smoke" denotes falsity, see n. 1861.)

[4] From all this it is now clear what is signified in the internal sense by "when fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop," namely, that if the affection of evil breaks forth into anger, and betakes itself into the falsities

of concupiscences, and consumes the truths and goods of faith. Every thinking person can see that there is some reason for this law which lies hidden within and does not appear; for nowhere has a law been enacted about fire catching hold of thorns, and thereby consuming a stack, or the standing crop; because such a thing very rarely happens; whereas it is of daily occurrence that the fire of wickedness and anger lays hold of and sets on fire the falsities of concupiscences, and thus consumes the truths and goods of the church.

[5] That “thorns” denote the falsities of concupiscences, is evident from the following passages. In Isaiah:

Upon the land of My people cometh up thorn and brier (Isa. 32:13); “the land” denotes the church; “the thorn and brier” denote falsities, and the consequent evils. Again:

As for your spirit, a fire shall consume you, so the peoples shall be burned into lime, as thorns cut down that are kindled with fire (Isa. 33:11, 12);

the “thorns that are kindled with fire” denote falsities which break into flame, and consume truths and goods.

[6] In Ezekiel:

There shall be no more a pricking brier to the house of Israel, nor a thorn causing grief (Ezek. 28:24);

“a pricking brier” denotes falsity of the concupiscences of the love of self; “a thorn,” falsity of the concupiscences of the love of the world. In Hosea:

Your mother hath played the harlot; therefore I hedge up thy way with thorns, and she shall not find her paths (Hos. 2:5, 6);

“ways” and “paths” denote truths; and “thorns,” falsities in place of truths.

[7] Again:

The high places of Aven, the sin of Israel, shall be destroyed; the thistle and the thorn shall come up on their altars (Hos. 10:8);

“the thistle and the thorn” denote evil and falsity that lay waste the goods and truths of worship. In David:

They compassed me about like bees; they go out like a fire of thorns (Ps. 118:12);

“a fire of thorns” denotes the concupiscence of evil. In Matthew:

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? (Matt. 7:16);

“gathering grapes of thorns” denotes deriving the goods of faith and of charity from the falsities of concupiscences (that “grapes” denote these goods, see n. 1071, 5117, 6378).

[8] In Mark:

Other seed fell among thorns, but the thorns came up, and choked it, that it yielded no fruit. They that are sown among the thorns, are they that hear the word; but the cares of this world, and the deceitfulness of riches, and the concupiscences of other things entering in, choke the word, so that it becometh unfruitful (Mark 4:7, 18, 19);

here there is explained what is meant by being “sown among thorns,” thus what by “thorns.” The same is signified by “sowing among thorns,” and “reaping thorns,” in Jeremiah:

Thus said Jehovah to the man of Judah, and to Jerusalem, Break up your fallow ground, and sow not among thorns (Jer. 4:3).

They have sown wheat, and have reaped thorns (Jer. 12:13).

[9] The falsities of concupiscences, which are signified by “thorns,” are falsities which confirm those things which are of the world and its pleasures, for more than all other falsities these take fire and blaze up, because they are from those concupiscences in the body which are felt; wherefore also they close the internal man, so that there is no appreciation of that which concerns the salvation of the soul, and eternal life.

[10] That:

They put a crown plaited of thorns upon the Lord’s head when He was crucified, and that then He was hailed King of the Jews, and said, Behold the Man (John 19:2, 3, 5),

represented the condition of the Divine Word at that time in the Jewish church; namely, that it was stifled by the falsities of concupiscences. The “King of the Jews,” as He was then hailed by them, signified truth Divine. (That by a “king” in the Word is signified truth from the Divine, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the like is signified by “the Anointed,” which in the Hebrew idiom is “the Messiah,” and in the Greek “the Christ,” n. 3004, 3008, 3009, 3732.) By “Judah” in the supreme sense is meant the Lord as to Divine good, and in the internal sense as to the Word, and thus as to doctrine from the Word (n. 3881); and that when such a crown was upon His head the Lord said “Behold the Man,” signified, Behold the Divine truth such as it now is in the church. For the Divine truth proceeding from the Lord

in heaven is a Man; consequently heaven is the Grand Man, and this by influx and by correspondence, as has been shown at the end of many chapters (see n. 1871, 1276, 2996, 2998, 3624–3649, 3741–3750, 7396, 8547, 8988). From this also the Lord's celestial church was called "Man" (see n. 478, 479), this church being that which the Jews represented (n. 6363, 6364, 8770). From this it is evident what was signified by the "crown of thorns," and by His being hailed "King of the Jews," by "behold the Man," and also by the inscription on the cross, "Jesus of Nazareth, the King of the Jews" (John 19:19, 20); namely, that Divine truth, or the Word, was so regarded and so treated by the Jews, among whom was the church. (That all things done to the Lord by the Jews at His crucifixion signified the states of their church with respect to truth Divine, or the Word, see n. 9093.) That the Lord was the Word, is evident in John:

In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh, and dwelt in us, and we beheld His glory (John 1:1, 14);

"the Word" denotes the Divine truth.

**9145.** *And a stack is consumed.* That this signifies injury to the truths and the goods of faith that have been received, is evident from the signification of "a stack," as being the truth and good of faith that have been received. That "a stack" has this signification, is because it was the standing crop now gathered in, and by "standing crop" is signified the truth and good of faith in their conception, of which in what now follows.

**9146.** *Or the standing crop, or a field.* That this signifies the truth and the good of faith in their conception, is evident from the signification of "standing crop," as being the truth of faith (of which below); and from the signification of "field," as being the church in respect to good, thus the good of the church (see n. 9139). That "standing crop" denotes the truth of faith, is because the different kinds of crop, as wheat and barley, and the bread from these, signify the goods of the church (n. 3941, 7602). The goods of the church are those of charity toward the neighbor and of love to the Lord. These goods are the being and the soul of faith, for by virtue of them faith is faith, and lives. That "standing crop" denotes the truth of faith in its conception, is because it has not yet been gathered into stacks, nor brought into barns; and therefore while it is standing, or is as yet growing, it denotes the truth of faith in its conception.

[2] The like is signified by “standing crop” in Hosea:

They [Israel] have made a king, and not by Me; they have made princes, and I knew it not; their silver and their gold they have made into idols. Because they sow the wind, they shall reap the whirlwind; he hath no standing crop; the blade shall yield no meal; if so be it yield, strangers all swallow it up (Hos. 8:4, 7);

the truths and goods of the faith of the church are here treated of, which are dispersed by things empty and false. That these things are treated of, is evident from the series; but what is said of them is evident from the internal sense; for in this sense by “a king” is meant the truth of the faith of the church in the complex (n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148); by “princes” are signified primary truths (n. 1482, 2089, 5044); and from this it is evident what is meant by “they [Israel] have made a king, and not by Me; they have made princes, and I knew it not;” for “Israel” denotes the church (n. 4286, 6426, 6637). By “silver” is here signified the truth of good, and in the opposite sense the falsity of evil (n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); by “gold” is signified good, and in the opposite sense evil (n. 113, 1551, 1552, 5658, 6914, 6917, 8932); by “idols” is signified worship from falsities and evils (n. 8941); and from this it is evident what is signified by “their silver and their gold they have made into idols.” By “the wind which they sow” are signified worthless things; by “the whirlwind which they shall reap” is signified the resulting disturbance in the church; by “the standing crop which they have not” is signified the truth of faith in its conception; by “the blade which shall yield no meal” is signified barrenness; by “the strangers who shall swallow it up” are signified the falsities which shall consume.

**9147.** *He that kindleth the fire repaying shall repay.* That this signifies the restoration of what was taken away through anger from the affection of evil, is evident from the signification of “repaying,” as being restoration (see n. 9087); from the signification of a “fire that goeth forth,” as being anger from the affection of evil (n. 9143); consequently “to kindle” denotes the taking away or consuming thereby; and that which is kindled denotes that which is taken away or consumed.

**9148.** Verses 6–14. *When a man shall give to his companion silver or vessels to take care of and it be stolen out of the man's house, if the thief be caught, he shall repay double. If the thief*

*be not caught, the lord of the house shall be brought unto God, to see whether he has put his hand to his companion's work. Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it, even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion. When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it; the oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it, and he shall not repay. And if stealing it shall be stolen from him, he shall repay to its lord. If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn. When a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if he is a hireling, he shall come in his hire.*

“When a man shall give to his companion silver or vessels to take care of” signifies truths from good and the corresponding knowledges in the memory; “and it be stolen out of the man's house” signifies the loss of them from there; “if the thief be caught” signifies remembrance; “he shall repay double,” signifies restoration to the full; “if the thief be not caught,” signifies if there is no remembrance of that which was taken away; “the lord of the house shall be brought unto God,” signifies a search from good; “to see whether he hath put his hand to his companion's work,” signifies to see whether they have entered into it; “upon every word of transgression,” signifies whatsoever injury and whatsoever loss; “upon ox, upon ass, upon one of the small cattle,” signifies of good and of truth exterior and interior; “upon garment,” signifies of sensuous truth; “upon every lost thing, whereof he shall say, This is it,” signifies everything doubtful; “even unto God shall come the word of them both; he whom God shall condemn,” signifies a searching and a judging by means of truth; “shall repay double to his companion,” signifies amendment to the full; “when a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of,” signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory; “and it die, or be broken,” signifies

loss or injury; “or be led away captive,” signifies removal; “no one seeing it,” signifies of which the mind is not conscious; “the oath of Jehovah shall be between them both,” signifies a search by means of truths from the Word in respect to each and all of these things; “to see whether he hath put his hand to his companion’s work, or whether its lord hath taken it,” signifies conjunction with good; “and he shall not repay,” signifies that there is no injury; “and if stealing it shall be stolen from him,” signifies if there is loss; “he shall repay to its lord,” signifies restoration in the place of it; “if tearing it shall be torn,” signifies if the injury is not of fault; “he shall bring a witness for it,” signifies that this is confirmed; “he shall not repay that which was torn,” signifies no penalty; “when a man shall borrow from his companion,” signifies truth and good from another stock; “and it be broken or die,” signifies injury to it, or extinction; “its lord not being with it,” signifies if the good of this truth is not together with it; “repaying he shall repay,” signifies restoration; “if the lord thereof be with it, he shall not repay” signifies that if the good of truth be together with it, there shall be no restoration; “if he is a hireling,” signifies if it is for the sake of the good of self-advantage; “he shall come in his hire,” signifies submission and service.

**9149.** [v. 9] *When a man shall give to his companion silver or vessels to take care of.* That this signifies truths from good and the corresponding knowledges in the memory, is evident from the signification of “silver,” as being truth from good (see n. 1551, 2954, 5658, 6914, 6917, 7999, 8932); from the signification of “vessels,” as being memory-knowledges (see n. 3068); that corresponding memory-knowledges are meant is because all spiritual truths are stored up in memory-knowledges as in their vessels (n. 3079); and all memory-knowledges correspond to the truths which are contained; and from the signification of “to take care of,” as being to be in the memory; for in the spiritual sense, in which truths and memory-knowledges are treated of, “to be taken care of” denotes to be kept in the memory, because it is in this that such things are taken care of. “A man giving to his companion to take care of,” denotes to store up within himself in the memory, for that which in the sense of the letter is said of one person and another, as here of a man and his companion, in the internal sense is understood of one; for two truths, as also a truth and the corresponding memory-knowledge, are in a human being as a man and his companion.

**9150.** *And it be stolen out of the man's house.* That this signifies the loss of them from there, is evident from the signification of "theft," as being the taking away of such things as make the man's spiritual life, consequently the taking away of truths and memory-knowledges, which are signified by "silver and vessels" (see n. 9149); and from the signification of "a house," as being where anything is stored up. From this it is that "a house" signifies various things, as the church, the good therein, also a man, and likewise his mind both natural and rational; but here the memory, because therein as in their house are truths and memory-knowledges. (That "a house" has various significations, see n. 3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929.)

**9151.** *If the thief be caught.* That this signifies remembrance, is evident from the signification of "being caught," when said of truths and knowledges in the memory that have been taken away, as being remembrance; and from the signification of "the thief," as being that which has been taken away; for by "the thief" the like is signified as by "the theft" (see n. 9125, 9126).

**9152.** *He shall repay double.* That this signifies restoration to the full, is evident from the signification of "repaying," as being restoration (see n. 9087); and from the signification of "double," as being to the full (n. 9103). In this verse, and in those which follow, as far as verse 14, the subject treated of in the internal sense is the loss of the truth of faith with a man, thus the loss of spiritual life, and its restoration; for by means of the truths of faith a man is brought into the good of charity, and becomes spiritual. But the things treated of in the internal sense in what now follows are for the most part unknown to man. The reason is that it is not known what spiritual life is, thus neither that spiritual life is an interior life distinct from the natural life, which is exterior. Neither is it known that spiritual life is given by the Lord to man through the reception of the truth of faith in the good of charity. Consequently what is said about the loss of this spiritual life and its restoration falls into thick darkness with a man, because it falls among things of which he has no knowledge. Nevertheless such things make angelic wisdom, for they are suited to the light in which the angels are; and therefore when a man of the church who is in the good of faith reads the Word, angels adjoin themselves to him, and are delighted in the man, because of the wisdom which then inflows to them through the



Word from the Lord. From this is the conjunction of heaven with man, which would not be possible without the Word. For the Word is such that there is not even a point or a jot in its original tongue which does not affect the angels, and conjoin them with man. That this is the case I can assever, because it has been shown me from heaven.

**9153.** *If the thief be not caught.* That this signifies if there is no remembrance of that which has been taken away, is evident from the signification of “if the thief be caught,” as being the remembrance of that which had been taken away (see n. 9151); here, no remembrance is signified, because it is said, “if the thief be not caught.”

**9154.** *The lord of the house shall be brought unto God.* That this signifies a search from good, is evident from the signification of “being brought unto God,” as being that a search be made (see n. 9160); and from the signification of “the lord of the house,” as being the good from which this is to be done. The reason why “the lord of the house” denotes good, is that the subject treated of is truths and memory-knowledges that have been taken away from the memory, which are signified by “the silver and vessels given to be taken care of, and which have been stolen” (n. 9149, 9150); and as these belong to good, and are in good, therefore “the lord of the house” denotes the good to which they belong, and with which they are. Good is called “a lord,” because truths and memory-knowledges belong to good as their lord; and good is also called “a house,” because truths and memory-knowledges are in good as in their house, see n. 3652, where are unfolded the words of the Lord in Matthew:

Let he that is upon the roof of the house not go down to take anything out of his house (Matt. 24:17).

[2] As to the search about the truths and knowledges taken away from the memory having to be made from good, the case is this. The good with a man is that which receives in itself all truths, for good has its quality from truths; and so far as truths have good in them and also around them, so far they are living. The case is the same as with a fiber or a blood-vessel in a living animal. So far as a fiber has spirit in it, and so far as a vessel has blood in it, so far they live; in like manner does a blood-vessel live insofar as it has around it fibers in which is spirit. It is similar with truth and good, truth without good being like a fiber without spirit, and a vein or an artery without

blood, the quality of which every one can comprehend, namely, that they would be devoid of life, and therefore without any use in a living animal. It is similar in respect to faith without charity. Because, as before said, good has its quality from truths, it has its form also from them; for where there is form there is quality, and where there is no form there is no quality. The case is also like that of spirit and blood in a living animal; spirit receiving its determinations and thus its form through fibers; in like manner the blood through its vessels. From this it is evident that truth without good has no life; and that good without truth has no quality, consequently that faith without charity is not living faith. By faith is here meant the faith of truth, and by charity the life of good.

[3] From all this it can be seen how it is to be understood that a search is to be made from good for the truths and memory-knowledges that have been taken away; namely, that when a man is in good, that is, in the affection of doing good, he then comes into the remembrance of all the truths which have entered into the good; but that when he turns away from good, the truths disappear, for it is the falsity of evil which takes them away as if by theft. But the truths which have disappeared come again into remembrance when the man by his life returns into the affection of good or of truth. That it is so every one who reflects may know by experience in himself and with others. From this it is evident what is meant by searching from good for the truths and knowledges that have been taken away from the memory or from the mind of a man.

**9155.** [v. 10] *To see whether he hath put his hand to his companion's work.* That this signifies to see whether they have entered into good, is evident from the signification of "whether he hath put his hand," as being whether good has caused to be of its own right and power; and from the signification of "in his companion's work," as being the truth and memory-knowledge which have been taken away; for the silver and vessels that were given to be taken care of, and were stolen, are what are called the "companion's work." (That the "silver and vessels" denote truths and memory-knowledges, see above, n. 9149.) From this it is evident that by "to see whether the lord of the house hath put his hand to his companion's work" is signified whether good has caused to be of its own right and power the truths and memory-knowledges that had been taken away; thus whether these had previously entered into good (according to what

was shown just above, n. 9154). (That “the hand” denotes power, see n. 878, 3387, 4931–4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153; also that “in the hand” denotes that which is with anyone and in anyone, n. 9133.)

**9156.** *Upon every word of transgression.* That this signifies whatsoever injury and whatsoever loss, is evident from the signification of “transgression,” as being everything that is contrary to the truth of faith, thus that injures or extinguishes it, consequently all injury and loss thereof whatsoever. In the Word, evils are sometimes called “sins,” sometimes “iniquities,” and sometimes “transgressions;” but what is meant specifically by these several terms is not clear except from the internal sense. Those evils are called “transgressions” which are done contrary to the truths of faith; those are called “iniquities,” which are done contrary to the goods of faith; and those are called “sins,” which are done contrary to the goods of charity and of love. The first two proceed from a perverted understanding, but the last from a depraved will. As in David:

Wash me from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me (Ps. 51:2, 3);

“iniquity” denotes evil contrary to the goods of faith; “sin,” evil contrary to the goods of charity and love; and “transgressions,” evil contrary to the truths of faith. As the latter is evil proceeding from a perverted understanding, and thus is known from the truths of faith, it is said, “I acknowledge my transgressions.”

[2] Again:

Remember, O Jehovah, Thy mercies, and Thy compassions; remember not the sins of my youth, and my transgressions (Ps. 25:6, 7);

sins” denote evils from a depraved will; and “transgressions,” evils from a perverted understanding. In Isaiah:

Behold for iniquities were ye sold, and for transgressions was your mother put away (Isa. 50:1);

“iniquities” denote evils contrary to goods, and “transgressions,” evils contrary to the truths of faith of the church; the “mother” denotes the church, which is said to be “put away” when it departs from faith. In Micah:

For the transgression of Jacob is all this, and for the sin of the house of Israel. What is the transgression of Jacob? Is it not Samaria? She

was the beginning of sin to the daughter of Zion; for the transgressions of Israel were found in thee (Micah 1:5, 13);

here in like manner “sin” denotes what is contrary to the good of charity and love; and “transgression” what is contrary to the truth of faith; for “Samaria” denotes the church of perverted faith, and so does “Israel” in this passage.

[3] As “transgressions” denote evils that are contrary to the truths of faith, they are also “trespasses” and “revolts,” which moreover, in the original tongue are signified by the same expression, as is evident in David:

For the multitude of their transgressions thrust out those who rebel against Thee (Ps. 5:10);

“to rebel” is said when there are both revolt and trespass. And in Isaiah:

Are ye not children of transgression, the seed of a lie; who have heated yourselves with gods under every green tree; who slay the children in the rivers? (Isa. 57:4, 5).

That “transgression” denotes evil contrary to the truths of faith is very evident from these passages, for the “children of transgression” denote the falsities which destroy the truths of faith; and therefore they are also called “the seed of a lie,” for “a lie” denotes falsity (n. 8908); and therefore it is said of them that they “heat themselves with gods under every green tree,” by which in the internal sense is meant worship from falsities; for “gods” denote falsities (n. 4402, 4544, 7873, 8867); and a “green tree,” the perception of falsity from a perverted understanding (n. 2722, 4552); and therefore it is also said “ye slay the children in the rivers,” by which is meant the extinction of the truths of faith by means of falsities; for “to slay” denotes to extinguish; “children” or “sons” denote the truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373); and “rivers” denote falsities (n. 6693).

**9157.** *Upon ox, upon ass, upon one of the small cattle.* That this signifies of good and of truth exterior and interior, that is, their injury or loss, is evident from the signification of “ox” and “ass,” as being exterior good and truth; and from the signification of “small cattle,” as being interior truth and good (see above, n. 9135).

**9158.** *Upon garment.* That this signifies of sensuous truth, is evident from the signification of “garment,” as being truth (see n.

4545, 4763, 5319, 5954, 6914, 6918). In general “garment” denotes the exterior or lower truth which covers interior or higher truths (n. 297, 2576, 5248, 6918); here therefore sensuous truth, because this is the outermost or lowest (n. 5081, 5125, 5767, 6564, 6614). That “garments” denote truths has its origin from the representatives in the other life; for spirits and angels all appear clothed in garments in accordance with the truths of faith they have (n. 165, 5248, 5954).

**9159.** *Upon every lost thing, whereof he shall say, This is it.* That this signifies everything doubtful, is evident from the signification of “what is lost,” as being everything that has suffered injury or loss; and from the signification of “whereof he saith, This is it,” as being that which is doubtful, for the words “of which he shall say, This is it” denote whether it is so or not, and therefore it comes under investigation and judgment.

**9160.** *Even unto God shall come the word of them both; he whom God shall condemn.* That this signifies a searching and a judging by means of truth, is evident from the signification of “even unto God shall come the word,” as being a searching by means of truth (of which below); and from the signification of “condemning,” as being a judging and awarding of the penalty to him who has transgressed. That “even unto God shall come the word” signifies a searching by means of truth, is because “coming to God” denotes to come to the judges, who from truth were to search concerning this matter. Therefore also it is said “he whom God shall condemn,” with the verb in the plural number. Moreover, in the original tongue God is called El, in the singular number, but more frequently Elohim, in the plural; for the reason that the Divine truth proceeding from the Lord is shared in heaven in many ways among the angels; for as many as are the angels, so many are the recipients of truth Divine, each in his own manner (n. 3241, 3744–3746, 3986, 4149, 5598, 7236, 7833, 7836). Hence it is that the angels are called “gods” (n. 4295, 4402, 7268, 7873, 8301); and also “judges,” because the judges were not to judge from themselves, but from the Lord. They judged also from the law of Moses, and thus from the Word which is from the Lord. Even at this day judgment is administered from the Lord when it is done from conscience, in accordance with truths.

[2] In the Word the Lord is called “God” from the Divine truth which proceeds from Him; and “Jehovah” from the Divine good (n. 4402, 6303, 6905, 7268, 8988). Hence where good is treated of in

the Word, the Lord is called “Jehovah,” and “God” where truth is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988); thus “God” denotes truth (n. 4287, 7010, 7268). From all this it is now evident what is signified by “if the thief be not caught, the lord of the house shall be brought unto God” (verse 7); and here by “even unto God shall come the word of them both, and he whom God shall condemn, shall repay;” and also what is signified by “God” in the following passages:

Aaron shall speak for thee unto the people; and it shall come to pass that he shall be to thee for a mouth, and thou shall be to him for God (Exod. 4:16);

that “Moses” denotes the Divine truth, or the Law; and that “for a mouth” denotes the doctrine therefrom, which was represented by Aaron, see n. 7010. Again:

Jehovah said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet (Exod. 7:1; n. 7268).

And in the first book of Samuel:

Aforetime in Israel, when a man went to inquire of God, thus he said, Come and let us go to the Seer; for he that is now called the prophet was beforetime called the seer (1 Sam. 9:9);

where “the Seer” and “the prophet” denote truth Divine, and the doctrine of truth and good thence derived (n. 2534, 7269).

**9161.** *Shall repay double to his companion.* That this signifies amendment to the full, is evident from the signification of “repaying” as being amendment (n. 9097); and from the signification of “double,” as being to the full (n. 9103).

**9162.** *When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of.* That this signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory, is evident from the signification of “an ass, an ox, and one of the small cattle,” as being truth exterior and interior (see above, n. 9135); from the signification of a “beast,” as being the affection of good and truth (n. 45, 46, 142, 143, 246, 714–716, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090); and from the signification of “giving to take care of,” as being to be stored up and kept in the memory (of which above, n. 9149). (That “a man” and “his companion” are not one and another, but two in one, see n. 9149.)

**9163.** *And it die or be broken.* That this signifies loss or injury, is evident from the signification of “dying,” as being extinction and loss; and from the signification of “to be broken,” as being injury. In the Word “a breach,” and “to be broken,” signifies dispersion and also injury. This has its origin from the spiritual world, where each and all things are conjoined according to the reception of truth Divine from the Lord, thus according to the reception of order, which is induced on each and all things through the truth Divine which proceeds from the Lord (see n. 8700, 8988). From this it is that the truths in a man have a connection one with another according to their reception in good. Truths which are so connected make a one; and therefore when they are broken in general, the truths together with the good are dispersed; and when they are broken in particular, the truths which are there are dispersed. For while they are in connection, the one subsists from the other; but when they are broken, the one recedes from the other. It is from this that in the Word by “being broken,” as also by “being divided,” is signified dispersion (n. 9093), and likewise injury.

[2] Dispersion is signified when the whole is broken, and injury when a part is broken, as is evident from the following passages in the Word. In Isaiah:

Many among them shall stumble, and fall, and be broken (Isa. 8:15; 28:13);

“to stumble” denotes to be induced to commit evil, and thus to fall from truths into falsities; “to fall and be broken” denotes to be dispersed, here in general. In Ezekiel:

Behold, I am against Pharaoh king of Egypt; I will break his arms, the strong, and that which is broken (Ezek. 30:22);

“Pharaoh king of Egypt” denotes the memory-knowledges that pervert and destroy the truths and goods of faith (n. 6651, 6679, 6683, 6692); “to break his arms” denotes to disperse their strength, and thus these memory-knowledges (n. 4932); “the strong, and that which is broken” denote those things which not having suffered injury, resist, and those which having suffered injury do not resist.

[3] In Luke:

It is written, The stone which the builders rejected hath become the head of the corner; whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder (Luke 20:17, 18);

“the stone” denotes the Lord as to Divine truth (n. 6426); and “to be broken,” being said of the truths which are from Him, denotes to be dispersed, and thus to be destroyed; and together with the truths, those things which are of the spiritual life; as comes to pass with those who deny the Lord and discard the truths which are from Him, and these are they who “reject the stone.” In Jeremiah:

Bring upon them the day of evil, and break them with a double breaking (Jer. 17:18);

“to break with a double breaking” denotes to utterly destroy.

[4] Again:

I disposed myself even unto the morning; as a lion, so He breaketh all my bones; from day even to night Thou wilt make an end of me (Isa. 38:13).

My flesh and my skin hath He made old, and hath broken my bones (Lam. 3:4).

Thou shalt not carry forth out of the house any of the flesh of the paschal lamb, neither shall ye break a bone in it (Exod. 12:46).

“To break the bones” denotes to destroy the truths from the Divine which are the last in order, and on which interior truths and goods rest, and by which they are supported; for if these are destroyed, those things also fall which are built upon them. The truths last in order are those of the literal sense of the Word, within which are the truths of the internal sense; and upon which these latter rest as columns on their bases. (That “bones” denote truths, see n. 3812, 6592, 8005.) From all this it is evident what was represented and signified by what is written concerning the Lord in John:

They came to Jesus, and when they saw that He was dead, they broke not His legs. This came to pass that the Scripture might be fulfilled, A bone of Him ye shall not break (John 19:33, 36).

The reason was that He was the Divine truth itself in the first as well as in the last of order.

[5] Again:

Jehovah shall bind up the breach of His people, and shall heal the wound of their blow (Isa. 30:26).

From the prophet even unto the priest every one maketh a lie, and they heal the breach by a thing of no weight (Jer. 6:13, 14).

For the breach of My people am I broken, I am in black (Jer. 8:21).

Thou hast made the earth to tremble; Thou hast broken it; heal the breaches thereof (Ps. 60:2).



I will stir up a shepherd in the land; he shall not heal the broken one, he shall not uphold that which standeth (Zech. 11:16).

There is no scar of thy breach; thy blow is desperate (Nah. 3:19).

In these passages a "breach" signifies injury done to the truths and goods of faith, and thus to the church; "healing" denotes amending and restoration. The like was signified by the words:

A man that is brokenfooted or brokenhanded shall not come nigh to offer the bread of God (Lev. 21:17, 19).

That which is broken shall not be offered upon the altar unto Jehovah (Lev. 22:22);

for "that which is broken" signified that which is destroyed. Injury is signified also by a "fracture," as in these passages:

Ye have seen the fractures of the house of David, that they are many (Isa. 22:9).

In that day will I raise up the tent of David that is fallen, and close up the fractures thereof; I will set up again its ruins, and I will build them as in the days of eternity (Amos 9:11);

"the house of David," and "the tent of David," denote the church of the Lord, for "David," in the prophetic Word, denotes the Lord (n. 1888).

**9164.** *Or be led away captive.* That this signifies removal, is evident from the signification of "to be led away captive," when predicated of the good and truth with man, as being removal. The case herein is as follows. When a man is in truth from good, then that truth in which he has the greatest faith is in the middle; next follow the truths in which he has less faith; and finally those which are of doubtful faith. In the borders round about are falsities, which, however, are not in a series with the truths, and do not stand upright toward heaven as do the truths of good; but are bent downward, and look toward hell insofar as they come forth from evil. But when falsity usurps the place of truth, the order is inverted, and the truths pass off to the sides, and form the circumference, while the falsities of evil occupy the middle. From this it is evident what is here meant by "removal" (on which see n. 3436, 6084, 6103). That such a removal is signified by "being led away captive," is because when falsities take truths captive, they lead them away in this manner. Such also is the signification of "being taken captive," or "being led away captive," in Jeremiah:

The wind shall feed all thy shepherds, and thy lovers shall be led away into captivity (Jer. 22:22).

Woe to thee, O Moab! The people of Chemosh hath perished; for thy sons have been led away into captivity, and thy daughters into captivity. Yet will I bring back the captivity of Moab in the end of the days (Jer. 48:46, 47);

the “sons who were led away into captivity” denote truths; and the “daughters,” goods. And in Luke:

They shall fall by the edge of the sword, and shall be led away captive among all the nations; and finally Jerusalem shall be trodden down by the nations (Luke 21:24);

speaking of the consummation of the age, which is the last time of the church. “To fall by the edge of the sword” denotes to perish through falsities, for “the sword” denotes falsity fighting against truth (n. 2799, 4499, 6353, 7102, 8294); “the nations among whom they were to be led away captive,” and by whom the church would be “trodden down,” denote evils from which are falsities (n. 1259, 1260, 1849, 1868, 6306); that “Jerusalem,” which should then be trodden down, denotes the church, see n. 2117, 3654.

**9165.** *No one seeing it.* That this signifies of which the mind is not conscious, is evident from the signification of “seeing,” as being to understand, and also to have faith (n. 2325, 2807, 3863, 3869, 4403–4421, 5114, 5400); and as the understanding is the sight of the mind, “to see” denotes that the mind is conscious; here that the mind is not conscious, because it is said, “no one seeing it.”

**9166.** *The oath of Jehovah shall be between them both.* That this signifies a search by means of truths from the Word in respect to each and all of these things, is evident from the signification of an “oath,” as being confirmation by means of truths (see n. 2842, 3037, 3375), thus “the oath of Jehovah” denotes by means of truths from the Word, for in the Word are the truths of Jehovah, or truths Divine; and from the signification of “them both,” as being in each and all things, for in the internal sense “between both” does not signify between two persons, but in each and all things, for “two” denotes conjunction into one (n. 1686, 3519, 5194, 8423), thus whatsoever is in the one, or each and all things therein. That these things are perceived in heaven by “two,” is because when the angels are conversing about two truths which do not agree together, there are presented

below two debating spirits, who are the subjects of a number of societies. With the one spirit appear each and all things that belong to the one truth, and with the other spirit each and all things that belong to the other truth; and in this way it is perceived how these truths may be conjoined. That this is so I have been given to know from experience. Hence it is that by “two” is also signified what is full (n. 9103).

[2] The reason why it was allowable for the Israelitish and Jewish nation to swear by Jehovah, was that they were not internal, but external men; and while they were in Divine worship, they were in the external apart from the internal. (That such was their nature, see n. 4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806.) When the confirmation of truth descends into the external man separated from the internal, it is effected by an oath. It is otherwise when it descends into the external through the internal; for in the internal man truth appears in its own light, but in the external apart from the internal man, truth appears in darkness. From this it is that the celestial angels, who are in the inmost or third heaven, being in the highest light, do not even confirm truths by reasons, still less do they debate or reason about them, but merely say Yea, or Nay. This is because they perceive and see truths from the Lord.

[3] Therefore the Lord said concerning oaths:

Ye have heard that it was said, Thou shalt not forswear thyself; but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by the heaven, for it is God’s throne; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; nay, nay; whatsoever is more than these is from evil (Matt. 5:33–37).

These words involve that truths Divine are to be confirmed from the Lord, and not from man, which is effected when men are internal, and not external; for external men confirm truths by oaths, but internal men by reasons. They who are still more internal do not confirm them; but only say that it is so, or that it is not so. External men are they who are called natural men; internal men are they who are called spiritual men; and still more internal men are they who are called celestial men. (That these celestial men perceive from the Lord whether a thing is true or not, see n. 2708, 2715, 2718, 3246,

4448, 7877.) From all this it is evident what is involved in the Lord's saying, "Swear not at all," and "Let your speech be, Yea, yea; nay, nay." But it shall be explained why He also said that they should not swear by heaven, nor by the earth, nor by Jerusalem, nor by the head, and that any speech more than yea, yea, and nay, nay, is from evil.

[4] "To swear by heaven" denotes by the Divine truth, and thus by the Lord in heaven; for heaven is not heaven from the angels regarded in themselves, but from the Divine truth proceeding from the Lord, and thus from the Lord in them; for it is the Divine in them that causes them to be, and to be called, angels of heaven. From this it is that they who are in heaven are said to be "in the Lord;" also that the Lord is everything in each and all things of heaven; and likewise that the angels are truths Divine, because they are recipients of truth Divine from the Lord. (That heaven is, and is called, heaven, from the Divine of the Lord therein, see n. 552, 3038, 3700; also that the angels are truths Divine, n. 4295, 4402, 7268, 7873, 8301; and that something of the Lord is meant in the Word by an "angel," n. 1925, 2821, 3039, 4085, 4295, 6280.) Because heaven is the Lord as to Divine truth, it is said, "thou shalt not swear by heaven, for it is God's throne," for "God's throne" denotes the Divine truth which proceeds from the Lord (see n. 5313, 6397, 9039).

[5] But "to swear by the earth" denotes by the church, and thus by the Divine truth therein; for as heaven is the Lord by virtue of the Divine truth which proceeds from Him, so also is the church, because the church is the Lord's heaven, or His kingdom, on earth ("earth" in the Word being the church, n. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732). And as "the earth" denotes the church, wherein is the Divine of the Lord beneath heaven, it is therefore said, "thou shalt not swear by the earth, for it is God's footstool." "The footstool" denotes truth Divine under heaven, such as is the Word in the literal sense, for upon this sense rests, and as it were stands, the truth Divine in heaven, which is the Word in the internal sense. This truth is signified by "footstool" in David (Ps. 99:5; 132:7); in Isaiah (60:13); and in the Lamentations of Jeremiah (2:1).

[6] "To swear by Jerusalem" denotes by the doctrine of truth from the Word, for "Jerusalem" in a wide sense denotes the church

(n. 2117, 3654). But when mention is made of “the earth,” which denotes the church, and afterward of “Jerusalem,” then by “Jerusalem” is signified the doctrine of the church, consequently the doctrine of truth Divine from the Word. Hence it is that it is called “the city of the great King,” for by “a city” in the Word in its internal sense is signified the doctrine of truth (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493).

[7] “To swear by one’s own head” denotes by the truth which the man himself believes to be truth, and which he makes of his faith, for this makes the head with the man, and is also signified by the “head” in Isa. 15:2; 29:10; Ezek. 7:18; 13:18; 16:12; 29:18; Matt. 6:17; and elsewhere. Wherefore it is also said, “for thou canst not make one hair white or black,” for “hair” denotes the truth of the external or natural man (n. 3301), such as those have who are in the faith of truth, not because they perceive it to be truth, but because the doctrine of the church so teaches. And because they do not know it from any other source, it is said that they “shall not swear by it, because they cannot make one hair white or black.” “To make a hair white” denotes to declare from one’s self that truth is truth; and “to make a hair black” denotes to declare from one’s self that falsity is falsity; for “white” is predicated of truth (n. 3301, 3993, 4007, 5319), and consequently “black” is predicated of falsity.

[8] From all this it is now evident what is meant by “not swearing at all, neither by heaven, nor by the earth, nor by Jerusalem, nor by one’s own head,” namely, that truth Divine is not to be confirmed from man, but from the Lord in man. On this account it is lastly said, “let your speech be, Yea, yea; nay, nay; for whatsoever is more than these is from evil.” For they who perceive and see truth from the Lord, do not otherwise confirm it; as is the case with the angels of the inmost or third heaven, who are called celestial angels, and are spoken of above. The reason why speech more than this is from evil, is that what is more than this is not from the Lord, but from man’s own, thus from evil, for man’s own is nothing but evil (n. 210, 215, 874–876, 987, 1023, 1044, 1047, 3812, 4328, 5660, 8941, 8944). From all this it is again evident in what manner the Lord spoke, namely, so that in each and all things there is an internal sense; because He spoke from the Divine, and thus for the angels at the same time as for men, for the angels perceive the Word according to its internal sense.

**9167.** *To see whether he hath put his hand to his companion's work, or whether its lord hath taken it.* That this signifies conjunction under good, is evident from the signification of "to see whether he hath put his hand to his companion's work," when this is said of truth and good exterior and interior, as being to see whether these have entered into good (see above, n. 9155), and thus whether they have been conjoined under good (what conjunction under good is, see n. 9154); and from the signification of "lord," as being good (n. 9154). Thus "to see whether its lord hath taken it" denotes to see whether good has made them its own by conjunction. That "the lord" denotes good is because with a spiritual man good is in the first place, and truth in the second; and that which is in the first place is the lord.

[2] Moreover, all the truths with a man are arranged in accordance with the quality of the good, just as a house is arranged by its lord. From this it is that by "Lord" in the Word is meant the Lord as to Divine good, and by "God," "King," and "Master," the Lord as to Divine truth; as in the following passages:

Jehovah your God, He is God of gods, and Lord of lords (Deut. 10:17).

The Lamb shall overcome them, for He is Lord of lords, and King of kings (Rev. 17:14).

He hath upon His garment and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:16).

(That the Lord is called "God" in respect to Divine truth, see n. 2586, 2769, 2807, 2822, 4402, 7268, 8988; and that He is also called "King" in respect to Divine truth, n. 2015, 3009, 3670, 4581, 4966, 5068, 6148.) From this it is evident that the Lord is called "Lord" in respect to Divine good, for where truth is spoken of in the Word, good is also spoken of (n. 683, 793, 801, 2516, 2618, 2712, 2803, 3004, 4138, 5138, 5502, 6343, 8339). In John:

Ye call Me Master and Lord; and ye say well, for so I am. I, the Lord and Master, have washed your feet (John 13:13, 14);

here also the Lord is called "Lord" from Divine good, and "Master" from Divine truth. In Malachi:

The Lord whom ye seek shall suddenly come to His temple, even the Angel of the covenant whom ye desire (Mal. 3:1);

speaking of the coming of the Lord, and He is called "Lord" from Divine good, and "Angel" from Divine truth (n. 1925, 2821, 3039, 4085, 4295, 6280).

[3] From this it is that in the Old Testament He is so often called “the Lord Jehovih,” and this when supplication is made, by which is meant “O Good Jehovah” (n. 1793, 2921); and that in the New Testament He is called “Lord” instead of “Jehovah” (n. 2921). From all this it can also be known what is meant by these words in Matthew:

No man can serve two lords; for either he will hate the one, and love the other (Matt. 6:24);

“two lords” denote good and evil, for a man must be either in good or in evil; he cannot be in both together. He can be in many truths, provided they have been set in order under one good; for good makes heaven with man, but evil makes hell, and a man must be either in heaven or in hell, and cannot be in both, nor between the two. From this then it is evident what is meant in the Word by “Lord.”

**9168.** *And he shall not repay.* That this signifies that there is no injury, is evident from the signification of “repaying,” as being amendment, and also restoration (n. 9087, 9097); consequently “not to repay” denotes no restoration, and no amendment, because there is no injury.

**9169.** *And if stealing it shall be stolen from him.* That this signifies if there is loss, is evident from the signification of “theft,” as being the taking away of good and truth (see n. 9125), thus loss.

**9170.** *He shall repay to its lord.* That this signifies restoration in the place of it, is evident from the signification of “repaying,” as being restoration (see n. 9087); and from the signification of “lord,” as being good (n. 9167). Thus by “he shall repay to its lord,” is signified the restoration of truth to good in the place of that which had been taken away.

**9171.** *If tearing it shall be torn.* That this signifies if the injury is not of fault, is evident from the signification of “torn,” as being injury done by falsities from evil without one’s fault (see n. 4171, 5828).

**9172.** *He shall bring a witness for it.* That this signifies that this is confirmed, is evident from the signification of “witness,” as being confirmation (see n. 4197).

**9173.** *He shall not repay that which was torn.* That this signifies no penalty, that is, for the injury done without fault, is evident from the signification of “torn,” as being injury without fault (as just

above, n. 9171); and from the signification of “repaying,” as being the penalty (n. 9102), here no penalty, because it is said “he shall not repay.”

**9174.** *And when a man shall borrow from his companion.* That this signifies truth and good from another stock, is evident from the signification of “borrowing,” as being to receive truth from some other source than one’s self, and thus truth from another stock. “Borrowing” has this signification because in the spiritual world there are no other goods that are asked from others, and given, than those which are of intelligence and wisdom. There are indeed many other things offered to view, nay, things innumerable, but they are appearances arising from those things which are of intelligence and wisdom. From this it is evident that “to borrow” denotes to be instructed by another, and thus to receive truths, or knowledges of truth and good, from some other source than one’s self. How this is shall be further explained. A man is said to receive truths from himself when he infers them from the truths he has with him. In this case he conjoins them with those he formerly possessed. But in doing this he admits only those truths which agree together under the same good; for it is good that disposes truths into series and connects them together. Good is like the soul in man, and truths are like those things with which the soul clothes itself, and by means of which it acts. It is well known that each and all things in man live from his soul; and so also do the truths of faith live from the good of love to the Lord and of love toward the neighbor. If this good is not the soul of a man, but the good of the love of self or the love of the world, then the man is not a man, but a wild beast, and in the other life in the light of heaven he also appears as a wild beast; though in his own light, which at the approach of the light of heaven becomes thick darkness, he appears as a man. It is, however, to be understood that the Lord disposes truths into order in accordance with the good of the man’s life.

[2] A man is said to receive truths from some other source, when he is instructed by another; and if these truths do not agree together under the good in which he is, they are indeed stored up in his memory among memory-knowledges; but they do not become his—that is, of his faith—because they are of another stock. These are the truths which are treated of in this verse and the following one.



[3] When “borrowing” and “lending” are mentioned in the Word, there is signified to be instructed and to instruct from the affection of charity; as in Matthew:

Give to every one that asketh thee, and from him that would borrow of thee turn not thou away (Matt. 5:42);

it is evident that “asking” here does not mean asking, for it is said, “Give to every one that asketh”; and that neither by “borrowing” is meant borrowing; for if a person were to give to every one that asketh, and also to every one that would borrow, he would be stripped of all his goods. But as the Lord spoke from the Divine, by “asking,” and “wishing to borrow;” and by giving and receiving a loan, is meant the communication of heavenly goods, which are those of the knowledges of good and truth; for in regard to such a communication the fact is that the more an angel gives to another from the affection of charity, the more there flows in with him of the general good from heaven, that is, from the Lord (n. 6478). Thus by “giving to him that asketh,” an angel is not deprived of goods, but is enriched with them. The case is the same with a man, when he does good to another from the affection of charity; but charity consists in giving to the good, and it is not charity to give to the evil what they ask and desire (n. 8120); according to these words in David:

The wicked borroweth, and restoreth not; but the just showeth mercy and giveth (Ps. 37:21).

And in Luke:

If ye lend to them from whom ye hope to receive, what thank have ye? Rather love your enemies, and do good, and lend, hope for nothing again; then shall your reward be great, and ye shall be the sons of the Highest (Luke 6:34, 35);

[4] here also by “lending” is meant doing good from the affection of charity, and thus communicating the goods of heaven; and also the goods of the world, but the latter for the sake of the former as the end in view. The affection of charity consists in communicating goods without any recompense as the end in view; but there is no affection of charity in communicating goods for the sake of recompense as the end in view (n. 2373, 2400, 3816, 3956, 4943, 6388–6390, 6392, 6393, 6478, 8002). The affection of charity consists in loving one’s enemies, and in benefiting the evil; but enemies are loved and are

benefited when they are instructed, and also when they are corrected by suitable means (n. 8121).

[5] The exercise of charity is also signified by “lending,” in Moses:

If thou shalt obey the voice of Jehovah, and shalt observe to do His commandments, thou shalt lend to many peoples, but thou shalt not borrow (Deut. 28:1, 12);

“to lend to many peoples” denotes to abound in the goods of intelligence and wisdom, and to communicate them to others out of this abundance; and not to be in need of the goods of others, because all things are given him by the Lord. So in David:

A good man who hath mercy and lendeth, will maintain his words in judgment; for he will never be moved (Ps. 112:5, 6);

by “having mercy and lending” is described the state of those who are in genuine charity. In like manner, Psalm 37:21; and other passages.

**9175.** *And it be broken or die.* That this signifies injury to it, or extinction, is evident from the signification of “to be broken,” as being injury (see n. 9163); and from the signification of “dying,” as being extinction.

**9176.** *Its lord not being with it.* That this signifies if the good of this truth is not together with it in the general form, is evident from the signification of “the lord,” as being good (see n. 9167); and from the signification of “not being with it,” as being not together with it in the general form. How the case herein is can be seen from what was shown above (n. 9154), about truths in good, namely, that all the truths in the general form are disposed under their good. But the subject here treated of is truths “borrowed,” that is, received from others (n. 9174), and these truths either have their good with them, or they have it not. The truths that have their good with them, are those which when heard affect the man; but those which have it not, are those which do not affect him. The truths which have their good with them, are meant by the borrowed things that are broken or die when their lord is with them. But the truths which have not their good with them, are meant by the borrowed things that are broken or die when their lord is not with them.

[2] These latter truths can indeed be described, but not to the apprehension, except that of those who are in the light of heaven from the Lord. All others, who see only by the light of this world,

that is, by natural light, will fail to comprehend them, because in respect to heavenly things they are in thick darkness; and if they seem to themselves to comprehend them, it is nevertheless from fallacies and things material, which rather cause obscurity and envelope in shadows, than impart light. It is enough to know that the subject treated of is truths of faith conjoined with their good, and not conjoined with it. Truths not conjoined are those learned from others, which enter no further than into the memory, and abide there as memory-knowledges, and are not perceived among those truths which are set in order in a general form under good. From all this it can in some measure be known in what angelic wisdom consists; for the angels not only comprehend how the case is with these things, but also at the same time countless things about them; and thus things of which a man does not even know that they exist, and still less what they are; for the angels are in the light of heaven, and the light of heaven has within itself infinite things, because the light of heaven is the Divine truth that proceeds from the Lord.

**9177.** *Repaying he shall repay.* That this signifies restoration, is evident from the signification of “repaying,” as being restoration (see n. 9087).

**9178.** *If the lord thereof be with it, he shall not repay.* That this signifies that if the good of truth be together with it, there shall be no restoration, is evident from the signification of “if the lord be with it,” as being if the good of truth be together with it (of which above, n. 9176); and from the signification of “repaying,” as being restoration (as just above, n. 9177); thus “not to repay” denotes that there shall be no restoration.

**9179.** *If a hireling be with it.* That this signifies if it is for the sake of the good of self-advantage, is evident from the signification of “a hireling,” as being one who does what is good for the sake of self-advantage, or for the sake of reward (see n. 8002); thus in the abstract sense it signifies the good of self-advantage, or reward.

**9180.** *He shall come in his hire.* That this signifies submission and service, is evident from the signification of “coming in his hire,” as being to submit one’s self and serve. The case herein is this. Those who learn and draw forth truths from the Word, or from the doctrine of the church, or from anyone soever, or even by means of inferences, from themselves, for the sake of self-advantage, that is, in order that they may acquire honors or wealth, or that they may merit heaven;

are those who are meant in the internal sense by “hirelings who shall come in their hire,” that is, who will submit themselves and serve. For self-advantage ought to be in the last place with the man of the church, and not in the first. When it is in the last place, it is a servant; but if it is in the first place, it is a lord. He who regards self-advantage in the first place is an inverted man, and in the other life is also represented as being so, with his head in hell; but he who regards charity and faith in the first place, and thus the Lord and the neighbor, is an upright man, and in the other life is represented as standing so, with his head in heaven. From this it is evident what is meant by good done for the sake of self-advantage; and that this good must submit itself and serve, which things are signified by “if a hireling be with it, he shall come in his hire.”

**9181.** Verses 15, 16. *When a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins.*

“When a man shall persuade a virgin who is not betrothed,” signifies good not conjoined with truth: “and shall lie with her,” signifies unlawful conjunction; “endowing he shall endow her to himself for a woman,” signifies a token of consent to a lawful conjunction; “if refusing her father shall refuse to give her to him,” signifies if interior good does not allow conjunction; “he shall pay silver according to the dowry of virgins,” signifies other truth consenting in its place.

**9182.** [v. 15] *When a man shall persuade a virgin who is not betrothed.* That this signifies good not conjoined with truth, is evident from the signification of “persuading,” when said of a man and a virgin, as being to entice to conjunction; from the signification of “a man” (*vir*) as being truth (see n. 3134, 7716, 9007); from the signification of “a virgin,” as being the church as to good (n. 3081, 4638), thus the good which is the church; and from the signification of “to be betrothed,” as being conjunction. It shall here be briefly stated what is the cause and the origin of the law relating to unlawful conjunction that is here treated of. All the laws delivered to the sons of Israel have their cause in heaven, and their origin in the laws of order there. All the laws of order in heaven are from the Divine truth and good which proceed from the Lord, consequently they are the laws of the good of love and truth of faith. The conjunction of good

and truth in heaven is called the heavenly marriage, and this is represented in marriages on earth, and is also signified by “marriages” in the Word. From this it is plain what is involved in unlawful conjunctions, and also in scortations and adulteries. In these two verses an unlawful conjunction is treated of which is afterward either made lawful or is dissolved. The unlawful conjunction which afterward is made lawful, is the subject treated of in this verse; and the unlawful conjunction which afterward is dissolved, is the subject treated of in the following verse.

[2] Unlawful conjunction is that which is not made from conjugal affection; but from some other affection, as the affection of beauty, the affection of gain, or the affection of personal rank; and also which is made from lasciviousness. In the beginning these conjunctions are unlawful, because that which conjoins is external, and not at the same time internal. Nevertheless, a lawful conjunction may afterward be effected from them as means, which takes place when the minds are conjoined; and on the other hand no conjunction may result from them, as is the case when the minds are disjoined. That this is so, is generally known in the world.

[3] Lawful conjunction, which is that of minds, is effected when both are in the like good and truth; for good and truth make a man’s life; moral and civil good and truth, the life of the external man; and spiritual good and truth, the life of the internal man. Be it known that a man’s life is from no other source than good and truth, for all that a man loves is called good, and all that he believes is called truth; or, what is the same, all that a man wills is called good, and all that he understands is called truth. From this it is evident that a lawful conjunction is effected when the husband is in truth, and the wife is in the corresponding good, for in this way the heavenly marriage, which is that of good and truth, is represented in the pair. From this it is that conjugal love descends from this marriage (see n. 2727–2759, 2803, 3132, 4434, 4835).

[4] From these as premises it can be known how the case is with the conjunctions treated of in this verse and the following one. Betrothals before marriage have been in use from ancient times, and represented the first conjunction, which is that of the internal man apart from the external. The subsequent marriages themselves represented the second conjunction, which is that of the internal man with the external; for during man’s regeneration by means of

the goods and truths of faith, the internal man is first regenerated, and afterward the external, because the latter is regenerated by the former (n. 3286, 3321, 3493, 3882, 8746).

[5] From this it is evident what is signified in the Word by “betrothing” and by “being betrothed,” and also what by “bridegroom” and “bride;” namely, by “betrothing” is signified the conjunction of truth and good in the internal man; by “bridegroom” (where the Lord and the church are treated of) is signified good; and by “bride,” truth: as in the following passages. In Jeremiah:

I remembered for thee the mercy of thy youth, the love of thy betrothals, when thou wentest after Me in the wilderness, in a land not sown (Jer. 2:2);

speaking of the Ancient Church and of its being set up by the Lord; “the love of betrothals” denotes the affection of spiritual life, which is from the truths of faith and the good of love; and the state of desire, when as yet they were in ignorance and in want of these things, is signified by “going after Me in the wilderness, in a land not sown.”

[6] In Hosea:

In that day I will make a covenant for them with the wild animal of the field, and with the bird of the heavens, and the creeping thing of the earth; and I will break the bow and the sword and the war; and I will betroth thee unto Me in justice and in judgment, and in mercy, and in compassions (Hos. 2:18, 19);

the setting up of a new church is here treated of; “to make a covenant with the wild animal of the field, with the bird of the heavens, and with the creeping thing of the earth,” denotes the conjunction of the Lord through the internal and external good and truth in a man. That “a covenant” denotes conjunction, see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778; “the wild animal of the field” denotes life from good (n. 841, 908); “the bird” denotes the life of truth (n. 40, 745, 776, 991, 3219, 5149, 7441); “the creeping thing of the earth” denotes the goods and truths of the external and sensuous man (n. 746, 909); “to break the bow, and the sword, and the war,” denotes to destroy the doctrine and the forces of falsity; “the bow” denotes the doctrine of falsity (n. 2686, 2709); “the sword,” falsity fighting against truth (n. 2799, 4499, 6353, 7102); “the war,” the combat itself, or spiritual combat (n. 1664, 2686, 8273), and “to break” these denotes to destroy them.

[7] "To betroth in justice and in judgment" denotes to be conjoined with the Lord in good and truth; "to betroth" denotes to conjoin with one's self; "justice" is predicated of good, and "judgment" of truth (n. 2235); "to betroth in mercy and in compassions," denotes doing so from love toward those who are in good, and in love toward those who are in truths; the Lord's "mercy" is predicated as being directed toward those who are in need of good and who yet long for it; and His "compassions," toward those who are in ignorance of truth and who yet long for it. From all this it is evident that "betrothal" denotes the conjunction of good and truth with a man by the Lord. Every one can see that such things are here signified; for it is clear even to the perception from merely natural light that Jehovah does not make a covenant with the wild animal of the field, with the bird, and with the creeping thing of the earth; but with those who are in the good and truth of faith, thus with the good and truth in the man; consequently that such things are hidden in this prophecy.

[8] And in Malachi:

Judah hath dealt treacherously, for he hath profaned the holiness of Jehovah, in that he hath loved, and hath betrothed to himself, the daughter of a strange god (Mal. 2:11);

"to betroth the daughter of a strange god" denotes to be conjoined with the evil of falsity; "a strange god" denotes falsity (n. 4402, 4544, 7873).

[9] That where the Lord and the church are treated of, the "bridegroom" denotes good, and the "bride" truth, may be seen in the following passages:

Jehovah hath clothed me with the garments of salvation, He hath covered me with the robe of justice, as a bridegroom putteth on his headdress, and as a bride adorneth herself with her vessels (Isa. 61:10).

I saw the holy city, Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2).

The angel said, Come hither, I will show thee the bride, the lamb's wife (Rev. 21:9);

where "the bride" denotes the church.

[10] In Matthew:

Jesus said unto the disciples of John, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come,

when the bridegroom shall be taken away from them, and then shall they fast (Matt. 9:15, and Luke 5:34, 35);

those are called “sons of the wedding” who are in the truths of the church, and receive good, for the good which is from the Lord is “the bridegroom;” that “the sons of the wedding do not mourn so long as the bridegroom is with them” denotes that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined with their good; “they shall fast when the bridegroom is taken away from them” denotes that they are in an unhappy state when good is no longer conjoined with truths; this state is the last state of the church, but the former is its first state.

[11] The like is signified in Matthew 25:1–12 by the bridegroom whom the ten virgins went forth to meet; for the virgins who had oil in their lamps denote those who have good in their truths, but those who had no oil in their lamps denote those who have no good in their truths (see n. 4638; and that “oil” denotes the good of love, n. 886, 3728, 4582).

[12] In John:

John said, I am not the Christ, but I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom’s voice (John 3:28, 29);

“the bride” denotes the truth of faith of the church; and “the bridegroom” the good of love of the church, both from the Lord; thus they denote the man of the church with whom good has been conjoined with truths. From all this it is also plain what is meant in the internal sense by the “joy” and the “voice of the bridegroom and of the bride” in Isa. 62:5; Jer. 7:34; 16:9; 25:10; 33:11; Rev. 18:23; namely, heaven and the happiness resulting from the conjunction of good and truth with man and angel.

**9183.** *And shall lie with her.* That this signifies unlawful conjunction, is evident from the signification of “lying with a virgin not betrothed,” as being an unlawful conjunction; for by “being betrothed” is signified the conjunction of the internal man; but by “lying with” is signified the conjunction of the external man (of which just above, n. 9182).

**9184.** *Endowing he shall endow her to himself for a woman.* That this signifies a token of consent to a lawful conjunction, is evident from the signification of a “dowry” and of “endowing,” as being



a token of consent (see n. 4456); and from the signification of “for a woman,” as being to a lawful conjunction, for to take anyone for a woman denotes to be lawfully conjoined. In the spiritual sense an unlawful conjunction is the conjunction of truth with an affection from the delight of self-advantage or from the delight of being honored. In such an affection are they who learn the truths of the church for the sake of these delights. But this conjunction does no harm to those who are afterward regenerated by the Lord, for although these affections remain with them, they are subordinated under the affection of truth for the sake of the good of use and of life; and they serve, for they are in the last place, although at first they appeared to be in the first place. For while a man is being regenerated, the order of his life is inverted. In this manner is lawful conjunction made out of unlawful conjunction.

[2] That this is possible is because the truths which are of faith enter through the hearing, thus through the external man; and the external man relishes only those things which belong to the world and to self, and which are the delights arising from self-advantage and honors. But when the internal man has been opened by means of regeneration, good from the Lord then flows in through it, and adopts and conjoins with itself the truths of faith which have entered through the external man, and according to this conjunction the order is inverted, that is, what had been in the first place is put in the last. The Lord then draws to Himself all things in the man which belong to life, so that they may look upward. The man then regards as ends those things which belong to the Lord and to heaven; and the Lord Himself as the end for the sake of which are all things; and the former things, which are the delights of self-advantage and of honors, he regards as means to this end. It is known that the means derive their life solely from the end, and that apart from the end they have no life. Thus when the delights of self-advantage and of honors have become means, they then have their life from the life which comes from heaven, that is, through heaven from the Lord; for the end for the sake of which they exist is the Lord. When a man is in such an order of life, matters of self-advantage and honors are then blessings to him; whereas if he is in the inverted order, these things are curses to him. That all things are blessings when a man is in the order of heaven, the Lord teaches in Matthew:

Seek ye first the kingdom of the heavens and His justice, and all things shall be added unto you (Matt. 6:33).

**9185.** [v. 16] *If refusing her father shall refuse to give her to him.* That this signifies if interior good does not allow conjunction, is evident from the signification of “refusing,” as being not to allow; from the signification of “giving her to him,” that is, “for a woman,” as being lawful conjunction (of which just above, n. 9184); and from the signification of “father,” as being good (n. 3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897); and as being interior good, because from interior good as a father, and from interior truth as a mother, are conceived and born exterior truths and goods, which are therefore in the Word called “sons and daughters.”

**9186.** *He shall pay silver according to the dowry of virgins.* That this signifies other truth consenting in its place, is evident from the signification of “silver,” as being truth (see n. 1551, 2954, 5658, 6112, 6914, 6917); from the signification of “paying,” as being substitution in the place of the former, for he who pays a dowry and does not take the virgin gives something else in place of her; and from the signification of “the dowry of virgins,” as being a token of consent to conjunction (of which just above, n. 9184), which token is truth consenting to interior good. For the dowry was fifty pieces of silver given to the father of the girl (Deut. 22:29), and thus denotes truths initiating to full conjunction; for “silver” denotes truth, as shown just above; and “fifty” denotes to the full (n. 2252); here other truths in place of the former, and consenting to good.

[2] How the case is with these truths is clear from what was shown above; to which is to be added what follows, namely, in order that an unlawful conjunction may become lawful, the good which flows in from the Lord through the internal man, must conjoin with itself the truth which enters through the external man, that is, through its hearing. If this truth does not agree with that good, then in place of it there has to be substituted some other truth which does agree; that is, which consents to conjunction.

[3] This might be illustrated by examples; but as the conjunction of good and truth is enveloped in thick darkness on account of the good of love having been removed from the truths of faith, and rejected behind the truths, and almost behind the back, this subject will not become any clearer by examples. In general no one can apprehend the internal sense of the Word, and thus the things of

angelic wisdom, unless he knows and understands that each and all things in heaven bear relation to good and truth; and that nothing exists there except from the one of these conjoined with the other. Hence it is that those are in darkness who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as do those who say that a man is saved by faith alone, that is, by the mere confidence which is of faith. As these persons ascribe all things to faith, and nothing to charity, they cannot possibly apprehend anything about those heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth; and consequently concerning truth itself, for this is then involved in the same darkness. Hence arise mental wanderings and heresies so many and so great. They who are enlightened in respect to truths, are the few who are in the doctrine, and at the same time in the life, of truth.

[4] Let those who are in faith alone know that all the ideas of thought of the angels who are in the second heaven, and are called spiritual, are from truths which have become goods by life; and that all the ideas of thought of the angels who are in the third heaven, and are called celestial, are from good; and that therefore these latter are in wisdom itself, concerning which, of the Lord's Divine mercy, wonderful things shall be told elsewhere.

**9187.** Verses 17-19. *Thou shalt not suffer a sorceress to live. Every one that lieth with a beast, dying he shall die. He that sacrificeth to gods, save to Jehovah alone, shall be accursed.*

"A sorceress" signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self; "thou shalt not suffer to live," signifies the deprivation of spiritual life; "every one that lieth with a beast," signifies conjunction with the evils of the cupidities of the love of self; "dying he shall die," signifies damnation; "he that sacrificeth to gods," signifies the worship of falsities from evil; "shall be accursed" signifies a casting out; "save to Jehovah alone," signifies that the Lord, who is the one and only God, is to be worshiped.

**9188.** [v. 17] *A sorceress.* That this signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self, is evident from the signification of "sorceries," as being the falsities of the evil of the love of self conjoined with such

things as are of the church. There are two things which make heaven and thus spiritual life with man—the truth of faith in the Lord, and the good of love to Him. And there are two things which make hell and thus spiritual death with man—the falsity of faith, and the evil of the love of self. The two latter are conjoined in those who are in hell, and make the infernal marriage; but the two former are conjoined in those who are in heaven, and make the heavenly marriage. So far as possible, the Lord withholds man from the conjunction of truth and good with falsity and evil, because this conjunction is profanation. Nevertheless many of those who are within the church cannot be withheld, because from early childhood they have learned the things of the church from the Word, and from doctrine drawn from the Word; and some of them have become imbued with such things, and have made them of their faith. When these persons have arrived at mature age, and have begun to think from themselves, and not as before from others, then they have made nothing of the things they had made of their faith, and in their stead have seized on falsities and imbued themselves with them. These are they who have conjoined within them truths with falsities; for those truths which have once become truths of faith remain, and cannot be rooted out; and the falsities which are afterward made of their faith conjoin themselves with them.

[2] It is this conjunction which is signified in the internal sense by “sorceries.” The reason why these falsities are falsities of the evil of the love of self, is that all evil springs chiefly from this love, and together with evil, falsity, because they cohere together. From this it is evident that in such persons there is no spiritual life, because it has been destroyed by falsities of evil; and insofar as they have conjoined these falsities with truths, so far they have extinguished spiritual life within them; and as in this way instead of being alive, they have become dead, it is said, “Thou shalt not suffer them to live.”

[3] That the conjunction in question is signified in the Word by “sorceries,” is plain in Isaiah:

She said, I shall not sit a widow, neither shall I know the loss of children; but these two things shall come upon thee in a moment in one day, loss of children, and widowhood, because of the multitude of thy sorceries, because of the exceeding greatness of thy magical deeds. Thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy

wisdom and thy knowledge have led thee astray; when thou saidst in thine heart, I am, and there is none else besides me. Therefore shall evil come upon thee which thou shalt not know how to ward off; and calamity shall fall upon thee which thou shalt not be able to atone: devastation shall come upon thee suddenly, thou not knowing. For indeed persist thou in thy magical deeds, and in the multitude of thy sorceries, wherein thou hast labored from thy youth. Thou art wearied in the multitude of thy counsel. Let the searchers of the heavens, the stargazers, and those who know the new moons, now stand and save thee from the things that shall come upon thee. Behold they are become as stubble; the fire hath burned them; they shall not rescue their soul from the hand of the flame (Isa. 47:8-14).

[4] That "sorcerers" denote those who conjoin the falsities of the evil of the love of self with the truths of faith, and thus perish, is plain from every particular in the above passage viewed in the internal sense, for they are here described. The extinction of their spiritual life is described by "widowhood and loss of children." "Widowhood" denotes the privation of truth and of the derivative good; and "loss of children" the privation of truth and good. The origin of falsity, as being from the evil of the love of self, is described by these words, "thy wisdom and thy knowledge have led thee astray when thou saidst in thine heart, I am, and there is none else besides me;" and the evil itself of the love of self, by these words, "behold, they are become as stubble, the fire hath burned them, they shall not rescue their soul from the hand of the flame;" "fire" and "flame" denote the love of self. That everything of spiritual life has been extinguished, is described by these words, "evil shall come upon thee which thou shalt not know how to ward off, and calamity shall fall upon thee which thou shalt not be able to atone." They are called "searchers of the heavens, stargazers, and those who know the new moons," from being in external things without any internal; for such see from the external man and not at all from the internal, thus from natural light and not at all from spiritual light; for in the internal sense "heaven," the "stars," and "new moons" denote knowledges and memory-knowledges; here, such as are seen from the world, and not from heaven.

[5] That "sorceries" denote such falsities, is also plain in Micah:

I will cut off the cities of thy land, and throw down all thy strongholds; I will cut off sorceries out of thine hand; and thou shall have no sooth-sayers (Micah 5:11, 12):

“the cities of the land” denote the false doctrinal things of their church, which are called “sorceries” because they destroy the truths of faith. In Nahum:

Because of the multitude of the whoredoms of the well-favored<sup>1</sup> harlot, the mistress of sorceries, that selleth nations in her whoredom, and families in her sorceries (Nah. 3:4);

“whoredoms” denote perversions of truth; and “sorceries,” the falsities thence derived. In like manner in the second book of Kings:

Jehoram said unto Jehu, Is it peace, Jehu? And he answered, What peace, even unto the whoredoms of thy mother Jezebel, and her many sorceries? (2 Kings 9:22).

[6] That those are “sorcerers” who have been taught by themselves, and trust in themselves alone to the extent of loving themselves and desiring to be worshiped as deities, is also plain from passages which treat openly of the coming of the Lord, who will teach them and cast out the sorcerers; for he who shall be taught in the truths and goods of faith must be taught by the Lord, and in no wise by himself. Wherefore it is thus written in Malachi:

Behold I send Mine angel, who shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant whom ye desire. And I will draw nigh to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and those who swear to what is false (Mal. 3:1, 5);

“sorcerers” denote those who have been taught by themselves, and who thus destroy truths which are from the Lord; “adulterers” denote those who destroy goods; and “those who swear to what is false,” those who confirm falsities. That it is the Lord who will cast them out is plain, for it is said, “the Lord shall come to His temple, even the angel of the covenant.”

[7] So also in Moses:

When thou comest unto the land which Jehovah God will give thee, there shall not be found in thee anyone that maketh his son or his daughter pass through the fire, one that divineth divinations, and one that questioneth the hells, and an augur, and a sorcerer, and an enchanter, and one that consulteth a familiar spirit, and a soothsayer, and a questioner of the dead. For every one that doeth these things is an abomination to Jehovah; and because of these abominations Jehovah thy God doth drive them out from before thee. Jehovah thy God will raise up to

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<sup>1</sup> Here boni causa, but in n. 6978 boni gratia. [REVISER.]

thee a prophet from the midst of thee, of thy brethren, like unto me; him shall ye obey. Jehovah said in Horeb, I will raise him up a prophet from the midst of their brethren, like unto thee; and I will put My words in his mouth, that he may speak unto them all that I shall command him. Whence it shall come to pass that the man who will not obey My words, which he shall speak in My name, I will require it of him (Deut. 18:9–19);

[8] by “diviners,” “augurs,” “sorcerers,” and the rest who are here named, are meant in the internal sense those who destroy the truths and goods of the church by means of memory-knowledges wrongly applied; thus who do so from their own intelligence and through falsities from the evils of the love of self and the love of the world, consequently who learn and teach from the cupidity of profit and of honors, and not from any affection for the truth of faith and the good of life. And as all falsities of doctrine and evils of life come forth from this source, mention is made of “a prophet who shall come and teach.” That this “prophet” is the Lord, is known in the church, and was known also to the Jews and Gentiles of that time, as is evident in Matthew 21:11; Luke 1:76; 7:16; 13:33; Mark 6:4. Those are taught by the Lord who read the Word not for the sake of self and the world, but for the sake of good and truth itself, for then they are enlightened. But when men read it for the sake of self and the world, they are blinded. “A prophet” signifies one who teaches, and in a sense abstracted from person, doctrine (n. 2534, 7269); thus the Lord as to the Word, that is, as to Divine truth.

**9189.** *Thou shalt not suffer to live.* That this signifies the privation of spiritual life, is evident from the signification of “suffering to live,” as being to endow with spiritual life (see n. 5890); thus “not to suffer to live” denotes to deprive of spiritual life. (That those deprive themselves of spiritual life who conjoin falsities from the evil of the love of self with the truths of faith, and who are signified by “sorcerers,” see just above, n. 9188.)

**9190.** [v. 18] *Every one that lieth with a beast.* That this signifies conjunction with the evils of the cupidities of the love of self, is evident from the signification of “lying with” as being to be conjoined; and from the signification of “a beast,” as being good affection with the good, and evil affection with the evil (45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3518, 3519, 5198, 7424, 7523, 7872, 9090), thus cupidities; here the cupidities of the love of self. Evil affections are called “cupidities.”

**9191.** *Dying he shall die.* That this signifies damnation, is evident from the signification of “dying,” as being damnation (see n. 5407, 6119, 9008).

**9192.** [v. 19] *He that sacrificeth to gods.* That this signifies the worship of falsities from evil, is evident from the signification of “sacrificing,” as being worship (that “to sacrifice” denotes worship is because sacrifices were the chief things of worship with the Israelitish and Jewish people, see n. 923, 6905, 8680, 8936); and from the signification of “gods,” as being falsities (n. 4402, 4544, 7873, 8941). The worship of falsities from evil is here mentioned, because this is opposed to the worship of truths from good. For all worship has matters of doctrine for its rules; and these matters of doctrine are truths insofar as they are from good; and they are falsities insofar as they are from evil; for truths have their essence and life from good, and on the other hand falsities have their death from evil.

[2] But the case herein is as follows. There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities; and yet those who are in genuine truths are often damned, while those who are in truths not genuine, and also those who are in falsities, are often saved. This will appear paradoxical to most people, but still it is the truth. Experience itself has confirmed it; for there have been seen in hell those who had been more learned than others in truths from the Word and from the doctrine of their church, both dignitaries and others; on the other hand there have been seen in heaven those who had been devoid of truths, and even those who had been in falsities, both Christians and Gentiles.

[3] The reason why the former were in hell, was that they had indeed been in truths as to doctrine but in evils as to life; and the reason why the latter were in heaven, was that they had not indeed been in truths as to doctrine but nevertheless had been in good as to life. Some spirits recently deceased, with whom it was given me to speak, wondered that those who had been preeminent for learning in the Word and in the doctrine of their church, were among the damned, whom they nevertheless had believed would become shining lights in heaven, according to these words in Daniel:

The intelligent shall shine as the brightness of the firmament; and they that turn many to justice as the stars for ever and ever (Dan. 12:3).



But they were told that “the intelligent” are those who are in truth, and who teach truths, and that “they who turn others to justice” are those who are in good, and who lead to good; and that therefore the Lord said:

The just shall shine as the sun in the kingdom of their Father (Matt. 13:43).

(That justice is predicated of good, and thus that “the just” are those who are in good, see n. 2235.)

[4] And they were further told that those who are learned as to doctrine, but evil as to life, are those who are meant by the Lord in the following passages:

Many shall 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 deeds? But then will I confess unto them, I know you not; depart from Me, ye workers of iniquity (Matt. 7:22, 23).

Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He will say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26, 27).

And they were also told that the same were meant by “the foolish virgins who had no oil in their lamps,” of whom it is written in Matthew:

At last came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily I say unto you, I know you not (Matt. 25:11, 12);

“to have oil in the lamps” denotes good in the truths which are of the faith of the church (n. 4638; that “oil” denotes the good of love, see n. 886, 4582).

[5] They were told furthermore, that those who are not in truths, nay, who are in falsities from ignorance, and yet are in good and from this in the affection of knowing truth, were meant by the Lord when He said:

I say unto you, that many shall come from the east even unto the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens; but the sons of the kingdom shall be cast forth into the outer darkness (Matt. 8:11, 12).

They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last (Luke 13:29, 30).

(That the Gentiles who are in good, though from ignorance in things not true, are received into heaven, see n. 2589–2604, 2861, 2863, 3263, 4190, 4197.)

[6] From all this it can now be seen that by “those who sacrifice unto gods” are signified those who are in the worship of falsity from evil, and that these are they who shall be “accursed,” that is, shall be cast out. For falsities from evil are evils in form, because when evil shows itself in the light, and takes form, it is called falsity. Hence it is that those who are in evil as to life, although in truths as to doctrine, are nevertheless in the falsities of their evils. That this is so is clearly visible in the other life; for when these persons are left to themselves they think from their evil against the truths which they had known and professed; thus they think falsities. And they do the very same in this world when thinking by themselves; for they then either pervert truths, or deny them, in order to defend the evils of their life.

[7] But they who are in good, and yet in things not true, nay, who are in falsities from ignorance, as are many within the church, and many also outside of the church who are called Gentiles, these indeed regard their falsities as truths; but because their falsities come forth from good, they bend them to good, and therefore there is nothing wicked in these falsities, as there is in those which are from evil. And as falsities from good are mild and pliant, such persons are in the capacity of receiving truths, and moreover, do receive them when they are instructed by the angels. These falsities may be compared to foods which look unclean, but yet are savory; whereas falsities from evil may be compared to unclean foods which inwardly are putrid. But truths from evil may be compared to foods which look clean, but are inwardly baneful, and if attended with hypocrisy are poisonous; as the Lord teaches in Matthew:

Woe unto you, scribes and Pharisees, hypocrites! For ye make yourselves like unto whited sepulchres which outwardly indeed appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness (Matt. 23:27).

**9193.** *Shall be accursed.* That this signifies a casting out, is evident from the signification of “being accursed,” when said of those who are in the worship of falsities from evil, as being to be cast out, that is, from the church. That to be cast out from the church, and

thus the rooting out of such falsities, is signified by “being accursed” is plain in Moses:

If men of Belial shall go out from the midst of thee, and shall urge the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; if it be truth, and the thing certain, that such abomination is wrought in the midst of thee; smiting thou shalt smite the inhabitants of that city with the edge of the sword, making it accursed, and every one that is therein, and also the beast thereof, with the edge of the sword. All the spoil of it thou shalt carry together into the midst of the street, and shalt burn the city with fire, and all the spoil thereof, to Jehovah thy God; that it may be a heap for eternity; neither shall it be built any more; so that there may not cleave to thine hand anything of the accursed thing (Deut. 13:13–17).

[2] That it is the falsity from evil which is signified by “the accursed thing,” is plain from each detail in the above passage in the internal sense; for “the cities which were to be accursed” denote doctrines, here false doctrines (see n. 2712, 2943, 3216); “the edge of the sword, with which the men and beasts were to be smitten,” denotes truth fighting and destroying the falsity which is from evil (n. 2799, 4499, 7102, 8294); “the street into the midst of which the spoil was to be carried together” denotes the truth of doctrine, and in the opposite sense, the falsity of doctrine (n. 2336); “the fire with which the spoil was to be burned together with the city,” denotes the evil of the love of self (n. 1297, 2446, 5071, 5215, 6314, 6832, 7324). From this it is evident that this “accursing” denotes a casting out from the church, and a rooting out. Wherefore also it was commanded that the nations in the land of Canaan should be “accursed” (Deut. 7:2, 24–26); for these nations had formerly constituted the church in that land, and therefore they had altars, and likewise offered sacrifices (n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8054); but when they turned the representative worship, which belonged to the Ancient Church, into idolatrous worship, and thus falsified truths and adulterated goods (n. 8317), it was ordered that not only the men, but also the cities and what was in the cities, should be “accursed.”

[3] The reason was that all things therein represented falsities from evil; the cities themselves, doctrines of falsity; the beasts, evil affections; the gold and silver, their evils and falsities; and all other things in like manner. The main feature of the worship of the Ancient Church was the worship of God under a human form, thus of the

Lord. But when they turned aside from good to evil, they began to worship the representatives themselves, such as the sun, the moon, the stars, also groves, statues, and God under various idol forms, thus external things apart from anything internal, as is the case when the internal man has been closed. The internal man is closed by a life of evil; for the Lord flows in by good, and opens the internal man; and consequently it is closed by evil. And when the internal man has been closed, truths are turned into falsities; and where they remain as truths, they merely serve the evils which are of the love of self and the love of the world. The main thing of internal worship is to acknowledge the Lord as the one and only God, and that everything good and true is from Him. Those in the church who do not acknowledge Him cannot be in good, thus neither can they be in truth. Those acknowledge Him who are in faith, and at the same time in the good of life; but not those who are in evil of life (n. 8878). That to acknowledge and worship the Lord is to live according to His commandments, that is, to live a life of faith and charity, see n. 8252–8257. A life of faith consists in doing the commandments from obedience and a life of charity in doing the commandments from love.

**9194.** *Save to Jehovah alone.* That this signifies that the Lord, who is the one and only God, is to be worshiped, is evident from the signification of “offering sacrifices,” here to Jehovah alone, as being worship (see above, n. 9192). That “to Jehovah” denotes to the Lord, is because by “Jehovah” in the Word is meant no other than the Lord (see n. 1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864). (That the Divine which He called “the Father” is the Divine good in Himself, see n. 2803, 3704, 7499, 8897; thus that the Lord is the one and only God, n. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865.)

**9195.** Verses 20–23. *And a sojourner thou shalt not afflict, and shalt not oppress; for ye were sojourners in the land of Egypt. Any widow and orphan ye shall not afflict. If afflicting thou shalt afflict him, so that crying he shall cry unto Me, hearing I will hear his cry; and Mine anger shall wax hot, and I will kill you with the sword; and your women shall become widows, and your sons orphans.*

“And a sojourner thou shalt not afflict, and shalt not oppress,” signifies that those who wish to be instructed in the truths and goods of faith are not to be infested with falsities of doctrine and evils of life; “for ye were sojourners in the land of Egypt,” signifies that they were protected from falsities and evils when infested by the infernals; “any widow,” signifies those who are in good without truth, and yet long for truth; “and orphan,” signifies those who are in truth, and not yet in good, and nevertheless long for good; “ye shall not afflict,” signifies that they are not to be defrauded; “if afflicting thou shalt afflict him,” signifies if they are defrauded; “so that crying he shall cry unto Me,” signifies supplication to the Lord for aid; “hearing I will hear his cry,” signifies that they are to be aided; “and Mine anger shall wax hot,” signifies the state of those who do this; “and I will kill you with the sword,” signifies that they would deprive themselves of good and truth through falsities; “and your women shall become widows,” signifies that the goods with them will perish; “and your sons orphans,” signifies that then at the same time truths will perish.

**9196.** [v. 20] *And a sojourner thou shalt not afflict, and shalt not oppress.* That this signifies that those who wish to be instructed in the truths and goods of faith are not to be infested with falsities of faith and evils of life, is evident from the signification of “a sojourner,” as being one who wishes to be instructed in those things which are of the church, thus in the truths and goods of faith, and who receives these and lives according to them (see n. 1463, 8007, 8013); that “a sojourner” has this signification, is because “to sojourn” signifies to be instructed, and also to live (n. 2025, 3672, 6095); and from the signification of “not to afflict,” when said of those who wish to be instructed in the truths and goods of faith, as being that they are not to be infested with falsities of faith; and from the signification of “oppressing,” when said of the same, as being that they are not to be infested with evils of life; for they who infest such with falsities afflict them; and they who infest such with evils oppress them.

**9197.** *For ye were sojourners in the land of Egypt.* That this signifies that they were protected from falsities and evils when infested by the infernals, is evident from what was said concerning the affliction and oppression of the sons of Israel in Egypt, and of their protection and final bringing forth from thence, in Exodus 7 to 14, where it was shown that the afflictions and oppressions of the sons

of Israel in Egypt signified the infestations by the infernals, of the faithful who were of the spiritual church, before the Lord's coming; and that the protection and bringing forth of the sons of Israel out of the land of Egypt signified the protection and liberation of those who were of the spiritual church by the Lord, when He was in the world, and when He rose again. But it would be too tedious to repeat now the explication of these particulars. (See what has been shown in the above-mentioned chapters of Exodus, especially in n. 6854, 6914, 7035, 7091, 7474, 7828, 7932a, 8018, 8054, 8099, 8159, 8321.)

**9198.** [v. 21] *Any widow.* That this signifies those who are in good without truth, and yet long for truth, is evident from the signification of "a widow," as being good without truth, and yet longing for it. That "a widow" has this signification is because by "a man" is signified truth, and by his "woman" is signified good; and therefore when the woman of a man becomes a widow, she signifies good without truth. But in a still more interior sense "a widow" signifies truth without good. The reason is that in this sense "a husband" signifies good, and his "wife" truth (see n. 3236, 4510, 4823). In this sense the Lord is called "Husband" and "Bridegroom," from the Divine good; and His kingdom and church is called "Wife" and "Bride" from the reception of the Divine truth which proceeds from the Lord (n. 9182). But as in the passage under consideration the Lord's celestial church is not treated of, but His spiritual church, by "a widow" is signified one who is in good and not in truth, and yet longs for truth. The case is similar with "an orphan." In the inmost or celestial, sense "an orphan" signifies those who are in good and long for truth. See the passages quoted and explained in regard to the signification of "widow" and "orphan" in the celestial sense, in n. 4844; to which may be added what the Lord says in Luke concerning the widow in Sarepta:

Verily I say unto you, No prophet is accepted in his own country. Of a truth I say unto you, there were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when there was a great famine over all the land; yet unto none of them was Elias sent, save to Sarepta of Sidon, unto a woman that was a widow (Luke 4:24-26).

[2] As all things the Lord spoke, He spoke from the Divine, therefore His words have an internal sense, and in this sense the subject here

treated of is the Lord Himself and His kingdom and church. What therefore the Lord meant in this sense by the words He spoke of the widow in Sarepta of Sidon, is plain when they are unfolded. That “no prophet is accepted in his own country” signifies that the Lord, and the Divine truth which is from Him, are less received and loved in heart within the church, than outside of it. He spoke to the Jews, with whom the church then was; and it is known that the Lord was less received by them than by the nations outside the church. The case is similar at this day in the church which from Him is called the Christian Church. In this the Lord is indeed received in doctrine; but only by a few with acknowledgment of heart; and by still fewer from the affection of love. It is otherwise with the converted Gentiles outside the church. These worship and adore Him as their one only God, and they say with the mouth, and think at heart, that they acknowledge Him as God, because He has appeared in a human form (n. 5256). The reverse is the case within the church, where because He was born a man He is with difficulty acknowledged from the heart as God. These make His Human like their own human, although they know that His Father was Jehovah, and not a man. From all this it is evident what is meant in the internal sense by “no prophet being accepted in his own country.” A “prophet” in this sense denotes the Lord as to Divine truth, thus in respect to the doctrine of the church. (That “a prophet” denotes one who teaches, and in the abstract sense doctrine, and when predicated of the Lord, the Divine truth of the Word, see above, n. 9188.)

[3] That “there were many widows in Israel in the days of Elias” signifies in the internal sense the state of acknowledgment of truth Divine from the Word at that time in the church. For as before said, “widows” denote those who are in good without truth; “Elias” denotes the Lord as to the Word; “the days of Elias” denote the states of reception of truth Divine from the Word at that time; and “Israel” denotes the church. (That “Elias” represented the Lord as to the Word, may be seen in the preface to Genesis 18, and n. 2762, 5247, 8029; that “days” denote states, n. 893, 2788, 3462, 3785, 4850, 6110, 8426; and that “Israel” denotes the church, n. 4286, 6426, 6637, 8805.)

[4] “When the heaven was shut up three years and six months” signifies the full vastation of the internal church; for “heaven” denotes the internal of the church; and “three years and six months” denotes

to the full. That “heaven” denotes the internal of the church, see n. 1733, 1850, 3355, 4535; and this is said to be “shut up” when it is vastated, that is, when it is no more. That “three years and six months” denotes to the full, is evident from the signification of “a thousand two hundred and sixty days” in Rev. 11:3; 12:6 (which days make three years and six months), as being to the full, that is, even unto the end; in like manner from the signification of “three days and a half” in Rev. 11:9–11; and also from the signification of “a time and times and half a time” in Rev. 12:14, and Dan. 12:7, as being to the full, or, even to the end.

[5] “When there was a great famine over all the land” signifies the vastation of the external church also; for “a famine” denotes the lack and desolation of truth and good (n. 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 7102); and “the land” denotes the external church (n. 1262, 1413, 1733, 1850, 2117, 2118, 3355, 4535, 5577, 8011, 8732). “Yet unto none of them was Elias sent” signifies the Lord as to the Word—and thus the Word of the Lord—not sent to others, because He would not have been received elsewhere; for “Elias,” as before said, denotes the Lord as to the Word.

[6] “Save to Sarepta of Sidon, unto a woman that was a widow,” signifies only unto those who are in good and long for truth. It is said “Sarepta of Sidon” because “Sidon” signifies the knowledges of good and truth (n. 1201). That “a woman a widow” denotes one who is in good, and longs for truth, is evident from what has just been said, and especially from what is related of her in the first book of Kings, where are these words: “Elijah came to Sarepta of Sidon to a widow woman, that she might sustain him; and he said to her, Fetch me a little water that I may drink, and bring me a morsel of bread in thine hand; and she said that she had only a little meal in the barrel, and a little oil in the cruse, sufficient only for a cake for herself and her son.” And Elijah said:

Make me thereof a little cake first, and bring it out to me, and afterward make for thee and for thy son. She did so; and the barrel of meal was not consumed; and the cruse of oil did not fail (1 Kings 17:9–16).

[7] Obedience, and the longing of good for truth, are described by her giving water to the prophet at his bidding, and afterward by her first making a cake for him out of her own little supply, and then for herself and her son; and that thereby she was enriched with the good



of truth is signified by “the barrel of meal not being consumed, and the cruse of oil failing not;” for in the internal sense “water” denotes truth (n. 2702, 3058, 3424, 4976, 5668, 8568); “meal,” truth from good (n. 2177); “oil,” the good of love (n. 886, 4582, 4638); and “a cake” made of these, truth conjoined with its good (n. 7978). From all this it is clear that “a widow” denotes one who is in good and longs for truth. Good and its longing for truth is described by the charity toward the prophet, which was greater than toward herself and her son. “The prophet,” as before shown, denotes the doctrine of truth.

[8] From all this it is evident what is the nature of the Word, namely, that it conceals within itself the secret things of heaven, which are not apparent in the letter; when yet in every word which the Lord Himself spoke when He was in the world, and which He had before spoken through the prophets, there are things heavenly and wholly Divine, and raised above the sense of the letter; and this not only in each word, but also in each syllable of the words, nay, in every point of each syllable. But who believes that this is so? Nevertheless it is a certain fact, of which I have received full and unquestionable proof, concerning which of the Lord’s Divine mercy elsewhere.

**9199.** *And an orphan.* That this signifies those who are in truth and not yet in good, and nevertheless long for good, is evident from the signification of “an orphan,” as being those who are in truth and long for good. The reason why these are signified by “orphans,” is that sons bereaved of father and mother, thus they who are deprived of interior good and truth, are “orphans;” for by “father” in the Word is signified interior good, and by “mother” truth conjoined with this good (see n. 5581); and by “sons” are signified the truths thence derived. (That “sons” denote truths may be seen above, n. 489, 491, 553, 1147, 2813, 3373, 6583.) That sons are here meant by “orphans,” and not daughters, is plain from the following verse, where it is said, “and your sons shall be orphans.” That “orphan sons” denote those who long for good, is “because the Lord is then in the place of a father to them; as in David:

A father of the orphans, and a judge of the widows, is God in the habitation of His holiness (Ps. 68:5).

[2] That “orphans” denote those who have been instructed in the truths of faith of the church from the Word, and thereby are afterward led to good, is plain also from the Lord’s words in John:

I will ask the Father, and He will give you another Paraclete, that he may abide with you to eternity, the Spirit of truth; whom the world cannot receive, for it seeth him not, neither knoweth him; but ye know him, for he abideth with you, and is among you. I will not leave you orphans; I will come unto you. These things have I spoken unto you while abiding with you. But the Paraclete, the Holy Spirit, he shall teach you all things (John 14:16–18, 25, 26).

[3] That those are “orphans” who are in truths and long for good can be seen here from every detail; for by “the Paraclete” is meant the Divine truth, which the Lord was while in the world, and which proceeded from the Lord after He had glorified His Human and had gone out of the world. Therefore He says that “He will send the Paraclete,” and that “He Himself will come.” “Sending the Paraclete” denotes enlightening and instructing in the truths of faith; and “coming to them” denotes leading into good. Therefore He says, “I will not leave you orphans.” It has been stated that by “the Paraclete” is meant the Divine truth which the Lord was while in the world, and which proceeded from Him after He had glorified His Human and had gone out of the world. That this is so, the Lord several times plainly taught. But those who distinguish the Divine into Persons, and not into Essences united in one, do not apprehend this; for the Word is explained and apprehended by a man according to the ideas previously received by him. So also where the Lord says that “He is in the Father and the Father in Him; that the Father and He are one; and that all things that are His are the Father’s and all things of the Father are His” (John 10:30; 14:1–11, 20; 16:15; 17:10).

[4] But to proceed with the further explanation of the things stated above. That by “the Paraclete” is meant the Divine truth, is plain from the very words of the Lord, for he is called “the Spirit of truth,” and it is also said, “the Paraclete, the Holy Spirit, shall teach you all things.” That the Lord was the Divine truth while in the world, is plain also from the words of the Lord in the above passage, for He says that He will send another Paraclete (that is, in His place), even the Spirit of truth;” and of Himself He says that they know Him, because He abideth with them, and is among them. And also:

I tell you the truth, if I go not away, the Paraclete will not come unto you; but if I go away, I will send him unto you (John 16:7).

And in another passage:

This spoke He of the Spirit, which they that believed in Him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39).

And again He says that "He is the way, and the truth" (John 14:6); and also that "He is the Word, and that God is the Word, and that the Word became flesh" (John 1:1-3, 14); where "the Word" denotes the Divine truth. (That the Lord while in the world was the Divine truth, see n. 3195, 4687, 4727, 6716, 6864, 7499, 8127, 8724.)

[5] And that the Divine truth proceeds from the Lord since He glorified His Human, and went away out of the world, is plain also from the Lord's words, "When I go away, I will send the Spirit of truth unto you" ("to send" denotes to go forth and to proceed, n. 2397, 4710); and also, "When he is come, he shall teach you all the truth; for he shall not speak from himself; but what things soever he shall hear, he shall speak. He shall glorify Me; for he shall take of Mine, and shall declare it unto you" (John 16:13, 14). That when the Lord went away out of the world He became the Divine good even as to the Human, may be seen above (n. 3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167); and that then, from the Divine good, which He Himself is, proceeds the Divine truth, even as from the sun proceeds the light of the universe (n. 3636, 3643, 3969, 5704, 7083, 8127). To these references may be added those cited above (n. 9194).

**9200.** *Ye shall not afflict.* That this signifies that they are not to be defrauded, is evident from the signification of "afflicting," when said of those who wish to be instructed in truth, and to be led to good, as being to defraud; here, not to defraud, because it is said "Ye shall not afflict." The "sojourner," the "orphan," and the "widow" are often mentioned together in the Word, as in the following passages:

Jehovah, who preserveth the sojourner, the orphan, and the widow (Ps. 146:9).

Defraud ye not the sojourner, the orphan, and the widow (Jer. 22:3).

In thee they have dealt with the sojourner by oppressions; in thee have they defrauded the orphan and the widow (Ezek. 22:7).

Wrest not the judgment of the sojourner, of the orphan, and the widow (Deut. 24:17; 27:19).

What is left in the fields, the oliveyards and the vineyards, shall be for the sojourner, the orphan, and the widow (Deut. 24:19–22; 26:12, 13).

Jehovah executeth the judgment of the orphan, of the widow, and loveth the sojourner (Deut. 10:18).

In like manner in the passage before us, “a sojourner thou shalt not afflict, and shalt not oppress; any widow and orphan ye shall not afflict.” When these three are thus mentioned together, they fall with the angels into one sense; namely, that with those who are in the church, good and truth are to be conjoined according to order; thus reciprocally, truth with good, and good with truth; for by “a sojourner” are meant those who wish to be instructed in such things as are of the church; by “widows,” the conjunction of good with truth; and by “orphans,” the conjunction of truth with good; which conjunction is reciprocal. The case is similar with all other passages in the Word; when explained as to the internal sense they seem scattered; but with the angels they are combined into one sense; nay into one idea.

**9201.** [v. 22] *If afflicting thou shalt afflict him.* That this signifies if they are defrauded, is evident from the signification of “to afflict,” as being to defraud (as just above, n. 9200).

**9202.** *So that crying he shall cry unto Me.* That this signifies supplication to the Lord for aid, is evident without explication. Intense supplication is expressed in the Word by “a cry,” because the supplication of those who supplicate from the heart, even if silent, is heard in heaven as a cry. Such is the case when men merely think, and still more when they groan, from a sincere heart. This was represented in the representative church by a cry; and hence the cry became a ceremonial observance among the Jews. The case is similar with those who teach; they are heard in heaven as crying aloud. In heaven, not only the thoughts, but especially the affections which are of good and truth, speak. That they speak, and if ardent cry out, has been given me to know from experience, concerning which, of the Lord’s Divine mercy elsewhere. But affections of evil and falsity are not at all heard in heaven, even though the man who supplicates from them should cry out, and at the same time press his palms tightly together, and raise them together with his eyes to heaven.

These latter affections are heard in hell, and if they are ardent, they are heard there also as cries.

**9203.** *Hearing I will hear their cry.* That this signifies that they are to be aided, is evident without explication.

**9204.** [v. 23] *And Mine anger shall wax hot.* That this signifies the state of those who do this, is evident from the signification of “anger,” when attributed to Jehovah, that is, to the Lord, as being clemency and mercy (see n. 6997, 8875). But the reason why these words denote the state of those who do this, that is, who afflict and oppress the stranger, the widow, and the orphan, is that the “anger” is in them, and then appears as if it were in the Lord. (That anger is attributed to the Lord, when yet it is in the man, see n. 6997, 8284, 8483, 8875; and that in general the evil which is attributed to the Lord in the Word is in those who are in evil, n. 1861, 2447, 6071, 6832, 6991, 7533, 7632, 7643, 7679, 7710, 7926, 8197, 8227, 8228, 8282.)

**9205.** *And I will kill you with the sword.* That this signifies that they would deprive themselves of good and truth through falsities, is evident from the signification of “killing,” when said of such as defraud those who are in good and truth, and who are signified by “widows, orphans, and sojourners,” as being to deprive them of such things (that “to kill” denotes to deprive of spiritual life, see n. 3607, 6768, 8902); and from the signification of a “sword,” as being truth fighting and destroying falsity; and in the opposite sense, as being falsity fighting and destroying truth (n. 2799, 4499, 6353, 7102, 8294). Here therefore “to kill with the sword” denotes to deprive of goods and truths by means of falsities.

**9206.** *And your women shall become widows.* That this signifies that the goods with them will perish, is evident from the signification of “women,” as being goods (see n. 6014, 8337); that “women” denote goods is because by the marriage of a man and a woman is represented the conjunction of truth and good (that by “a man” is signified truth, and by “a woman” good, see n. 4510, 4823); and from the signification of “widows,” as being those who are in good and not in truths, but who nevertheless long for truths (n. 9198); but here those who do not long for truths, because the evil are spoken of who afflict widows, consequently those are meant with whom goods are perishing.

[2] The case herein is this. Those who are in good, and do not long for truth, are not in good. The reason is that good becomes good by means of truths, for good receives its quality from truths (n. 9154). It is good conjoined with truth that is meant by “spiritual good;” and therefore when truth perishes with a man, good also perishes; and conversely, when good perishes, truth also perishes; for the conjunction is drawn asunder and dispersed (n. 3804, 4149, 4301, 4302, 5835, 6917, 7835, 8349, 8356). Thus good is known from the fact that it longs for truth and is affected with truth for the sake of a good use, thus for the sake of life. Regarded in itself the very longing, that is, the very affection of truth for the sake of life, is the affection of conjunction. This is like the longing of food or bread for water or wine, for the sake of conjunction; for when they are conjoined they nourish. It is also like light and heat, in that light conjoined with heat produces all things on the earth, and causes them to grow; but if the conjunction is severed, that which has been produced and has grown, perishes.

[3] As it is with good, so it is with all delight, pleasantness, sweetness, consent, and harmony. These things are not such from themselves, but from the things which are in them, the conjunction causing them to be such, and they being such according to the conjunction. But what things therein bear relation to good, and what to truth, may be known to the intelligent if they consider. For all things whatsoever that are in the world and that are in heaven, thus that are in the universe, bear relation to good and truth; and everything produced by these bears relation to both together, and thus to their conjunction. For this reason the ancients likened all things to marriage (n. 54, 55, 1432, 5194, 7022); and in each particular of the Word there is the marriage of good and truth (n. 683, 793, 801, 2516, 2712, 4138, 5138, 5502, 6343, 7945, 8339).

**9207.** *And your sons shall be orphans.* That this signifies that then at the same time truths will perish, is evident from the signification of “orphans,” as being those who are in truth and not yet in good, and nevertheless long for good (see n. 9199), here those who are in truth but do not long for good, thus those with whom truths are perishing; for it is said of the evil, whose sons shall become orphans. That truths perish with those who do not long for good, is plain from what was said just above (n. 9206) about the conjunction of good and truth. With regard to this conjunction it is to be

said further, that truths which are conjoined with good always have within them a longing to do what is good, and at the same time, to thereby conjoin themselves more closely with good; or, what is the same, those who are in truths always long to do what is good, and thus to conjoin good with their truths; and therefore those who believe themselves to be in truths and do not long to do what is good, are not in truths; that is, they are not in the faith of these truths, howsoever they may suppose themselves to be so.

[2] This is described by the Lord by “salt,” where He says in Matthew:

Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men (Matt. 5:13);

these words the Lord says to the disciples and to the people. By “the salt of the earth” is meant the truth of the church which longs for good; by “the salt that has lost its savor” is meant truth without any longing for good; that such truth is profitable for nothing is described by “the salt that has lost its savor being thenceforth good for nothing, but to be cast out and trodden under foot.” To long for good is to long to do what is good, and in this way to be conjoined with good.

[3] So in Mark:

Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and cherish peace one with another (Mark 9:49, 50);

“to be salted with fire” denotes the longing of good for truth; and “to be salted with salt” denotes the longing of truth for good; “salt that has lost its saltiness” denotes truth without any longing for good; “to have salt in oneself” denotes to have this longing.

[4] So in Luke:

Every one of you who does not renounce all that he has cannot be My disciple. Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they cast it out (Luke 14:33–35);

here in like manner “salt” denotes truth longing for good; and “salt that has lost its savor,” truth which is without any longing for good; “it is fit neither for the land nor for the dunghill” denotes that it does not conduce to any use, either good or evil. Those who are

in such truth are those who are called “lukewarm,” as is plain from the words which precede, that “no one can be a disciple of the Lord who does not renounce all that he has,” that is, who does not love the Lord above all things; for those who love the Lord, and likewise themselves, in an equal degree, are those who are called “lukewarm,” and who are not fit for either a good use or an evil use.

[5] In Moses:

Every offering of thy meat-offering shall be salted with salt; neither shalt thou suffer the salt of the covenant of thy God to cease upon thy meat-offering; upon every offering thou shalt offer salt (Lev. 2:13);

that “in every offering there should be salt” signified that the longing of truth for good, and of good for truth, should be in all worship. Consequently this “salt” is called “the salt of the covenant of God,” for “a covenant” denotes conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778), and “salt” the longing for conjunction.

[6] When the one longs to be reciprocally conjoined with the other, that is, good with truth and truth with good, they then mutually regard each other; but when truth sunders itself from good, then each turns away from the other, and looks backward, or behind itself. This is signified by Lot’s wife becoming a pillar of salt, as in Luke:

Whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field, let him likewise not turn back to the things behind him. Remember Lot’s wife (Luke 17:31, 32).

(That this is “to look behind” one’s self, or “backward,” see n. 3652, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8516).

[7] That “salt” signifies the longing of truth, is because salt renders the earth fertile, and makes food palatable, and because there is in salt something both fiery and at the same time conjunctive; as there is in truth an ardent longing for good and at the same time for conjunction. A “pillar of salt” denotes disjunction from truth; for in the opposite sense “salt” signifies the destruction and vastation of truth (Zeph. 2:9; Ezek. 47:11; Jer. 17:6; Ps. 107:33, 34; Deut. 29:23; Judges 9:45; and 2 Kings 2:19–22). These things have been adduced in order that it may be known what is meant by the longing of truth for good, and the longing of good for truth, which are signified by “an orphan,” and “a widow.”



**9208.** Verses 24-26. *If thou shalt lend silver to My people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him; for it is his only covering; it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, that I will hear; for I am merciful.*

"If thou shalt lend silver to My people, the needy with thee," signifies the instruction of those who are in ignorance of truth, and yet long to learn; "thou shalt not be to him as a usurer," signifies that this must be done from charity; "ye shall not put usury upon him," signifies not for the sake of the consequent profit; "if taking a pledge thou shalt take in pledge thy companion's garment," signifies if memory-truth be separated through fallacies derived from the things of sense; "even at the going in of the sun thou shalt restore it to him," signifies that it must be restored before there is a state of shade from the delights of external loves; "for it is his only covering," signifies because the things of sense underlie interior things; "it is his garment for his skin," signifies that they also clothe exterior things; "wherein he may sleep," signifies rest upon them; "and it shall be when he shall cry unto Me," signifies supplication to the Lord; "that I will hear," signifies aid; "for I am merciful," signifies that from Him is everything of aid, from mercy.

**9209.** [v. 24] *If thou shalt lend silver to My people, the needy with thee.* That this signifies the instruction of those who are in ignorance of truth, and yet long to learn, is evident from the signification of "silver," as being truth (see n. 1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932); from the signification of "lending," as being to communicate the goods of heaven from the affection of charity (n. 9174), thus to instruct; from the signification of "people," as being those who are in truths, here those in ignorance of truth, because it is said "needy people" (that those are called a "people" who are in truths, see n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of "needy," as being those who are in ignorance of truth and yet long to learn, for these are in spiritual need, and are to be instructed.

[2] In the Word it is frequently said that benefits are to be conferred on the poor and needy. Those who are in external truths, and who are not yet initiated into internal truths, believe that benefits

are to be conferred on all who need any kind of help, and especially on beggars, who call themselves poorer than others. They who do this from obedience, because it has been so commanded, do well; for by this outward thing they are initiated into the internal of charity and mercy. The internal of charity and mercy consists in clearly discerning who and of what character are those upon whom benefits are to be conferred, and in what manner to each one. They who are at last initiated into the internal of charity and mercy know that this very internal consists in willing well and in doing well to the internal man, thus with such things as conduce to spiritual life; and that the external consists in doing well to the external man, thus with such things as conduce to the bodily life, but yet with such prudence, that while the external man is benefited the internal man may also be benefited at the same time. For he who does well to the external man and ill to the internal man, does not practice charity; and therefore when the one is done, the other must also be looked to.

[3] It is the external of charity which is described in the external or literal sense of the Word by the injunction that benefits are to be conferred on the poor and needy; but it is the internal of charity which is described in the internal or spiritual sense of the Word; for in this sense is meant the internal man who is in poverty and need, and who is to be benefited. In this sense by “the poor and needy” are meant those who are in lack and ignorance of good and truth, and yet long for good and truth. The Word also teaches in the letter how these are to be aided, especially the Word which the Lord Himself taught when He was in the world; for the Lord then disclosed such things as belong to the internal man, as is plain in the Evangelists throughout. But still He spoke in such a manner that every word had an internal sense for the angels, and at the same time for the man of the internal church. For the internal sense contains such things as the genuine doctrine of the church teaches.

[4] Take for example what the Lord said to the disciples sent by John the Baptist to inquire whether He was the Lord who should come; to whom He replied:

Go ye and tell John what things ye have seen and heard: the blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the gospel is preached (Luke 7:20–22);

these words were spoken for the external man, and at the same time for the internal man; for the external man that such miracles were wrought; for the internal, that the church is being set up among such as in the spiritual sense are blind, lame, leprous, deaf, and poor, thus among the Gentiles who are in ignorance of good and truth, and yet long for them. For those are called "blind" who are in ignorance of truth (n. 6990); "lame," those who are in good, but on account of their ignorance of truth, not in genuine good (n. 4302); "leprous," those who are unclean and yet long to be made clean; "deaf," those who are not in the faith of truth, because not in the perception of it; and "poor," those who have not the Word, and thus know nothing of the Lord, and yet long to be instructed. Consequently it is said that "to these the gospel shall be preached."

[5] That by "the poor and needy" in the internal sense are meant those outside the church who are in ignorance of truth, because they have not the Word, and yet long to be instructed, and who by means of that which they know are nevertheless in a little good; and also those within the church who from various causes are ignorant of truth, but nevertheless by virtue of some good long for it, is evident from passages where "the poor and needy" are mentioned in the Word, as in David:

I am needy and poor; make haste unto me, O God; my help and my deliverer, O Jehovah (Ps. 70:5);

these words were spoken by David, who was not poor and needy, from which it is evident that spiritual poverty and need are meant. In like manner elsewhere:

I am needy and poor; O Lord, remember me, my help and my deliverer (Ps. 40:17).

God shall judge His people in justice, and His needy in judgment. The mountains shall bring peace to the people, and the hills in justice. He shall judge the needy of the people. He shall save the sons of the poor, and shall break in pieces the oppressor (Ps. 72:2-4);

"the needy" here denote those who are in spiritual need, and thus in the hunger, that is, in the longing to be willing to be instructed in truths.

[6] In the same:

All my bones shall say, O Jehovah, who is like unto Thee, who deliverest the needy from him that is stronger than he; yea, the needy and the poor from them that plunder him? (Ps. 35:10);

the “bones” denote memory-truths (n. 8005); “the needy,” those who are in but little truth; and “the poor” those who are in but little good, and are infested by evils and falsities. From these infestations the needy are also called in the original tongue “the afflicted,” for “to be afflicted” denotes to be infested by falsities (n. 9196). Again in the following passages:

The wicked lieth in wait in the tent to catch the needy; he doth catch the needy, and draweth him into his net (Ps. 10:9).

Is not this the fast, to break bread to the hungry, and to bring into the house the needy that are cast out? (Isa. 58:6, 7).

Jehovah hath comforted His people, and will have mercy upon His needy ones (Isa. 49:13).

I will leave in the midst of thee a people needy and feeble, who hope in the name of Jehovah (Zeph. 3:12).

In these passages “the needy” denote those who are in ignorance of truth and long to be instructed.

**9210.** *Thou shalt not be to him as a usurer.* That this signifies that this must be done from charity, is evident from the signification of “a usurer,” as being one who does what is good for the sake of self-advantage; for a usurer intrusts money to another for the sake of usury, and assists another for the sake of recompense. And because genuine charity does not regard profit or recompense as the end, but the good of the neighbor, therefore by “thou shalt not be as a usurer” is signified that it must be done from charity. He who does not know what Christian charity is, may believe that it consists not only in giving to the needy and the poor, but also in doing good to a fellow citizen, to our country, and to the church, for any cause what ever, or for any end whatever. But be it known that it is the end that determines the quality of all a man’s deeds. If his end or intention is to do good for the sake of reputation, or to acquire honors or profit, then the good which he does is not good, because it is done for the sake of himself, and thus also from himself. But if his end is to do good for the sake of a fellow citizen, his country, or the church, thus for the sake of the neighbor, then the good which the man does is good, for it is done for the sake of good itself, which, in general, is the neighbor itself (n. 5025, 6706, 6711, 6712, 8123); thus also it is done for the sake of the Lord, for such good is not from man, but from the Lord, and that which is from the Lord is the Lord’s. It is this good which is meant by the Lord in Matthew:

As much as ye did to one of the least of these My brethren, ye did to Me (Matt. 25:40).

[2] As it is with good, so also it is with truth. Those who do truth for the sake of truth, do it also for the sake of the Lord, because they do it from the Lord. To do truth for the sake of truth, is to do good; for truth becomes good when it passes from the understanding into the will, and from the will goes forth into act. To do good in this manner is Christian charity. Sometimes those who do good from Christian charity have regard to reputation from it, for the sake of honor, or for the sake of profit; yet they do so very differently from those who regard these things as the end; for they regard what is good and just as the essential and only thing, thus as being in the highest place; and thereafter they regard profit and honor, and reputation for the sake of these, as being relatively not essential, thus in the lowest place. When persons of such a character have in view what is just and good, they are like those who fight in battle for their country, and who then have no regard for their life, nor for their rank and possessions in the world, which are then relatively of no account. But those who have regard to themselves and the world in the first place, are of such a character that they do not even see what is just and good, because they have in view themselves and their own profit.

[3] From all this it is evident what it is to do good for the sake of self or the world, and what it is to do good for the sake of the Lord or the neighbor, and what is the difference between them. The difference is as great as that between two opposites, thus as great as between heaven and hell. Moreover, those who do good for the sake of the neighbor or the Lord are in heaven; but those who do good for the sake of self and the world are in hell. For those who do good for the sake of the neighbor and the Lord, love the Lord above all things and the neighbor as themselves, in accordance with the chief of all the commandments (Mark 12:28–31). But those who do all things for the sake of themselves and the world, love themselves above all things, thus more than God, and not only do they despise the neighbor, but even hold him in hatred if he does not make one with themselves, and be theirs. This is meant by what the Lord teaches in Matthew:

No man can serve two masters, for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon (Matt. 6:24).

There are those who serve both; but these are they who are called “lukewarm, neither cold nor hot,” who are “spewed out” (Rev. 3:15, 16). From all this it is now plain what was represented by usurers who took usury, namely, those who do good for the sake of profit.

[4] From this it is clear why it is said that one “should not be as a usurer, and should not put usury upon a brother;” as also in other passages in Moses:

Thou shalt not put on thy brother usury of silver, usury of food, usury of anything on which it is put. Upon a foreigner thou mayest put usury; but upon thy brother thou shalt not put usury; that Jehovah thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest to possess it (Deut. 23:19, 20; Lev. 25:36–38);

“to put on a brother the usury of silver” denotes to lend truths, or to instruct, for the sake of profit; “to put the usury of food on him” denotes to lend the goods of truth for the sake of profit; for “silver” denotes truth (n. 1551, 2954, 5658, 6914, 6917); and “food,” the good of truth (n. 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5582, 5588, 5655, 5915, 8562). That “Jehovah will bless those who do not so, in all that they put their hand unto in the land” is because they are in the affection of good and truth, thus in the happiness the angels have in heaven, for a man has heaven in this affection, that is, in the good of this love (n. 6478, 9174). The reason why it was allowable to put usury on foreigners, was that by “foreigners” are signified those who do not acknowledge and receive anything of good and truth (n. 7996). Thus they who do good only for the sake of profit are to serve man, because they are relatively servants (n. 1097). In David:

He that walketh perfect, and that doeth justice, and speaketh the truth in his heart; He that giveth not his silver to usury, and taketh not a gift against the innocent. He that doeth this shall never be moved (Ps. 15:2, 5);

“to give one’s silver into usury” denotes to teach merely for the sake of profit, thus to do good for the sake of the recompense. In like manner in Ezekiel:

A just man who doeth judgment and justice, giveth not into usury, and taketh not interest (Ezek. 18:5, 8).

He that withholdeth his hand from the needy, that taketh not usury or interest, that doeth My judgments, that walketh in My statutes, living he shall live (Ezek. 18:17).

In thee have they taken a gift to shed blood; thou hast taken usury and interest, and thou hast taken gain of thy companions by violence (Ezek. 22:12).

This is said of the “city of bloods,” by which is signified the falsity that destroys truth and good (n. 9127); “taking usury and interest” denotes doing good for the sake of profit and recompense, thus not from charity. (That genuine charity is devoid of all claim to merit, see n. 2371, 2373, 2400, 4007, 4174, 4943, 6388–6390, 6392, 6478.)

**9211.** *Ye shall not put usury upon him.* That this signifies thus not for the sake of the consequent profit, is evident from the signification of “putting usury upon” anyone as being to do good for the sake of profit (of which just above, n. 9210), here not for the sake of profit, because it is said “ye shall not put usury upon him.” From this law concerning interest and usury it can be seen how the case is with the laws called “judgments” among the Israelitish people, namely, that they ceased, together with the sacrifices and all other rituals, when the Lord came into the world and opened the interior things of worship, and in general the interior things of the Word. The interior things of this law are that good ought to be done to the neighbor from the heart, and that it ought to be believed that there is nothing of merit in deeds done from self, but only in those done from the Lord in self. For the Lord Himself alone has merited, and He alone is justice; and when a man believes this, he places nothing of merit and reward in what is done by himself, but ascribes all goods to the Lord; and as the Lord does it from Divine mercy, the man ascribes all things to mercy alone. From this also it is that he who is led by the Lord thinks absolutely nothing about reward, and yet does good to the neighbor from the heart.

[2] These are the interior things from which descended the law of usuries among the Israelitish and Jewish nation, and therefore when a man is in the interior things, this law ceases, together with other similar laws, which were called “judgments.” For the Israelitish and Jewish nation was solely in external things which were representative of internal things. Consequently this law was binding upon that nation at that time; but it is not binding upon Christians, to whom interior things have been revealed by the Lord. That this is

so is known to the man of the church at this day, and therefore at this day the laws of usury are quite different. Nevertheless the sanctity of this law does not cease on this account, that is, this Word has not been abrogated, for its sanctity remains by virtue of the interior things which are in it. These holy interior things still affect the angels when this Word is read. Therefore beware of believing that the laws of life, such as are in the Decalogue, and everywhere in the Old Testament, have been abrogated, for these laws have been confirmed in the internal as well as in the external form, because the two cannot be separated.

**9212.** [v. 25] *If taking a pledge thou shalt take in pledge thy companion's garment.* That hereby is signified, if memory-truths be separated through fallacies derived from the things of sense, is evident from the signification of "taking a pledge," as being to receive a token for goods that have been communicated; for a pledge is a token for goods that are lent. When spiritual things are understood in the place of these, to communicate goods means to instruct in truths, and a token or pledge then means sensuous truth; for by the "garment" mentioned here as given in pledge, is signified the ultimate of the natural, which is the sensuous. As this abounds in fallacies, and fallacies extinguish truths, therefore by "taking thy companion's garment in pledge" is signified the separation of truths by fallacies derived from the things of sense. That these things are signified, is evident from the series of the things as they follow in the internal sense.

[2] By a "garment" in general is signified all that which clothes something else, thus whatever is relatively exterior. Consequently the external or natural man is called a "garment" relatively to the internal or spiritual man. In like manner truth is called a "garment" relatively to good, because truth clothes good; so likewise is memory-truth relatively to the truth of faith, which is of the internal man. The sensuous, which is the ultimate of life with man, is a "garment" relatively to memory-truth. (That "garments" denote lower things which cover higher ones, or what is the same, exterior things which cover interior ones, see n. 2576, 5248; in general that they denote truths, n. 4545, 4763, 5319, 5954, 6914, 6917, 9093; that they denote memory-truths, n. 6918; also sensuous truths, n. 9158; and that the sensuous is the ultimate of life with man, n. 4009, 5077, 5125, 5128,



5767, 5774, 6201, 6313, 7442, 7693, and is in fallacies, n. 5084, 5089, 6201, 6948, 6949, 7442.)

[3] That “garments” denote truths, originates from the representatives in the other life, where angels and spirits appear clothed in garments according to the states of faith or of truth in which they are; and their garments vary according to the changes of this state. Those who are in genuine truth appear clothed in white garments, and those who are in truths derived from good in shining garments; but those who are solely in good, as are the angels of the inmost heaven, who are called celestial, appear without clothing. From this then it is that garments denote truths, and that by “garments” in the Word are signified truths, as can be seen from the passages before quoted, to which may be added the following from the Evangelists.

[4] In Matthew:

When Jesus was transfigured, His face did shine as the sun, and His garments became as the light (Matt. 17:2);

by “the face” in the Word are signified the interiors, especially the affections (n. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849); and by “the face of God,” good itself (n. 222, 223, 5585); by “the sun” is signified the Divine love (n. 2441, 2495, 3636, 3643, 4060, 4321, 4696, 7083, 8644). From this it is evident what is signified by “the face of the Lord shining as the sun,” namely, that His interiors were the good of the Divine love. That “His garments became as the light” signifies the Divine truth proceeding from Him, which in heaven also appears as light (n. 1521, 1619–1632, 3195, 3222, 3485, 3636, 3643, 4415, 5400, 8644).

[5] Again:

When Jesus drew nigh unto Jerusalem they brought the ass, and the colt, and put on them their garments, and set Him thereon. And a very great multitude spread their garments in the way; but others cut branches from the trees, and strewed them in the way (Matt. 21:1, 7, 8);

to ride on an ass and her colt was a representative of the highest judge and king (see n. 2781), as is also evident from what goes before in verse 5:

Tell ye the daughter of Zion, Behold thy King cometh unto thee, meek, and sitting upon an ass and upon a colt, the son of a beast of burden (Matt. 21:5; see also Mark 11:1–11; Luke 19:28–40; John 12:12–15).

In Zechariah 9:9 it is said of the Lord that He “was riding upon an ass, even upon a young ass, the son of she-asses,” and He is there called a “King;” and it is added that “His dominion shall be from sea even to sea, and from the river even to the ends of the earth.” That the highest judge rode upon a she-ass, and his sons upon young asses, maybe seen in Judges 5:9, 10; 10:3, 4; 12:14; and that the king rode upon a she-mule, and the sons of the king upon mules, in 1 Kings 1:33, 38, 44, 45, and in 2 Sam. 13:29.

[6] By the disciples putting their garments on the ass and her colt, was represented that truths in the whole complex were submitted to the Lord as the Highest Judge and King; for the disciples represented the church of the Lord in respect to its truths and goods (n. 2129, 3488, 3858, 6397), and their garments represented the truths themselves (n. 4545, 4763, 5319, 5954, 6914, 6917, 9093). The like was represented by the multitude strewing their garments in the way, and also branches of trees. The reason why they strewed them in the way was that by “a way” is signified the truth whereby the man of the church is led (n. 627, 2333, 3477). The reason why they strewed branches of trees, was that trees signified the perceptions and also the knowledges of truth and good (n. 2682, 2722, 2972, 4552, 7692), consequently “the branches” denote the truths themselves. This was done also in conformity with a customary rite; for when the highest judges and kings rode in their solemn procession, the princes of the people then put their garments on the asses and mules, and the people themselves strewed their garments on the way, or in their place the branches of trees; for the judicial function in heaven is the Divine truth from the Divine good, and the regal one is the Divine truth (n. 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148).

[7] In Luke:

No man addeth a piece of a new garment to an old garment; for so he rendeth the new, and the piece from the new doth not agree with the old (Luke 5:36);

the Lord used this similitude to describe the truth of the new church and the truth of the old church, for the “garment” denotes truth. To “sew” or “add” one to the other denotes to destroy both; for the truth of the new church is interior truth, thus is truth for the internal man; but the truth of the old church is exterior truth, thus

is for the external man. In the latter truth was the Jewish Church, for by means of external things this church represented internal ones; whereas the church at this day is in the internal truths which had been represented; for the Lord revealed these truths. That these truths do not agree with external truths so as to be together with them, is signified by the above words of the Lord. From this also it is evident that a “garment” signifies the truth of the church.

[8] In John:

Jesus said unto Peter, Verily, verily, I say unto thee, When thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thy loins, and lead thee whither thou wouldest not (John 21:18);

he who does not know the internal sense of the Word, cannot know what these words involve. That they contain arcana is very evident. In the internal sense by “Peter” is signified the faith of the church (see the preface to Genesis 18 and 22, also n. 3750, 6000, 6073, 6344). Thus by “Peter when a boy” is signified the faith of the church such as it is in its beginning; and by “Peter when old,” the faith of the church such as it is at its end. From this it is evident what is signified by the words, “when thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest,” namely, that the faith of the church in its beginning is the faith of truth from good, thus the faith of charity toward the neighbor and of love to the Lord, and that then the man of the church does good from freedom, because from the Lord; for “the loins” denote the goods of love (n. 3021, 3294, 4280, 4575, 5050–5062), consequently “to gird the loins” denotes to clothe good with truths; “walking” denotes living (n. 519, 1794, 8417, 8420); thus “walking whither one would” denotes living in freedom, for those live in freedom, or act from freedom, who are in faith from love to the Lord and charity toward the neighbor, because they are led by the Lord (n. 892, 905, 2870–2893, 6325, 9096). “When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thy loins, and lead thee whither thou wouldest not,” signifies that at the end of the church there will be no faith, and then falsities of evil from the loves of self and the world will take its place, and will reduce it to bondage. This is the secret which lies hidden in these words of the Lord, and which can be seen only from their internal sense. From this it is again evident in what manner the Lord spoke, namely, that in every detail there was an internal sense,

to the intent that by means of the Word heaven might be conjoined with the world; for without the Word there is no conjunction, that is, without revealed Divine truth; and if there is no conjunction, the human race perishes.

**9213.** *Even at the going in of the sun thou shalt restore it to him.* That this signifies that it must be restored before there is a state of shade from the delights of external loves, is evident from the signification of the “going in,” or setting, “of the sun,” as being a state of shade from the delights of external loves. The case herein is this. In heaven there are alternations of heat in respect to those things which are of the good of love; and there are alternations of light in respect to those things which are of the truth of faith; thus there are alternations of love and of faith. In hell also there are alternations, but such as are opposite to those in heaven, because there they are alternations of the love of evil and of the faith of falsity. These alternations correspond to the changes of the seasons on the earth, which are spring, summer, autumn, and winter, and again spring; and so on. But in the spiritual world instead of times there are states; for there are no changes of heat and light there, but of love and faith. But be it known that these alternations are not the same with one as with another, but differ with each person according to the state of life acquired by him in the world. Sunset in heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love to the Lord and toward the neighbor; for those who are there then come into the delights of external loves, which are attended with shade as to faith. For when an angel or spirit is in external things, he is also in shade; but when he is in internal things, he is in the delights and blessednesses of heavenly loves, and at the same time is in the pleasant things of faith, that is, in the light of truth. These are the states to which correspond the spring and summer seasons on the earth. From all this then it can now be seen why the “going in,” or setting, “of the sun,” signifies a state of shade from the delights of external loves. (Concerning these alternations see what has been shown above, n. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812.)

[2] From what has been said above it can be seen what is meant by saying that the memory-truths which have been separated through fallacies derived from the things of sense must be restored before there is a state of shade from the delights of external loves,

which is signified by the words, "if thou take thy companion's garment in pledge, even at the going in of the sun thou shalt restore it to him." For hereby is meant that truths taken away through fallacies must be restored while the man is still in the light of truth; for he is then able to recover them, and also to dispel the falsities induced by fallacies; but this he cannot do when he is in a state of shade arising from the delights of external loves, because these delights reject those truths; and the shade does not receive them; and thus the fallacies cling to the man, and are appropriated by him. The reason why external delights, that is, those of the external man, are of such a nature, is that they are closely connected with the world, and are also excited and as it were vivified by its heat. It is otherwise with internal delights and blessednesses, or those of the internal man. These are closely connected with heaven, and are also excited and vivified by its heat, which is love from the Lord.

[3] This judgment, or law, is thus delivered in another passage in Moses:

Thou shalt not take in pledge the mill or millstone; for he taketh the soul in pledge (Deut. 24:6);

by "a mill" are signified such things as serve for procuring faith, and afterward charity (n. 7780); and by "the soul" is signified the life of faith from charity (n. 9050). From this it is evident what is meant by "not taking in pledge a mill, for he taketh the soul in pledge." Again:

Thou shalt not turn back the right of the sojourner and the orphan; nor shalt thou take a widow's garment in pledge (Deut. 24:17);

"to take a widow's garment in pledge" denotes to take away in any manner the truths that long for good; for a "garment" denotes truth (see n. 9212); and "a widow," one who is in good and longs for truths, or in the abstract sense, good longing for truths (n. 9198); for if truth is taken away, good perishes together with its longing.

[4] And again:

If thou lend thy companion anything, thou shalt not enter into his house to take a pledge. Thou shalt stand outside, and the man to whom thou hast lent shall bring forth the pledge outside. And if he be a needy man, thou shalt not lie down in his pledge; restoring thou shalt restore to him the pledge at the setting of the sun, that he may lie in his garment, and may bless thee; and it shall be justice before thy God (Deut. 24:10-13);

that the creditor should “stand outside, and the pledge be brought forth to him,” signifies how the communicated truths are to be responded to; for by “lending” is signified the communication of truth, and by “taking a pledge,” the response. No one can know that these things are signified except from what happens in the other life; thus unless he knows what is meant by “entering into the house,” and what by “standing outside,” thus what is meant by “bringing forth outside.”

[5] In the other life those who enter the house of another, and converse together in one room, so communicate their thoughts with all who are there, that the latter absolutely know no otherwise than that they themselves are thinking these thoughts from themselves. But if they stand outside, the thoughts are indeed perceived, but as coming from another, and not from themselves. This happens every day in the other life; and therefore those who are of one opinion, or of one sentiment, appear together in one house; and this is still more the case if they appear in one room of the house; and when these same persons disagree, those who do so disappear. In the other life such appearances are everywhere, and are continually happening. The reason is that parity of thoughts conjoins and causes presence, for thought is internal sight, and distances of places there, are not as in the world.

[6] From this it is plain what is meant by “not entering into the house, but standing outside and taking a pledge,” namely, that one should not bind or incite another to confirm one’s own truths, but should hear him and take his answers as they are in himself. For he who binds and incites another to confirm his own truths, causes the other not to think and speak from himself, but from him. And when anyone thinks and speaks from another, the truths he has are thrown into disorder, and yet he is not amended, except in the case of one who is as yet ignorant of these truths. From all this it is again clear that in every detail of the Word there are things which correspond to such as are in the spiritual world.

**9214.** [v. 26] *For it is his only covering.* That this signifies because the things of sense underlie interior things, is evident from the signification of a “covering” or garment, as being the sensuous (of which above, n. 9212), as also that the sensuous underlies interior things, because it is the ultimate of man’s life.

**9215.** *It is his garment for his skin.* That this signifies that they also clothe exterior things, is evident from the signification of a “garment,” as being the sensuous in general, or the things of sense, as above; and from the signification of the “skin,” as being what is exterior, which also clothes interior things, but still within the sensuous. (The signification of “the skin,” and who in the other life correspond to the skin, may be seen above, n. 3540, 5552–5559, 8977, 8980.) The natural of man is interior, exterior or middle, and outermost. The interior natural communicates with heaven; the middle or exterior natural communicates on the one side with the interior, and through it with heaven, and on the other with the outermost, and through it with the world (n. 4009, 4570, 5118, 5126, 5497, 5649, 5707). The outermost natural is the sensuous, which is here signified by the “garment.” This receives the objects belonging to the world, and thus is of service to interior things. It is called the “only covering,” because it is the ultimate, and thus is common to all. The exterior or middle natural is what is signified by the “skin.” From this it is evident that by “it is his garment for his skin,” is signified that the sensuous also clothes exterior things. (That the sensuous is the ultimate of man’s life, and thus the general covering, see n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693.)

**9216.** *Wherein he may sleep.* That this signifies rest upon them, is evident from the signification of “sleeping,” as being to rest, here upon the external sensuous which is signified by the “garment” (see n. 9212); for it is said, “the garment wherein he may sleep.” How it is to be understood that interior things have rest upon the sensuous, shall be told. The sensuous is the ultimate of man’s life, as was shown above. This contains all the interior things, and is common to them, for they terminate in it, and thus rest upon it; as for example the skin, which is the ultimate covering of the body; for in this the interior things of the body terminate, because it contains them, wherefore also they rest upon it. The case is the same with the peritoneum in the body; as this membrane contains the viscera of the abdomen, they rest upon it, and also have a general connection with it. It is the same with the pleura relatively to the viscera of the chest.

[2] It is the same with all things that belong to man’s very life, as with those which relate to his understanding, and those which relate to his will. These also follow in order from interior to exterior

things. Exterior things are memory-knowledges with their pleasant feelings; and outermost things are those of the senses, which communicate with the world by the sight, the hearing, the taste, the smell, and the touch. Upon these the interior things rest, for in these they terminate. These are the things which are signified in the spiritual sense by the “covering” or “garment wherein he may sleep.” That sensuous things are a “garment” or “covering,” is from correspondences; for, as before said (n. 9212), spirits and angels appear clothed in garments according to their truths of faith; in shining garments those who are in truths from good, as were the angels at the Lord’s sepulchre (Luke 24:4; Matt. 28:3); others in white garments of fine linen; as those spoken of in Rev. 19:14; and others in garments of various colors.

[3] Be it known moreover, that each and all things advance from the first or inmost successively to their ultimates, and there rest; also that prior or interior things have a connection with ultimates in successive order. Wherefore if the ultimates are removed, the interior things also are dispersed. From this also there are three heavens; the inmost or third heaven flows into the middle or second heaven; the middle or second heaven flows into the first or ultimate heaven; and this again flows in with man. Consequently the human race is the last in order, in which heaven terminates, and upon which it rests. Wherefore the Lord always provides from His Divine that there shall be a church among the human race, in which there shall be revealed truth Divine, which on our earth is the Word. By means of this, there is a continuous connection of the human race with the heavens. Therefore it is that in every detail of the Word there is an internal sense which is for heaven, and which is of such a nature that it conjoins angelic minds with human minds by a bond so close that they act as a one. From this it is again evident how the case is with the resting of interior things upon ultimates.

**9217.** *And it shall be, when he shall cry unto Me.* That this signifies supplication to the Lord, is evident from the signification of “crying unto Jehovah,” as being supplication to the Lord (as above, n. 9202).

**9218.** *That I will hear.* This signifies aid (as also above, n. 9203).

**9219.** *For I am merciful.* That this signifies that from Him is everything of aid, from mercy, is evident from the signification of



“being merciful,” when said of the Lord, as being that from Him is everything of aid. That it is said to be from mercy is because all things which are from the Lord are from mercy, for the very being of the Lord is Divine love, and love is called “mercy” when it is shown toward those who are in miseries, thus relatively to the whole human race, for this is set fast in miseries, because its own is nothing but evil (n. 210, 215, 874-876, 987, 1581, 5660, 5786, 8480).

**9220.** Verses 27-30. *Thou shalt not curse God, and a prince in thy people thou shalt not execrate. The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to Me. So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to Me. And ye shall be men of holiness to Me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog.*

“Thou shalt not curse God,” signifies that truths Divine must not be blasphemed; “and a prince in thy people thou shalt not execrate,” signifies that neither are the doctrines of truth to be blasphemed; “the firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay,” signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to Him, and not to self; “the firstborn of thy sons thou shalt give to Me,” signifies all the things of faith which are procured through these; “so shalt thou do with thine ox, and with thy flock,” signifies even to exterior and interior good; “seven days it shall be with its mother,” signifies their first state when they are in truths; “on the eighth day thou shalt give it to Me,” signifies that at the beginning of the following state, when the man lives from good, he is with the Lord; “and ye shall be men of holiness to Me,” signifies the state of life then from good; “and flesh that is torn in the field ye shall not eat,” signifies that the falsified good of faith shall not be conjoined; “ye shall cast it to the dog,” signifies that it is unclean.

**9221.** [v. 27] *Thou shalt not curse God.* That this signifies that truths Divine must not be blasphemed is evident from the signification of “cursing,” as being to blaspheme, for those curse who blaspheme. That these words signify that truths Divine are not to be blasphemed, is because in the internal sense “God” denotes the Divine truth proceeding from the Lord; and therefore when truth is treated of in the Word, the Lord is called “God,” and when good is

treated of, He is called “Jehovah” (see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160). Consequently “angels” denote truths, because they are receptions of truth Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301, 8867); and so also do “judges” (n. 9160).

**9222.** *And a prince in thy people thou shall not execrate.* That this signifies that neither are the doctrines of truth to be blasphemed, is evident from the signification of “a prince,” as being the primary truths of the church (see n. 5044); from the signification of “a people,” as being those who are in truths of doctrine (n. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of “execrating,” as being to blaspheme. How closely these things are connected, is evident from the internal sense; for by “not to curse God” is signified not to blaspheme truth Divine, and by “not to execrate a prince” is signified not to blaspheme the doctrine of truth. Truth Divine is the Word, and the doctrine of the church is the truth thence derived. A few words may be said about the blaspheming of truth Divine. Truth Divine is the Word, and is doctrine from the Word. Those blaspheme who at heart deny these, even though with the mouth they may praise the Word, and preach it. The blasphemy is hidden in the denial, and it emerges when they are left by themselves, especially in the other life; for there hearts speak, after outward things have been removed.

[2] Those who blaspheme, that is, deny the Word, are unable to receive anything of the truth and good of faith; for the Word teaches the existence of the Lord, of heaven and hell, of the life after death, of faith and charity, and of many other things, which without the Word, that is, without revelation, would be quite unknown (n. 8944); and therefore those who deny the Word cannot receive anything of what the Word teaches; for when they either read or hear it, a negative attitude presents itself, which either extinguishes the truth, or turns it into falsity.

[3] Wherefore the very first thing with the man of the church is to believe the Word; and this is the chief thing with him who is in the truth of faith and the good of charity. But with those who are in the evils of the love of self and of the world, the chief thing is not to believe the Word, for they reject it the moment they think about it, and likewise blaspheme it. If a man were to see the magnitude and the nature of the blasphemies against the Word that exist with those

who are in the evils of these loves, he would be horrified. While the man himself is in the world he is not aware of this, because these blasphemies are hidden behind the ideas of that active thought which with men passes into speech. Nevertheless they are revealed in the other life, and appear horrible.

[4] Blasphemies are of two kinds; there are those which come forth from the understanding and not at the same time from the will; and those which come forth from the will through the understanding. It is these latter blasphemies which are so horrible; but not the former. Those which come forth from the will through the understanding are from evil of life; but those which come forth from the understanding only, and not at the same time from the will, are from falsity of doctrine, or from the fallacies of the external senses, which deceive a man who is held fast in ignorance. These things have been said in order that it may be known how the case is with the blaspheming of truth Divine, that is, of the Word and its derivative doctrine, which is signified by “cursing God and execrating a prince of the people.”

**9223.** [v. 28] *The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay.* That this signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to Him and not to self, is evident from the signification of “the firstfruits,” as being those things which must be in the first place, thus those which are to be chief of all (of which below); from the signification of “grain,” as being the good of the truth of faith (see n. 5295, 5410, 5959); from the signification of “wine,” as being the truth of good, thus, the truth of the good of faith (n. 1798, 6377); and from the signification of “not delaying,” when said of the good and truth of faith, as being to ascribe from affection; for that which is not done tardily, but quickly, is done from the affection of love (n. 7695, 7866). That ascription to the Lord is meant, is because the firstfruits, as well as the firstborn, were given to Jehovah, and by Jehovah to Aaron and his seed; and by “Jehovah” in the Word is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Wherefore, as “the first fruits of the grain and wine” denote the goods and truths of faith, it is meant that these are to be ascribed to the Lord, because they are from Him. (That everything of thought and of will with man flows in, and that all good and truth are from the Lord, see n. 2886–2888, 3142, 3147, 4151,

4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8863, 9110; and the same from experience, n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626.)

[2] The firstfruits which were to be offered to the Lord, were the firstfruits of the harvest and the firstfruits of the vintage, also the firstfruits of shearing, and likewise the firstfruits of fruit. The firstfruits of the harvest were ears of corn, parched and green, also the sheaf which was to be waved, and afterward the firstfruits from the threshing floor, which were cakes; but the firstfruits of the vintage were the firstfruits of wine, of must, and of oil; and besides these there were the firstfruits of the sheep-shearing and also the firstfruits of fruit, which were offered in a basket. Moreover, all the firstborn also were offered to the Lord, of which were redeemed the firstborn of men, and also the firstborn of those animals which were not offered in the sacrifices, as the firstborn of asses, of mules, of horses, and the like. The firstfruits and the firstborn were offered to Jehovah, and by Jehovah were given to Aaron and his seed, for the reason that Aaron and his sons, who administered the office of the high-priesthood, represented the Lord. By “the firstfruits of grain and wine” in this verse are meant all the firstfruits of the harvest and the vintage, just now spoken of; for the expressions used in the original tongue are “the fullness of the grain,” and “the tear of the wine;” “fullness” denoting a harvest ripe and gathered in, and “tears” denoting what is made to drop.

[3] What the firstfruits specifically represented (for all the statutes and rituals enjoined upon the sons of Israel by the Lord represented internal things of the church), can be seen from the several kinds of produce the firstfruits of which were given, when viewed in the internal sense. That “grain” denotes the good of faith, and “wine” the truth of faith, may be seen in the passages above cited. That the firstfruits were to be given to Jehovah, signified that it is the first of the church to ascribe all the goods and truths of faith to the Lord, and not to self. To ascribe to the Lord is to know, to acknowledge, and to believe that these things are from the Lord, and nothing of them from self; for as above shown, everything of faith is from the Lord. The “firstfruits” have this signification because they were offerings and gifts, which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, that is,

from the Lord; and consequently were an acknowledgment that all things are from Him; and in the internal sense, an acknowledgment of the goods and truths of faith, which are signified by “harvest,” by “grain,” “oil,” “must,” “wine,” “wool,” and “fruits,” of which the firstfruits were given. (Concerning these firstfruits, see Exod. 23:19; 34:26; Lev. 23:10, 11, 20; Num. 15:19–21; 18:12, 13; Deut. 18:4; 26:1–11.) The like is signified by the “firstfruits” in Ezekiel 20:40, and in Micah 7:1, 2.

**9224.** *The firstborn of thy sons thou shalt give to Me.* That this signifies that also all the things of faith which are procured through these are to be ascribed to the Lord, and not to self, is evident from the signification of “the firstborn of the sons,” as being all things of the faith of the church (see n. 2435, 6344, 7035, 7039, 7778, 8042); and from the signification of “giving unto Me” as being to ascribe to the Lord, for by “Jehovah” in the Word is meant the Lord. All the things of faith, which are signified by “the firstborn of the sons,” are those which are from the good of charity, for faith comes forth from this good, because whether truths are taken from the Word or from the doctrine of the church, they cannot possibly become truths of faith unless there is good in which they may be implanted. The reason is that it is the understanding which first receives truths, because it sees them and introduces them to the will; and when they are in the will, then they are in the man, for the will is the man himself. Wherefore he who supposes that faith is faith with man before he wills these truths, and from willing does them, is very much mistaken. Previous to this the very truths of faith have no life. Everything that belongs to the will is called “good,” because it is loved. Thus truth becomes good, or faith becomes charity, in the will.

[2] There are two controversies which have infested the church from the earliest times; the one is whether faith or charity is the firstborn of the church; the other, whether faith separate from charity is saving. These controversies have arisen because, before a man has been regenerated, he perceives the truths which must be of faith; but not the good which is of charity. For the truths of faith enter by an external way, namely, by the hearing, and are stored up in the memory, and from this appear in the understanding. But the good of charity flows in by an internal way, namely, through the internal man out of heaven, that is, through heaven from the Lord, and therefore

does not become a matter of perception until the truths which are called the truths of faith begin to be loved for the sake of a good use, and for the sake of life; and this takes place when they become of the will. From this then it is that faith was said to be the firstborn of the church, and also had attributed to it the right of primogeniture, that is, the right of priority and superiority over the good of charity; when yet the good of charity is actually prior and superior, and the truth of faith only apparently so (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273).

[3] The reason why the man of the church has been in obscurity on these subjects, is that he did not perceive that all things in the universe bear relation to truth and to good, and that they must bear relation to both in order to be anything. Neither did he perceive that there are two faculties in man, called the understanding and the will, and that truth bears relation to the understanding, and good to the will; and that unless there is this relation to both, nothing is appropriated to the man. As these things have been in obscurity, and yet the ideas of man's thought are founded upon such things, the error could not be made plain to the natural man; although if it had once been made plain, the man of the church would have seen, as in clear light from the Word, that the Lord Himself has said countless things about the good of charity; and that this good is the chief thing of the church; and that faith is not anywhere except in this good. The good of charity is to do what is good from the will of what is good. He would also have seen the errors that have been brought in by the doctrine of faith separate from charity; as, that a man can will evil and believe truth, consequently that truth can agree with evil; also that faith can make the life of heaven with a man whose life is infernal, and consequently that the one life can be transferred into the other; thus that those who are in hell can be raised into heaven, and live among the angels a life contrary to their former life; not considering that to live a life contrary to that with which the man has imbued himself in the world, is to be deprived of life, and that those who attempt this are like men in the death agony, who end their life in dreadful suffering. Such errors, and very many others, are brought in by the doctrine of faith separate from charity.

**9225.** [v. 29] *So shalt thou do with thine ox, and with thy flock.* That this signifies [that the ascription to the Lord extends] even to exterior and interior good, is evident from the signification of an “ox,” as being exterior good; and from the signification of a “flock,” as being interior good (see n. 5913, 8937, 9135).

**9226.** *Seven days it shall be with its mother.* That this signifies their first state, when they are in truths, is evident from the signification of “seven days,” as being the first state of those who are being regenerated, for “days” denote states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213), and “seven” denotes from the beginning to the end, thus what is full (n. 728, 6508); and from the signification of “mother,” as being the church as to truth, thus also the truth of the church (n. 289, 2691, 2717, 3703, 4257, 5581, 8897). From this it follows that by “seven days it shall be with its mother” is signified the first state to the full, that is, an entire state from beginning to end, while they are in truths. How the case herein is will be told in the following article.

**9227.** *On the eighth day thou shalt give it to Me.* That this signifies that at the beginning of the following state, when the man lives from good, he is with the Lord, is evident from the signification of “the eighth day,” as being the beginning of the following state (see n. 2044, 8400); and from the signification of “giving to Jehovah,” as being to the Lord, for by “Jehovah” in the Word is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). The reason why these words signify that when a man lives from good he is with the Lord, is that in the internal sense the subject treated of is the two states of the man who is being regenerated; and the first state is when he is being led through the truths of faith to the good of charity; and the second is when he is in this good. And as he is then with the Lord, this is signified by “thou shalt give it to Me.” (That there are two states with man when being regenerated; the first when he is being led through the truths of faith to the good of charity, and the second when he is in the good of charity, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701; and that the man is in heaven, thus with the Lord, when he is in the good of charity, n. 8516, 8539, 8722, 8772, 9139.)

[2] A few words more shall be said about these two states with the man who is being regenerated. It has been already shown (n. 9224) that the truths called the truths of faith enter into man by an

external way, and that the good which is of charity and love enters by an internal way. The external way is through the hearing into the memory, and from the memory into the understanding; for the understanding is man's internal sight. The truths which must be of faith enter by this way, to the end that they may be brought into the will, and thus be appropriated to the man. The good which flows in from the Lord by the internal way, flows into the will, for the will is the internal of man. The good which is from the Lord meets there at the common boundary the truths which have entered by the external way, and through conjunction with them causes the truths to become good. Insofar as this is effected, so far the order is inverted, that is, so far the man is not led by truths, but by good; and consequently insofar he is led by the Lord.

[3] From this it can be seen how during his regeneration a man is raised from the world into heaven. For all things that enter through the hearing, enter from the world; and those which are stored up in the memory, and appear there before the understanding, appear in the light of the world, which is called natural light. But those things which enter the will, or which become of the will, are in the light of heaven, which light is the truth of good from the Lord. When these things come forth from the will into act, they return into the light of the world; but they then appear in this light under a totally different form; for previously the world was within everything; whereas afterward heaven is so. What has here been said shows also why a man is not in heaven until he does truths from willing them, thus from the affection of charity.

**9228.** That "seven" signifies an entire period from beginning to end, thus what is full, is evident from many passages in the Word. In Isaiah:

The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of His people (Isa. 30:26);

the subject here treated of is the salvation of the faithful, and their intelligence and wisdom in the Lord's kingdom. The "moon" denotes faith from the Lord, thus faith in the Lord; and the "sun," love from the Lord, thus love to the Lord (see n. 30-38, 1521, 1529, 1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5377, 7078, 7083, 7171, 8644); "the light of the sun being sevenfold, as the light of seven



days” denotes a full state of intelligence and wisdom from love and faith in the Lord.

[2] In Ezekiel:

They that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shield and the buckler, with the bow and with the arrows, and with the handstaff and with the spear; they shall kindle fire with them seven years; so that they shall bring no wood out of the field, neither cut down any out of the forests; and they shall cleanse the land seven months (Ezek. 39:9, 12);

the subject here treated of is the destruction of falsity. The “weapons” here enumerated denote the falsities by means of which the evil fight against the truths of the church; “to kindle fire with them seven years” signifies complete destruction through the cupidities of the loves of self and of the world; that “they shall bring no wood out of the field, neither cut down any out of the forests” signifies until nothing of good remains, either in the interior or in the exterior man; “to cleanse the land seven months” signifies the complete restoration of good and truth in the church. It has already been shown in many places that “weapons” denote truths fighting against falsities, and in the opposite sense falsities fighting against truths; that “bows with arrows” denote doctrinal things of truth, and in the opposite sense doctrinal things of falsity; that a “handstaff” denotes the power of truth, and in the opposite sense the power of falsity; that “to set on fire and burn” denotes to lay waste through the cupidities of the loves of self and of the world; that “wood out of the field” denotes the interior goods of the church, and “wood out of the forests” the memory-knowledges of good and truth; and that “the land” denotes the church. Every one can see that other things are here signified than those which appear in the letter, as that they should burn the weapons and kindle a fire with them seven years, and that they should bring no wood out of the field, neither cut down any out of the forests. Yet we know that holy and Divine things must be signified, because the Word is holy and from the Divine; but what holy and Divine things are contained in these words cannot possibly be known, unless it is known what is signified by “weapons,” what by “seven years” and by “seven months,” and what by “wood out of the field and wood out of the forests.” It is clear therefore that these prophetic words cannot in the least be apprehended without some acquaintance with the internal sense.

[3] In David:

Seven times a day do I praise Thee, because of the judgments of Thy justice (Ps. 119:164).

Render unto our neighbors sevenfold into their bosom (Ps. 79:12).

“Sevenfold” denotes to the full. In like manner in Moses, that they should be “punished sevenfold if they transgressed the commandments and the statutes” (Lev. 26:18, 21, 24, 28). He who does not know that “seven” signifies an entire period from beginning to end, consequently what is full, must believe that “seven weeks” signify seven periods of time in the following passage in Daniel:

Know thou and perceive that from the going forth of the Word even unto the restoring and building of Jerusalem, even to Messiah the Prince, shall be seven weeks (Dan. 9:25);

but the “seven weeks even to Messiah the Prince,” signify that which is said of the Lord, that He will come “in the fullness of the times,” thus they signify an entire period. From this it is evident that “the seven spirits before the throne of God” (Rev. 1:4); the “book sealed with seven seals” (Rev. 5:1); and the “seven angels having seven vials which are the seven last plagues” (Rev. 15:1, 6, 7; 21:9), do not mean seven spirits, nor seven seals, nor seven angels, nor seven vials, nor seven plagues; but all things in fullness. So by “the barren one bearing seven” (1 Sam. 2:5) is not meant seven, but much, even to fullness.

[4] Because “seven” had such a signification, it was therefore ordained that a priest, at his initiation, should “put on the garments seven days” (Exod. 29:30); that “his hands should be filled seven days” (verses 24, 35); that “the altar should be sanctified seven days” (verse 37); and that “those who were initiated into the priesthood should not go out from the tent for seven days” (Lev. 8:33). In like manner, “when the unclean spirit goeth out of a man and returneth with seven others” (Matt. 12:43–45; Luke 11:24–26); “if a brother sin seven times in the day, and seven times turn again, he should be forgiven” (Luke 17:4); and that “the heart of Nebuchadnezzar should be changed from a man’s, and a beast’s heart be given to him, until seven times had passed over him” (Dan. 4:16, 23, 25). From this also it was that Job’s friends “sat down with him upon the earth seven days and seven nights, and spoke nothing unto him” (Job 2:13). (That “seventy” in like manner signifies what is full, see

n. 6508; and also a “week,” that is, seven days, n. 2044, 3845.) From all this it can now be seen that by “the eighth day” is signified the beginning of the following state.

**9229.** [v. 30] *And ye shall be men of holiness to Me.* That this signifies the state of life then from good, is evident from the signification of “men of holiness,” as being those who are led by the Lord; for the Divine which proceeds from the Lord is holiness itself (see n. 6788, 7499, 8127, 8302, 8806), consequently those who receive it in faith and also in love are called “holy.” He who believes that a man is holy from any other source, and that anything else with him is holy than that which is from the Lord and is received, is very much mistaken. For that which is of man and is called his own, is evil. (That man’s own is nothing but evil, see n. 210, 215, 694, 874–876, 987, 1047, 4328, 5660, 5786, 8480, 8944; and that insofar as a man can be withheld from his own, so far the Lord can be present, thus that so far the man has holiness, n. 1023, 1044, 1581, 2256, 2388, 2406, 2411, 8206, 8393, 8988, 9014.)

[2] That the Lord alone is holy, and that that alone is holy which proceeds from the Lord, thus that which man receives from the Lord, is plain from the Word throughout; as in John:

I sanctify Myself that they also may be sanctified in the truth (John 17:19);

“to sanctify Himself” denotes to make Himself Divine by His own power; and those are said to be “sanctified in the truth” who in faith and life receive the Divine truth proceeding from Him.

[3] Therefore also the Lord after His resurrection, speaking with the disciples, “breathed on them” and said unto them, “Receive ye the Holy Spirit” (John 20:22); the breathing upon them was representative of making them alive by faith and love, as also in the second chapter of Genesis: “Jehovah breathed into his nostrils the breath of lives, and man became a living soul” (verse 7); in like manner in other passages (Ps. 33:6; 104:29, 30; Job 32:8; 33:4; John 3:8). From this also the Word is said to be inspired, because it is from the Lord, and they who wrote the Word are said to have been inspired. (That breathing, and thus inspiration, corresponds to the life of faith, see n. 97, 1119, 1120, 3883–3896.) From this it is that in the Word “spirit” is so called from “wind” or “breath,” and that what is holy from the Lord is called “the wind or breath of Jehovah” (n. 8286);

also that the Holy Spirit is the holy proceeding from the Lord (n. 3704, 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199).

[4] So also it is said in John that the Lord “baptizeth with the Holy Spirit” (John 1:33); and in Luke that “He baptizeth with the Holy Spirit and with fire” (John 3:16). In the internal sense “to baptize” signifies to regenerate (n. 4255, 5120, 9088); “to baptize with the Holy Spirit and with fire” signifies to regenerate by the good of love. (That “fire” denotes the good of love, see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324.) In John:

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

In Luke it is said by the angel concerning the Lord: “The holy thing that shall be born of thee” (Luke 1:35); and in Daniel, “I saw in the visions of my head upon my bed, and, behold a watcher and a holy one came down from heaven” (Dan. 4:13). In these passages “the holy thing” and “the holy one” denote the Lord.

[5] As the Lord alone is holy, He is called in the Old Testament the “Holy One of Israel,” the “Redeemer,” the “Preserver,” the “Regenerator” (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14; Jer. 50:29; 51:5; Ezek. 39:7; Ps. 71:22; 88:41; 89:18). And therefore the Lord in heaven, and consequently heaven itself, is called “the habitation of holiness” (Jer. 31:23; Isa. 63:15; Jer. 25:30); also a “sanctuary” (Ezek. 11:16; 24:21); and “the mountain of holiness” (Ps. 48:1). For the same reason the middle of the tent, where was the ark containing the Law, was called the “Holy of Holies” (Exod. 26:33, 34); for by the Law in the ark in the middle of the tent was represented the Lord as to the Word, because “the Law” denotes the Word (n. 6752, 7463).

[6] All this shows why the angels are called “holy” (Matt. 25:31; Mark 8:38; Luke 9:26; Ps. 149:1; Dan. 8:13); also the prophets (Luke 1:70); and likewise the apostles (Rev. 18:20); not that they are holy from themselves, but from the Lord, who alone is holy, and from whom alone proceeds what is holy; for by “angels” are signified truths, because they are receptions of truth from the Lord (n. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301); by “prophets” is signified the doctrine of truth which comes through the Word from the Lord (n. 2534, 7269); and by “apostles” are signified in their complex all

the truths and goods of faith which are from the Lord (n. 3488, 3858, 6397).

[7] The sanctifications among the Israelitish and Jewish people were for the purpose of representing the Lord who alone is holy, and the holiness which is from Him alone. This was the purpose of the sanctification of Aaron and his sons (Exod. 29:1, etc.; Lev. 8:10, 11, 13, 30); of the sanctification of their garments (Exod. 29:21, etc.); of the sanctification of the altar, that it might be a holy of holies (Exod. 29:37, etc.); of the sanctification of the tent of the assembly, of the ark of the testimony, of the table, of all the vessels, of the altar of incense, of the altar of burnt-offering, and of the vessels thereof, and of the laver and the base thereof (Exod. 30:26, etc.).

[8] That the Lord is the holiness itself that was represented, is also plain from His words in Matthew, as viewed in the internal sense:

Ye fools and blind! Whether is greater, the gold, or the temple that sanctifieth the gold? And whether is greater, the gift, or the altar that sanctifieth the gift? (Matt. 23:17, 19);

by the temple was represented the Lord Himself, and also by the altar; and by the "gold" was signified the good which is from the Lord; and by the "gift" or sacrifice, were signified the things that belong to faith and charity from the Lord. (That the Lord was represented by the temple, see n. 2777, 3720; also that He was represented by the altar, n. 2777, 2811, 4489, 8935, 8940; and that by "gold" was signified good from the Lord, n. 1551, 1552, 5658; and by a "sacrifice" worship from the faith and charity which are from the Lord, n. 922, 923, 2805, 2807, 2830, 6905, 8680, 8682, 8936.)

[9] In view of all this it is evident why the sons of Israel were called a "holy people" (Deut. 26:19, and elsewhere); and in the words before us "men of holiness;" namely, from the fact that in every detail of their worship were represented the Divine things of the Lord, and the celestial and spiritual things of His kingdom and church. They were therefore called "holy" in a representative sense. They themselves were not holy on this account, because the representatives had regard to the holy things that were represented, and not to the person who represented them (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806).

[10] Hence also it is that Jerusalem was called “holy;” and Zion, “the mountain of holiness” (Zech. 8:3, and elsewhere). Also in Matthew:

And the tombs were opened; and many bodies of the saints that were dead were raised; and coming forth out of their tombs after the Lord’s resurrection, they entered into the holy city, and appeared unto many (Matt. 27:52, 53);

Jerusalem is here called “the holy city,” although it was rather profane than holy, for the Lord had then been crucified in it, and it is therefore called “Sodom and Egypt” in John:

Their bodies shall lie on the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified (Rev. 11:8).

But it is called “holy” from the fact that it signifies the Lord’s kingdom and church (n. 402, 2117, 3654). The “saints that were dead” appearing there, which happened to some in vision, signified the salvation of those who were of the spiritual church, and the elevation into the Holy Jerusalem, which is heaven, of those who until that time had been detained in the lower earth (of which above, n. 6854, 6914, 7090, 7828, 7932, 8049, 8054, 8159, 8321).

**9230.** *And flesh that is torn in the field ye shall not eat.* That this signifies that the falsified good of faith shall not be conjoined is evident from the signification of “flesh,” as being good (see n. 7850, 9127); from the signification of a “field,” as being the church in respect to good, thus the good of the church (n. 2971, 3766, 7502, 7571, 9139, 9141); from the signification of “what is torn,” as being that which is destroyed through falsities, thus also what is falsified (n. 5828); and from the signification of “eating,” as being to appropriate and conjoin (n. 2187, 3168, 3513, 3596, 4745, 5643, 8001). From this it is evident that by “flesh that is torn in the field ye shall not eat” is signified that the good of the church, or the falsified good of faith, is not to be appropriated or conjoined.

[2] A few words shall be said about what the good of faith is, and what the truth of faith. Everything of the church is called the “good of faith,” that has to do with life and use from what the doctrine of faith of the church teaches; in a word everything that has to do with willing it and doing it from obedience; for the truths of faith of the church become goods by willing and doing them. But everything is called the “truth of faith,” which as yet has

not any use as its end, or which as yet is not for the sake of life, consequently which is merely known and kept in the memory, and from this is laid hold of by the understanding, and is taught from it. For so long as the truths of the church go no further, they are merely knowledges, and relatively to goods are outside the man himself; for man's memory and understanding are like entries, and his will is like an inner chamber, because the will is the man himself. This shows what the truth of faith is, and what the good of faith. But the good which a man does in his first state during his regeneration is called the "good of faith," whereas the good which he does in the second state, namely, after he has been regenerated, is called the "good of charity." And therefore when a man does good from the good of faith, he does good from obedience; but when he does good from the good of charity, he does good from affection. (Concerning these two states with a man who is being regenerated, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227.)

**9231.** *Ye shall cast it to the dog.* That this signifies that it is unclean, is evident from the signification of "dogs," as being those who render the good of faith unclean through falsifications. For in the Word all beasts signify affections and inclinations such as are in man, the gentle and useful beasts signify good affections and inclinations, but the fierce and useless ones signify evil affections and inclinations. The reason why such things are signified by beasts is that the external or natural man takes pleasure in affections and inclinations, and also appetites and senses, similar to those of beasts. But the difference is that man has an internal, called the internal man, which is so distinct from the external that it can see the things that exist in it, and can direct and restrain them, and can also be raised into heaven even to the Lord, and thus be conjoined with Him in thought and affection, and consequently in faith and love. This internal is also so distinct from the external that after death it can be separated from it, and can then live to eternity. By these things man is distinguished from the beasts. But those who are merely natural and sensuous men do not see these things, because their internal man is closed toward heaven; and therefore they do not know how to make any distinction between a man and a beast other than that a man is able to speak, which merely sensuous men make but little account of.

[2] The reason why “dogs” signify those who render the good of faith unclean through falsifications, is that dogs eat unclean things, and also bark at men and bite them. From this also it was that the nations outside the church who were in falsities from evil, were called “dogs” by the Jews, and were accounted most vile. That they were called “dogs” is manifest from the Lord’s words to the Greek woman, the Syrophenician, whose daughter was grievously troubled with a demon:

It is not good to take the children’s bread, and cast it to the dogs. But she said, Certainly, Lord; but even the dogs eat of the crumbs which fall from their master’s table (Matt. 15:26, 27; Mark 7:27, 28);

that “dogs” here signify those who were outside the church, and “children” those who were within the church, is plain. [3] In like manner in Luke:

There was a certain rich man who was clothed in purple and fine linen, and lived in good cheer and splendor every day. But there was a poor man named Lazarus, who was cast at his door, full of sores, and desiring to be filled with the crumbs that fell from the rich man’s table; yet even the dogs came, and licked his sores (Luke 16:19–21);

by “the rich man clothed in purple and fine linen,” is signified those who are within the church; “the purple and fine linen” with which he was clothed denoting the knowledges of good and truth from the Word; by “the poor man” is signified those within the church who are in but little good by reason of their ignorance of truth, and yet long to be instructed (n. 9209); that he was called “Lazarus” was from the Lazarus who was raised by the Lord, of whom it is said that the Lord “loved him” (John 11:1–3, 5, 36), that he was the Lord’s “friend” (John 11:11), and that he “reclined at table with the Lord” (John 12:2); his “desiring to be filled with the crumbs that fell from the rich man’s table” signified his longing to learn a few truths from those within the church who had abundance of them; “the dogs which licked his sores” denote those outside the church who are in good, although not in the genuine good of faith; “licking sores” denotes healing them by such means as are within their power.

[4] In John:

Without are dogs, sorcerers, and whoremongers (Rev. 22:15);

“dogs, sorcerers, and whoremongers” denote those who falsify the good and truth of faith, and who are said to be “without,” because



they are outside heaven, or the church. That good falsified, and thus made unclean, is signified by “dogs,” is also evident in Matthew:

Give not that which is holy unto the dogs, neither cast your pearls before swine (Matt. 7:6).

In Moses:

Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Jehovah, for any vow; for both these are an abomination unto thy God (Deut. 23:18);

“the hire of a harlot” denotes falsified truths of faith (that “whoredom” denotes the falsification of the truth of faith, see n. 2466, 2729, 4865, 8904).

[5] In David:

Dogs have compassed me; the assemblages of evildoers have surrounded me, piercing my hands and my feet. Deliver my soul from the sword; and mine only one from the hand of the dog (Ps. 22:16, 20);

“dogs” here denote those who destroy the goods of faith, and who are therefore called “the assemblages of evil-doers;” “to deliver the soul from the sword” denotes from the falsity that lays waste the truth of faith (that a “sword” denotes falsity laying waste the truth of faith, see n. 2799, 4499, 6353, 7102, 8294; and “the soul,” the life of faith, n. 9050). From this also it is evident that “delivering the only one from the hand of the dog” denotes to deliver from the falsity that lays waste the good of faith. That some were to be carried off and “eaten by dogs” (1 Kings 14:11; 16:4; 21:23, 24; 2 Kings 9:10, 36; Jer. 15:3) signified that they would perish by unclean things. That some compared themselves to “dead dogs” (1 Sam. 24:14; 2 Sam. 3:8; 9:8; 16:9) signified that they were to be accounted as utterly worthless, and as such were to be cast out. What is further signified by “dogs” may be seen above (n. 7784).

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## ON THE SPIRITS OF THE MOON

**9232.** Certain spirits appeared overhead, and voices were heard thence like thunders; for their voices made a loud thundering noise just like thundering from the clouds after flashes of lightning. I supposed that it was a vast multitude of spirits who had learned to utter their voice with such a sound. The more simple spirits who were with me laughed at them, at which I was much surprised. The reason why they laughed at them was soon disclosed, and it was that the spirits who thundered were not many, but few; and also were little men, like children; and moreover, had previously excited terror by such sounds, and yet could not do any harm.

**9233.** That I might know their character, some were sent down from on high where they were thundering, and strange to say, one carried another on his back, and two of them approached me in this attitude. In their faces they appeared not unbeautiful, but their faces were longer than those of other spirits. In stature they were like boys of seven years of age, but they had stouter bodies. Thus they were dwarfs. I was told by the angels that they were from the Moon.

**9234.** The one who was borne by the other, upon being set down, came to me, applying himself to my left side below my elbow. From that position he spoke, saying that when they utter their voice, they thunder in this manner, and thereby terrify those spirits who wish to do them harm; and some they put to flight; thus being able to go in safety wherever they wish. That I might know of a certainty that they made such a sound, he went away from me to some others, but not quite out of sight, and thundered in the same way. And they further showed to me how their voice, sent forth from the abdomen like a belching forth, made this loud thundering noise.

**9235.** It was perceived that this arose from the fact that the inhabitants of the Moon do not speak from the lungs, like the inhabitants of other earths, but from the abdomen, thus from some air that has collected there; for the reason that the Moon is not encompassed with an atmosphere like that of other earths.

**9236.** I have been instructed that the inhabitants of the Moon bear relation in the Grand Man to the ensiform or xiphoid cartilage, to which the ribs are joined in front, and from which descends the

fascia alba, which is the point of attachment for the muscles of the abdomen.

**9237.** That there are inhabitants in the Moon also, is known to spirits and angels, for they often speak with them; and in like manner that there are inhabitants in the moons or satellites which revolve about the planet Jupiter and the planet Saturn. Those who have not seen and spoken with them nevertheless have no doubt that there are men in them, for they too are earths; and where there is an earth, there is man; for man is the end for the sake of which every earth was created; and nothing has been made by the Supreme Creator without a purpose. That the end of creation is the human race, that there may be a heaven from it, can be seen by every one one who thinks from reason. The angels also say that an earth cannot subsist apart from the human race, because the Divine provides all things on an earth for the sake of man.

**9238.** At the end of the following chapter it shall be told why the Lord willed to be born on our earth, and not on another.

# EXODUS

## CHAPTER TWENTY-THREE

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### THE DOCTRINE OF CHARITY AND FAITH.

**9239.** Men speak of believing in God, and of believing those things which are from God. Believing in God is the Faith that saves; but believing the things which are from God, is a Faith which without the former does not save. For believing in God is knowing and doing; whereas believing the things which are from God is knowing and not as yet doing. Those who are truly Christians both know and do, thus they believe in God; but those who are not truly Christians know, and do not. These are called by the Lord “foolish,” but the former are called “prudent” (Matt. 7:24, 26).

**9240.** The learned within the church call the Faith which saves, “trust” and “confidence,” namely, that God the Father sent His Son in order to reconcile mankind to Himself, and thus to save those who have this Faith.

**9241.** But in regard to the trust and confidence which is called Faith itself, the case is this. Those who are in the love of self and of the world, that is, those who are in evils and the consequent falsities, cannot have this Faith, for their heart is not toward God, but toward themselves and the world. Whereas those who are in charity toward the neighbor and in love to the Lord can have such Faith, for their heart is toward the Lord. This the Lord also teaches in John:

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

those who are “born of bloods, of the will of the flesh, and of the will of man,” are those who are in what is evil and false from the loves of self and of the world. And those who are “born of God” are those who are in the good of charity and of faith from the Lord (see n. 5826).

**9242.** The confidence which in an eminent sense is called Faith, appears like spiritual confidence even with the evil, when their life is in danger, and when they are sick. But as they then think about the state of their life after death, either from the fear of hell, or from the love of self of heaven, they have not the confidence of Faith; for what is from fear is not from the heart, and what is from the love of self is from an evil heart; and therefore when such persons come back out of mortal danger, or when they recover from disease, they return into their former life, which was a life of no confidence, that is, a life of no Faith. From this it is evident that the Faith which is called "confidence," is possible only with those who are in charity toward the neighbor, and in love to the Lord.

**9243.** Nor is the Faith which is meant by believing the things which are from God, that is, the truths which are from the Word, possible with those who are in evils from the love of self or the love of the world; for the love of self and of the world either rejects the truths of faith, or extinguishes, or perverts them (see n. 7491, 7492). From this it is again evident that neither can such persons have the confidence of Faith; for he who does not believe the truths which are from God, cannot believe in God; because to believe in God is to believe from the truths which are from God.

**9244.** All who are in heavenly love, have confidence that they will be saved by the Lord; for they believe that the Lord came into the world in order to give eternal life to those who believe and live according to the commandments which He taught; and that He regenerates these, and so makes them fit for heaven; and that He does this Himself alone, from pure mercy, without the aid of man. This is meant by "believing in the Lord."

**9245.** That those alone are in Faith who live according to the precepts of Faith, the Lord teaches in John:

The light is come into the world, but men loved the darkness rather than the light, because their works were evil. Every one that doeth evils hateth the light, and cometh not to the light, lest his works should be reproofed. But he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19-21);

to "come to the light" denotes to come to faith in the Lord, thus to faith from the Lord. In like manner in Luke:

Why call ye Me, Lord, Lord, and do not the thing which I say? Every one that cometh unto Me, and heareth My saying, and doeth them, is like a man that built a house, and laid a foundation upon the rock. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation (Luke 6:46–49);

those who “do the Lord’s sayings” or “words” are those who love the neighbor and love the Lord; for he who loves, does (John 14:20, 21, 23, 24; 15:9–17).

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## EXODUS 23

1. Thou shalt not take up a report of emptiness. Put not thy hand with the wicked to be a witness of violence.
2. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it.
3. And thou shalt not reverence a poor man in his cause.
4. When thou shalt meet thine enemy’s ox, or his ass, going astray, bringing back thou shalt bring it back to him.
5. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him.
6. Thou shalt not wrest the judgment of thy needy in his cause.
7. Keep thee far from the word of a lie; and the innocent and the just slay thou not; for I will not justify the wicked.
8. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the just.
9. And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt.
10. And six years thou shalt sow thy land, and shalt gather the produce thereof.
11. And in the seventh thou shalt let it lie fallow, and shalt release it; and the needy of thy people shall eat; and what they leave the wild animal of the field shall eat. So shalt thou do to thy vineyard, and to thine oliveyard.

12. Six days thou shalt do thy works, and on the seventh day thou shalt cease; that thine ox and thine ass may rest; and the son of thy handmaid, and the sojourner, may take breath.
13. And all that I have said unto you ye shall keep; and ye shall not mention the name of other gods; it shall not be heard upon thy mouth.
14. Three times thou shalt keep a feast unto Me in the year.
15. The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and My faces shall not be seen empty.
16. And the feast of the harvest, of the firstfruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field.
17. Three times in the year shall every male of thine appear before the faces of the Lord Jehovih.
18. Thou shalt not sacrifice the blood of My sacrifice upon what is fermented; and the fat of My feast shall not remain overnight until the morning.
19. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.
20. Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared.
21. Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression; because My name is in the midst of him.
22. For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries.
23. When Mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off.
24. Thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying

thou shalt destroy them, and breaking shalt break in pieces their statues.

25. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take away disease from the midst of thee.
26. There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfil.
27. I will send My terror before thee, and I will trouble all the people to whom thou shalt come, and I will give to thee the neck of all thine enemies.
28. And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
29. I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee.
30. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land.
31. And I will set thy border from the sea Suph, and even unto the sea of the Philistines, and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land; and I will drive them out from before thee.
32. Thou shalt not make a covenant with them, and with their gods.
33. They shall not dwell in thy land, lest perchance they make thee sin against Me when thou shalt serve their gods; because it will be a snare to thee.

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## THE CONTENTS

**9246.** In this chapter the subject treated of in the internal sense is the shunning of the falsities of doctrine and of the evils of life; and that when this is done, truths of doctrine and goods of life are implanted, and through these the man of the church is regenerated by the Lord.

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## THE INTERNAL SENSE

**9247.** Verses 1-3. *Thou shalt not take up a report of emptiness. Put not thy hand with the wicked to be a witness of violence. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it; and thou shalt not reverence a poor man in his cause.*

“Thou shalt not take up a report of emptiness,” signifies no listening to falsities; “put not thy hand with the wicked,” signifies no obedience to malignities; “to be a witness of violence,” signifies no affirmation of such things as are contrary to the good of charity; “thou shalt not be after many to do evils,” signifies no association with such things; “and thou shalt not answer upon a cause to turn aside after many to pervert it,” signifies no association with those who turn goods and truths into evils and falsities, and conversely; “and thou shalt not reverence a poor man in his cause,” signifies that no favor is to be shown to the falsities in which are those who are in ignorance of truth.

**9248.** *Thou shalt not take up a report of emptiness.* That this signifies no listening to falsities, is evident from the signification of “taking up a report,” as being to hear and do, thus to listen, for in the original tongue “a report” is expressed by a term which means “hearing;” and from the signification of “emptiness,” as being falsity, and indeed the falsity of doctrine and of religion, as can be seen from the following passages. In Ezekiel:

There shall be no more any vision of emptiness and flattering divination, in the midst of the house of Israel (Ezek. 12:24);

“vision of emptiness” denotes false revelation. In the same:

They have seen emptiness and the divination of a lie. Because ye speak emptiness, and see a lie, therefore behold I am against you, that Mine hand may be against the prophets that see emptiness, and that divine a lie (Ezek. 13:6-9);

“the prophets,” of whom it is here said that they “see emptiness and divine a lie,” signify those who teach, and in the abstract sense the teaching or doctrine (n. 2534, 7269); and “seeing” is predicated of “the prophets,” who therefore were in ancient times called “seers” (1 Sam. 9:9); and “divining” also is predicated of them.

[2] By “seeing,” or by “vision,” when predicated of the prophets, is signified in the internal sense the revelation which has regard to doctrine; and by “divining,” or by “divination,” is signified the revelation which has regard to life; and as “emptiness” signifies the falsity of doctrine, and “a lie” the falsity of life, it is said, “they have seen emptiness and the divination of a lie.” Again:

In seeing thou hast emptiness, in divining thou hast a lie (Ezek. 21:29).

The teraphim speak iniquity, and the diviners see a lie, and they speak dreams of emptiness (Zech. 10:2).

The prophets have seen vanity (Lam. 2:14).

That “emptiness” denotes the falsity of doctrine and of religion, is also plain in these passages:

They are become emptiness; in Gilgal they sacrifice bullocks (Hos. 12:11).

My people have forgotten Me, they have burned incense to emptiness (Jer. 18:15).

In like manner in Isa. 5:18; 30:28; 59:4; Ps. 12:2; 119:37; 144:8, 11.

**9249.** *Put not thy hand with the wicked.* That this signifies no obedience to malignities, is evident from the signification of “putting the hand,” as being obedience, for by “the hand” is signified power (see n. 878, 3387, 4931–4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8281), and also what belongs to anyone, thus oneself insofar as one has the power, (n. 9133), consequently “to put the hand with” anyone denotes to make common cause with him, and when this is done from malignity, which is signified by “the wicked,” it denotes to obey, because the malignity persuades and leads; and from the signification of “the wicked,” as being one who is malignant, and in the abstract sense, malignity. It is said “in the abstract sense,” because the angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from person (n. 4380, 8343, 8985, 9007). (That the idea of person with them is turned into the idea of the thing, see n. 5225, 5287, 5434.)

**9250.** *To be a witness of violence.* That this signifies no affirmation of such things as are contrary to the good of charity, is evident from the signification of “a witness,” as being confirmation (see n. 4197, 8908); and from the signification of “violence,” as being the destruction of the good of charity (n. 6353); thus “a witness of violence” denotes affirmation contrary to the good of charity.

**9251.** *Thou shalt not be after many to do evils.* This signifies no association with such things as those mentioned above, namely, listening to falsities, obedience to malignities, and affirmation of such things as are contrary to the good of charity. These are the evils which are meant. By “being after many” is signified being with many, thus associating; for in the original tongue it is said “to be after,” “to go after,” and “to walk after;” and the meaning is to be with and to follow; thus also to be associated with (as in Jer. 7:9; 11:10; 1 Sam. 17:13; 1 Kings 14:8; Deut. 4:3; 8:19; and elsewhere).

**9252.** *And thou shalt not answer upon a cause to turn aside after many to pervert it.* That this signifies no association with those who turn goods and truths into evils and falsities, and conversely, is evident from the signification of “answering upon a cause,” as being to do so about what is just and equitable, and what is good and true, concerning which there is contention (see n. 9024); to answer is to declare one’s opinion, and to judge; and from the signification of “turning aside after many,” as being to conform to, and thus associate with many; and from the signification of “perverting,” as being to turn truth into falsity, and good into evil; and conversely.

**9253.** *And thou shalt not reverence a poor man in his cause.* That this signifies that no favor is to be shown to the falsities in which are those who are in ignorance of truth, is evident from the signification of “a poor man,” as being those who are in few truths, and are also in falsities from ignorance. But those among them who are in good, wish to be instructed in truths; whereas those who are in evil, do not wish to be instructed. For with those who are in good, falsities can be bent to truths, and finally can be dissipated; whereas with those who are in evil, falsities cannot be bent to truths, thus cannot be dissipated. Of these “poor men” it is said “thou shalt not reverence them in their cause,” that is, thou shalt not favor their falsities; for by “reverencing” is signified favoring, and by “a cause” is signified a controversy of truth against falsity, and of falsity against truth. (That the “poor” denote those who are in few truths, and are in falsities from ignorance, see n. 9209; and that the falsities with those who are in good are gentle and flexible, while the falsities with those who are in evil are hard and inflexible, n. 4736, 6359, 8051, 8149, 8298, 8311, 8318.)

**9254.** Verses 4-9. *When thou shalt meet thine enemy’s ox, or his ass, going astray, bringing back thou shalt bring it back to him.*

*When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him. Thou shalt not wrest the judgment of thy needy in his cause. Keep thee far from the word of a lie; and the innocent and the just slay thou not; for I will not justify the wicked. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the just. And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt.*

“When thou shalt meet thine enemy’s ox, or his ass, going astray,” signifies good not genuine and truth not genuine, with those who are outside the church; “bringing back thou shalt bring it back to him,” signifies instruction and amendment; “when thou shalt see the ass of him that hateth thee lying under his burden,” signifies falsity not agreeing with the good of the church, by reason of which they are about to perish; “and wouldest forbear to remove it for him,” signifies no reception of truth; “removing thou shalt remove it with him,” signifies nevertheless encouragement, and effort toward amendment; “thou shalt not wrest the judgment of thy needy in his cause,” signifies no destruction of the scanty truth with those who are in ignorance; “keep thee far from the word of a lie,” signifies an aversion for the falsity of evil; “and the innocent and the just slay thou not,” signifies an aversion for destroying interior and exterior good; “for I will not justify the wicked,” signifies that such malignity is contrary to the Divine justice; “and thou shalt not take a present,” signifies an aversion for any self-advantage whatever; “because a present blindeth those who have their eyes open,” signifies that matters of self-advantage cause truths not to appear; “and perverteth the words of the just,” signifies so that [matters of self-advantage] appear like truths of good; “and a sojourner shalt thou not oppress,” signifies that those who long to be instructed in the truths of the church must not be infested with evils of life; “for ye know the soul of a sojourner,” signifies their longing and their life; “seeing that ye were sojourners in the land of Egypt,” signifies that they were protected from falsities and evils when infested by the infernals.

**9255.** [v. 4] *When thou shalt meet thine enemy’s ox, or his ass, going astray.* That hereby is signified good not genuine, and truth

not genuine, with those who are outside the church, is evident from the signification of “an enemy,” as being those who are outside the church (of whom below); from the signification of “an ox,” as being the good of the external man; and from the signification of “an ass,” as being the truth of the external man (see n. 2781, 9134); but good and truth not genuine, such as are with those who are outside the church, who are signified by “an enemy.” That those who are outside the church are meant by “an enemy” is because they are at variance in respect to the good and truth of faith; for they have not the Word, and therefore they do not know anything about the Lord, nor about Christian faith and charity, which are from the Lord alone. Hence it is that neither their truth of faith, nor their good of charity, is genuine. Therefore in the other life also they do not live together with those who are of the church, but separate from them; for in the other life all are associated together in accordance with their good and the truth thence derived; for these are what make spiritual life and conjunction.

[2] Nevertheless those who are in heaven do not regard as enemies those who are outside the church, but they instruct them, and lead them to Christian good, which moreover is received by those who while in the world have lived together, from their religion, in subordination, in obedience, and in some kind of mutual charity. But in the sense of the letter they are called “enemies” from their spiritual variance, which, as before said, is a variance in respect to the truth of faith and the good of charity. (See what has already been shown from experience concerning the state of the nations outside the church, and their lot in the other life, n. 2589–2604, 2861, 2863, 4190, 4197.) That the same are to be regarded as friends, and are to be instructed and amended, is meant in the internal sense by “bringing back thou shalt bring it back to him,” of which in what follows.

[3] It only remains to say that in the Word by beasts of various kinds are signified affections and inclinations such as man has in common with beasts; and in the spiritual sense the affections of good and truth internal and external (n. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090); and that for this reason beasts were employed in the sacrifices in accordance with their signification (n. 1823, 2180, 2805, 2807, 2830, 3519). From this it is that by this moral law concerning the bringing back of the stray

oxen and asses of an enemy, are signified in the spiritual sense such things as are of the church, thus such things as are of mutual love or charity toward those who are at variance with the truths of the church.

**9256.** *Bringing back thou shalt bring it back to him.* That this signifies instruction and amendment, is evident from the signification of “bringing back,” when said of those outside the church who are in good and truth not genuine, as being to instruct and amend; for in this way they are brought back. That benefits ought to be imparted to those who are outside the church, is also meant by the Lord’s words in Matthew:

Ye have heard that it was said, Thou shalt love thy neighbor; but I say unto you, Love your enemies, bless those who curse you, and benefit those who hate you. For if ye love those who love you, what reward have ye? And if ye salute your brethren only, what do ye more? (Matt. 5:43–47); here also by “enemies” and by “those who hate” are meant in the spiritual sense those who are at variance in respect to the goods and truths of faith, and in general those who are outside the church; because the Jewish nation considered these as enemies, whom they were permitted to utterly destroy, and to kill with impunity. That these are meant in the spiritual sense by “enemies,” is plain, because it is said, “if ye salute your brethren only, what do ye more?” for all were called “brethren” who were born of Jacob, thus who were within the church.

[2] As further regards those who are outside the church, and are called “Gentiles,” they are indeed in falsities of doctrine, but from ignorance, because they have not the Word; and yet when they are instructed they are in a clearer and consequently more inward perception about the heavenly life with man than are Christians. The reason is that they have not confirmed themselves against the truths of faith, as have very many Christians; and therefore their internal man is not closed, but, as with little children, is readily opened and receptive of truth. For those who have confirmed themselves against the truths and goods of faith, as do all who live an evil life, close in themselves the internal man above, and open it beneath. The result is that their internal man looks only at those things which are beneath, that is, into the external or natural man, and through this at the things in the world, and at those around their body and upon

the earth; and when this is the case, they look downward, which is to look toward hell.

[3] With such persons the internal man cannot be opened toward heaven unless the things which deny truth, or affirm falsity, which have closed it, are dispersed; which must be done in this world. This cannot be effected except by a complete inversion of the life, thus the course of many years. For falsities arrange themselves in series, establishing a continuous connection among one another; and they form the natural mind itself, and its mode of viewing those things which are of the church and of heaven. From this it is that all things which are of faith and charity, that is, of the doctrine of the church, or of the Word, and in general all heavenly and Divine things, are thick darkness with such persons; and that on the other hand worldly and earthly things are light to them. From this it is plain that to destroy the falsities with such persons is to destroy their very life; and that if they are to have any new life, the falsities must be uprooted gradually, and truths and goods be implanted in their place, which will in like manner form a continuous connection with one another, and be arranged in series. This is meant by the “complete inversion of the life,” which is possible only in the course of many years. Therefore he who believes that a man can be made new in a moment, is very much mistaken.

[4] But those who have not confirmed themselves against the goods and truths of faith—as is the case with those who are outside the church, and yet have lived in some kind of faith and charity according to their religion—have not been able to close the internal man in themselves by negations of truth, and by confirmations of falsity against the truth of faith from the Word; and therefore the internal of these persons is opened upward (that is, into heaven and toward the Lord), if not in this world, yet in the other life; and then all the earthly and worldly things they have brought with them from their life in the world, are at the same time uplifted so as together to look upward; whereby they are in a state to receive the truths of faith and the goods of charity from the Lord, and to become imbued with intelligence and wisdom, and thus to be endowed with eternal happiness. Such is the lot of all who have lived in good in accordance with their religion; and therefore the Lord’s church is spread throughout the whole world. But the Lord’s church itself on earth is like the Grand Man in the heavens, whose heart and lungs

are where the Word is, and the rest of whose members and viscera, which live from the heart and the lungs, are where the Word is not.

[5] From all this also it can be seen why a new church is always set up among the Gentiles who are outside the church (n. 2986, 4747), which as before said takes place when the old church has closed heaven against itself. For this reason the church was transferred from the Jewish people to the Gentiles, and the present church is also now being transferred to the Gentiles.

[6] That the church is transferred to the Gentiles who acknowledge the Lord, is evident from many passages in the Word, as from these which follow. In Isaiah:

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast made great their joy (Isa. 9:2, 3).

It shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the Gentiles seek; and His rest shall be glory (Isa. 11:10).

I Jehovah have called Thee in justice, and I will take hold of Thy hand, for I will keep Thee, and will give Thee for a covenant to the people, for a light of the Gentiles; to open the blind eyes, to bring out the bound from the prison, and them that sit in darkness out of the prison house (Isa. 42:6, 7).

Behold I have given Him for a witness to the peoples, a prince and lawgiver to the Gentiles. Behold thou shalt call a nation that thou hast not known, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel (Isa. 55:4, 5).

The Gentiles shall walk to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, they all gather themselves together, they come to thee; thy sons come from afar, and thy daughters are carried by nurses at thy side. Then thou shalt see, and flow together, and thine heart shall be amazed and be enlarged; because the multitude of the sea is converted unto thee, the armies of the Gentiles shall come (Isa. 60:3-5).

And in the prophecy of Simeon concerning the Lord when a child:

Mine eyes have seen the salvation of God, which Thou hast prepared before the face of all peoples; a light for the revelation of the Gentiles (Luke 2:30-32).

[7] In all these passages the subject treated of is the Lord, in that the Gentiles shall come unto Him; and they come unto Him when they acknowledge Him as their God. And wonderful to say, the Gentiles



worship the one only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge Him; nor can a new church be set up with others. That the church is set up again with such, is further evident from the Lord's words in Matthew:

Have ye not read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner. Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation that doeth the fruits (Matt. 21:42, 43);

"the stone" denotes the Lord (n. 6426); "the builders" denote those who are of the church. That these would be last, and the Gentiles first, is thus said in Luke:

They shall come from the east, and west, and from the north, and south, and shall recline at table in the kingdom of God. And behold there are last who shall be first, and there are first who shall be last (Luke 13:29, 30).

**9257.** [v. 5] *When thou shalt see the ass of him that hateth thee lying under his burden.* That this signifies falsity not agreeing with the good of the church, by reason of which they are about to perish, is evident from the signification of "an ass," as being memory-truth, and therefore in the opposite sense, memory-falsity (see n. 2781, 5492, 5741, 8078); from the signification of "him that hateth thee," when said of falsity, as being what is contrary to the good of the church, thus what does not agree with it; for in the spiritual sense "hatred" denotes the aversion and variance that exist between truths and falsities, and also between goods and evils (n. 3605, 4681, 4684); and from the signification of "lying under a burden," as being to perish. From this it is evident that by "the ass of him that hateth thee" is signified falsity not agreeing with the good of the church, by reason of which they are about to perish.

**9258.** *And wouldest forbear to remove it for him.* That this signifies no reception of truth, is evident from the signification of "to forbear from removing," as being not to instruct and amend, here not to be capable of receiving instruction, thus not to receive truth, because it is said of the falsity which does not agree with the good of the church, and this falsity is of this nature. That in the spiritual sense "to remove" denotes this, is evident from the fact that words apply themselves to the subject; thus in the sense of the letter "to remove" applies to the burden under which the ass is lying; and in the internal sense to the falsity which does not agree with the good

of the church; and therefore in this sense there is signified no removal from falsity by means of amendment, thus also no reception of truth whereby there may be amendment or removal. There are falsities which agree with the good of the church, and there are falsities which do not agree with it. The falsities which agree are those in which good lies hidden, and which, therefore, by means of good, can be bent toward truths. But the falsities which do not agree with the good of the church are those in which evil lies hidden, and which therefore cannot be bent toward truths.

[2] The good which lies hidden within genuine truths, or within truths not genuine, which just above were called falsities, and the evil which lies hidden in falsities, and also in truths, are like the prolific germ in the seed of fruit. When the fruit is being formed, all its fibers look toward the prolific germ of the seed, and by means of the permeating sap they nourish it and form it; but when it has been formed, the fibers retire, and convey the sap away from the seed, thus causing the pulp of the fruit to shrivel and decay, and afterward serve the prolific germ as soil. The case is the same with the seed itself, when its prolific germ begins to put itself forth anew in the earth. The prolific germ in plants corresponds to the good in man. The seed itself corresponds to internal things, and the pulp of the fruit encompassing the seed corresponds to external things. When the internal of man is being formed anew, or is being regenerated, the memory-knowledges and truths of the external man are like the fibers of fruit, through which the sap is carried over to the internal; and afterward, when the man has been regenerated, the memory-knowledges and truths of the external man are also separated, and serve as soil. The case is the same with the internal of man, to which the seed corresponds. In this case the good which has been formed in this manner produces a new man, just as the prolific germ in the seed produces a new tree, or a new plant. Thus all things are made new, and afterward multiply and bear fruit to eternity; consequently the new man becomes like a garden and a paradise, to which he is also compared in the Word.

[3] This is meant by the Lord's words in Matthew:

The kingdom of the heavens is like a grain of mustard seed, which a man took and sowed in his field; which is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that

the birds of the heaven come and make their nests in its branches (Matt. 13:31, 32).

From all this it can be seen how the case is with truths, both genuine and not genuine, that have good within them, namely, that after good has been formed, it produces such truths as agree with the good; and even if these are not genuine truths, they are nevertheless accepted as genuine, because they savor of good, for from this they derive their essence and life. For good proliferates and brings itself forth by means of truths, and in this bringing of itself forth it is in the continual endeavor to produce a new good, in which there shall be a like prolific germ; just as the prolific germ of a seed acts in the case of a plant or tree, when it pushes itself forth from the earth for the sake of new fruits, and new seeds. But the varieties are endless, and are according to the goods that are formed by a life of charity in accordance with the precepts of faith.

[4] From the opposite it can be seen how the case is with falsities in which is evil, namely, that they are like trees which bear evil fruits, and which are to be rooted up and cast into the fire, according to the Lord's words in these passages:

Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them (Matt. 7:17–20; 12:33).

Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he shall be cast forth as a branch, and shall wither; and they gather him, and cast him into the fire, and he is burned (John 15:4–6).

From this it is evident that all good which shall bear any fruit is from the Lord, and that unless it is from Him it is not good.

**9259.** *Removing thou shall remove it with him.* That this signifies encouragement, and effort toward amendment, is evident from the signification of "removing," when said of the falsity which does not agree with the good of the church, as being amendment (see above, n. 9258), and here effort toward amendment, and encouragement, because such falsity is amended with difficulty. The falsities which do not agree with the good of the church are all those which

are opposed to the Lord, to the good of love to Him, and to the good of charity toward the neighbor. That such things as have just been unfolded lie hidden within these two laws, or judgments, is evident from this additional consideration, that the things contained in the letter seldom happen, namely, meeting an enemy's ox or ass going astray, and seeing the ass of one who hates us lying under a burden. Consequently these ordinances are not of sufficient importance to have been included among the laws and judgments that were promulgated from Mount Sinai. But the things they contain within them cause them to rank among the chief judgments; for they contain the injunction that the Gentiles too must be loved and be instructed in the truths of faith, and be amended in respect to the life. But these internal contents of the laws in question could not be set forth before the Israelitish and Jewish people, because these were in external things without internal; and because they had received from their fathers that they should hate, and therefore regard as enemies, all who were not of their brethren, that is, who were not born of Jacob. (Concerning the Jews and their character, see n. 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.)

**9260.** [v. 6] *Thou shalt not wrest the judgment of thy needy in his cause.* That this signifies no destruction of the scanty truth with those who are in ignorance, is evident from the signification of "wresting," as being to pervert, and so to destroy; from the signification of "judgment," as being that which is right and true (see n. 2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972); from the signification of "the needy," as being one who is in scanty truth from ignorance, and yet longs to be instructed (see n. 9209); and from the signification of "a cause," as being contention (n. 5963, 9024). In the present case "in his cause" denotes in his dispute concerning the scanty truth for which he is contending.

**9261.** [v. 7] *Keep thee far from the word of a lie.* That this signifies an aversion for the falsity of evil, is evident from the signification of "a lie," as being falsity from evil (see n. 8908, 9248). The reason why there is signified falsity from evil is that this falsity must be kept far away, because it derives its essence from evil; and evil and good are opposites; for evil is from hell, and good is from heaven, and there it is from the Lord. But falsity not derived from evil, which is the falsity of ignorance, is not of such a nature (see

n. 1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258). And from the signification of “keeping far away,” as being to feel aversion for. That “removal far away” denotes aversion, originates from the removals of this kind which appear in the spiritual world, in that they are according to dissimilarities, differences, and aversions, in respect to the things of spiritual life. For those who appear there in one place are in a like state of the affections and of the derivative thoughts; but as soon as they are at variance, they are separated and go far away from one another; and this according to the degree of their variance. This comes to pass because in the spiritual world both spaces and times are states, and therefore distances are differences of states. Nevertheless, before the external sight, states appear there as spaces, and their differences as distances. (That spaces and distances, and also times, are states, see n. 1273–1277, 1376–1382, 2625, 3356, 3387, 3404, 3638–3641, 4321, 4882, 7381, 9104; but that nevertheless there are appearances of spaces and distances, which originate from changes of state in the interiors, n. 5605.) From this it is now evident that in the internal sense “removal far away” denotes aversion.

**9262.** *And the innocent and the just slay thou not.* That this signifies an aversion for destroying interior and exterior good, is evident from the signification of “the innocent,” as being one who is in interior good, thus in the abstract sense, interior good (of which below); from the signification of “the just,” as being one in exterior good, and in the abstract sense, exterior good, for “just” is predicated of the good of love toward the neighbor, and “innocent” of the good of love to the Lord. The good of love toward the neighbor is exterior good, and the good of love to the Lord is interior good. And from the signification of “slaying,” as being to destroy. That “just” denotes the good of love toward the neighbor, will also be seen below. But that “innocent” denotes the good of love to the Lord, is because those are in innocence who love the Lord. For innocence is to acknowledge in the heart that of ourselves we desire nothing but evil, and perceive nothing but falsity, and also that all the good which is of love, and all the truth which is of faith, are from the Lord alone. None can at heart acknowledge these things except those who are conjoined with the Lord by love. Such are they who are in the inmost heaven, which from this is called the “heaven of innocence.” Wherefore the good they have is interior good; for it is the Divine

good of love that proceeds from the Lord which is received by those who are in the heaven of innocence. Hence also they appear naked, and likewise as little children, from which it is that innocence is represented by nakedness, and also by infancy. (That it is represented by nakedness, see n. 165, 213, 214, 8375; and by infancy, n. 430, 1616, 2280, 2305, 2306, 3183, 3494, 4563, 4797, 5608.)

[2] From what has just been said about innocence it can be seen that the Lord's Divine cannot be received except in innocence, from which it follows that good is not good, unless innocence is within it (n. 2526, 2780, 3994, 6765, 7840, 7887), that is, the acknowledgment that from one's own proceeds nothing but what is evil and false, and that from the Lord is everything that is good and true. To believe the former, and to believe and also to will the latter, is innocence. Therefore the good of innocence is good Divine itself from the Lord with man. Consequently "the innocent" signifies one who is in interior good, and in the abstract sense, interior good.

[3] As Divine good which is from the Lord is signified by "the innocent," or by "innocence," it was a most heinous crime to shed innocent blood; and when it was committed, the whole land was under condemnation until it was expiated, as can be seen from the procedure of inquiry and purgation that took place if anyone was found stabbed in the land; of which it is thus written in Moses:

When one who has been stabbed is found in the land, lying in the field, and it is not known who hath smitten him; then the elders of the city shall come forth unto the cities which are round about him that is stabbed; and it shall be, that the city which is nearest unto him that is stabbed, the elders of that city shall take a female calf of an ox by which labor hath not been done, and which hath not drawn in the yoke; and the elders of that city shall bring down the calf unto a barren valley, which is neither cultivated nor sown, and shall cut off the calf's neck there in the valley; and the priests, the sons of Levi, shall come near; and all the elders of that city, standing near him that is stabbed, shall wash their hands over the calf whose neck was cut off in the valley; and they shall answer and say, Our hands have not shed this blood, and our eyes have not seen it; expiate Thy people Israel whom Thou hast redeemed, O Jehovah, and put not innocent blood in the midst of Thy people Israel. So shall the blood be expiated for them. And thou shalt put away the innocent blood from the midst of thee, if thou shalt do that which is right in the eyes of Jehovah (Deut. 21:1-9);

every one can see that this procedure of inquiry and of purgation in respect to innocent blood shed in the land, involves arcana of heaven,

which cannot possibly be known unless it is known what is signified by “one stabbed in the field,” by “a female calf of an ox by which labor hath not been done and which hath not drawn in the yoke,” by “a barren valley which is neither cultivated nor sown,” by “cutting off the calf’s neck there in the valley,” by “washing the hands over the calf,” and by all the other particulars. That these things should have been commanded unless they signified secret things, would by no means be consistent with a Word that has been dictated by the Divine, and inspired in respect to every word and jot; for without some deeper meaning such a procedure would have been a ceremonial of no sanctity, and scarcely of any account.

[4] Nevertheless it is evident from the internal sense what arcanæ are hidden within it. Thus if it is known that by “one stabbed in the land lying in the field” is signified truth and good extinguished in a church where there is good, that by “the city which is nearest unto him that is stabbed” is signified the truth of doctrine of the church whose good has been extinguished; that by “a female calf of an ox by which work hath not been done and which hath not drawn in the yoke” is signified the good of the external or natural man, that has not as yet, through subjection to cupidities, drawn to itself any falsities of faith and evils of love; that by “a barren valley which is neither cultivated nor sown” is signified the natural mind which through ignorance is not improved with the truths and goods of faith; that by “cutting off the calf’s neck there in the valley” is signified expiation on account of the absence of guilt, because it was the result of ignorance; and that by “washing the hands” is signified purification from this heinous crime; then from the knowledge of all these things it is evident that by the “shedding of innocent blood” is signified the extinction with the man of the church of the Divine truth and good which are from the Lord, and thus of the Lord Himself.

[5] Be it known that by this whole procedure there was represented in heaven a crime of this nature done without guilt, because done from ignorance in which there is innocence, consequently as not evil. Every detail of this procedure, even the smallest, represented some essential thing in this matter; and what it represented is evident from the internal sense. (That “one who has been stabbed” denotes truth and good extinguished, see n. 4503; that “the land” denotes the church, n. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850,

2117, 2118, 2928, 3355, 4447, 4535, 5577, 8011, 8732; that “a field” denotes the church as to good, thus the good of the church, n. 2971, 3310, 3766, 4982, 7502, 7571, 9139; that “a city” denotes the doctrine of truth, thus the truth of the doctrine of the church, n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493; that “an ox” denotes the good of the external or natural man, n. 2180, 2566, 2781, 9134; consequently that “a calf” denotes infantile good, n. 1824, 1825.)

[6] That it “hath not done labor, and hath not drawn in the yoke” denotes that this good has not yet, through ignorance, been enslaved to falsities and evils, is evident, for “laboring and drawing in a yoke” denotes to serve. That “a valley” denotes the lower mind, which is called the natural mind, see n. 3417, 4715; that “barren” denotes a mind devoid of truths and goods, n. 3908; thus that “a valley which is neither cultivated nor sown” denotes the natural mind not as yet improved with truths and goods, thus which is as yet in ignorance; that the “seed” with which it is sown denotes the truth of faith, n. 1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158. That “cutting off the neck” denotes expiation, is because by the slaying of various beasts, as well as by sacrifices, were signified expiations. That “washing the hand” denotes purification from falsities and evils, see n. 3147; here therefore it denotes purification from that heinous crime; for “to shed blood” signifies in general to do violence to good and truth (n. 9127); thus to “shed innocent blood” signifies to extinguish in a man what is Divine from the Lord, thus the Lord Himself in him; for the truth and good in a man are the Lord Himself, because they are from Him.

[7] The like is signified by “the shedding of innocent blood” in Deut. 19:10; 27:25; Isa. 59:3, 7; Jer. 2:34; 7:6; 19:4; 22:3, 17; Joel 3:19; Ps. 94:21. In the proximate sense “the innocent” signifies one who is without guilt and without evil, which in olden times was attested by the washing of the hands (Ps. 26:6; 73:13; Matt. 27:24; John 18:38; 19:4). The reason of this was that the good which is from the Lord with man is devoid of guilt and of evil. This good, as has been shown, is in the internal sense the good of innocence. But the good in the external man, that is, exterior good which is devoid of guilt and of evil, is called “the just,” as also in David:

The throne of perditions shall not have fellowship with Thee; who gather themselves together against the soul of the just, and condemn the innocent blood (Ps. 94:20, 21).



**9263.** Mention is often made in the Word of “the just,” of “justice,” and of “to be made just;” but what is specifically signified by these expressions is not yet known. The reason why it is not known is that hitherto it has been unknown that every expression in the Word signifies such things as belong to the internal church and to heaven, thus to the internal man (for the internal of the church, and heaven, are in the internal man), and also that these interior things in the Word differ from the exterior things which are of the letter, as spiritual things differ from natural, or as heavenly things differ from earthly, the difference of which is so great that to the natural man there scarcely appears any likeness, although there is full agreement. As this has been unknown, it could not be known what is signified in the Word, in its spiritual and celestial senses, by “the just,” by “justice,” and by “to be made just.” It is believed by the heads of the church that he is just, and has been made just, who is acquainted with the truths of faith from the doctrine of the church and from the Word, and consequently is in the trust and confidence that he is saved through the Lord’s justice, and that the Lord has acquired justice by fulfilling all things of the Law, and that He acquired merit because He endured the cross, and thereby made atonement for and redeemed man. Through this faith alone a man is believed to be made just; and it is believed further that such are they who are called in the Word “the just.”

[2] Yet it is not these who are called “just” in the Word; but those who from the Lord are in the good of charity toward the neighbor; for the Lord alone is just, because He alone is justice. Therefore a man is just, and has been made just, insofar as he receives good from the Lord, that is, insofar, and according to the way, in which he has in him what belongs to the Lord. The Lord was made justice through His having by His own power made His Human Divine. This Divine, with the man who receives it, is the Lord’s justice with him, and is the very good of charity toward the neighbor; for the Lord is in the good of love, and through it in the truth of faith, because the Lord is Divine love itself.

[3] The good of charity toward the neighbor is exterior good, which is signified by “the just;” and the good of love to the Lord is interior good, which is signified by “the innocent,” as shown in the foregoing section. That the good of love toward the neighbor from the Lord is “the just” in the proper sense, can be seen from

the passages in the Word where mention is made of “the just,” of “justice,” and of “to be made just;” as in Matthew:

Then shall the just answer Him, saying, When saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the King shall answer and say unto them, Verily, I say unto you, Insomuch as ye did it unto one of the least of these My brethren, ye did it unto Me. And the just shall go into eternal life (Matt. 25:37–40, 46);

[4] those are here called “the just” who have performed the goods of charity toward the neighbor, which are here recounted. And that the goods of charity are the Lord with them is said openly: “insomuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me” (n. 4807–4810, 4954–4959, 5063–5071). These are also called “the sheep,” for by “sheep” are signified those who from the Lord are in the good of charity (n. 4169); whereas by “the goats” which are on the left hand, and are condemned, are signified those who are in faith separate from charity (n. 4169, 4769). The same are signified by “the just” in another passage in Matthew:

The angels shall go forth, and shall sever the evil from the midst of the just (Matt. 13:49);

and in Luke:

Thou shalt be recompensed in the resurrection of the just (Luke 14:14).

[5] From this it is evident what is signified by,

The just shall shine forth as the sun in heaven (Matt. 13:43);

namely, that they are in the good of love from the Lord; for the Lord is the sun in the other life, and that which is from the Lord as the sun there is the good of love (n. 1053, 1521, 1529–1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812). Hence the Lord is called “the Sun of Righteousness” (Mal. 4:2). In Daniel:

The intelligent shall shine as the brightness of the expanse, and they that make many just as the stars for ever and ever (Dan. 12:3);

“the intelligent” denote those who are in the truth and good of faith; and “they that make many just” denote those who lead to the good of charity through the truth and the good of faith; “to shine forth as the stars” denotes to be in the intelligence of truth and the wisdom of good, consequently in eternal happiness; for the “stars” denote

the knowledges of truth and good, from which are intelligence and wisdom (n. 2495, 2849, 4697).

[6] "The just" is thus described in David:

Jehovah upholdeth the just; the just showeth mercy, and giveth. Every day the just showeth mercy, and lendeth. The just shall possess the land. The mouth of the just meditateth wisdom, and his tongue speaketh judgment; the law of his God is in his heart (Ps. 37:17, 21, 26, 29–31);

these things are goods of charity, which belong to "the just." The church knows that these goods of charity are from the Lord, in-somuch that they are the Lord's in the man. "The just" is also described in Ezekiel 18:5–9, 21; 33:15–20.

[7] From all this it can be seen what is signified by "the just," and by "justice," in the following passages of Matthew:

Blessed are those who hunger and thirst after justice, for they shall be filled (Matt. 5:6).

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a just man in the name of a just man shall receive a just man's reward (Matt. 10:41).

Many prophets and just men have desired to see the things which ye see, but have not seen them (Matt. 13:17).

Woe unto you, scribes and Pharisees, hypocrites! For ye build the sepulchers of the prophets, and garnish the tombs of the just; upon you shall come all the just blood shed on the earth, from the blood of just Abel (Matt. 23:29, 35);

"the prophets" denote those who teach the truths and goods of faith, and in the abstract sense, the doctrines of faith (n. 2534, 7269); and "the just" denote those who live a life of charity, and in the abstract sense the good of charity. (That Abel, who is called "just," represented the good of charity, see n. 342, 374.)

[8] In Isaiah:

The just hath perished, and no man layeth it to heart; and men of holiness are gathered, none understanding; for because of evil the just is gathered (Isa. 57:1).

Thy people shall be all just; they shall possess the land eternally (Isa. 60:21).

Drip down, ye heavens, from above, and let the clouds flow down with justice; let the earth open, that they may bring forth the fruit of salvation, and let justice spring up together. I, Jehovah, speak justice, I declare things that are right (Isa. 45:8, 19);

"justice" denotes that which is from the good of love; and "things that are right," that which is from the truths of faith. Again:

Thus said Jehovah: Keep ye judgment, and do justice; for My salvation is near, and My justice, that it may be revealed (Isa. 56:1);

by “judgment” is signified the truth which is of faith; and by “justice,” the good which is of charity; wherefore it is said, “and do justice.” That “justice” denotes the good of charity from the Lord, is meant by “My justice is near that it may be revealed.”

[9] In many other passages also mention is made of “judgment and justice;” and by “judgment” is signified truth, and by “justice” good; as in Jeremiah:

Thus said Jehovah, Do ye judgment and justice; and deliver the spoiled out of the hand of the oppressor. Woe unto him that buildeth his house not in justice, and his upper chambers not in judgment. Did not thy father eat and drink, and do judgment and justice? Then it was well with him (Jer. 22:3, 13, 15);

“judgment” denotes those things which are of truth; and “justice” those things which are of good. In Ezekiel:

If the wicked turn from his sin, and do judgment and justice, none of his sins that he hath sinned shall be remembered against him; he hath done judgment and justice; living he shall live. When the wicked turneth from his wickedness, and doeth judgment and justice, for these he shall live (Ezek. 33:14, 16, 19).

And in other places also (Isa. 56:1; 9:7; 16:5; 26:7, 9; 33:5, 15; 58:2; Jer. 9:24; 23:5; 33:15; Hosea 2:19, 20; Amos 5:24; 6:12; Ps. 36:5, 6; 119:164, 172).

It is said “judgment and justice,” because in the Word whenever truth is treated of, good also is treated of, because of the heavenly marriage, which is the marriage of good and truth, in every detail of it (n. 683, 793, 801, 2173, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339). As “justice” belongs to good, and “judgment” to truth, in other passages it is said “justice and truth,” as in Zech. 8:8; Ps. 15:2; 36:5, 6; 85:10, 11.

**9264.** *For I will not justify the wicked.* That this signifies that such malignity is contrary to the Divine justice, is evident from the signification of “justifying,” as being to declare guiltless and to absolve; but here not to absolve, because it is said, “I will not justify;” that “to justify” means also to declare guiltless and to absolve, is evident from the judicial meaning of this expression; as also in the following:

By thy words thou shalt be justified, and by thy words thou shalt be condemned (Matt. 12:37).

Ye are they that justify yourselves in the sight of men; but God knoweth your hearts (Luke 16:15).

And from the signification of "the wicked," as being malignity (see n. 9249). Malignity, of which it is here said that it is contrary to the Divine justice, consists in destroying the interior and exterior good which is signified by "slaying the innocent and the just" (of which just above, n. 9262, 9263); and this good is destroyed when the Divine truth and good which are from the Lord are denied, in which case this is extinguished in the man, and consequently so is the Lord Himself, from whom proceed all good which is good and all truth which is truth. When this takes place, the man no longer has any spiritual life, thus no salvation. This same truth and good are extinguished when the Lord's Divinity is denied, and also when the Word is denied, for this is Divine truth from the Lord and about the Lord. To deny this, when it has previously been acknowledged and received with faith, and thus to extinguish it, is the sin against the Holy Spirit, which is not forgiven (Matt. 12:31). For the Holy Spirit is the Divine truth and good, because it is the holy proceeding from the Lord (n. 9229). This same is also signified by the "shedding of innocent blood," spoken of just above. That this malignity is not forgiven, because it is contrary to the Divine justice, is signified by the words, "I will not justify the wicked."

**9265.** [v. 8] *And thou shalt not take a present.* That this signifies an aversion for any self-advantage whatever, is evident from the signification of "a present," as being everything worldly that is loved, whether it be wealth, dignity, reputation, or anything else which flatters the natural man, which things, speaking generally, are called "self-advantage," and in the internal sense are meant by "a present" which "blinds" and "perverts;" and from the signification of "not to take," as being to be held in aversion, for unless this is the case they are still looked for and taken. But they are held in aversion when what is heavenly and Divine is loved more than what is worldly and earthly; for so far as the one is loved, so far the other is hated, according to the Lord's words in Luke:

No servant can serve two masters; for either he will hate the one, and love the other. Ye cannot serve God and mammon (Luke 16:13);

“to hate” denotes to hold in aversion, for aversion is of hatred, and hatred is opposite to love; wherefore it is said “or he will love the other.” From all this it is evident that by “thou shalt not take a present” is signified an aversion for any self-advantage whatever.

**9266.** *Because a present blindeth those who have their eyes open.* That this signifies that matters of self-advantage cause truths not to appear, is evident from the signification of “a present,” as being any kind of self-advantage (of which just above, n. 9265); from the signification of “blinding” when said with respect to truths, as being to cause them not to appear; and from the signification of “those who have their eyes open,” that is, who see, as being those who know truths and discern what is true; for “to see” signifies to know, understand, and acknowledge truths, and also to have faith (n. 897, 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 5114, 5286, 5400, 6805, 8688, 9128). Wherefore “those who have their eyes open” are called “the wise” in another passage: “a present blindeth the eyes of the wise” (Deut. 16:19).

**9267.** *And perverteth the words of the just.* That this signifies so that [these matters of self-advantage] appear like truths of good, is evident from the signification of “perverting the words of the just,” as being that they appear like truths of good; for “words” denote the things themselves, thus truths, and “the just” denote those who are in good (see n. 9263). That “words” denote truths, is because in the original tongue “a word” signifies that which is something, and which really exists; consequently it also signifies truth, for everything which really exists from esse [being] bears relation to truth. From this also it is that Divine truth is called “the Word.”

**9268.** [v. 9] *And a sojourner shalt thou not oppress.* That this signifies that those who long to be instructed in the truths of the church must not be infested with evils of life, is evident from the signification of “a sojourner,” as being one who longs to be instructed in the truths of the church (see n. 8007, 8013, 9196); and from the signification of “oppressing,” as being to infest with evils of life (n. 9196).

**9269.** *For ye know the soul of a sojourner.* That this signifies their longing and their life, is evident from the signification of “the soul,” when said of those who long to be instructed in the truths of faith, who are signified by “sojourners,” as being longing and life. For “the soul” denotes life from faith (see n. 9050); and longing is

the very activity of life, because it is from the affection of good; and the truth of faith lives from the affection of good.

**9270.** *Seeing that ye were sojourners in the land of Egypt.* That this signifies that they were protected from falsities and evils when infested by the infernals, is evident from what was shown above (n. 9197), where the same words occur.

**9271.** Verses 10–13. *And six years thou shalt sow thy land, and shalt gather the produce thereof; and in the seventh thou shalt let it lie fallow, and shalt release it; and the needy of thy people shall eat; and what they leave the wild animal of the field shall eat. So shalt thou do to thy vineyard, and to thine oliveyard. Six days thou shalt do thy works, and on the seventh day thou shalt cease; that thine ox and thine ass may rest; and the son of thy handmaid, and the sojourner, may take breath. And all that I have said unto you ye shall keep; and ye shall not mention the name of other gods; it shall not be heard upon thy mouth.*

“And six years thou shalt sow thy land,” signifies the first state, when the man of the church is being instructed in the truths and goods of faith; “and shalt gather the produce thereof,” signifies the goods of truth therefrom; “and in the seventh year thou shalt let it lie fallow, and shalt release it,” signifies the second state, when the man of the church is in good, and thus in the tranquility of peace; “and the needy of thy people shall eat,” signifies conjunction through the good of charity with those who are in few truths and yet long to be instructed; “and what they leave the wild animal of the field shall eat,” signifies conjunction through these with those who are in the delights of external truth; “so shalt thou do to thy vineyard, and to thine oliveyard,” signifies that so it is with spiritual good and with celestial good; “six days thou shalt do thy works,” signifies the state of labor and of combat when the man is in external things, which are to be conjoined with internal; “and on the seventh day thou shalt cease,” signifies the state of good when the man is in internal things, and his tranquility of peace then; “that thine ox and thine ass may rest,” signifies tranquility at the same time for external goods and truths; “and the son of thy handmaid, and the sojourner, may take breath,” signifies the state of life of those outside the church who are in truths and goods; “and all that I have said unto you ye shall keep,” signifies that the commandments, the judgments, and the statutes are to be done; “and ye shall not mention the name of other gods,”

signifies that they must not think from the doctrine of falsity; “it shall not be heard upon thy mouth,” signifies that obedience is not to be paid with any affirmation.

**9272.** [v. 10] *Six years thou shalt sow thy land.* That this signifies the first state, when the man of the church is being instructed in the truths and goods of faith, is evident from the signification of “six years,” as being the first state of the man who is being regenerated (of which below, n. 9274); and from the signification of “sowing the land,” as being when the truths and goods of faith are being implanted. That this is signified by “sowing the land” is because all things of the field, of seeding, and of its produce, signify such things as are of the church in general, and as are of the man of the church in particular, who is a man that has been regenerated through the truth of faith and the good of charity from the Lord. Hence it is that “field” and “ground” in the Word signify those in the church who receive the truths and goods of faith, as a field receives seeds. Wherefore also in the Word mention is often made of a “field,” of “seed,” of “sowing,” of “harvest,” of “produce,” of “grain” and “wheat,” and of “bread” from these, as well as of all other things that belong to a field.

[2] He who does not know how the case is with the state of heaven, believes no otherwise than that these expressions in the Word are mere metaphors and comparisons. But they are real correspondences. For when the angels discourse about the regeneration of man by the Lord through the truths of faith and the goods of charity, then below in the world of spirits there appear fields, crops, fallow lands, and also harvests; and this by reason of their correspondence. He who knows this can also know that such things in the world have been created according to correspondences; for universal nature (that is, the sky with the sun, moon, and stars, and the earth with the objects of its three kingdoms) corresponds to such things as are in the spiritual world (n. 2993, 5116, 5377). (That in this way nature is a theater representative of the Lord’s kingdom, see n. 3483; and that from this all things in the natural world have their subsistence, n. 2987, 2989–2991, 3002, 8211.) From all this it is evident why the things belonging to a field, that is, which are sown in a field, and are reaped from a field, signify such things as are of the church in general and in particular. (That even the comparisons



used in the Word are from things which correspond, see n. 3579, 8989.)

[3] That “sowing the land,” that is, a “field,” denotes to teach and learn the truths and goods of faith which are of the church; and that the “produce” denotes the goods of truth therefrom, may be seen from many passages in the Word; as in Isaiah:

Because thou hast forgotten the God of thy salvation, therefore shall thou plant plants of delights; but with the shoot of a strange one thou shalt set it: in the day thou shalt cause thy plant to grow, and in the morning thy seed to blossom: the harvest shall be a heap in the day of possession; but the grief is desperate (Isa. 17:10, 11);

here such things are mentioned as grow on the earth; yet it is evident that holy things of the church are meant by them; namely, by “planting plants of delights,” such things as are favorable to the affections; and by “setting the land with a shoot of a strange one,” to teach truths not genuine.

[4] In Jeremiah:

Thus said Jehovah to the man of Judah and to Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to Jehovah, and take away the foreskins of your heart (Jer. 4:3, 4).

That “to sow among thorns” denotes to teach and learn truths, but which are choked and rendered unfruitful by the cares of the world, the deceitfulness of riches, and concupiscence, the Lord teaches in Mark 4:7, 18, 19. Wherefore it is said, that they should “circumcise themselves to Jehovah, and take away the foreskins of their heart,” that is, that they should purify themselves from such things as choke the truths and goods of faith, and render them unfruitful (that this is the meaning of “circumcising” see n. 2039, 2056, 2632, 3412, 3413, 4462, 7045). The like is signified in Jeremiah by “sowing wheat and reaping thorns” (Jer. 12:13).

[5] In Micah:

I have been wearied with smiting thee, with laying thee waste because of thy sins. Thou shalt sow, but shalt not reap; thou shalt tread the olive, but shalt not anoint thee with oil; and the must, but shalt not drink the wine (Micah 6:13, 15);

“sowing and not reaping” denotes to be instructed in the truths of faith, but without profit; “treading the olive, but not anointing oneself” denotes to be instructed about the good of life, but still not to live in it; “treading the must, but not drinking the wine” denotes

to be instructed about the truths which are from good, but still not to appropriate them to oneself. That such things of the church or of heaven are signified by these words is plain from those which precede, namely, that they were to be laid waste in this manner “because of their sins;” for the wicked and sinful man receives instruction, but merely stores it up among memory-knowledges, which he brings forth from his memory in order to get reputation, fame, honors, and wealth, thus to serve an evil use and end. From this the truths and the goods in which he has been instructed lose the life of heaven, and become dead, and finally deadly.

[6] In Isaiah:

Blessed are ye that sow beside all waters, that send forth the foot of the ox and the ass (Isa. 32:20);

“to sow beside all waters” denotes to be instructed in all kinds of truths which are for use; “to send forth the foot of the ox and the ass” denotes to be instructed in external goods and truths. Again:

Jacob shall cause those who are to come to take root; Israel shall blossom and bloom, so that the faces of the world shall be filled with produce; thy teachers shall not any more be forced to flee away, and thine eyes shall look unto thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, go ye in it. Then shall Jehovah give the rain of thy seed, wherewith thou shalt sow the land; and bread of the produce of the earth, and it shall be fat and rich; in that day shall thy cattle feed in a broad meadow; and the oxen and the asses that till the land shall eat clean provender. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke (Isa. 27:6; 30:20–26).

[7] To every one who reflects it is plainly evident that by its being said that Jehovah should “give the rain of the seed wherewith they should sow the land, and bread of the produce of the earth;” that “their cattle should feed in a broad meadow;” that “the oxen and the asses that till the land should eat clean provender;” that “the light of the moon should be as the light of the sun, and the light of sun should be sevenfold,” there are signified such things as are of the church, and also that they signify instruction in the truths and goods of faith; because it is said, “thine eyes shall look unto thy teachers, and thine ears shall hear a word, saying, This is the way, go ye in it.” For “teachers” denote those who instruct, and “the way in which they should go” denotes the truth of doctrine and the good of

life. But the specific signification of each expression is clear from the signification of "rain," of "seed," of "produce," of "land," of "cattle," of a "broad meadow," of "oxen and asses tilling the land," and of "clean provender which they should eat;" also from the signification of "the light of the moon and of the sun," likewise of "sevenfold," and of "seven days." And as by these expressions are signified such things as are of the church, that is, such as are of doctrine and of life, it follows that this will come to pass in the day that Jehovah shall "bind up the breach of His people, and heal the wound of their stroke;" for "the breach of the people" denotes the falsity of doctrine which gradually creeps in from the badness of the teachers, from concupiscences, and from other causes; "the wound of the stroke" denoting the consequent evil of life.

[8] As with the Israelitish and Jewish people all things were representative of things heavenly and Divine, so also were the fields, and their produce; likewise the vineyards, oliveyards, and all plantings; as also herds and oxen, and the mountains, hills, valleys, rivers, and all other things that were presented before their senses. From this also it was that they were enriched with such things when they kept and did the statutes and judgments, according to the promises in the Word throughout, as in these passages:

If ye shall walk in My statutes, and keep My commandments, and do them, I will give your rains in their season, and the land shall yield her produce, and the tree of the field shall yield its fruit (Lev. 26:3, 4).

The vine shall give its fruit, and the earth shall give its produce, and the heavens shall give their dew; whence it shall come to pass, that as ye have been a curse among the nations, ye shall be a blessing (Zech. 8:12, 13).

[9] The contrary befell them when they worshiped other gods, for then they no longer represented heavenly and Divine things, but infernal and diabolical ones. Wherefore then there was no longer fruitfulness nor produce; but consumption and wasting, according to these words in Moses:

If ye serve other gods, the anger of Jehovah shall be kindled against you, and He shall shut up the heaven, that there be no rain, and the land yield not her produce (Deut. 11:16, 17).

When Jeshurun waxed fat, he kicked, and forsook God. They sacrifice unto demons, to gods whom they knew not; wherefore a fire is kindled in Mine anger, and it shall burn even to the lowest hell, and shall consume the land and its produce (Deut. 32:15, 17, 22).

[10] From all this it is now evident what is signified by “sowing the land,” and by its “produce,” and also whence these have their signification. It is also evident what is signified by these things in the following passages:

Jehovah maketh a wilderness into a pool of waters, and a land of drought into watersprings. There He maketh the hungry to dwell, that they may sow fields, and plant vineyards, and get them fruit of produce (Ps. 107:35–37).

Let all the peoples confess Thee. The earth shall yield its produce; God shall bless us (Ps. 67:5–7).

Jehovah maketh His people ride on the high places of the earth, and feedeth them with the produce of the fields; He maketh him to suck honey out of the cliff of the rock, and oil out of the stone of the rock (Deut. 32:13).

**9273.** *And shalt gather the produce thereof.* That this signifies the goods of truth therefrom, is evident from the signification of “gathering,” as being appropriation after instruction, for when “sowing” denotes instruction and being instructed in the truths of faith (as just shown), “gathering” denotes the appropriation of them. Appropriation is effected when the truths that have been of doctrine become of the life. When they become truths of life, they are called the “goods of truth.” It is these which are here signified by “produce.”

**9274.** *And in the seventh year thou shalt let it lie fallow, and shalt release it.* That this signifies the second state, when the man of the church is in good, and thus in the tranquility of peace, is evident from the signification of “the seventh year,” or the Sabbath, as being when man is in good, and is led of the Lord by means of good (see n. 8505, 8510, 8890, 8893); from the signification of “letting the land lie fallow,” that is, not sowing it, as being not to be led by truths, as before; and from the signification of “releasing it,” as being to be in the tranquility of peace. (That the Sabbath also was a representative of the state of peace in which there is conjunction, see n. 8494.) For by the lying fallow, and the release or rest of the land, was represented the rest, tranquility, and peace possessed by those who are in good from the Lord. (That there are two states with the man who is being regenerated and becoming a church; namely, the first when he is led by means of the truths of faith to the good of charity; and the second when he is in the good of charity, see n. 7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230.)

[2] That there are these two states with the man who is being regenerated and becoming a church, has been heretofore unknown, chiefly for the reason that the man of the church has not made any distinction between truth and good, thus not between faith and charity; and also because he has had no distinct perception of the two faculties of man, which are the understanding and the will; and that the understanding sees truths and goods, and the will is affected with them and loves them. For the same reason he could not know that the first state of the man who is being regenerated is learning truths and seeing them, and that the second state is willing and loving them; and that the things which a man has learned and seen are not appropriated to him until he wills and loves them; for the will is the man himself, and the understanding is his minister. If these things had been known, it might have been known and perceived that the man who is being regenerated is endowed by the Lord with both a new understanding and a new will, and that unless he has been endowed with both, he is not a new man; for the understanding is merely the seeing of the things which the man wills and loves, and thus, as before said, is only a minister. Consequently the first state of the man who is being regenerated is to be led through truths to good, and the second state is to be led by means of good; and when he is in this latter state, the order has been inverted, and he is then led by the Lord; consequently he is then in heaven, and hence in the tranquility of peace.

[3] This state is what is meant by the “seventh day,” and by the “seventh year,” and also by the “jubilee;” that is, by the “Sabbath,” and by the “Sabbath of Sabbaths,” and by the resulting rest of the land; according to these words in Moses:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the produce thereof; but in the seventh year shall be a Sabbath of Sabbaths for the land, a Sabbath unto Jehovah; thou shalt neither sow thy field, nor prune thy vineyard; that which groweth of itself of thy harvest thou shalt not reap (Lev. 25:3-5).

And concerning the jubilee:

In the year of the jubilee, ye shall not sow, nor reap that which groweth of itself in it, nor vintage its undressed vines (Lev. 25:11).

He who knows nothing about these two states must needs be ignorant of many things contained in the Word; for in the Word, especially the prophetic Word, the two states are distinctly described. Nay,

without this knowledge, he cannot apprehend the internal sense of the Word, nor even many things which are in its literal sense, as for example the following which the Lord foretold concerning the last time of the present church, which is there called the “consummation of the age” in these passages:

Then let them that are in Judea flee unto the mountains; 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 back to take his garments (Matt. 24:16–18).

In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field let him likewise not return to the things that are behind him. Remember Lot’s wife (Luke 17:31, 32).

(That the second state is here described, and that no one ought to return from that state to the first, see n. 3650–3655, 5895, 5897, 8505, 8506, 8510, 8512, 8516.)

[4] That these states are distinct from each other is also involved in these words in Moses:

When thou makest a new house, thou shalt make a compass to thy roof. Thou shalt not sow thy vineyard nor thy field with mixed seed. Thou shalt not plough with an ox and an ass together. Thou shalt not put on a mixed garment of wool and linen together (Deut. 22:8–11; Lev. 19:19);

by these words is signified that he who is in the state of truth, that is, in the first state, cannot be in the state of good, that is, in the second state, nor the converse. The reason is that the one state is the inverse of the other; for in the first state the man looks from the world into heaven, but in the second state he looks from heaven into the world; because in the first state truths enter from the world through the intellect into the will, and there become goods, because of love; but in the second state the goods so formed go forth from heaven through the will into the intellect, and there appear in the form of faith. It is this faith which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this faith belongs to charity in form.

**9275.** [v. 11] *And the needy of thy people shall eat.* That this signifies conjunction through the good of charity with those who are in few truths and yet long to be instructed, is evident from the signification of “eating,” as being communication and conjunction

(see n. 2187, 3596, 5643, 8001); from the signification of “the needy,” as being those who by reason of ignorance are in few truths and yet long to be instructed (see n. 9253); and from the signification of “people,” here the people of Israel, as being those who are of the church (n. 4286, 6426, 6637, 8805). From all this it is evident that by “the needy of thy people shall eat,” is signified the conjunction of the church with those who are in few truths and yet long to be instructed. The reason why it is said “conjunction through the good of charity,” is that this good conjoins, as will be shown in the following article.

**9276.** *And what they leave the wild animal of the field shall eat.* That this signifies conjunction through these with those who are in the delights of external truth, is evident from the signification of “what they leave,” namely, the needy of the people, as being what they have left behind, thus that which is behind them, but here it denotes through them, because the subject treated of is the conjunction of the church with those who are in few truths, and here its conjunction with those who are in the delights of external truth (that the conjunction of the church with these latter is effected through the former, will be seen below); from the signification of “eating,” as being communication and conjunction (as just above, n. 9275); and from the signification of “the wild animal of the field,” as being those who are in the delights of external truth. For in the Word “beasts” signify the affections of truth and good, beasts of the flock the affections of internal truth and good, and beasts of the herd the affections of external truth and good; but “wild animals” such affections as belong to the most external truth; for relatively to internal affections these affections are wild animals, for they are affections of the sensuous things which are called pleasures and delights. The reason why they are delights of truth, and not so much of good, is that the sensuous things which communicate immediately with the world through the body, derive scarcely anything from spiritual good, for it is bodily and worldly loves that chiefly reside therein. (That in the Word “beasts” signify the affections of truth and good, see n. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090; that beasts of the flock signify the affections of internal truth and good, and those of the herd the affections of external truth and good, n. 5913, 8937, 9135; and that sensuous things communicate with the world and are the most external, n. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564,

6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216.) From what was shown in these places the nature of man's sensuous mind relatively to his more interior things can be known, namely, that it is like a wild animal.

[2] The subject treated of in this verse in the internal sense is those who are in the good of charity, and also those who are in few truths and yet long to be instructed, and afterward those who are in the delights of external truth. These three kinds of men constitute the church. Those who are in the good of charity constitute the internal of the church; those who are in few truths and yet long to be instructed, thus who from good are in the affection of truth, constitute the external of the church; but those who are in the delights of external truth are the most external, and constitute as it were the circumference, and conclude the church.

[3] The conjunction of heaven with the human race, that is, the conjunction of the Lord through heaven with man, is effected by means of those who are in the good of charity, thus by the good of charity; for in this good the Lord is present, because the Lord is this good itself, because it proceeds from Him. By means of this good the Lord conjoins Himself with those who are in the affection of truth, because the affection of truth is from good, and as before said good is from the Lord. Through these again the Lord is with those who are in the delights of external truth, for the delights with them are for the most part derived from the loves of self and of the world, and very little from spiritual good. Such is the communication of heaven with man, that is, such is the communication of the Lord through heaven with him; consequently such is the conjunction.

[4] That the communication and conjunction of the Lord with the human race is of this nature, can be seen from the fact that such is the influx with every man of the church. By "a man of the church" is meant one who from the Lord is in the good of charity, and from this in the truths of faith; for charity from which is faith is the very church itself with man, because charity and faith are from the Lord; for the Lord flows into this good, which is the man's internal; and through it into the affection of truth, which is his external; and through this affection into the delights of external truth, which are in his uttermost external.

[5] As it is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the



Lord's church. The reason of this is that before the Lord the church universal is like a man, for before the Lord, His heaven, with which the church acts as a one, is as one man, as can be seen from what has been shown about heaven as a Grand Man at the end of many chapters of Genesis. And because this is so, the case is the same with a man of the church in particular; for a man of the church in particular is a heaven, a church, and a kingdom of the Lord in the least form.

[6] Moreover, the case with the church is the same as with man himself, in that there are in him two fountains of life, namely, the Heart and the Lungs. It is known that the first of his life is the heart, and that the second of his life is the lungs, and that from these two fountains live all things in man both in general and in particular. The heart of the Grand Man (that is, of heaven and the church) is constituted of those who are in love to the Lord and in love toward the neighbor, thus, abstractedly from persons, of the love of the Lord and the love of the neighbor. And the lungs in the Grand Man (that is, in heaven and the church) are constituted of those who from the Lord are in charity toward the neighbor and from this in faith, and thus, abstractedly from persons, of charity and faith from the Lord. But all the other viscera and members in this Grand Man are constituted of those who are in external goods and truths, thus, abstractedly from persons, of the external goods and truths through which internal truths and goods can be brought in. As then the heart first flows into the lungs and through these into the viscera and members of the body, so likewise the Lord flows through the good of love into internal truths, and through these into external truths and goods.

[7] From all this it can be seen that there must by all means be a church on earth; and that without it the human race would perish, because it would be like a dying man, when the lungs and heart cease to be moved. Wherefore it is provided by the Lord that there shall always be a church on the earth, in which the Lord has been revealed by the Divine truth which is from Him; and on our earth this Divine truth is the Word. At the present day scarcely anyone believes this to be so, because scarcely anyone believes that everything of man's life is from the Lord through heaven. For men suppose that life is in themselves, and that this can subsist without

any connection with heaven, that is, through heaven from the Lord, although this opinion is utterly false.

[8] From all this it is now evident how it is to be understood that conjunction is effected through the good of charity with those who are in few truths and yet desire to be instructed, and through these with those who are in the delights of external truth, which things are signified by “letting the land lie fallow and releasing it in the seventh year, and that then the needy of the people should eat, and what they left the wild animal of the field should eat.” But concerning the things above related, see what has been already shown, namely, that before the Lord heaven is like a man, and is therefore called the Grand Man (n. 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228).

[9] (That it is the same with the Lord’s church, seeing that His kingdom on earth is the church, which acts as a one with His kingdom in the heavens, see n. 4060, 7396, 9216; also that a man of the church is a heaven and a church in particular, n. 1900, 1902, 3624–3631, 3634, 3884, 4292, 4523, 4524, 4625, 6013, 6057; that those who are in love to the Lord and in love toward the neighbor constitute the province of the heart in the Grand Man, and those who are in charity and thereby in faith from the Lord constitute the province of the lungs, n. 3635, 3883–3896; that everything of man’s life flows in from the Lord through heaven, n. 2536, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985–6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109, 9110, 9216; that there is a connection of heaven with man, n. 9216; and that without a church on earth the human race would perish, n. 468, 637, 2853, 4545.)

**9277.** *So shalt thou do to thy vineyard, and to thine olive-yard.* That this signifies that so it is with spiritual good and with celestial good, is evident from the signification of a “vineyard,” as being the spiritual church (n. 1069, 9139), thus spiritual good, which is the good of charity toward the neighbor, for this good makes the spiritual church; and from the signification of an “olive-yard,” as being the celestial church, thus celestial good, that is, the good of love to the Lord, for this good makes the celestial church. (What the spiritual church is, and what is its good; and what the celestial church is, and what is its good; and also what is the difference between them, see

n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.)

[2] That an “olive-yard” signifies the celestial church, and thus celestial good, is evident from the passages in the Word where the “olive-tree” is mentioned; as in Moses:

Thou shalt plant vineyards and till them, but the wine thou shalt not drink, nor gather; for the worm shall eat it. Thou shalt have olive-trees throughout all thy border, but thou shalt not anoint thyself with the oil, for thine olive-tree shall be shaken (Deut. 28:39, 40);

where the subject treated of is the curse if other gods were worshiped, and if the statutes and judgments were not kept. “Olive-trees in all thy border” denote the goods of celestial love which are from the Lord through the Word in the whole church; “not being anointed with the oil” denotes that nevertheless they are not in this good; “thine olive-tree shall be shaken” denotes that this good will perish. In like manner in Micah:

Thou shalt tread the olive, but shall not anoint thee with oil; and the must, but shalt not drink the wine (Micah 6:15).

[3] In Amos:

I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig-trees, and your olive-trees, shall the caterpillar devour; yet have ye not returned unto Me (Amos 4:9);

“vineyards” denote the goods of faith; and “olive-trees” the goods of love; the punishment for not receiving these goods is signified by “the caterpillar devouring the olive-trees.” In Habakkuk:

The fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall deceive, and the field shall yield no food (Hab. 3:17);

where “the fig-tree” denotes natural good; “the vine,” spiritual good; “the olive,” celestial good; and “the field,” the church. In Zechariah:

Two olive-trees were beside the lampstand, one on the right side of the bowl, and the other on the left side. These are the two sons of pure oil, that stand beside the Lord of the whole earth (Zech. 4:3, 11, 14);

the “two olive-trees beside the lampstand” denote celestial and spiritual good, which are at the Lord’s right and left; “the lampstand” signifies the Lord as to Divine truth.

## [4] In the book of Judges:

Jotham said to the citizens of Shechem who made Abimelech king, The trees went to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, which God and men honor in me, and go to sway myself over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I cause to cease my sweetness, and my good fruit, and go to sway myself over the trees? Then the trees said unto the vine, Come thou, and reign over us. But the vine said unto them, Should I cause to cease my must, which cheereth God and men, and go to sway myself over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, come ye, and put your trust in my shadow; but if not, let fire come out of the bramble, and devour the cedars of Lebanon (Judg. 9:7-15);

what these things specifically involve cannot be known unless it is known what is signified by “the olive-tree,” “the fig-tree,” “the vine,” and “the bramble.” “The olive-tree” signifies the internal good of the celestial church; “the fig-tree,” the external good of that church (n. 4231, 5113); “the vine,” the good of the spiritual church; but “the bramble” signifies spurious good. These words therefore involve that the people who are here meant by the trees, were not willing that either celestial good or spiritual good should reign over them, but spurious good, and that they chose this in preference to the other goods. “Fire out of the bramble” denotes the evil of concupiscence; “the cedars of Lebanon that it would consume” denote the truths of good.

[5] As “the olive-tree” signified the good of love from the Lord and to the Lord, therefore the cherubs in the midst of the house or of the temple were made of olive wood, and in like manner the doors leading to the sanctuary (1 Kings 6:23-33); for the “cherubs” and also the “doors of the sanctuary” signified the guard and providence of the Lord that there should be no approach to Him except through the good of celestial love; and therefore they were of olive wood. From all this it can be seen why the tabernacle and the altar were anointed with oil; also the priests, and afterward the kings; and why the oil of the olive was used for the lamps; for this “oil” signified the good of love from the Lord (n. 886, 3728, 4582, 4638); and the “anointing” signified that so they might represent the Lord.

**9278.** [v. 12] *Six days thou shalt do thy works.* That this signifies the state of labor and of combat when the man is in external delights that are to be conjoined with internal, is evident from the signification of the “six days” which precede the seventh, as being a state of labor and of combat (see n. 737, 900, 8510, 8888, 8975). The labor and combat then are signified by the “works” which they were to do in the six days. By the “works of the six days,” and the “rest on the seventh day,” are signified those things which come forth in man in his first, and in his second state, during regeneration, and also those which come forth in him when he has been regenerated. (Concerning the first and second states of man during regeneration, see above, n. 9274; and concerning those things which come forth with him when he has been regenerated, n. 9213.) These things take place to the end that external things may be conjoined with internal; for there is an external man, which is also called natural; and there is an internal man, which is also called spiritual. The external man communicates with the world, and the internal man with heaven.

[2] The Divine order is that heaven should rule the world in man, and not the world rule heaven in him; for when heaven rules man, then the Lord rules him. Man is born into loving the world and himself more than heaven and the Lord. And because this is opposite to Divine order, there must be an inversion by means of regeneration; and this inversion is effected when the things of heaven and the Lord are loved more than those of the world and of self. This is the reason why the man who has been regenerated, as also he who is in heaven, is alternately in external and in internal things; for external things are thereby disposed so as to agree with internal things; and finally to be subject to them.

[3] When a man is in external things, he is in labor and combat, for he is then in a life which savors of the world, into which the hells flow from all sides, continually endeavoring to infest, and even to subjugate in the man the things of heaven; but the Lord continually protects and sets him free. From this arise the labor and combat which are signified by the “six days of the week in which works are to be done.” But when the man is in internal things, then, because he is in heaven with the Lord, the labor and combat cease, and he is in the tranquility of peace, in which tranquility conjunction also is effected. These are the things which are signified by the “seventh day.” That the interiors of man have been created according to

the image of heaven, and his exteriors according to the image of the world; thus that man is a heaven and a world in a little form, and according to the maxim of the ancients, is a microcosm, may be seen above (n. 6057); and consequently that it is according to Divine order that the Lord through heaven directs the world in man, and by no means the reverse.

[4] The nature of the labor and combat when a man is in external things, can be seen from the fact that he is then in such a state as to be in heat from the world and to be cold toward heaven, unless heaven be to him as the world; and that he is consequently in such a shade that he cannot conceive otherwise than that external things flow into internal, and consequently that the eye sees and the ear hears of itself, and that their objects bring forth thoughts, and produce the intellect, and that thereupon he is able of himself to believe, and likewise to love God; consequently from the world to see heaven. From this fallacy he can scarcely be withdrawn until he has been raised from external things into internal, and thus into the light of heaven. Then for the first time he perceives that the things in him which are of the world, thus which are of the body and its senses, see and act through influx from heaven, that is, through heaven from the Lord, and not at all from themselves. From this it is evident why a sensuous man believes that everything of his life is from the world and from nature; that there is no hell, nor heaven; and finally that there is no God; consequently why he ridicules everything of the church insofar as he is concerned; but is in favor of it insofar as it concerns the simple, so that they may be in bonds, in addition to those of the laws.

[5] From this it can be known what it is to be in external things, and not at the same time in internal things, and that when a man is in external things, he is in cold and shade in respect to the things which are of heaven and which are of the Lord. From this also it can be known who in this world are intelligent and wise, namely, those who are in the truth and good of the church, because these are wise from heaven; and also who are foolish and insane, namely, those who are not in the good and truth of the church, because their knowledge is derived solely from the world; and that those among them who by means of the sciences of the world have confirmed themselves against the truths and goods of the church, are more insane and foolish than the rest, however much they may believe themselves intelligent and

wise in comparison with others, and may call those simple who are in the good of life from the truths of doctrine; when yet the simplicity of these latter is wisdom in the eyes of the angels, and moreover after death they are raised by the Lord into angelic wisdom.

[6] That this is the case, the Lord also teaches in Matthew:

Therefore speak I by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13).

And in John:

I will send the Spirit of truth, whom the world cannot receive; for it seeth Him not, neither knoweth Him. Yet a little while, and the world shall see Me no more (John 14:17, 19);

“the Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him,” signifies that the world will not acknowledge the Lord with faith of the heart, because external things which are of the world will obscure. Consequently who at the present day adores Him as the Lord of the whole heaven and the whole earth (Matt. 18:18)? And yet all who are in the heavens, thus all who are in internal things, regard the Lord as their only God.

**9279.** *And on the seventh day thou shalt cease.* That this signifies the state of good when the man is in internal things, and his tranquility of peace then, is evident from the signification of “the seventh day,” or “Sabbath,” as being when the man is in good, and is led by the Lord by means of good (see n. 8495, 8510, 8890, 8893); and from the signification of “ceasing,” or “resting from works,” as being the tranquility of peace then. (Concerning this state see what has been said and shown above, n. 9274, 9278.)

[2] But it shall be briefly stated why, when a man is in good, he is in internal things. Man’s External Things have been formed according to the Image of the World, and his Internal Things according to the Image of Heaven (see n. 6057); wherefore also his external things receive those which are of the world, but his internal things those which are of heaven. The external things which are of the world are opened in man successively from infancy even to manhood; in like manner the internal things. But the external things are opened by means of those which are of the world, whereas the internal things are opened by means of those which are of heaven. The things thus opened are twofold, namely, those of the understanding, and those of the will. The things of the understanding are opened

by means of those which bear relation to truth, and the things of the will by means of those which bear relation to good; for all things in the universe, both those in the world and those in heaven, bear relation to truth and to good. Those which bear relation to truth are called knowledges; and those which bear relation to good are called loves and affections. From this it is clear what, and of what nature, are the things which open the life of man.

[3] As regards the internal man, which as above said has been formed according to the image of heaven, it is the knowledges of the truth and good of faith from the Lord, and consequently of faith in the Lord, that open the things of its understanding; and it is the affections of truth and good, which are of love from the Lord, and consequently of love to the Lord, that open the things of its will, and consequently form within him heaven, thus the Lord in an image, for heaven is an image of the Lord. From this it is that heaven is called the Grand Man (n. 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228); that man has been formed according to the image of heaven and the image of the world (n. 3628, 4523, 4524, 6013, 6057); and that a regenerate man, and an angel, is a heaven and a church in the least form (n. 1900, 3624, 3634, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8988). From all this it can be seen why, when a man is in good, he is in internal things. But concerning the opening of man's internal and external things, of the Lord's Divine mercy more in what follows.

**9280.** *That thine ox and thine ass may rest.* That this signifies the tranquility of peace at the same time for external goods and truths is evident from the signification of "resting," when said of the seventh day or Sabbath, as being the tranquility of peace (as just above, n. 9279); and from the signification of "an ox" as being external good, and of "an ass" as being external truth (n. 2781, 9134, 9255). That beasts signified affections and inclinations, such as man has in common with them, see n. 45, 46, 142, 143, 246, 714, 715, 776, 2179–2781, 3218, 3519, 5198, 5913, 8937, 9090, 9135. That beasts were employed in the sacrifices in accordance with their signification, see n. 1823, 2180, 2805, 2807, 2830, 3519. That all things in the three kingdoms of nature are representative of the spiritual and celestial things of the Lord's kingdom, see n. 1632, 1881, 2758, 2987–3003, 3213–3227, 3483, 3624–3649, 4939, 5116, 5427, 5428, 5477, 8211. And that there are correspondences of all things, see



n. 2987–3003, 3213–3226, 3337–3352, 3472–3485, 3624–3649, 3745–3750, 3883–3896, 4039–4055, 4218–4228, 4318–4331, 4403–4420, 4523–4533, 4622–4634, 4652–4660, 4791–4806, 4931–4952, 5050–5062, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 8615.

[2] These quotations have been brought together to show that not only all beasts, but also all things in the world, correspond, and according to their correspondences represent and signify spiritual and celestial things, and in the supreme sense the Divine things of the Lord; and from this to show the nature of the Ancient Churches, which were called representative churches; namely, that all their holy rites represented the things of the Lord and His kingdom, thus the things of love and faith in Him; and that by means of such things heaven was then conjoined with the man of the church; for the internal things were presented in heaven. To the same end the Word of the Lord was given, for each and all things therein, down to the smallest jot, correspond and have a signification; consequently through the Word alone is there a connection of heaven with man.

[3] That this is the case no one at this day knows; and therefore when a natural man reads the Word, and searches where the Divine lies hidden in it; and when on account of its ordinary style he does not find it in the letter, he first begins to hold it in low esteem, and then to deny that it has been dictated by the Divine Itself, and sent down through heaven to man; for he does not know that the Word is Divine by virtue of its spiritual sense, which is not apparent in the letter, but nevertheless is in the letter; and that this sense is presented in heaven when a man reads the Word with reverence; and that this sense treats of the Lord and His kingdom. It is these Divine things from which the Word is Divine, and by means of which holiness flows through heaven from the Lord down into the literal sense, and into the very letter itself. But so long as a man does not know what the spiritual is, he cannot know what the spiritual sense is, thus not what correspondence is. And so long as a man loves the world more than heaven, and himself more than the Lord, he does not wish to know or apprehend these things; although all the intelligence of ancient times was from this source, as is also the wisdom of the angels. The mystical secrets which many diviners have in vain busied themselves to trace in the Word, lie hidden solely in its spiritual sense.

**9281.** *And the son of thy handmaid, and the sojourner, may take breath.* That this signifies the state of life of those outside the church who are in truths and goods, is evident from the signification of “the son of a handmaid,” as being those who are in the affection of external truth; for by “a son” is signified truth (see n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257), and by “a handmaid” is signified external affection (n. 1895, 2567, 3835, 3849, 7780, 8993); and from the signification of “a sojourner,” as being those who wish to be instructed in the truths and goods of the church (n. 1463, 8007, 8013, 9196). That by “the son of a handmaid,” and “a sojourner,” are here signified those who are outside the church, is because in the preceding portion of this verse those who are within the church were treated of; and for this reason those who are without the church are meant by the “sons of a handmaid,” and those who have not been born within the church by “sojourners;” because the former are of a lower descent, and the latter are of a different lineage. And from the signification of “breathing,” as being the state of life in respect to the truths and goods of faith. The reason why “breathing” signifies this state of life, is that the lungs, whose office it is to breathe, correspond to the life of faith from charity, which is spiritual life (n. 97, 1119, 3351, 3635, 3883–3896, 9229).

[2] Man has an outward and an inward breathing; the outward breathing is from the world, but the inward is from heaven. When a man dies, the outward breathing ceases; but the inward breathing, which during his life in the world is tacit and imperceptible to him, continues. This breathing is altogether according to the affection of truth, thus according to the life of his faith. But those who are in no faith, as is the case with those who are in hell, do not draw their breathing from within, but from without, thus in a contrary manner; and therefore when they approach an angelic society, where there is breathing from within, they begin to be suffocated, and become like images of death (n. 3894). Therefore they cast themselves down headlong into their hell, where they resume their former breathing, which is contrary to that of heaven.

[3] As the breathing corresponds to the life of faith, therefore the life of faith is also signified by the “soul” *anima* (n. 9050), from “animation,” which denotes the breathing; and therefore also the breath is called the “spirit,” as in the expressions “drawing the breath” (*spiritus*), and “letting out the breath” *spiritus*. From this

also in the original tongue, “spirits” are so called from the wind, and in the Word are compared to “the wind;” as in John:

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth: so is every one that is born of the Spirit (John 3:8).

From this also it is evident what is signified by its being said that after His resurrection the Lord, when speaking with His disciples, “breathed on them, and said unto them, Receive ye the Holy Spirit” (John 20:22).

**9282.** [v. 13] *And all that I have said unto you ye shall keep.* That this signifies that the commandments, the judgments, and the statutes are to be done is evident from the signification of “all that Jehovah had said unto them,” as being all things of the life, of worship, and of the civil state; for the things of life were called “commandments,” those of worship were called “statutes,” and those of the civil state were called “judgments” (see n. 8972); and from the signification of “keeping” or observing, as being to do, for by doing them they are observed. As the laws of life, of worship, and of the civil state, are not anything with a man so long as they are in his understanding only, but become something with him when they are in the will, therefore it is said in the Word throughout that they must be “done;” for doing is of the will; but knowing, understanding, acknowledging, and believing are of the understanding. These latter, however, have no being with man until they become of the will, nor do they come forth with him until they become of the understanding from the will; for the being of man is to will, and the coming forth is to acknowledge and believe therefrom. The things which have no such being and coming forth with a man are not appropriated to him, but stand without, and are not as yet received into the house; and therefore they do not contribute anything to the eternal life of the man; for unless such things have been made of the life, they are dissipated in the other life; those only remaining which are of the heart, that is, of the will and from this of the understanding. This being so, it is said in the Word throughout that the commandments and the statutes must be “done;” as in Moses:

Ye shall do My judgments, and keep My statutes, to walk therein. Ye shall therefore keep My statutes, and My judgments; which if a man do, he shall live by them (Lev. 18:4, 5; also Matt. 5:20; 7:24–27; 16:27; John 3:21);

and in many other passages.

**9283.** *And ye shall not mention the name of other gods.* That this signifies that they must not think from the doctrine of falsity, is evident from the signification of “name,” as being everything of faith and everything of worship in the complex (see n. 2724, 3237, 6887, 8274, 8882), here everything of the doctrine of falsity, because by “other gods” are signified falsities (n. 4544, 7873, 8867); and from the signification of “to mention,” as being to think. That “to mention” denotes to think is because mentioning is of the mouth; and by those things which are of the mouth are signified those which are of the thought. The reason is that man’s speech flows from his thought; for man has thought which speaks, and thought which does not speak. The thought which speaks is that with which the speech makes a one; but the thought which does not speak is that with which the speaking thought and the consequent speech make a one with the sincere and the just, but not with the insincere and the unjust. For the thought which does not speak is the man’s higher or interior intellectual proceeding from his very will; but the thought which speaks is his lower or more external intellectual that is formed from the higher or interior, to present, or to counterfeit, before the world, the things of justice and equity, and of good and truth.

[2] This clearly shows the nature of the sincere and just man, and that of the insincere and unjust man, namely, that with the sincere and just man the internal man has been formed according to the image of heaven, and the external man according to the image of the world as subordinate to heaven (n. 9279); and that with the insincere and unjust man the internal man has been formed according to the image of hell, and the external man according to the image of heaven as subordinate to hell. For by the external he counterfeits the things of heaven, and applies the rational things which are from heaven to favor his concupiscences, and also to deceive. From all this it is evident that the states of life with the just and the unjust are inverted in respect to each other.

**9284.** *And it shall not be heard upon thy mouth.* That this signifies that obedience is not to be paid with any affirmation, is evident from the signification of “hearing,” as being to obey (see n. 2542, 3869, 4652–4660, 5017, 7216, 8361); and from the signification of “not being upon the mouth,” when said of the doctrine of falsity which is signified by “the name of other gods,” as being not to affirm.

The reason why the name of other gods was not to be mentioned, nor to be heard upon the mouth, was that heavenly things, and the Divine things of the Lord, might be represented by all the statutes, judgments, and commandments that were commanded; and they were represented so long as Jehovah was named and worshiped, for then the Divine of the Lord was present, and heaven with Him. But when other gods were named and worshiped, infernal things were represented, because spirits from the hells were then present who wished to be worshiped as gods; for those who are in the hells are continually seeking this, because the loves of self and of the world reign there (n. 3881).

**9285.** Verses 14-19. *Three times thou shalt keep a feast unto Me in the year. The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and My faces shall not be seen empty: and the feast of the harvest of the first fruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field. Three times in the year shall every male of thine appear before the faces of the Lord Jehovih. Thou shalt not sacrifice the blood of My sacrifice upon what is fermented; and the fat of My feast shall not remain overnight until the morning. The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.*

“Three times thou shalt keep a feast unto Me in the year,” signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation; “the feast of unleavened things shalt thou keep,” signifies worship and thanksgiving on account of purification from falsities; “seven days,” signifies a holy state then; “thou shalt eat unleavened things,” signifies the appropriation of good purified from falsities; “as I commanded thee,” signifies in accordance with the laws of order; “at the time appointed of the month Abib,” signifies from the beginning of a new state; “because in it thou camest forth out of Egypt,” signifies liberation from infestation by falsities; “and My faces shall not be seen empty,” signifies the reception of good by virtue of mercy, and thanksgiving; “and the feast of the harvest of the firstfruits of thy works, which thou sowedst in the field,” signifies the worship of the Lord and thanksgiving on account

of the implanting of truth in good; “and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field,” signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation; “three times in the year shall every male of thine appear before the faces of the Lord Jehovih,” signifies the continual appearance and presence of the Lord, therefore also His appearance and presence in the truths of faith; “thou shalt not sacrifice the blood of My sacrifice upon what is fermented,” signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; “and the fat of My feast shall not remain overnight until the morning,” signifies the good of worship, not from man’s own, but from the Lord, always new; “the first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God,” signifies that all truths of good and goods of truth are holy, because they are from the Lord alone; “thou shalt not boil a kid in its mother’s milk,” signifies that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state.

**9286.** [v. 14] *Three times thou shalt keep a feast unto Me in the year.* That this signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation is evident from the signification of “keeping a feast” as being the worship of the Lord from a glad mind on account of liberation from damnation (see n. 7093); and from the signification of “three times in the year” as being a full state even to the end; for “three” signifies what is full from beginning to end (n. 2788, 4495, 7715, 9198), and a “year” signifies an entire period (n. 2906, 7839, 8070), here therefore a full and complete liberation. For by “the feast of unleavened things” is signified purification from falsities; by “the feast of harvest” the implanting of truth in good; and by “the feast of ingathering” the implanting of good thence derived, thus full liberation from damnation; for when a man has been purified from falsities, and afterward brought into good by means of truths, and finally when he is in good, he is then in heaven with the Lord, and consequently is then fully liberated.

[2] The successive steps of liberation from damnation are circumstanced like the successive steps of regeneration, because regeneration is liberation from hell and introduction into heaven by the

Lord; for the man who is being regenerated is first purified from falsities, then the truths of faith are implanted with him in the good of charity, and lastly this good itself is implanted, and when this is done the man has been regenerated, and is then in heaven with the Lord. Wherefore by “the three feasts in the year” was also signified the worship of the Lord and thanksgiving on account of regeneration. As these feasts were instituted for the perpetual remembrance of these things, therefore it is said the “persistent” worship and thanksgiving, for the chief things of worship are to continually endure. The things which continually endure are those which are not only inscribed on the memory, but also on the life itself, and they are then said to reign universally with the man (n. 5949, 6159, 6571, 8853–8858, 8865).

**9287.** [v. 15] *The feast of unleavened things shalt thou keep.* That this signifies worship and thanksgiving on account of purification from falsities, is evident from the signification of a “feast,” as being the worship of the Lord and thanksgiving on account of liberation from damnation (of which just above, n. 9286); and from the signification of “unleavened things,” as being purification from falsities; for by what is fermented is signified falsity, and therefore by what is unfermented or unleavened is signified good purified from falsities (n. 2342, 8058). (Concerning this feast, which was also called the “passover,” see below, n. 9292, 9294.)

**9288.** *Seven days.* That this signifies a holy state, is evident from the signification of “seven,” as being what is holy (see. n. 395, 433, 716, 881, 5265, 5268); and from the signification of “days,” as being states (n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

**9289.** *Thou shalt eat unleavened things.* That this signifies the appropriation of good purified from falsities, is evident from the signification of “eating,” as being appropriation (see n. 3168, 3596, 4745); and from the signification of “unleavened things,” as being good purified from falsities (of which just above, n. 9287).

**9290.** *As I commanded thee.* That this signifies in accordance with the laws of order, is evident from the signification of “commanding,” when by the Lord, as being the Divine truth proceeding from Him, for this contains and teaches the commandments of life and of worship. This Divine truth is order itself in the heavens; and truths are the laws of this order (see n. 1728, 1919, 2258, 2447, 5703,

7995, 8700, 8988). From this it is evident that by “as I commanded thee” is signified in accordance with the laws of order.

**9291.** *At the time appointed of the month Abib.* That this signifies from the beginning of a new state, is evident from the signification of “the month Abib,” as being the beginning of a new state (see n. 8053).

**9292.** *Because in it thou camest forth out of Egypt.* That this signifies liberation from infestation by falsities, is evident from what has been said and shown about the going forth of the sons of Israel out of Egypt, in n. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197, where it may be seen that by the sojourning of the sons of Israel in Egypt was signified the infestation by the infernals of the spiritual, that is, of those who were of the Lord’s spiritual church, and their protection by the Lord; and that by their “going forth out of Egypt” was signified their liberation from that infestation; in commemoration of which was instituted the passover, which was the feast of unleavened things (n. 7093, 7867, 7995).

**9293.** *And My faces shall not be seen empty.* That this signifies the reception of good by virtue of mercy, and thanksgiving, is evident from the signification of “the faces of Jehovah,” as being good, mercy, peace (see n. 222, 223, 5585, 7599); and from the signification of “not being seen empty,” or without a gift, as being a testification on account of the reception of good, and, thanksgiving; for the gifts that were offered to Jehovah signified such things as are offered by man from the heart unto the Lord, and are accepted by the Lord. Gifts are like all man’s deeds, which in themselves are nothing but gestures, and regarded apart from the will are merely movements that are fashioned in various ways, and as it were jointed, not unlike the motions of a machine, and thus devoid of life. But man’s deeds regarded along with his will are not such motions, but are forms of the will shown before the eyes; for deeds are nothing else than testifications of such things as belong to the will; and they also have their soul or life from the will. And therefore the same can be said of deeds as of motions, namely, that there is nothing living in deeds except will, just as there is nothing living in motions except endeavor. That this is so, is also known to man; for he who is intelligent does not attend to a man’s deeds, but only to the will from which, by which, and on account of which, the deeds come forth. Nay, he who is wise scarcely sees the deeds, but only the nature and amount of



the will in them. The case is the same with gifts, in that it is the will in these which the Lord looks at; consequently by the gifts offered to Jehovah—that is, to the Lord—are signified such things as are of the will, or of the heart. Man's will is what is called in the Word his "heart." From all this it is also evident how it is to be understood that every one will receive judgment in the other life according to his deeds or works (Matt. 16:27); namely, that it will be according to those things which are of the heart, and from this of the life.

[2] That such things are signified by the gifts offered to Jehovah, is plain from the Word, as in the following passages:

Sacrifice and gift Thou hast not desired, burnt-offering and sacrifice for sin Thou hast not required. I have longed to do Thy will, O my God (Ps. 40:6, 8).

Jehovah your God, He is God of gods, and Lord of lords, who accepteth not faces, and taketh not a gift (Deut. 10:17).

If thou offer thy gift upon the altar, and with this doth remember that thy brother hath something against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift (Matt. 5:23, 24).

From this it is evident that gifts offered to the Lord were testifications of such things as are offered by the heart, which are those of faith and of charity; being "reconciled to a brother" denotes charity toward the neighbor.

[3] Again:

There came wise men from the East, and they offered to the newborn Lord gifts, gold, frankincense, and myrrh (Matt. 2:1, 11);

by "gold, frankincense, and myrrh" are signified all things of the good of love and of faith in the Lord; by "gold" those of the good of love; by "frankincense" those of the good of faith; and by "myrrh" those of both in things external. The reason why the wise men from the East offered these things, was that among some in the East there remained from ancient times the knowledge and wisdom of the men of old, which consisted in understanding and seeing heavenly and Divine things in those which are in the world and upon the earth. For it was known to the ancients that all things correspond and are representative, and consequently have a signification; as is also evident from the most ancient books and monuments of the Gentiles. Consequently they knew that gold, frankincense, and myrrh signify the goods which are to be offered to God. They also knew from their

prophetic writings, which were of the Ancient Church (n. 2686), that the Lord was to come into the world, and that a star would then appear to them, of which star moreover Balaam, who also was one of the sons of the East, prophesied (Num. 24:17; n. 3762); for a “star” signifies the knowledges of internal good and truth, which are from the Lord (n. 2495, 2849, 4697).

[4] In David:

The kings of Tarshish and of the Isles shall bring a gift; the kings of Sheba and Seba shall bring a present; and all kings shall bow themselves; and all nations shall serve Him (Ps. 72:10, 11);

these things were said of the Lord; by “bringing a gift,” and “bringing a present,” is signified the good of love and of faith; for “Tarshish” signifies the doctrinal things of love and of faith (n. 1156); “Sheba and Seba” signify the knowledges of good and truth (n. 1171, 3240); “kings,” the truths of the church (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and “nations,” the goods of the church (n. 1159, 1258–1260, 1416, 1849, 4574, 6005, 8771). From this it is evident what is meant by “all kings bowing themselves, and all nations serving Him.”

[5] In Isaiah:

They shall declare My glory among the nations; then shall they bring all your brethren out of all nations for a gift to Jehovah, upon horses, upon chariots, and upon litters, and upon mules, and upon dromedaries, to the mountain of My holiness Jerusalem; as the sons of Israel bring a gift in a clean vessel into the house of Jehovah (Isa. 66:19, 20);

he who is unacquainted with the internal sense of the Word may believe that these things were said of the Jews, and that these would therefore be brought to Jerusalem by the nations; but it is the goods of love and of faith in the Lord that are thus prophetically described; and the things meant by “a gift, horses, chariots, litters, mules, and dromedaries,” upon which they were to be brought, are the intellectual, doctrinal, and memory things of truth and good, as is evident from their signification (of horses, n. 2760–2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8248; of chariots, n. 5321, 5945, 8146, 8148, 8215; and of mules, n. 2781).

[6] In Malachi:

He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may bring to Jehovah a gift in justice. Then shall the gift of Judah and of Jerusalem

be sweet to Jehovah, as in the days of old, and as in former years (Mal. 3:3, 4);

as by "a gift offered to Jehovah" is signified the good of love and of faith, therefore it is said that "they may bring to Jehovah a gift in justice," and that "then it will be sweet to Jehovah" "purifying the sons of Levi, and purging them as gold and silver" signifies the purification of good and truth from evils and falsities; "the sons of Levi" denote those who are in faith and charity, thus who are of the spiritual church (n. 3875, 4497, 4502, 4503); "Judah" denotes the good of celestial love, thus those who are in this good (n. 3654, 3881).

**9294.** [v. 16] *And the feast of the harvest of the firstfruits of thy works, which thou sowedst in the field.* That this signifies the worship of the Lord and thanksgiving on account of the implantation of truth in good, is evident from the signification of "a feast," as being the worship of the Lord and thanksgiving (of which above, n. 9286, 9287); from the signification of "the harvest," as being the fruitification of truth, and thus the implantation of it in good; from the signification of "the first fruits," or the beginnings of the works, as being those things which are the last of instruction and the first of life (of which below); from the signification of "sowing," as being instructing (n. 9272); and from the signification of "the field," as being the church as to good, thus the good of the church (n. 2971, 3500, 3766, 7502, 9139, 9141). From all which it is evident that by "the feast of the harvest of the firstfruits of thy works which thou hast sown in the field," is signified the worship of the Lord and thanksgiving on account of the implantation of truth in good.

[2] That these things are signified by this feast, is evident from what was said above (n. 9286), namely, that three feasts were instituted on account of the liberation of man from damnation, thus on account of his regeneration; for by regeneration man is liberated from hell and introduced into heaven. And therefore the first feast, which was called "the feast of unleavened things," signifies purification from falsities; consequently this second feast signifies the implantation of truth in good; and the third feast, the implantation of good. For during man's regeneration he is first purified from the falsities which spring from the evil of the loves of self and of the world, which is effected by his receiving instruction concerning evil,

hell, and damnation, and also concerning good, heaven, and eternal happiness; and by his thus suffering himself to be withheld from doing, willing, and thinking evils. When the soil has been thus prepared, then the truths of faith are sown, for before this they are not received. But the truths which are sown must be implanted in good, because they have no soil anywhere else, nor can they strike root anywhere else. They are implanted in good when the man wills the truth, loves it, and does it. This state of regeneration, or of liberation from damnation, is signified by this feast, which is called "the feast of the harvest of the first fruits of thy works;" for "harvest" signifies truths producing good.

[3] When truths have been implanted in good, the man is no longer led of the Lord by means of truths, but by means of good, which is effected when he wills good and does good from the affection of love, that is, from charity. This state of regeneration, or of liberation from damnation, is signified by the third feast, which is called "the feast of ingathering."

[4] These three feasts were also called "the feast of the passover," "the feast of weeks," and "the feast of tabernacles" (see *Exod.* 34:18–23; *Lev.* 23; *Deut.* 16:1–17). Similar things to those represented by these three feasts were represented by the bringing out of the sons of Israel from the land of Egypt, by their introduction into the land of Canaan, and by their dwelling there. For by the bringing out of the sons of Israel from the land of Egypt the like was represented as by the first feast, which was called "the passover." That this is so may be seen from what has been shown concerning the passover (n. 7093, 7867, 7995); for the bringing out of the sons of Israel, on account of which this feast was instituted, signified the liberation of those who were of the spiritual church from the falsities whereby they were infested (n. 7240, 7317, 9197).

[5] And by the introduction of the sons of Israel into the land of Canaan the like was represented as by this second feast, which was called "the feast of the firstfruits of works," and also "the feast of weeks," namely, the implantation of truth in good; for "the land of Canaan" denotes the church in respect to good, thus the good of the church (n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516); and abstractedly from persons "the sons of Israel" denote spiritual truths (n. 5414, 5879, 5951).

[6] The like was represented by the dwelling of the sons of Israel in the land of Canaan as by the third feast, which was called "the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing-floor and the wine-press," called also "the feast of tabernacles," namely, the implantation of good, and therefore life in heaven. From all this it is now evident why the three feasts were instituted, namely, that it was for the sake of the bringing out from hell of the human race, that wishes to receive new life from the Lord, and their introduction into heaven. This was effected by the Lord through His coming into the world.

**9295.** That this second feast, which was called "the feast of the harvest of the firstfruits of works," and also that "of the firstfruits of wheat," likewise "the feast of weeks," signifies the implantation of truth in good, is evident from its institution, concerning which in Moses:

Say unto the sons of Israel, When ye shall come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring the first sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before Jehovah, to be accepted for you; on the morrow after the Sabbath the priest shall wave it. And in that day ye shall offer a he-lamb for a burnt-offering; also the meat-offering and the drink-offering. But ye shall not eat bread, or parched ear, or green, until this selfsame day. Then ye shall count unto you from the morrow after the Sabbath, from the day in which ye brought the sheaf of the wave-offering, seven entire Sabbaths shall there be; even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new gift to Jehovah. Ye shall offer out of your dwellings the bread of the wave-offering, it shall be baked leavened, as firstfruits to Jehovah. Ye shall offer besides the bread seven lambs, one young bullock, and two rams, for a burnt-offering, with their meat-offering, and their drink-offering (Lev. 23:10-18; Deut. 16:9-12).

[2] That each of these things has a signification cannot be known except from their internal sense. In this sense the "seeds which are sown in the field" denote the truths of faith which are implanted in good; by "the harvest" is signified their coming to maturity when goods are produced; for "wheat and barley," denote goods, and "the spike," or "ear" in which they are denotes truths thus adjoined to goods; the "sheaf" denotes a series and collection of such things, for truths are arranged as it were into bundles; "waving" denotes vivification, for truths are not living in man until they are in good; the priest who waved the sheaf, that is, who vivified the goods of truth,

represented the Lord, because everything of life is from Him; this being done “on the morrow after the Sabbath” signified the holiness of the conjunction of good and truth; that before this they were not allowed to “eat bread, or the parched ear, or the green ear,” signified that the life of good and its appropriation are no sooner; “bread” denotes the good of love; the “parched ear,” the good of charity; the “green ear,” the good of truth; and “eating,” appropriation; that they were to “count seven Sabbaths unto the feast,” which was made on the “fiftieth day” therefrom, signified the complete implantation of truth in good even to the beginning of a new state; the “leavened bread” which was then offered, signified good not yet fully purified; the “waving” of it signified its vivification; the “burnt-offering of lambs, a young bullock, and rams, with the meat-offering and the drink-offering,” signified the worship of the Lord according to the quality of that good. These are the things which are signified by this feast and by the particulars of its celebration; from which it is evident that the second state of liberation from damnation, which is the state of the implantation of truth in good, was thereby signified.

[3] As this feast was called “the feast of the firstfruits of the harvest” it should be known what is signified in the Word by “the harvest.” The “field” in which is the harvest, in a broad sense signifies the whole human race, or the whole world; in a less broad sense it signifies the church; in a sense more restricted, the man of the church; and in a sense still more restricted, the good which is in the man of the church, for this receives the truths of faith, as a field receives seeds. From the signification of the “field” it is plain what is signified by the “harvest,” namely, that in the broadest sense it signifies the state of the whole human race in respect to the reception of good by means of truth; in a less broad sense, the state of the church in respect to the reception of the truths of faith in good; in a more restricted sense, the state of the man of the church in respect to this reception; and in a still more restricted sense, the state of good in respect to the reception of truth, thus the implantation of truth in good.

[4] From all this it can seen what is signified by “the harvest” in the following passages; as in Matthew:

He that soweth the good seed is the Son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy that soweth them is the devil; but the harvest

is the consummation of the age; and the reapers are the angels (Matt. 13:37-39);

“the good seed” denotes the truths of faith from the Lord; “the Son of man” denotes the Lord in respect to the truths of the church; “the world which is the field” denotes the whole human race; “the sons of the kingdom who are the seed” denote the truths of faith of the church; “the sons of the evil kingdom who are the tares” denote the falsities of faith of the church; “the devil who is the enemy and soweth them” denotes hell; “the consummation of the age which is the harvest” denotes the last state of the church in respect to the reception of the truths of faith in good; “the angels who are the reapers” denote truths from the Lord. That such things are signified by the above words of the Lord, can be seen from their internal sense, as set forth in these explications. From the above words it is also manifest in what manner the Lord spoke when He was in the world, namely, by means of significatives, to the end that the Word might be not only for the world, but also for heaven.

[5] In the Revelation:

An angel came out from the temple, crying with a great voice to him that sat on the cloud, Put forth thy sickle, and reap; because the hour is come for thee to reap; for the harvest of the earth is dried up. And he that sat on the cloud put forth his sickle into the earth; and the earth was reaped (Rev. 14:15, 16);

here also “the harvest” denotes the last state of the church in respect to the reception of the truths of faith in good. In Joel:

The priests, the ministers of Jehovah, have mourned; the field is laid waste, the land hath mourned because the grain hath been laid waste, the must is dried up, the oil languisheth. The husbandmen are ashamed, the vine-dressers have howled over the wheat and over the barley; and because the harvest of the field hath perished (Joel 1:9-11);

the vastation of the church in respect to the truths of faith and the goods of charity is here described by such things as belong to the field, the vineyard, and the oliveyard; the church itself is “the field;” and its last state, which was called by the Lord “the consummation of the age,” is “the harvest.”

[6] In the same:

Put ye in the sickle, for the harvest is ripe; come, get you down, for the winepress is full, the vats overflow; for their wickedness is great (Joel 3:13);

here also by “the harvest” is signified the consummation of the age, or the last state of the devastated church. In Jeremiah:

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest (Jer. 50:16).

The daughter of Babylon is like a threshing-floor; it is time to thresh her; yet a little while, and the time of harvest cometh (Jer. 51:33);

“the time of harvest” denotes the last state of the church.

[7] In Isaiah:

Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth anyone enter; the inhabitants of the isle are silent; the merchants of Zidon that pass over the sea have replenished thee; and through many waters the seed of Shihor, the harvest of the Nile, was her increase; that she should be the mart of nations (Isa. 23:1-3);

the holy things of the church which are here described cannot be known to anyone except from the internal sense. Every one knows that the holy things of heaven and of the church are everywhere in the Word, and that from this the Word is holy. In the sense of the letter the subject here treated of is the merchandise of Tyre and Zidon, which apart from the interior holy sense are not holy. But what they signify in this sense is clear when they are unfolded. “The ships of Tarshish” denote the doctrinal things of truth and good; “Tyre and Zidon” denote the knowledges of good and truth; there being “no house, nor anyone entering in,” denotes that there is no longer any good in which truth can be implanted; “the inhabitants of the isle who are silent” denote more remote goods; “the seed of Shihor” denotes memory-truth; “the harvest of the Nile her increase” denotes the derivative good outside the church.

**9296.** *And the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field.* That this signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation, is evident from the signification of “a feast,” as being the worship of the Lord and thanksgiving (of which above, n. 9286, 9287, 9294), thus worship from a grateful mind; from the signification of “ingathering,” when said of the implantation of truth in good, as being the implantation of good itself; from the signification of “the going out of the year,” as being the end of the works; and from the signification of “when thou gatherest in thy works out of the field,” as being the enjoyment and use of all things



that have been implanted in good. For, by "the works" are signified not only the things of the field, but also those of the vineyard and the oliveyard, consequently those of the fruit of the earth; as is evident from the description of this feast in Moses:

Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing-floor and from thy winepress. And Jehovah thy God shall bless thee in all thy produce, and in every work of thy hands (Deut. 16:13, 15).

On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of Jehovah seven days (Lev. 23:39).

[2] As by this feast is signified the worship of the Lord from a grateful mind on account of the implantation of good, and thus on account of complete liberation from damnation, it shall first be explained what the implantation of good is. It has already been everywhere shown that man has two faculties of life, namely, the understanding and the will; and that the understanding is allotted to the reception of truth, and the will to the reception of good; for there are two things to which all things in the universe, both in heaven and in the world, bear relation, namely, truth and good. From this it is also evident that these two make the life of man, and that the truth of faith and the good of charity make his new life, and that unless both of these have been implanted in man he has no new life. In what way the truth which is of faith is sown and implanted in man, is known in the church; but it is not as yet so well known in what way the good which is of charity is implanted. When he is a little child, man receives good from the Lord, and this good is the good of innocence, such as little children have. This good makes the beginning of the new will in man, and in the succeeding age it grows in accordance with his life of innocence with his companions and in accordance with his life of goodness and obedience toward his parents and masters, but still more with those who afterward suffer themselves to be regenerated. This the Lord foresees, and provides according to the state of life that follows; for in every present moment the Lord foresees evil, and provides good; and this He does from the first thread of life even to eternity. Afterward, when the man grows up and begins to think from himself, so far as he is then carried away by the delights of the loves of self and of the world, so far this new willing, or beginning of a new will, is closed; and so far

as he is not carried away by these delights, so far it is opened, and is also perfected.

[3] But how it is perfected by the implantation of truth, shall now be told. This new will, which is from the good of innocence, is the dwelling place through which the Lord enters into man and excites him to will what is good, and from willing to do it. This influx works in the man in proportion as he desists from evils. From this he has the faculty of knowing, of perceiving, reflecting upon, and understanding moral and civil truths and goods in accordance with the delight of use. Afterward the Lord flows in through this good into the truths of doctrine of the church with the man, and calls forth from the memory such as are of service to the use of life, and implants these in the good, and so perfects the good. It is from this that the good with a man is wholly in accordance with the use of life. If the use of life is for the neighbor (that is, for the good of our fellow citizen, of our country, of the church, of heaven), and for the Lord, then this good is the good of charity. But if the use of life is only for self and the world, then this beginning of the new will is closed, and beneath it is formed a will from the evils of the loves of self and of the world, and from this an understanding is formed of falsities. This latter will is closed above and open beneath, that is, closed to heaven and open to the world. From all this it is evident how truths are planted in good, and form it; and also that when a man is good he is in heaven with the Lord; for as before said, the new will, in which is the good of charity, is the dwelling place of the Lord, and consequently is heaven in man; and the new understanding thence derived is as it were the tabernacle through which He comes in and goes out.

[4] Such are the things in general and in particular that were represented by the feast, which was called “the feast of the ingathering of the fruits of the earth,” and “the feast of tabernacles.” That this is the case, is evident from the institution of this feast, of which in Moses:

On the fifteenth day of the seventh month, when ye have gathered in the fruit of the earth, ye shall keep the feast of Jehovah seven days; on the first day is a Sabbath, and on the eighth day a Sabbath. And ye shall take you on the first day the fruit of the tree of honor, branches of palm trees, and a bough of the dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days. All the homeborn of

Israel shall dwell in tabernacles, that your generations may know that I made the sons of Israel to dwell in tabernacles when I led them forth out of the land of Egypt. (Lev. 23:39-43).

Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing-floor and from thy winepress; thou shalt be glad in that feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the orphan, and the widow, that are within thy gates. Thou shalt be wholly glad (Deut. 16:13-15).

[5] That a state of good implanted by means of truth by the Lord, thus a state of heaven in man, was represented by this feast, is plain from the internal sense of all the things here mentioned. For in this sense by "the fifteenth day of the seventh month" is signified the end of a former state and the beginning of a new state (that "fifteenth" has this signification, see, n. 8400; as also "seventh," n. 728, 6508, 8976, 9228); by "the fruit of the earth which had been gathered in" is signified the good of charity (n. 43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692). The like is signified by "the gathering in from the threshing-floor denotes the good of truth (n. 5295, 5410); the wine of the winepress denotes truth from good (n. 6377); and the oil which is also of the press denotes the good from which is truth (n. 886, 3728, 4582, 4638). By "a Sabbath on the first day, and a Sabbath on the eighth day" is signified the conjunction of truth with good, and reciprocally of good with truth (that "the Sabbath" denotes the conjunction of truth and good, see n. 8495, 8510, 8890, 8893, 9274); that the eighth day was also called "a Sabbath" is because by "the eighth" was signified the beginning of a new state (n. 2044, 8400).

[6] By "the fruit of the tree of honor," which they were to take on the first day, was signified festivity and joy on account of good implanted, wherefore the words follow, "that ye may be glad before Jehovah;" by "the branches of palm-trees" are signified the internal truths of this good (n. 8369); by "the bough of the dense (or interwoven) tree" are signified the external truths of good, that is, memory-knowledges (n. 2831, 8133); and by "the willows of the torrent," truths still more external, which are those of the bodily senses. By "the tabernacles in which they were to dwell seven days" is signified the holiness of love from the Lord and reciprocally to the Lord (see n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599; and that it denotes the holiness of union, n. 8666). By "the homeborn

of Israel” are signified those who are in the good of charity, thus abstractedly this good (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957); by the “gladness” of all then was signified joy such as those have who are in good from the Lord, thus such as those have who are in heaven; for he who is in the good of charity from the Lord is in heaven with the Lord. These are the things for the sake of which this feast was instituted.

**9297.** [v. 17] *Three times in the year shall every male of thine appear before the faces of the Lord Jehovah.* That this signifies the continual appearance and presence of the Lord, therefore also His appearance and presence in the truths of faith, is evident from the signification of “three times in the year,” as being what is complete and continual (see n. 4495, 9198); from the signification of “to be seen,” as being appearance and presence (n. 4198, 5975, 6893); from the signification of “a male,” as being the truth of faith (n. 2046, 7838); and from the signification of “the faces,” when said of Jehovah, that is, of the Lord, as being the Divine good of the Divine love, or mercy (n. 222, 223, 5585, 7599); and as the Divine good of the Divine love is Jehovah Himself, that is, the Lord, therefore by “appearing before the faces of the Lord Jehovah” the same is signified as by being seen by the Lord. Moreover, it is the Lord who sees man, and makes Himself present with him, and gives to the man to see Him. Thus man does not see the Lord from himself, but from the Lord with himself.

[2] How it is to be understood that there is also a continual appearance and presence of the Lord in the truths of faith, shall be briefly told. The presence of the Lord with a man is in the good in him, because good makes his life; but not truth, except insofar as it is from good. From this it is that (as before said, n. 9296) the dwelling place of the Lord with a man is in the good of innocence; and therefore when a man has been regenerated, the Lord is present with him not only in good, but also in truths which are from good; for the truths then have life from good, and are the good in a form, by means of which the quality of the good can be perceived. These are the truths that make the new understanding of the man, which makes a one with his new will. For, as before said, all things bear relation to truth and to good, and the understanding of man is allotted to truths, but the will to the good from which are the truths. From this it is evident how it is to be understood that the appearance and

presence of the Lord are then also in the truths of faith. These are the things which are signified by "three times in the year shall every male appear before the faces of the Lord Jehovah." It is said that "the male" shall appear, because by a "male" is signified the truth of faith; and therefore it is said "before the faces of the Lord Jehovah," for the reason that by "Jehovah" is signified the Divine being, and by "Lord" the Divine coming-forth from being; consequently the being in man is good, and the coming-forth from this truth.

[3] It is said in the church that faith is from the Lord; but be it known that the faith which is from charity is from the Lord, but not the faith which is separate from charity; for this latter faith is from man's own, and is called "persuasive faith" (of which in the Doctrine of Charity and Faith before the next chapter). A man is able to know whether the faith in him is from the Lord or from himself; one who is affected by truths merely for the sake of a reputation for learning, in order that he may gain honors and wealth, and not for the sake of the good use of life, is in persuasive faith, which is from himself, and not from the Lord.

[4] In the truth of faith there are theoretical matters and practical ones; and he who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards the good use of life, and is affected by both for the sake of this end, is in faith from the Lord. The reason is that the use of life, being the end, with him is good, and all things are formed according to the use of life; and the truths of faith are that by which the formation is effected. That this is so, is very manifest from those who are in the other life. All there, without exception, are reduced to the state of their good, or to the state of their evil, and thus to the use of their life, which had been their end, that is, which they had loved above all things, and which consequently had been the very delight of their life. All are reduced to this. The truths or falsities which had made a one with this use, remain, and more besides are adopted which conjoin themselves with the former, and complete the use, and cause the use to appear in its own real form. From this it is that spirits and angels are forms of their use; evil spirits forms of evil use, and these are in hell; good spirits or angels forms of good use, and these are in heaven. From this also it is that the quality of spirits is known the moment they are present; their truths of faith are known from their faces and the beauty of these

in respect to their form; and the good itself, which is the use, from the fire of love therein which gives life to the beauty; and also from the sphere which surges from them. From all this it is again evident what is the presence of the Lord in the truths of faith.

**9298.** [v. 18] *Thou shalt not sacrifice the blood of My sacrifice upon what is fermented.* That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil, is evident from the signification of “sacrificing” and of “a sacrifice,” as being the worship of the Lord (see n. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936); from the signification of “what is fermented,” as being what is falsified, and falsity from evil (n. 2342, 7906, 8051, 8058); and from the signification of “blood,” as being truth from good, thus the truth of the church (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127). From this it is evident that by “thou shalt not sacrifice the blood of My sacrifice upon what is frequented,” is signified that the worship of the Lord from the truths of the church must not be commingled with falsities from evil. (What falsity from evil is, and what falsity not from evil, see n. 1679, 2408, 4729, 6359, 7272, 8298, 9258.)

[2] That truths from good, which are the truths of the church, must not be commingled with falsities from evil, is because they do not at all agree together; for they are opposites, and cause a conflict, whereby either the good will perish, or the evil will be dissipated; for good is from heaven, that is, through heaven from the Lord; and evil is from hell. There are indeed truths with the evil, and also falsities with the good; but the truths with the evil are not commingled with falsities from evil in them so long as they are merely in the memory and serve as means for evil, for so long they are without life. But if the truths are falsified so as to favor evil, which is done by a wrong interpretation, they then are commingled, whence is profanation of truth. (The nature of this profanation may be seen above, n. 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 4289, 4601, 6348, 6959, 6960, 6963, 6971, 8394, 8943, 9188.)

[3] That it was forbidden to sacrifice upon what was fermented is evident from the following law concerning the meat-offering which was offered upon the altar together with the sacrifice, of which in Moses:

No meat-offering which ye shall bring to Jehovah shall be made fermented; and there shall be no ferment, nor any honey, of which ye shall burn an offering made by fire to Jehovah (Lev. 2:2).

From all this it is evident that the profanation of truth is signified by this law, and therefore it is said, "the blood of the sacrifice," and not "the sacrifice," because "blood" denotes truth from good.

**9299.** *And the fat of My feast shalt not remain overnight until the morning.* That this signifies the good of worship not from the man's own, but from the Lord, always new, is evident from the signification of "remaining overnight," as being that which is from man's own, for by "night" in the Word is signified what is evil and false (see n. 221, 709, 6000, 7776, 7851, 7870, 7947), thus also man's own, because this is nothing but evil and falsity (n. 210, 215, 694, 874-876, 987, 1023, 1044, 4318, 5660, 5786, 8480); from the signification of "fat," or "fatness," as being the good of love (n. 353, 5943), here the good of love in worship, because it is said "the fat of the feast," and "a feast" denotes worship (n. 9286, 9287, 9294); and from the signification of "the morning," as being the Lord and His coming, as can be seen from what has been shown above concerning the morning (n. 2405, 2780, 5962, 8426, 8427, 8812); consequently here, where the subject treated of is the good of worship that is not from man's own, by "the morning" is signified such good from the Lord always new.

**9300.** [v. 19] *The first of the firstfruits of thy ground thou shalt bring into the house of Jehovah thy God.* That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, is evident from the signification of "the firstfruits of the ground," as being that the goods and truths of the church are to be ascribed to the Lord alone (that "the firstfruits" denote these, see n. 9223; and that "the ground" denotes the church, n. 566, 1068). It is said "the first of the firstfruits," because this ascription must be the foremost thing; for goods and truths have their life from the Lord, and they have life from the Lord when they are ascribed to Him. And from the signification of "bringing into the house of God," as being to ascribe to the Lord, that they may be holy. (That "the house of God" denotes the Lord, seen. 3720; and that everything holy is from the Lord, n. 9229.) From all of which it is evident that by "the first of the first fruits of thy ground thou shalt bring into the

house of Jehovah thy God" is signified that all truths of good and goods of truth are holy, because they are from the Lord alone.

[2] They are called "truths of good" and "goods of truth," because with the man who is being regenerated, and still more so with him when he has been regenerated, truths are of good, and goods are of truth; for truths make the life of the understanding, and good makes the life of the will. Moreover, with the regenerate man the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. They flow into each other scarcely otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart; and then from the left ventricle of the heart into the arteries, and from these through the veins back again into the heart. Such an idea may be formed about the reciprocal action of good and truth in man from his understanding into his will, and from his will into his understanding. That an idea about the reciprocal action of the truth of faith and the good of charity in the understanding and the will, may be obtained in especial from the lungs and the heart, is because the lungs correspond to the truths which are of faith, and the heart to the good which is of love (n. 3635, 3883–3896). Hence also it is that by the "heart" in the Word is signified the life of the will, and by the "soul" the life of faith (n. 9050).

[3] That from these an idea can be formed about the truths which are of the understanding and the good which is of the will, is because all things that belong to faith and love carry with them an idea from such things as the man knows, for without an idea from what he knows and feels in himself a man cannot think; and a man thinks rightly even about the things of faith and love, when he thinks of them from correspondences, for correspondences are natural truths, in which as in mirrors, spiritual truths are represented. Wherefore, so far as the ideas of thought concerning things spiritual are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from what is inconsistent with such things. The kind of ideas a man has about what belongs to faith and love, is very manifest in the other life, for there ideas are clearly perceived.



[4] The statement that the truths of faith bear relation to man's understanding, and the good of charity to his will, may seem not consistent to those who say and confirm themselves in the idea that the things of faith are simply to be believed, because the natural man and his understanding do not apprehend anything of this kind, and because faith is not from man, but from the Lord. Nevertheless the same persons acknowledge and believe that a man is enlightened in truths and enkindled with good when he reads the Word, and that when he is enlightened he perceives what is true and what is not true; and they also call those men enlightened who excel others in discovering truths from the Word; which shows that those who are enlightened see and perceive within themselves whether a thing is true, or is not true. That which is then inwardly enlightened is their understanding, and that which is then inwardly enkindled is their will. But if it is genuine truth of faith in which they are enlightened, and if it is genuine good of charity with which they are enkindled, then it is the understanding of the internal man that is enlightened; and the will of the internal man that is enkindled. The case is very different with those who have not the genuine truth of faith, and the genuine good of charity.

[5] They who are in truth and good not genuine, and even they who are in falsities and evils, can indeed confirm the truths of the church, but they cannot see and perceive from within whether they are truths. Hence it is that most persons remain in the doctrinal things of the church in which they were born, and merely confirm these; and they would have confirmed themselves in the greatest heresies, such as Socinianism and Judaism, if they had been born of such parents. From all this it is evident that the understanding is enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good the understanding of the internal man is enlightened, and the will of the internal man is enkindled; but with those who in the affection of truth from evil the understanding of the internal man is not enlightened, neither is the will of the internal man enkindled, for the reason that they are natural men, and therefore insist that the natural man cannot apprehend the things of faith.

[6] That with those who are in the affection of truth from good, and who consequently are interior and spiritual men, it is the understanding which is enlightened in the truths of faith, and that it is the will which is enkindled with the good of charity, is very manifest from the same persons in the other life. There they are in the understanding of all things of faith, and in the will of all things of charity, and this they also clearly perceive. Consequently they possess intelligence and wisdom unspeakable, for after putting off the body they are in that interior understanding which was enlightened in the world, and in that interior will which was there enkindled. But at that time they were not able to perceive in what manner they were enlightened and enkindled, because they then thought in the body, and from such things as belong to the world. From all this it is now evident that the truths of faith make the life of the understanding, and the good of charity the life of the will; consequently that the understanding must needs be present in the things of faith, and the will in those of charity; or what is the same, that it is into these two faculties that the faith and charity from the Lord flow, and that these are received according to the state of these faculties, thus that the dwelling place of the Lord in man is nowhere else.

[7] From what has been said about the internal and the external man (n. 6057, 9279), an idea can be formed further, that the internal man is formed according to the image of heaven, and the external man according to the image of the world; and that those in whom the internal man has not been opened see nothing from heaven; and that what they see from the world about heaven is thick darkness; and that therefore they can have no spiritual idea about what belongs to faith and charity. Hence also it is that they cannot even apprehend what Christian good or charity is; insomuch that they quite think that the life of heaven consists solely in the truths which they call matters of faith; and also that the life of heaven is possible with all men whatever who have the confidence of faith, even though they have not the life of faith.

[8] How blind such people are in respect to the life of faith, which is charity, is very evident from the fact that they pay no attention whatever to the thousands of things the Lord Himself taught about the good of life; and that when they read the Word they at once cast these things behind faith's back, and thus hide them from themselves and from others. Hence also it is that they cast out from

the doctrine of the church everything that belongs to good—that is, to charity and its works—into a lower doctrine, which they call moral theology, and which they regard as natural and not spiritual; when yet after death the life of charity remains, and only so much of faith as is in agreement with this life; that is to say, there remains only so much of thought about the truths of faith as there is of the will of good according to these truths. (That those who are in faith from good are able to confirm themselves therein by all knowledges of whatever kind, and thereby strengthen their faith, see n. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629.)

**9301.** *Thou shalt not boil a kid in its mother's milk.* That this signifies that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state, is evident from the signification of “to boil,” as being to conjoin (see n. 8496); from the signification of “a kid,” as being the good of innocence (n. 3519, 4871); and from the signification of “milk,” as being the truth of innocence (n. 2184, 3183); thus the “mother's milk” denotes the truth of the first innocence. From all this it is evident that by “thou shalt not boil a kid in its mother's milk” is signified that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state. This is the heavenly secret from which this law emanates; for all the laws and judgments and statutes that were given to the sons of Israel, contain secrets of heaven, to which they also correspond. But how this secret is to be understood, namely, that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state, shall be briefly stated. The innocence of the former state is the innocence of infants and children; and the innocence of the after state is the innocence of adults and the aged who are in the good of love to the Lord. The innocence of infants and children is external, and dwells in dense ignorance; but the innocence of the aged is internal, and dwells in wisdom. (Concerning the difference between these two, see n. 2305, 2306, 3183, 3994, 4797.)

[2] The innocence that dwells in wisdom consists in the man's knowing, acknowledging, and believing that he can understand nothing and will nothing from himself, and consequently in his not wishing to understand and will anything from himself, but only from the Lord; and also that whatever he supposes that he understands from himself is falsity; and whatever he supposes that he wills from

himself is evil. This state of life is the state of innocence of the after state, in which are all who are in the third heaven, which is called "the heaven of innocence." Hence it is that such are in wisdom, because all they understand and will is from the Lord. But the innocence which dwells in ignorance, such as exists with infants and children, consists in believing that all they know and think, and also all they will is in themselves; and that all they speak and do from this thought and will is from themselves. That these are fallacies, they do not apprehend. The truths belonging to this innocence are for the most part founded upon the fallacies of the external senses; and these fallacies must be shaken off as the man advances toward wisdom. From these few words it can be seen that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state.

**9302.** Verses 20–30. *Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared. Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression, because My name is in the midst of him. For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries. When Mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off; thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying thou shalt destroy them, and breaking shalt break in pieces their statues. And ye shall serve Jehovah your God, and He shall bless thy bread, and thy waters; and I will take away disease from the midst of thee. There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfill. I will send My terror before thee, and I will trouble all the people to whom thou shalt come, and I will give to thee the neck of all thine enemies. And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land.*

“Behold I send an angel before thee,” signifies the Lord as to the Divine Human; “to guard thee in the way,” signifies His providence and guard from the falsities of evil; “and to bring thee to the place which I have prepared,” signifies introduction by Him into heaven according to the good of life and of faith; “take heed of his face,” signifies holy fear; “and hear his voice,” signifies obedience to the commandments which are from Him; “lest thou provoke him,” signifies a turning away from Him through falsities from evil; “for he will not endure your transgression,” signifies because these are opposed to truths from good; “because My name is in the midst of him,” signifies that from Him is all the good of love and truth of faith; “for if hearing thou shalt hear his voice,” signifies instruction in the commandments of faith, and reception; “and do all that I speak,” signifies compliance from faith and love; “I will act as an enemy against thine enemies,” signifies that the Lord will avert all falsities derived from evil; “and I will act as an adversary against thine adversaries,” signifies that He will avert all evils from which are falsities; “when Mine angel shall go before thee,” signifies a life in accordance with the commandments of the Lord; “and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off,” signifies when the Lord has protected against the evils and falsities which infest the church, and has removed them; “thou shalt not bow down thyself to their gods,” signifies that falsities of evil are not to be worshiped; “and shalt not serve them,” signifies that neither are they to be obeyed; “and shalt not do after their works,” signifies that evils of life are not to be followed after; “for destroying thou shalt destroy them,” signifies that evils must be wholly removed; “and breaking shalt break in pieces their statues,” signifies in like manner the falsities of worship; “and ye shall serve Jehovah your God,” signifies the worship of the Lord alone; “and he shall bless thy bread, and thy waters,” signifies the increase of the good of love and truth of faith; “and I will take away disease from the midst of thee,” signifies protection from falsifications of truth and adulterations of good; “there shall not be one miscarrying, or barren, in thy land,” signifies that goods and truths will proceed in their order in continual progression; “the number of thy days I will fulfill,” signifies even to a full state; “I will send My terror before thee,” signifies the terror felt by those who are in the evils of falsity on account of the truths

of good; “and I will trouble all the people,” signifies the dismay of all falsities; “to whom thou shalt come,” signifies at the presence of the Lord; “and I will give to thee the neck of all thine enemies,” signifies the flight and damnation of falsities; “and I will send the hornet before thee,” signifies the dread felt by those who are in falsities from evil; “and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee,” signifies the flight of the falsities that are from evils; “I will not drive him out from before thee in one year,” signifies no hasty flight or removal of them; “lest perchance the land be desolate,” signifies a deficiency in that case, and but little spiritual life; “and the wild beast of the field be multiplied upon thee,” signifies a flowing in of falsities from the delights of the loves of self and of the world; “by little and little I will drive him out from before thee,” signifies removal by degrees according to order; “until thou be fruitful,” signifies according to the increase of good; “and inherit the land,” signifies until in good, and thus regenerate.

**9303.** [v. 20] *Behold I send an angel before thee.* That this signifies the Lord as to the Divine Human, is evident from the signification of “sending,” when said of the Lord, as being to proceed (see n. 6831), here to cause to proceed; and from the signification of “an angel,” as being one who proceeds; for in the original tongue “angel” means one who is sent, which is the derivation of the word; and by “sent” is signified proceeding, as can be seen from the passages cited from the Word in n. 6831. From this it is evident that by “the angel of Jehovah” is meant the Lord as to the Divine Human; for this proceeds from Jehovah as the Father. Jehovah as the Father denotes the Divine good of the Divine love, which is Being itself (n. 3704); and that which proceeds from the Father is the Divine truth from that Divine good, thus the Divine Coming-forth from the Divine Being. This is here signified by the “angel.” In like manner in the following passages:

The angel of His faces delivered them; in His love and in His pity He redeemed them; and He took them up, and carried them all the days of eternity (Isa. 63:9).

Behold the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant, whom ye desire (Mal. 3:1);

“to the Lord’s temple” denotes to His Human. That this is His “temple,” the Lord Himself teaches (Matt. 26:61; John 2:19, 21, 22).

[2] It is said in the church that from the three who are called "Father, Son, and Holy Spirit," there comes forth one Divine, which is also called "one God;" and that from the Father proceeds the Son, and from the Father through the Son proceeds the Holy Spirit; but what this proceeding or going forth means, is as yet unknown. The ideas of the angels on this subject are quite different from those of the men of the church who have thought about it, for the reason that the ideas of the men of the church are founded upon three, but those of the angels upon one. That the ideas of the men of the church are founded upon three, is because they distinguish the Divine into three persons, and attribute to each one special and particular offices. Hence they can indeed say that God is one, but they cannot possibly think otherwise than that there are three, who, by a union which they call mystical, are one. In this way they may indeed be able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. One Divine is one by agreement and thus unanimity; but one God is absolutely one.

[3] The kind of idea or thought a man of the church has about the one God, is clearly manifest in the other life, for every one carries with him the ideas of his thought. The idea or thought of such people is that there are three gods; yet they dare not say "gods," but "God." A few also make one out of three by union; for they think in one way of the Father, in another way of the Son, and in another way of the Holy Spirit. From this has clearly appeared the nature of the faith the church has about the most essential thing of all, which is the Divine Itself; and as in the other life all are conjoined or separated by the thoughts which are of faith, and the affections which are of love, therefore those who have been born outside the church, and have believed in one God, flee from those who are within the church, saying of them that they do not believe in one God, but in three gods; and that those who do not believe in one God under a human form do not believe in any God, because their thought pours itself forth into the universe, without determination, and thus falls down into nature; which they thus acknowledge in the place of God. When asked what they mean by "proceeding," in saying that the Son proceeds from the Father and that the Holy Spirit proceeds from the Father through the Son, they answer that "proceeding" is a term of union, and that it wraps up this mystery within it. But their idea

of thought about this, when examined, has been found to be that of a mere word, devoid of reality.

[4] But the ideas of the angels about the Divine, the Trinity, and Proceeding, are quite different from the ideas of the men of the church, for the reason, as said above, that the ideas of thought of the angels are founded upon one, whereas the ideas of thought of the men of the church are founded upon three. The angels think (and what they think they believe) that there is one God, and that He is the Lord; that His Human is the Divine Itself in a form; and that the holy proceeding from Him is the Holy Spirit; thus that there is a Trinity, but still it is One.

[5] A notion of this is obtained from the idea that exists about the angels in heaven. An angel appears there in the human form, but still there are three things in him that make a one. There is his internal, which does not appear before the eyes; there is the external, which does appear; and there is the sphere of life of his affections and thoughts, which pours out from him to a distance (see n. 1048, 1053, 1316, 1504–1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630). These three make one angel. But the angels are finite and created, whereas the Lord is infinite and uncreated. And as no man, or even angel, can have any idea about the Infinite except from things finite, therefore such an example may be given in order to illustrate what the Trinity in One is; and that there is one God; and that He is the Lord, and no other. (See further what has been shown on this subject in the passages cited at n. 9194, 9199.)

**9304.** *To guard thee in the way.* That this signifies His providence and guard from the falsities of evil, is evident from the signification of “guarding,” when said of the Lord, as being providence; for providence consists in providing and foreseeing, thus in leading to good and guarding from evil; because good is provided by the Lord, and evil is foreseen by Him (see n. 6489); and because evil is foreseen, man is guarded from it, otherwise good cannot be provided. And from the signification of “the way,” as being truth (n. 627, 2333, 3477); here as being falsity, because it is said “to guard thee;” for he who leads in truth likewise guards from falsity, because falsity infests and attacks truth. That falsity of evil is meant, is because this falsity infests and attacks; but not the falsity which is not of evil, such as is with those who are in good (of which falsity, and also



of the falsity of evil, see n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318, 9258, 9298).

**9305.** *To bring thee to the place which I have prepared.* That this signifies a bringing by Him into heaven according to the good of life and of faith, is evident from the signification of “bringing to the place,” that is, into the land of Canaan, as being to bring into heaven, for by “the land of Canaan” is signified the church, and also heaven (see n. 1607, 3038, 3481, 3686, 3705, 4447, 5136, 6156); for by the bringing of the sons of Israel into that land was represented the bringing of the faithful into heaven; and from the signification of “preparing,” when said of heaven, which is signified by “the land of Canaan,” as being from mercy to bestow it upon those who are in the good of life and of faith; for heaven is said to be “prepared” for such; as in the following passages:

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34).

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

I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and will take you unto Myself; that where I am, ye may be (John 14:2, 3).

For to prepare heaven is to prepare those who are to be brought into heaven, because heaven is given according to the preparation, that is, according to the reception of good. For heaven is in the man; and there is a place for him in heaven according to the state of life and of faith in which he is; because place there corresponds to the state of life; and therefore also place appears in the other life according to the state of life, and in itself is the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

**9306.** [v. 21] *Take heed of his face.* That this signifies holy fear, is evident from the signification of “taking heed of the face,” when said of the Lord, who is here meant by “the angel,” as being to be afraid lest He be angry on account of evils, or lest He be provoked on account of transgressions; as follows. To fear these things is holy fear (concerning which see above, n. 2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925). It is said “take heed of his face,” because by the “face” is signified the interior things that belong to the life, thus those of the thought and affection, and especially those of the

faith and the love. The reason is that the face has been formed according to the image of man's interior things, in order that those which are of the internal man may appear in the external man; thus that those which are of the spiritual world may appear before the sight in the natural world, and so affect the neighbor. That the face exhibits in a visible form, or as it were in a mirror, the things which the man thinks and loves, is known. (That such are the faces of the sincere, and especially of angels, see n. 1999, 2434, 3527, 3573, 4066, 4326, 4796–4799, 5102, 5695, 6604, 8248–8250.) Wherefore in the original tongue “the face” is a general term employed to describe the affections which exist and appear in a man, such as gratitude, favor, benevolence, help, kindness; and also as unmercifulness, anger, revenge; consequently in that tongue “the face,” taken with what it is joined to, means “near to,” “with,” “before,” “for the sake of,” and also “against;” thus whatever is in oneself, from oneself, for oneself, and against oneself; for as before said, the face is the man himself, or that which is in the man and shows itself.

[2] From all this it can be known what is signified by the “face of Jehovah,” or by the “face of the angel,” by whom is here signified the Lord as to His Divine Human; namely, the Divine good of the Divine love, and the Divine truth from this Divine good; for these are in Jehovah or the Lord, and they are from Him; nay, they are Himself (n. 222, 223, 5585). From this it is evident what is signified by the “faces of Jehovah” in the benediction:

Jehovah make His faces to shine upon thee, and be merciful unto thee; Jehovah lift up His faces unto thee, and give thee peace (Num. 6:25, 26).

God be merciful unto us, and bless us, and cause His faces to shine upon us (Ps. 67:1).

In like manner in Ps. 80:3, 7, 19; 119:135; Dan. 9:17; and elsewhere.

[3] Hence it is that the Lord as to the Divine Human is called “the angel of the faces of Jehovah” in Isaiah:

I will make mention of the mercies of Jehovah. He will recompense them according to His mercies, and according to the multitude of His mercies; and He became their Savior; and the angel of His faces saved them, because of His love, and because of His pity (Isa. 63:7–9).

That the Lord as to the Divine Human is called “the angel of the faces of Jehovah” is because the Divine Human is the Divine Itself in face, that is, in form, as the Lord also teaches in John:

If ye had known Me, ye had known My Father also; and from henceforth ye have known Him, and have seen Him. Philip said, Show us the Father. Jesus said unto him, Am I so long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father. I am in the Father, and the Father in Me. Believe Me that I am in the Father, and the Father in Me (John 14:7–11).

[4] By “the face of Jehovah” or the Lord is also signified anger, vengeance, punishment, and evil, for the reason that from the common idea that all things are from God the simple believe that evil also is from Him, especially the evil of punishment; and therefore in accordance with this common idea, and also according to the appearance, anger, vengeance, punishment, and evil are attributed to Jehovah or the Lord; when yet these are not from the Lord, but from man (on which subject see n. 1861, 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128). Such is the signification here of “take heed of his face, provoke him not, for he will not endure your transgression.” And also in the following passages:

Whosoever shall eat any blood, I will set My faces against the soul that eateth blood, and will cut him off from the midst of his people (Lev. 17:10).

I have set my faces against the city for evil, and not for good (Jer. 21:10).

The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth (Ps. 34:16).

**9307.** *And hear his voice.* That this signifies obedience to the commandments which are from Him, that is, from the Lord, is evident from the signification of “hearing,” as being obedience (see n. 2542, 3869, 4652–4660, 7216, 8361); and from the signification of “the voice,” when said of the Lord, as being truths Divine (n. 7573, 8813), thus the commandments which are from the Lord. Truths Divine, and the commandments which are from the Lord, are those which are in the Word. Hence also the Word, and doctrine from the Word, are “the voice of Jehovah” (n. 219, 220, 6971).

**9308.** *Lest thou provoke him.* That this signifies a turning away from Him through falsities from evil, is evident from the signification of “provoking,” or exciting anger, when said of the Lord, who is “the angel” here, as being a turning away through falsities from evil; for falsities from evil are turnings away from the Lord (see n. 4997, 5746, 5841).

**9309.** *For he will not endure your transgression.* That this signifies because these are opposed to truths from good, is evident from the signification of “transgression,” as being that which is contrary to the truths of faith (see n. 9156), thus opposed to truths from good, which are the truths of faith. That truths from good are the truths of faith is because faith is of good, insomuch that it is impossible except where there is good. Therefore by “not enduring your transgression” is signified not enduring falsities from evil, because they are opposed to truths from good. (Concerning this opposition see above, n. 9298.) The like is also meant in David:

Kiss the Son, lest He be angry, and ye perish in the way, because His anger will quickly burn. Blessed are all they that put their trust in Him (Ps. 2:12).

The Lord is here called “the Son” from the truth of faith which is from Him. (That this is “the Son,” see n. 1729, 1733, 2159, 2803, 2813, 3704.)

**9310.** *Because My name is in the midst of him.* That this signifies that from Him is all the good of love and truth of faith, is evident from the signification of the “name of Jehovah,” as being all in one complex by which God is worshiped (see n. 2724, 3006), thus all the good of love and truth of faith (n. 6674); and from the signification of “in the midst of him,” as being what is in Him, thus also what is from Him; for the good of love is of such a nature that what is in it, is also from it in others, because it has the power of communicating itself. For it is a characteristic of love that it wishes everything of its own to be out of itself in others; and as this is effected from the Divine Itself through and out of its Divine Human, therefore also the Lord as to the Divine Human is called “the name of Jehovah” (n. 6887, 8274).

[2] He who does not know what “name” signifies in the internal sense, may suppose that where the “name of Jehovah,” and the “name of the Lord,” are mentioned in the Word, the name alone is meant; when yet all the good of love and all the truth of faith which are from the Lord are meant thereby; as in the following passages:

If two of you shall agree in My name on earth as touching anything that they shall ask, it shall be done for them. Where two or three are gathered together in My name, there am I in the midst of them (Matt. 18:19, 20).

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

As many as received Him, to them gave He power to be sons of God, even to them that believe in His name (John 1:12).

He that believeth not hath been judged already, because he hath not believed in the name of the only-begotten Son of God (John 3:18).

These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name (John 20:31).

In these passages, and in very many others, by "the name of the Lord" is signified all the good of love and truth of faith in the complex by which He is worshiped.

[3] Again:

If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. Whatsoever ye shall ask of the Father in My name, He will give it you (John 15:7, 16);

"to ask of the Father in My name" denotes to ask the Lord, as He Himself teaches in the same Evangelist:

Whatsoever ye shall ask in My name, that will I do. If ye shall ask anything in My name, I will do it (John 14:13, 14);

"asking in the name of the Lord" denotes asking the Lord, because no one comes unto the Father except through the Lord (John 14:6); and because the Lord as to the Divine Human is Jehovah or the Father in a visible form (as was shown above, n. 9303, 9306). Again:

The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out (John 10:3);

"the sheep" denote those who are in the good of charity and of faith; "to hear His voice" denotes to obey His commandments; "to call by name, and lead them out" denotes to bestow heaven according to the good of love and of faith; for "the name," "when applied to persons, denotes their quality as to love and faith (n. 144, 145, 1754, 1896, 3421).

**9311.** *For in hearing thou shalt hear his voice.* That this signifies instruction in the commandments of faith, and reception, is evident from the signification of "hearing," as being to be instructed and to receive (of which below); and from the signification of "his voice," as being the commandments of faith (see above, n. 9307). "To hear," in the Word, signifies not merely to hear in simplicity,

but also to receive in the memory and to be instructed, likewise to receive in the understanding and to believe, and also to receive with obedience and to do. That these things are signified by “hearing,” is because the speech which is heard presents itself before the internal sight, or understanding, and is thus inwardly received; and there, according to the cogency of the reasons given, or according to the powers of persuasion from some other source, what is heard is either retained, or believed, or obeyed. From this it is that in the spiritual world there is a correspondence of the ear and of hearing with such things (see n. 4652–4660, 5017, 7216, 8361, 8990).

[2] That “to hear” denotes to receive in the memory and to be instructed, also to receive in the understanding and believe, likewise to receive in obedience and do, is plain also from the following passages. In Matthew:

I speak in parables; because seeing they see not, and hearing they hear not, neither do they understand; that in them may be fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should see with their eyes, and hear with their ears, and understand with their heart. Blessed are your eyes, for they see; and your ears, for they hear. Many prophets and just men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them (Matt. 13:13–17);

“to hear” is here used in every sense; in that of being instructed; in that of believing; and in that of obeying. “Hearing they hear not” denotes to be taught and yet not to believe; and also to be instructed and not to obey; “to have ears dull of hearing” denotes to refuse instruction, belief, and obedience; “the ears which are blessed because they hear” denote blessedness from the reception of the doctrine of faith concerning the Lord, and through the Word from the Lord.

[3] In John:

He that entereth in by the door is the shepherd of the sheep. The sheep hear his voice. Those who were before Me were thieves and robbers; but the sheep did not hear them. Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd. My sheep hear My voice, and I know them, and they follow Me (John 10:2, 3, 8, 16, 27);

“to hear the voice” denotes to be instructed in the commandments of faith, and to receive them with faith and obedience. The same is signified by what the Lord so often said:

He that hath an ear to hear, let him hear (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35).

[4] Similar things are signified also in these passages:

Behold a voice out of the cloud, saying, This is My beloved Son, hear ye Him (Matt. 17:5).

He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom’s voice (John 3:29).

Verily I say unto you, The hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live (John 5:25);

“the dead” denote those who as yet have no spiritual life, by reason of ignorance of the truth of faith; “to hear the voice of the Son of God” denotes to be instructed in the truths of faith, and to obey them; “to live” denotes to be endowed with spiritual life through these truths.

[5] Again:

He that is of God heareth the words of God: for this cause ye hear not, because ye are not of God (John 8:47).

Jesus said, every one that is of the truth heareth My voice (John 18:37).

Abraham said to the rich man, They have Moses and the prophets; let them hear them (Luke 16:29).

They said of Jesus, He hath done all things well, for He maketh the deaf to hear, and the dumb to speak (Mark 7:37);

“the deaf” denote those who do not know the truths of faith, and therefore cannot live according to them (n. 6989); “to hear” denotes to be instructed, to receive, and to obey. In John:

When the Holy Spirit is come, He shall lead you into all truth. He shall not speak from Himself; but what things soever He shall hear, these shall He speak. He shall take of Mine (John 16:13, 14);

“what things soever he shall hear” denotes whatsoever he shall receive from the Lord. Again:

Every one who heareth My words, and doeth them, I will liken him to a prudent man; but every one that heareth these words of Mine, and doeth them not, shall be likened to a foolish man (Matt. 7:24, 26).

Every one that cometh unto Me, and heareth My sayings, and doeth them, I will show you to whom he is like (Luke 6:47).

“To hear His words,” or “sayings,” denotes to learn and know the commandments of faith which are from the Lord; “to do them” denotes to live according to them.

**9312.** [v. 22] *And do all that I speak.* That this signifies compliance from faith and love, is evident from the signification of “doing what I speak,” as being to live in accordance with what the Lord has taught in the Word; for the things Jehovah speaks are those which the Word teaches, thus which the Lord teaches, who is the Word (John 1:1, 2, 14). To live according to these things is to comply with them from faith and love. Compliance from faith and love is living compliance, because it has in it life from faith and love. The case with compliance is the same as with every deed of man. In the deed of a man there is nothing living except love and faith. All other things of life, have life from and according to these; for the life of love and faith is life from the Lord, who is life itself. This life is the life of heaven, and of all who become angels. It is the same with compliance.

**9313.** *I will act as an enemy against thine enemies.* That this signifies that the Lord will avert all falsities derived from evil, is evident from the signification of “acting as an enemy,” when said of Jehovah or the Lord, as being to avert (of which in what follows); and from the signification of “thine enemies,” as being falsities derived from evil, for in the spiritual sense these are “enemies,” because they continually infest, attack, and endeavor to destroy truths derived from good; for they are opposites. That “to act as an enemy,” when said of Jehovah or the Lord, denotes to avert, namely, falsities derived from evil, is because the Lord never acts as an enemy; for He is mercy itself and good itself; and into mercy itself and into good itself enmity cannot enter, not even against falsity and evil. But falsity and evil act with enmity against good and truth; that is, those who are in falsity and evil are against those who are in truth and good; and it is because the former destroy themselves when they attempt to destroy the latter, that it appears as if the Lord acts as an enemy, when yet He only sets His own in safety. From this it is plain how it is to be understood that by “acting as an enemy,” when said of the Lord, is signified to avert falsities derived from evil. (As further regards this secret, see what has been shown in n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8197, 8265, 8946.)



**9314.** *And I will act as an adversary against thine adversaries.* That this signifies that He will avert all evils from which are falsities, is evident from the signification of “acting as an adversary,” when said of Jehovah or the Lord, as being to avert (of which just above, n. 9313); and from the signification of “adversaries,” as being the evils from which are falsities, because in the spiritual sense these evils are adversaries against the goods from which are truths. That by “adversaries” are signified the evils from which are falsities, is because by “enemies” are signified falsities derived from evil. For wherever falsity is treated of in the Word, evil is also treated of, just as when truth is treated of, good also is treated of (n. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339). From this it is plain that one thing is signified by “acting as an enemy against enemies,” and another by “acting as an adversary against adversaries;” and that this is not merely a repetition for the sake of emphasizing the matter.

**9315.** [v. 23] *When Mine angel shall go before thee.* That this signifies a life in accordance with the commandments of the Lord, is evident from the signification of “going before thee,” when said of the Lord, who is here the “angel of Jehovah,” as being to teach the commandments of faith and of life, thus also a life in accordance with these commandments (that “to go,” and “to journey,” denote to live, see n. 1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559); and from the signification of “the angel of Jehovah,” as being the Lord as to the Divine Human (of which above, n. 9303, 9306). That the Lord as to the Divine Human is meant by the “angel,” is because the many angels who appeared before the coming of the Lord into the world were Jehovah Himself in a human form, that is, in the form of an angel. This is very evident from the fact that the angels who appeared were called “Jehovah,” as for instance those who appeared to Abraham and were called “Jehovah” (Gen. 18:1, 13, 14, 17, 20, 26, 33); also the angel who appeared to Gideon, of whom we read in Judges, and who also was called “Jehovah” (6:12, 14, 16, 22–24); besides others elsewhere. Jehovah Himself in the human form, or what is the same, in the form of an angel, was the Lord.

[2] At that time His Divine Human appeared as an angel; of which the Lord Himself speaks in John:

Jesus said, Abraham rejoiced to see My day; and he saw it, and was glad. Verily, verily, I say unto you, before Abraham was, I am (John 8:56, 58).

Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was (John 17:5).

That Jehovah could not appear in any other way, is evident also from the words of the Lord in John:

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

Not that any man hath seen the Father, save he who is with the Father, he hath seen the Father (John 6:46).

From these passages it may be known what is meant by the Lord from eternity.

[3] The reason why it pleased the Lord to be born a man, was that He might put on the Human actually, and make it Divine, in order to save the human race. Know therefore that the Lord is Jehovah Himself or the Father in a human form, which also the Lord Himself teaches in John:

I and the Father are one (John 10:30).

Jesus said, From henceforth ye have known and have seen the Father; He that hath seen Me hath seen the Father. Believe Me that I am in the Father, and the Father in Me (John 14:7, 9, 11).

All things that are Mine are Thine, and all Thine are Mine (John 17:10).

[4] This great mystery is stated in John in these words:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All thing were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father. No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:1-3, 14, 18);

“the Word” denotes the Divine truth which has been revealed to men; and because this could not be revealed except by Jehovah as a Man, that is, except by Jehovah in a human form, thus by the Lord, therefore it is said, “in the beginning was the Word, and the Word was with God, and God was the Word.” It is known in the church that by “the Word” is meant the Lord, because this is plainly said: “the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father.” That the

Divine truth could not be revealed to men except by Jehovah in a human form, is also clearly stated: "no man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath set Him forth."

[5] From all this it is evident that the Lord from eternity was Jehovah, or the Father, in a human form; but not yet in the flesh, for an angel has no "flesh." And because Jehovah or the Father willed to put on the whole human, for the salvation of the human race, therefore He took on the flesh also. Wherefore it is said "God was the Word, and the Word was made flesh." And in Luke:

Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:39);

by these words the Lord taught that He was no longer Jehovah under the form of an angel; but that He was Jehovah Man, which is also meant by these words of the Lord:

I came out from the Father, and am come into the world; again I leave the world, and go unto the Father (John 16:28).

(That the Lord when in the world made His Human Divine, see n. 1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864, 8865, 8878; also that He expelled all the human that was from the mother, until at last He was not the son of Mary, n. 2159, 2649, 2776, 4963, 5157; see especially n. 3704, 4727, 9303, 9306, and what has been shown about these things in the passages cited in n. 9194, 9199.)

**9316.** *And shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off.* That this signifies when the Lord has protected against the evils and falsities which infest the church, and has removed them, is evident from the signification of the "angel" who shall bring unto the nations here named, as being the Lord (see n. 9303, 9315); and from the signification of "the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite," as being the evils and falsities which infest the church; but what evils and what falsities are specifically signified by each nation, may be seen above (n. 8054). For when the sons of Israel had been brought into

the land of Canaan, a representative of the church and of heaven was instituted among them, and among the nations a representative of the evils and falsities which infest the church (see n. 3686, 4447, 6306, 6516, 8054, 8317). And from the signification of “to cut off,” as being to protect, and thus to remove. (That hell is removed solely by means of the protection of heaven by the Lord; that is, that solely by the protection of those who are in good and truth are those who are in evil and falsity removed, see just above, n. 9313.)

**9317.** [v. 24] *Thou shalt not bow down thyself to their gods.* That this signifies that falsities of evil are not to be worshiped, is evident from the signification of “bowing down oneself” as being adoration and worship (see n. 4689); and from the signification of the “gods of the nations,” as being the falsities of evil (n. 4544, 7873, 8867, 9283). The falsities of evil are worshiped when worship is done according to a doctrine made up of falsified truths and adulterated goods. This is done when rule and profit are regarded as ends, and truths from the Word as means.

**9318.** *And shalt not serve them.* That this signifies that neither are they to be obeyed, is evident from the signification of “serving,” as being obedience (n. 8987, 8991); and also worship (n. 7934, 8057).

**9319.** *And shalt not do after their works.* That this signifies that evils of life are not to be followed after, is evident from the signification here of “works,” as being evils of life. That “not to do after them” denotes not to follow or pursue them, is evident.

**9320.** *For destroying thou shalt destroy them.* That this signifies that evils must be wholly removed, is evident from the signification of “destroying,” when said of the evils and falsities which are signified by the nations of the land of Canaan and by their gods, as being to remove. That “to destroy” denotes to remove, is because those who are in good and truth never destroy those who are in evil and falsity, but only remove them; for the reason that they act from good, and not from evil; and good is from the Lord, who never destroys anyone. But those who are in evil and from it in falsity endeavor to destroy, and as far as they are able do destroy, those who are in good, for the reason that they act from evil. But because they then run counter to the good which is from the Lord, thus counter to the Divine, they destroy themselves, that is, they cast themselves headlong into damnation and into hell. Such is the law of order, as

may be seen above (n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8945, 8946).

[2] That the Israelites and the Jews destroyed the nations of the land of Canaan, was because the former represented spiritual and heavenly things, and the nations infernal and diabolical things, which cannot possibly be together; for they are opposites. The reason why the Israelites were permitted to destroy the nations, was that there was no church among the Israelites, but only the representative of a church, and consequently the Lord was not present with them except representatively (n. 4307); for they were in external things without anything internal; that is, they were in a worship representative of good and truth, but not in good and truth. Such people are permitted to destroy, to kill, to exterminate, and to devote to destruction; but this is not permitted to those who are in external things and at the same time in internal things, because these people must act from good, and good is from the Lord.

[3] That the Jews and Israelites were of such a character is openly declared by Moses:

Speak not thou in thine heart, after that Jehovah thy God hath thrust the nations out from before thee, saying, For my justice Jehovah hath brought me in to possess this land. Not for thy justice, and for the uprightness of thine heart; for thou art a stiffnecked people (Deut. 9:4–6).

They are a nation ruined in counsels, neither is there any understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters of bitterness; their wine is the poison of dragons, and the cruel gall of asps. Is not this hidden away with Me, sealed up in My treasures (Deut. 32:28, 32–34); in the internal sense “a vine” signifies the church (n. 1069, 5113, 6375, 6376, 9277); “grapes,” and “clusters,” signify the internal and external goods of that church (n. 1071, 5117, 6378); and “wine” signifies the internal truth of that church (n. 1071, 1798, 6377). From this it is plain what is signified by “their vine being of the vine of Sodom and of the fields of Gomorrah,” “their grapes, grapes of gall, and their clusters of bitterness,” and “their wine the poison of dragons and the cruel gall of asps.” That these things are known to Jehovah, that is, to the Lord, is signified by its being “hidden away with Him, and sealed up in His treasures.”

[4] In John:

Jesus said to the Jews, Ye are of your father the devil, and the desire of your father ye will to do. He was a murderer from the beginning (John 8:44).

Consequently they are called “a depraved and adulterous generation” (Matt. 12:39); and also “an offspring of vipers” (Matt. 3:7; 12:34; 23:33; Luke 3:7). That such was their nature was also described by the Lord in parables (Matt. 21:33–45; Mark 12:1–9; Luke 14:16–24; 20:9–19). (That that nation was the worst of all; that when in worship they were in external things without any internal; that there was no church among them, but only the representative of a church; and that nevertheless they could represent the internal things of the church, see n. 3398, 3479, 3480, 3732, 3881, 4208, 4281, 4288–4290, 4293, 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911–4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.)

**9321.** *And breaking shalt break in pieces their statues.* That this signifies in like manner falsities of worship (that is, these must be removed), is evident from the signification of “breaking in pieces,” when said of the falsities of worship which are signified by “statues,” as being to remove (as above n. 9320); and from the signification of “statues,” as being the falsities of worship (n. 3727, 4580).

**9322.** [v. 25] *And ye shall serve Jehovah your God.* That this signifies the worship of the Lord alone, is evident from the signification of “serving,” as being worship (see above, n. 9318). That it denotes the worship of the Lord, is because in the Word “Jehovah” denotes the Lord (n. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

**9323.** *And He shall bless thy bread, and thy waters.* That this signifies the increase of the good of love and truth of faith, is evident from the signification of “being blessed by Jehovah,” as being to be made fruitful in goods, and multiplied in truths (see n. 2846, 3406, 4981, 6091, 6099, 8939), thus increase in such things as belong to love and faith; from the signification of “bread,” as being the good of love (see n. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410); and from the signification of “water,” as being the truth of faith (n. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568). As “bread” signified all the good of love, and “water” all the

truth of faith, in the complex, and as “to be blessed of Jehovah” signifies all increase in these, therefore it was a customary devout wish in the Ancient Churches that Jehovah would “bless the bread and the water;” and it was also a common form of speaking to say “bread and water,” to express all natural food and all natural drink, and to mean thereby all spiritual good and all spiritual truth; for these are what nourish the spiritual life, as bread and water nourish the natural life (see n. 4976).

[2] Such is the signification of “bread and water” in the following passages. In Isaiah:

Behold Jehovah Zebaoth doth take away from Jerusalem and from Judah the whole staff of bread, and the whole staff of water (Isa. 3:1); “the staff of bread” denotes power and life from good; and “the staff of water,” power and life from truth. In Ezekiel:

Behold, I break the staff of bread in Jerusalem; that they may eat bread by weight, and in disquiet; and drink water by measure, and with amazement; that they may be in want of bread and water, and be desolated a man and his brother, and pine away because of their iniquity (Ezek. 4:16, 17);

that “to be in want of bread and water” denotes to be deprived of the good of love and truth of faith, is very evident; for it is said “that they may be desolated a man and his brother, and pine away because of iniquity.”

[3] In like manner in the following passages:

They shall eat their bread with disquiet, and drink their water with amazement, that the land may be laid waste from the fullness thereof, because of the violence of all them that dwell therein (Ezek. 12:19).

Behold the days come that I will send a famine in the land; not a famine for bread, nor a thirst for water; but for hearing the words of Jehovah (Amos 8:11).

The man of God said to Jeroboam, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so Jehovah commanded, saying, Eat no bread, nor drink water, nor return by the way that thou camest. But the prophet from Bethel told him that Jehovah had said that he should eat bread with him, and drink water, lying unto him. And he went back with him, and did eat bread in his house and drink water; wherefore he was torn in pieces by a lion (1 Kings 13:8, 9, 16–19, 24);

that he “should not eat bread and drink water with Jeroboam” signified that he should abhor the good there, and also the truth, because

these had been profaned; for Jeroboam profaned the altar and all the holy things of worship, as is plain from the historical narrative of the Word in that chapter.

[4] The lack of spiritual good and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that bread and water failed; and then Elijah went to a widow in Sarepta and asked from her a little water to drink, and a morsel of bread to eat (1 Kings 17 and 18); for, as before said, by “bread” was signified all the good of the church, and by “water” all the truth of the church. As at that time such things were represented because the representative of a church existed among them, and because the Word, even the historical Word, was to be written by representatives, therefore the devastation of good and truth was represented by a lack of bread and water. As “bread” signified all the good of love in the complex, the sacrifices were called “bread” (n. 2165); and the Lord also calls Himself “the bread which came down from heaven” (John 6:48, 50, 51); for the Lord is the good of love itself.

**9324.** *And I will take away disease from the midst of thee.* That this signifies protection from falsifications of truth and adulterations of good, is evident from the signification of “taking away from the midst of thee,” when said of the falsified truths and adulterated goods which are signified by “disease,” as being to protect, for when the Lord protects from these, He takes them away (see n. 9313); and from the signification of “disease,” as being falsified truth and adulterated good. These are the diseases of the spiritual life; for the spiritual life comes forth and subsists through the truths which are of faith and the goods which are of love. When these are falsified and perverted the man sickens; but when they are denied at heart, he spiritually dies. (That “diseases” denote and correspond to such things, see n. 4958, 5711–5727, 8364, 9031.)

**9325.** [v. 26] *There shall not be one miscarrying, or barren, in thy land.* That this signifies that goods and truths will proceed in their order in continual progression, is evident from the signification of “not miscarrying, or being barren,” as being the progress of regeneration in its order, consequently that goods and truths will proceed in their order in continual progression (of which below); and from the signification of “in the land,” as being in 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, 3368, 3379, 4447, 4535, 5577, 8011, 8732.) The reason why “the land” signifies the church, is that the land of Canaan is meant, where the church was, and where it had been from the most ancient times (n. 3686, 4447, 4454, 4516, 4517, 5136, 6516, 8317); and in the spiritual world when a land is mentioned, no land is perceived, but the quality of the nation therein in respect to religion. Therefore when “land” is mentioned in the Word, and the land of Canaan is meant, the church is perceived. From all this it can be seen what is meant in the prophetic parts of the Word by “a new heaven and a new land,” namely, the church internal and external (n. 1850, 3355, 4535); for there are internal men and external men.

[2] That by “there shall not be one miscarrying, or barren, in the land” is signified that goods and truths proceed in their order in continual progression, is because by all things belonging to birth are meant in the internal sense of the Word such things as belong to spiritual birth, thus to regeneration (n. 2584, 3860, 3905, 3915). The things that belong to spiritual birth or regeneration are the truths of faith and the goods of charity, for by means of these a man is conceived and born anew. That such things are signified by “births,” is plain from many passages in the Word, and openly from the words of the Lord to Nicodemus:

Jesus said to him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith, How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Nicodemus said, How can these things be? Jesus answered, Art thou a teacher in Israel, and knowest not these things? (John 3:3–6, 9, 10);

“to be born of water and the spirit” denotes through the truths of faith and the good of love (see the passages cited in n. 9274).

[3] That such things are signified in the Word by “births,” is from the correspondence of marriages on earth with the heavenly marriage, which is the marriage of good and truth (of which correspondence see above, n. 2727–2759). But at the present day scarcely anyone knows, and perhaps scarcely anyone is willing to acknowledge, that love truly conjugal descends from thence, for the

reason that earthly and bodily things are before the eyes, and these extinguish and suffocate all thought about such a correspondence. As love truly conjugal is from this source, therefore in the internal sense of the Word “births,” and “generations,” signify the things of the new birth and generation from the Lord. Hence also it is that “father,” “mother,” “sons,” “daughters,” “sons-in-law,” “daughters-in-law,” “grandsons,” and many other relations derived from marriages, signify goods and truths and their derivations, as frequently shown in these explications. From all this it can now be seen that by “there shall not be one miscarrying, or barren, in the land” is signified that goods and truths shall proceed in their order in continual progression.

[4] That “one miscarrying,” and “one barren,” signify what belongs to miscarriage and barrenness in a spiritual sense, namely, perversions of good and truth, and also vastations and denials of good and truth, is evident from the following passages:

Ephraim, when I have seen it even to Tyre, was planted in beauty; but Ephraim shall bring forth his sons to the slayer. Give them, O Jehovah, a miscarrying womb and dry breasts. Because of the wickedness of their doings I will drive them out of My house (Hos. 9:13–15);

unless it is known what is signified in the internal sense by “Ephraim,” “Tyre,” “a slayer,” “sons,” “a miscarrying womb,” and “dry breasts,” it cannot in the least be known what these prophetic words involve. That “Ephraim” denotes the intellect of the church, which is an intellect enlightened in respect to the goods and truths of faith derived from the Word, may be seen above (n. 3969, 5354, 6222, 6234, 6238, 6267); and also that “Tyre” denotes the knowledges of truth and good (n. 1201). From this it is plain what is signified by “Ephraim, when I have seen it even to Tyre, was planted in beauty.” That “a slayer” denotes one who deprives of spiritual life, that is, of the life from truth and good, may also be seen above (n. 3607, 6767, 8902); and that “sons” denote the truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257). From this it is plain what is signified by “Ephraim bringing forth his sons to the slayer.” That “the breasts” denote the affections of good and truth, may also be seen (n. 6432); consequently “breasts that are dry” denote no affections; but in their place evil desires to pervert. From this it is plain what is meant by “a miscarrying womb,” namely, the perversion of good and truth. That all these expressions signify things of spiritual life is

evident, for it is declared, "because of the wickedness of their doings I will drive them out of My house." "Out of the house of Jehovah" denotes out of the church and of heaven (n. 2233, 2234, 3720, 5640).

[5] In Malachi:

I will rebuke the devourer for you, that he may not spoil for you the fruit of the land; neither shall the vine in the field miscarry for you. All nations shall proclaim you blessed; and ye shall be a well-pleasing land (Mal. 3:11, 12);

by "the vine in the field not miscarrying" is signified that the truths and goods of faith with those who are in the church shall proceed in their order; for "the vine" denotes the truth and good of the spiritual church (n. 1069, 6375, 6376, 9277); and "the field" denotes the church (n. 2971, 3766, 7502, 9139, 9295). "A well-pleasing land" denotes a church that is pleasing to the Lord; for every one within the church who has been regenerated through truth and good is a church; which shows what is meant by "ye shall be a well-pleasing land." (That "land" denotes the church, may be seen above.)

[6] In Moses:

If ye hearken to My judgments to keep and do them, thou shalt be blessed above every people; there shall not be in thee, nor in thy beast, any male unfruitful, or any female barren. Jehovah will take away from thee all sickness, and all the evil diseases of Egypt (Deut. 7:12, 14, 15);

that "there shall not be any male unfruitful, or any female barren" denotes not any without life from truth and good; thus that they shall be spiritually alive. As "barren" had this signification, the women in the ancient churches deemed themselves devoid of life when they were barren; as did Rachel, who thus spoke of herself to Jacob:

Rachel saw that she did not bear to Jacob, and she said to Jacob, Give me sons, and if not, I am dead (Gen. 30:1; n. 3908).

[7] By "the barren" are also signified those who are not in good because not in truths, and yet long for truths that they may be in good; as is the case with upright nations outside the church; as in these passages:

Sing, O barren, that didst not bear; break forth into singing and shout for joy, that didst not bring forth; for more are the sons of her that is desolate than the sons of her that is married (Isa. 54:1).

Jehovah raiseth up the worn one out of the dust, He exalteth the needy one from the dunghill; to place him with the prince of his people.

He maketh her that is barren to keep house, a glad mother of sons (Ps. 113:7-9).

[8] In the prophecy of Hannah after she had borne Samuel:

The full have hired themselves out, and the hungry have ceased; until the barren one hath borne seven, and she that hath many children hath failed (1 Sam. 2:5).

In the above passages by “the barren” are meant the Gentiles who are summoned to the church, and to whom the church is transferred when the old church ceases, that is, when those who before had been of the church are no longer in faith, because in no charity. This church is what is meant by “her that hath many children and hath failed,” and also by “her that is married,” in the passage from Isaiah. But the other church, that is, the new church of the Gentiles, is meant by the “barren one” and “her that is desolate” who shall have many sons, and also by “her that is barren keeping house, a glad mother of sons.” “To bear seven” denotes to be regenerated to the full; for “seven” there does not mean seven, but to the full (see n. 9228). From all this it is evident what is meant by the following words of the Lord:

The days come in which they shall say, Blessed are the barren, and the wombs that have not brought forth, and the breasts that have not given suck (Luke 23:29);

where the subject treated of is the consummation of the age, which is the last time of the church.

[9] In the second book of Kings:

The men of Jericho said unto Elisha, Behold the situation of this city is good; but the waters are evil, and the land is barren. Then Elisha said that they should put salt in a new cruse, and should cast the salt therefrom at the outlet of the waters; and the waters were healed, neither came there any more death or barrenness (2 Kings 2:19-21).

No one can know what these words infold within them except from the internal sense; for all the miracles related in the Word infold within them such things as are in the Lord’s kingdom, or in the church (n. 7337, 7465, 8364, 9086); and therefore it is necessary to know what was represented by Elisha, what was signified by the city of Jericho, what by the evil waters and the barren land, what by a new cruse and the salt in it, and also what by the outlet of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, see n. 2762; that “waters” signify the truths

of faith, n. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568; thus “evil waters” signify truths without good, and “a barren land” signifies the good of the church consequently not alive; “a new cruse,” that is, a new vessel, signifies knowledges of good and truth (n. 3068, 3079, 3316, 3318); “salt” signifies the longing of truth for good (n. 9207); “the outlet of the waters” signifies the natural of man which receives the knowledges of truth and good, and which is amended by the longing of truth for good.

[10] From all this it is evident that this miracle infolded within it the amendment of the church and of the life by the Lord through the Word, and through the consequent longing of truth for good; which amendment is effected when from such a longing the man’s natural receives truths from the Word. That this took place near the city of Jericho, was because this city was situated not far from the Jordan; and by “the Jordan” is signified that in the man of the church which first receives truths, thus the natural (n. 1585, 4255). That it is man’s natural which first receives truths out of the Word from the Lord, and that it is the last to be regenerated, and that when it has been regenerated, the whole man is regenerated, was signified by the Lord’s words to Peter, when He washed the disciples’ feet:

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

(that the “feet” denote the things of the natural man, and in general the natural itself, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). (That for a man to be regenerated, the natural or external man must be in correspondence with the spiritual or internal man; thus that he is not regenerate until the natural has been regenerated, see n. 2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4588, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742–8747, 9043, 9046, 9061.)

**9326.** *The number of thy days I will fulfill.* That this signifies even to a full state, is evident from the signification of “days,” as being states of life (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); here states of the new, or spiritual life, which is the life of one who has been regenerated; and from the signification of “fulfilling the number,” as being to the full. “Even to a full state” means even until the man has been regenerated. That

truths and goods will advance in a continual progression up to this point, is signified by the words, “there shall not be one miscarrying or barren in the land” (of which just above, n. 9325).

**9327.** [v. 27] *I will send My terror before thee.* That this signifies the terror of those who are in the evils of falsity, on account of the truths of good, is evident from the signification of “terror,” as being the terror of those who are in the evils of falsity; and from the signification of “the sons of Israel,” before whom the terror was to be sent, as being those who are in spiritual good, that is, in the truth of good (see n. 5803, 5806, 5812, 5817, 5819, 5820, 5833, 7957, 8234, 8805). (That the nations of the land of Canaan to whom terror was sent on account of the sons of Israel, signify the evils of falsity and the falsities of evil, see n. 1413, 1437, 1607, 1573, 1574, 1868, 4517, 6306, 8065, 8317.) Therefore by the words, “I will send My terror before thee” is signified the terror of those who are in the evils of falsity on account of the truths of good.

[2] The case herein is this. All power in the spiritual world is from the truths which are from good, thus from the truths which proceed from the Lord. This can be plainly seen from the fact that the Lord disposes all things in heaven, and all things in hell, and also all things in the world, by means of the truths which are from Himself; for the Divine truth proceeding from the Lord is that very thing through which all things have come into existence, and through which all things subsist. That this is so is not comprehended by those who think solely from what is material, as those think who ascribe the origin and maintenance of all things to nature. These can have no idea about truths except that they are devoid of power, being matters of mere thought, concerning which they perceive nothing essential, and still less anything substantial; although they know that the thought directs the whole body, and excites its parts to motion, precisely in accordance with its own quality; likewise that there is nothing in the universe that does not bear relation to the truth which is from good. (That it is truth which has all power, and which is the veriest essential, see n. 8200.) From all this it is evident that the angels have power from the truth Divine which is from the Lord, and that from this they are called “powers.” The nature of the power possessed by truths from good, that is, truths from the Lord, may be seen from the experience recorded concerning the arm, which corresponds to such truth, in n. 4932–4935.

[3] Seeing that truth has all power, it follows that falsity from evil has no power whatever, because it is the privation of truth from good, thus the privation of power. Consequently they who are in hell—all there being in falsities from evil—have no power whatever; and therefore thousands of them can be driven away, cast down, and dispersed by one angel of heaven, much as a mote in the air is driven away by the breath of the mouth. From all this it can be seen why those who are in the evils of falsity feel terror on account of the truths of good. This terror is called “the terror of God” (Gen. 35:5; Job 13:21). And in these passages:

I will put My terror in the land of the living; when he shall be made to lie down in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude (Ezek. 32:32).

If he shall reject My statutes, and if your soul shall abhor My judgments, so that ye will not do all My commandments, I will send dismay into their hearts, that the sound of a driven leaf may chase them; and they may flee as one fleeth from the sword; and may fall when none pursueth (Lev. 26:15, 36);

here is described the terror of those who are in the evils of falsity, and in the falsities of evil. It is said that “the sound of a leaf shall chase them, and they shall flee as one fleeth from the sword” because “leaf” signifies truth (n. 885), and “sword” signifies truth fighting against the falsity of evil (n. 2799, 6353, 8294). That such have no power whatever against truth, is signified by “they shall fall when none pursueth.”

**9328.** *And I will trouble all the people.* That this signifies the dismay of all falsities, is evident from the signification of “troubling,” as being dismay (of which below); and from the signification of “the people,” as being those who are in truths, thus, speaking abstractedly, truths, and in the opposite sense falsities (n. 1259, 1260, 2928, 3295, 3581, 6232). The reason why “troubling” signifies dismay, is that those who are in dismay are so troubled in mind and heart that they become insane, and of themselves rush into destruction. That such dismay is signified by “troubling,” is evident in Zechariah:

In that day there shall be a great troubling from Jehovah among those who fight against Jerusalem; and they shall lay hold every one of the hand of his companion, and his hand shall rise up upon the hand of his companion (Zech. 14:13);

“to fight against Jerusalem” denotes against the church, thus against the truths and goods of faith that make the church; that the “great troubling” denotes dismay even to insanity, is evident. In Moses:

Jehovah thy God shall give up the nations before thee, and shall trouble them with a very great troubling, until they be destroyed (Deut. 7:23);

“a great troubling” denotes dismay.

**9329.** *To whom thou shalt come.* That this signifies at the presence of the Lord, is evident from the signification of “coming to” anyone, as being presence (see n. 5934, 6063, 6089, 7498, 7631). That the presence of the Lord is signified is because the subject treated of is the power of truth against evils and falsities; and all truth and its power are from the Lord. Moreover, “the sons of Israel,” of whom this is said, signify the truths which are from the Lord, that is, spiritual truths (n. 5414, 5879, 5951, 7957, 8234, 8805).

**9330.** *And I will give to thee the neck of all thine enemies.* That this signifies the flight and damnation of falsities, is evident from the signification of “enemies,” as being falsities from evil (see n. 9313, 9314); and from the signification of “giving the neck,” as being flight. That it signifies damnation also, is because when those who are in falsities from evil flee from truths from good, they cast themselves into hell, that is, into damnation.

[2] The case herein is this. In the other life those who are in falsities from evil fight first against those who are in truths from good. The reason why they are permitted to fight is in order that good may come out of it. The good that comes out of it is that those who are in truths from good are thereby confirmed in truths against falsities, and that those who are in falsities from evil are confirmed in falsities, and devastate themselves; for in the other life falsities are removed from those who are in truths from good, and truths are removed from those who are in falsities from evil. In this way those who are in truths from good are raised into heaven, and those who are in falsities from evil sink down into hell; and when they are in hell, they are in terror and dismay because of truths from good, in which are the angels from the Lord.

[3] That such a state awaits those who are in falsities from evil, and those who are in truths from good, the Lord teaches in these passages:



Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, from him shall be taken away (Matt. 13:12).

Take from him the pound, and give it to him that hath the ten pounds. They said, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him (Luke 19:24–26).

**9331.** [v. 28] *And I will send the hornet before thee.* That this signifies the dread felt by those who are in the falsities of evil, is evident from the signification of “hornets,” as being stinging and deadly falsities, and hence such as excite dread. “Terror” is predicated of those who are in evils; and “dread” of those who are in falsities (as regards the terror of the former, see above, n. 9327). That “hornets” signify the dread felt by those who are in falsities, is because they are winged, and furnished with stings, with which they inflict poisoned wounds. For both the larger and the smaller animals signify such things as are of the affections, that is, which bear relation to the will; or else they signify such things as are of the thoughts, that is, which bear relation to the understanding. For all things whatsoever in man bear relation either to his will or to his understanding; and those things which bear no relation either to the one or to the other are not in the man, thus are not of the man. Those animals which walk, and also those which creep, signify the affections in both senses; thus goods or evils, for these are of the affections. But those animals which fly, and also winged insects, signify such things as are of the thoughts in both senses; thus truths or falsities, for these are of the thoughts. That “animals” signify goods, or evils, see n. 9280; that “creeping things” signify the same in the external sensuous, n. 746, 909, 994; that “flying things” signify truths or falsities, n. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441; consequently winged insects signify the like things, but in man’s extremes.

[2] But the falsities now treated of are of many kinds; there are falsities which do not injure, there are falsities which injure slightly, there are those which injure grievously, and there are also those which kill. Their kind is known from the evils they spring from; for every falsity that injures, or kills, springs from evil; because falsity from evil is evil appearing in a form. Moreover, in the other life, when such falsities are represented in a visible form, they appear as a swarm of insects and of unclean flying things, the appearance of

which is terrible, according to the kind of evil from which they spring. From all this it is evident why “hornets” signify the dread felt by those who are in the falsities of evil. In like manner in Deuteronomy:

Jehovah thy God will send the hornet among them, until they that are left, and those hidden before thee, perish (Deut. 7:20).

[3] In the Word throughout mention is made of insects of various kinds, and they everywhere signify falsities or evils in the extremes (that is, in man’s external sensuous), which are evils and falsities arising from the fallacies of the senses, and from various pleasures and appetites in the body, which seduce by their allurements and their appearances, and cause the rational to assent, and thus to be immersed in falsities from evil. (That falsities of this kind are signified by the “noisome flies” of Egypt, see n. 7441; likewise by the “locusts” there, n. 7643; and that by the “frogs” of Egypt are signified reasonings from falsities, n. 7351, 7352, 7384; by the “lice” there, evils of the same kind, n. 7419; and that by “worms” are signified falsities which consume and torment, n. 8481).

[4] Such evils and falsities are also signified by insects of various kinds in the following passages. In Isaiah:

It shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall all come and rest in the river of desolations and in the clefts of the rocks, and in all shrubs (Isa. 7:18, 19);

the subject here treated of is the coming of the Lord, and the state of the church at that time. “The fly in the uttermost part of the rivers of Egypt” denotes falsity in the extremes, that is, in man’s external sensuous (n. 7441); “the bee in the land of Assyria” denotes the falsity which perverts the reasonings of the mind, for “Assyria” denotes reasoning (n. 1186); “the river of desolations” denotes falsity reigning everywhere; “the clefts of the rock” denote the truths of faith in obscurity, because removed from the light of heaven (see n. 8581); the “shrubs” denote nascent truths of a similar kind (n. 2682).

[5] Again:

I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig-trees, and your olive-trees, hath the caterpillar devoured (Amos 4:9).

That which the caterpillar hath left shall the locust eat; and that which the locust hath left shall the cankerworm eat; and that which the

cankerworm hath left shall the bruchus eat. Awake, ye drunkards; and howl, all ye drinkers of wine, because of the must which is cut off from your mouth (Joel 1:4, 5).

The floors are full of clean grain, the presses overflow with must and oil. And I will compensate to you the years that the locust hath eaten, the cankerworm, and the bruchus, and the caterpillar, My great army which I have sent among you (Joel 2:24, 25).

That falsities and evils in the extremes—that is, in the external sensuous of the man of the church—are signified by the kinds of insects here mentioned, is evident from these various expressions, for the subject treated of is the perversion of the truth and good of the church. (What is signified by the “locust” and the “bruchus,” see n. 7643; and that by “gardens,” “vineyards,” “fig-trees,” “olive-trees,” “wine,” and “must,” which are destroyed by such insects, are signified the goods and truths of the church in general, has often been shown in these explications.)

[6] In David:

He made frogs to creep forth in their land, in the chambers of their kings. He said that there should come filthy swarms, lice in all their border (Ps. 105:30, 31);

speaking of Egypt (what is meant by the “frogs” there, see n. 7351, 7352, 7384; and what by the “lice,” n. 7419). In Moses:

Thou shalt plant vineyards, and dress them, but thou shalt not drink the wine, nor gather, for the worm shall eat it (Deut. 28:39);

“the worm” denotes all such falsity and evil in general.

[7] In Isaiah:

Fear ye not the reproach of men, neither be ye dismayed at their revilings; for the moth shall eat them up like a garment, and the blatta shall eat them like wool (Isa. 51:7, 8);

“the moth” denotes the falsities in man’s extremes; and “the blatta,” the evils therein; for “the garment which the moth shall eat” signifies the lower or more external truths which belong to the sensuous of man (see n. 2576, 5248, 6377, 6918, 9158, 9212), and “the wool which the blatta shall eat” signifies the lower or more external goods which belong to the sensuous of man, as is evident from many passages, and also from the signification of “a sheep,” from which wool comes, as being the good of charity (see n. 4169). (What, and of what quality, are the extremes of the natural man, which are called his sensuous things, see n. 4009, 5077, 5081, 5089, 5094, 5125, 5128,

5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216.)

**9332.** *And it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.* That this signifies the flight of the falsities that are from evils, is evident from the signification of “driving out,” as being to put to flight, thus flight; and from the signification of “the Hivite, the Canaanite, and the Hittite,” as being falsities from evils—“the Hivite,” falsity from a lighter evil (n. 6860); “the Canaanite,” falsity from a more grievous evil (n. 4818, 8054); and “the Hittite,” falsity from the most grievous evil (n. 2913, 6858). (That by the nations in the land of Canaan are signified all falsities and evils in the complex, see the passages cited in n. 9327.)

**9333.** [v. 29] *I will not drive him out from before thee in one year.* That this signifies no hasty flight or removal of them, namely, of the falsities and evils which are signified by the nations in the land of Canaan, is evident from the signification of “driving out,” as being flight, for in the other life those who are in evils and falsities are not driven out, but flee of themselves (that removal also is signified will be seen below); and from the signification of “in one year,” as being what is hasty; for the words follow, “by little and little I will drive him out from before thee,” by which is signified removal by degrees according to order.

[2] That when predicated of evils and falsities, “to drive out” denotes removal, is because falsities and evils are not driven out from a man, but are removed. He who does not know how the case is with man’s liberation from evils and falsities, or with the forgiveness of his sins, may believe that sins are wiped away when they are said to be forgiven. This belief comes from the literal sense of the Word, where such an expression is sometimes used, giving rise in the minds of many to the error that after they have received absolution they are just and pure. But these people know nothing whatever about the way in which sins are forgiven; namely, that a man is not purified from them; but is withheld from them by the Lord when he is of such a character that he can be kept in good and truth; and that he can be kept in good and truth when he has been regenerated; for he has then acquired a life of the good of charity and the truth of faith. For whatever a man, from his earliest infancy, thinks, wills, speaks, and does, is added to his life and makes it. These things cannot be exterminated, but only removed, and when they are removed, the

man appears as if he were devoid of sins, because they have been removed (n. 8393, 8988, 9014). In accordance with the appearance that man thinks and does what is good and true from himself, when yet it is not from himself but from the Lord, it has been said in the Word that he is “clean” from sins, and also “just;” as in Isaiah:

Though your sins have been as scarlet, they shall be as white as snow; though they have been red like crimson, they shall be as wool (Isa. 1:18); and in many other passages.

[3] That such is the case has been granted me to know from the state of souls in the other life. Every one brings with him there from the world all things of his life, that is, whatsoever he has thought, wished, spoken, and done; and even whatever he has seen and heard from his infancy down to the end of his life in the world, insomuch that there is not even the smallest thing lacking (n. 2474). Those who in the world have lived a life of faith and charity, can then be withheld from evils and kept in good, and thus be raised into heaven. But those who in the world have not led a life of faith and charity, but a life of the love of self and of the love of the world, sink down into hell, because they cannot be withheld from evils and kept in good. From all this it is evident why, when “driving out” is said in relation to falsities and evils, it denotes removal. In this verse and the next this removal is treated of in the internal sense, and its arcana are there disclosed.

**9334.** *Lest perchance the land be desolate.* That this signifies a deficiency in that case, and but little spiritual life—namely, if the removal should be hasty—is evident from the signification of “the land,” as being the church in general and also in particular. The church in particular is the man who becomes a church; for the church is in man, and is the regenerated man. (That “the land” denotes the church in general, see n. 9325; and that it denotes the church in particular, or the regenerated man, n. 82, 620, 636, 913, 1411, 1733, 2117, 2118e, 2571, 3368, 3379.) A regenerate man is called “a land” also in Malachi:

All nations shall proclaim you blessed, for ye shall be a well-pleasing land (Mal. 3:12).

And from the signification of “desolate,” as being a deficiency and but little of spiritual life; for by “desolate,” when said of the church

in man, is signified a lack of truth and of good, thus also a lack of spiritual life; for spiritual life is thence derived.

[2] In regard to there being a deficiency and but little of spiritual life if falsities and evils were hastily removed, the case is this. When a man is being regenerated, which is effected by the implanting of spiritual truth and good, and by the removal at the same time of falsity and evil, he is not regenerated hastily, but slowly. The reason is that all things the man, from his infancy, has thought, intended, and done, have added themselves to his life, and have made it, and likewise have formed such a connection among themselves that no one thing can be taken away unless all are taken away at the same time. For an evil man is an image of hell, and a good man is an image of heaven; and the evils and falsities with an evil man have such a connection among themselves as there is among the infernal societies, of which he is a part; and the goods and truths with a good man have such a connection among themselves as there is among the heavenly societies, of which he is a part. From this it is evident that the evils and falsities with an evil man cannot be removed from their place suddenly; but only in proportion as goods and truths are implanted in their order, and interiorly; for heaven in a man removes hell from him. If this were done suddenly, the man would fail; for each and all things that are in connection and form would be disturbed, and would take away his life.

[3] (That regeneration, or the implanting of the life of heaven in man, begins from his infancy and continues even to the last of his life in the world, and that after his life in the world it is perfected to eternity, see n. 2679, 3203, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297; especially n. 5122, 5398, 5912, 9258.) Moreover—and this is a secret—man’s regeneration in the world is only a plane for the perfecting of his life to eternity. (That a man who has lived in good is perfected in the other life, may be seen from what has been shown concerning infants, n. 2289–2309; and concerning the state and lot of the Gentiles in that life, n. 2589–2604.)

**9335.** *And the wild beast of the field be multiplied upon thee.* That this signifies a flowing in of falsities from the delights of the loves of self and of the world, is evident from the signification of “being multiplied,” when said of the hasty removal of evils and falsities, as being a flowing in; and from the signification of “the wild beast of

the field,” as being falsities from the delights of the loves of self and of the world. By “beasts” of various kinds mentioned in the Word are signified good and evil affections (see n. 9280); consequently by “wild beasts” are signified the affections of falsity that arise from the delights of the loves of self and of the world. Moreover, these affections are represented in the other life by wild beasts, as by panthers, tigers, wild boars, wolves, and bears. They are also like wild beasts, for those who are in these loves are in evils of every kind and in the derivative falsities, and like wild beasts do they look at and act toward their associates. (That all evils and falsities spring from these loves, see n. 2041, 2045, 2057, 2363, 2364, 2444, 4750, 4776, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7490–7494, 7643, 8318, 8487, 8678.)

[2] That through the hasty removal of evils and falsities, the falsities from these loves would flow in, is because goods and truths must remove the evils and falsities by being successively implanted; for falsities can only be removed by truths; and evils can only be removed by goods. If this is not done successively and according to order, the falsities which favor these loves will flow in; for before he has been regenerated these loves reign in every man, and when falsities flow in, truths are no longer acknowledged. Moreover, the man who is being regenerated is kept in the affection of truth, and while he is in this affection he seeks on all sides for truths among the memory-knowledges in the natural; and the fallacies of the external senses then present themselves there—for they are very abundant there—and when the delights of the loves of self and of the world breathe on the man, he infers from these fallacies nothing but falsities, which follow on, and fill the mind, if the falsities of evil are suddenly removed. These are the things which are meant in the internal sense by “I will not drive him out from before thee in one year, lest the land be desolate, and the wild beast of the field multiply upon thee; by little and little I will drive him out from before thee, until thou be fruitful and inherit the land.”

[3] That “a wild beast” denotes falsity and evil springing from the loves of self and of the world, is plain from the passages in the Word where it is mentioned; as in the following:

A path shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass through it, nor shall any ravenous wild beast go up thereon (Isa. 35:8, 9).

I will send upon thee famine, and an evil wild beast, and they shall bereave thee (Ezek. 5:17).

When I cause the evil wild beast to pass through the land, and it bereave it, and it become a desolation, so that no one passeth through because of the beast (Ezek. 14:15).

Thou shalt fall upon the faces of the field; I will give thee for food to the wild beast of the earth, and to the bird of the heaven (Ezek. 29:5).

Then I will make with them a covenant of peace, and will make the evil wild beast to cease out of the land; that they may dwell securely in the wilderness. They shall no more be a prey to the nations, and the wild beast of the field shall no longer devour them (Ezek. 34:25, 28).

[4] I will lay waste her vine and her fig-tree, and I will make them into a forest, and the wild beast of the field shall devour them (Hos. 2:12).

The land shall mourn, and every one that dwelleth therein shall waste away, because of the wild beast of the field, and because of the bird of the heavens (Hos. 4:3).

The boar out of the wood doth trample it, and the wild beast of the fields doth consume it. Turn again, O God Zebaoth, and visit Thy vine (Ps. 80:13, 14).

Thou makest darkness that it may be night; wherein every wild beast of the forest doth come forth (Ps. 104:20).

If ye shall walk in My statutes, and keep My commandments, and do them, I will cause the evil wild beast to cease out of the land. But if ye shall reject My statutes, I will send against you the wild beast of the field, which shall lay you waste (Lev. 26:3, 6, 15, 22).

Jehovah thy God will drive out those nations before thee by little and little, lest perchance the wild beast of the field multiply against thee (Deut. 7:22).

In these passages “the wild beast of the field,” “the wild beast of the earth,” and “the wild beast of the forest” denote the falsities and evils which are of the loves of self and of the world.

[5] As by “a wild beast” is signified falsity, and falsity is from a double origin, namely, from what is evil, and from what is upright (n. 9258), therefore by “wild beasts” in the Word are also signified the upright Gentiles, who although in falsity, are yet in uprightness of life. In this sense the term “wild animal”<sup>1</sup> is used in the following passages:

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<sup>1</sup> Here therefore fera is better rendered “wild animal.” [REVISER.]



Every wild animal of the forest is Mine, and the beasts upon a thousand mountains. I know every bird of the mountains; and the wild animal of My fields is with Me (Ps. 50:10, 11).

Praise ye Jehovah, ye wild animal, and every beast (Ps. 148:7, 10).

Every wild animal of My fields, come ye to devour, every wild animal in the forest (Isa. 56:9).

All the birds of the heavens made their nests in the branches of the cedar, which is Asshur, and under his branches every wild animal of the field brought forth, and in his shadow dwelt all great nations (Ezek. 31:6).

**9336.** [v. 30] *By little and little I will drive him out from before thee.* That this signifies a removal by degrees according to order, is evident from the signification of “by little and little,” as being by degrees, thus slowly; from the signification of “driving out,” when said of the falsities and evils which are signified by the nations of the land of Canaan, as being removal (of which just above, n. 9333). It is said “by degrees according to order,” because with the man who is being regenerated all things are disposed according to the order of heaven; for the regenerate man is a heaven in the least form, and therefore there is in him an order like that which is in heaven.

[2] When a man is born, in respect to hereditary evils he is a hell in the least form; and he also becomes a hell insofar as he takes the hereditary evils to himself, and adds to them things which are his own. Hence it is that both from birth and from actual life the order of his life is opposite to the order of heaven; for from his own a man loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things and the neighbor as oneself. From this it is evident that the former life, which is of hell, must be utterly destroyed (that is to say, the evils and falsities must be removed), in order that the new life, which is the life of heaven, may be implanted (see n. 4551, 4552, 4839, 6068). This cannot possibly be done hastily; for every evil that is rooted in with its falsities has a connection with all evils and their falsities; and such evils and falsities are innumerable, and their connection is so complex that it cannot be comprehended, not even by the angels, but only by the Lord. From this it is evident that the life of hell with a man cannot be destroyed suddenly; for if it were, he would straightway expire; and neither can the life of heaven be implanted suddenly, for if it were, he would also expire.

[3] There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby a man is led by

the Lord out of the life of hell into the life of heaven. That this is so, has been given me to know from heaven, and it has likewise been confirmed by many things which have come to my notice. As man knows scarcely anything of these matters, many have fallen into errors about the liberation of man from evils and falsities (that is, the forgiveness of sins), believing that through mercy the life of hell in a man can be instantly turned into the life of heaven in him; when yet the whole act of regeneration is mercy, and none are regenerated except those who receive the mercy of the Lord in faith and life while in the world; according to the Lord's words in John:

As many as received, to them gave He the power to be sons of God, even to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13); what is meant by "bloods," by "the will of the flesh," and "the will of man," also by being "born of God," may be seen above (n. 5826).

[4] What is properly meant by removal from evils and falsities by degrees according to order, shall also be briefly stated. The Divine truth which proceeds from the Divine good of the Lord disposes all things into order in heaven; and therefore this Divine truth, in which there is good from the Lord, is order itself (n. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988). According to this order all things in heaven come forth, and according to the same order they subsist; for to subsist is perpetually to come forth. In order therefore that heaven may come forth in a man it is necessary that he receive Divine truth in the good proceeding from the Lord. This can only be done by degrees according to an order similar to that by which the Lord sets heaven in order; for the case with a thing of the same nature is the same in what is small as in what is great. This successive setting in order is what is here meant by "order according to degrees." From all this it is also evident that the case with the new creation of man—which is his regeneration—is the same as with the creation of heaven and earth. Wherefore also in the Word by "a new heaven and a new earth" is meant a new church (n. 1733, 1850, 2117, 2118, 3355, 4535); and also by the creation of heaven and earth in the first chapter of Genesis is meant the new creation of the celestial church, which is called "Man" (of which see in the explications there).

**9337.** *Until thou be fruitful.* That this signifies according to the increase of good, is evident from the signification of "being fruitful,"

as being the increase of good (see n. 43, 55, 913, 983, 2846, 2847). That removal from evils and falsities is effected according to the increase of good, is evident from what has been frequently shown above; for the Lord flows into man by means of good, and by means of it He disposes truth into order; but not the converse; and insofar as truths are disposed into order by means of good, so far evils and falsities are removed. In the Word throughout man is likened to a tree, and his truths of faith are signified by the leaves (n. 885), and his goods of love by the fruits (n. 3146, 7690). From this it is plain not only that "to be fruitful" denotes an increase of good; but also that good is man's chief thing, even as the fruit is the chief thing of a tree. The leaves are indeed put forth first, but for the sake of the fruit as the end. That which is the end is not only the last, but it is also the first thing, because it is the one and only thing regarded in the means, thus it is everything. The case is similar with the good of love relatively to the truths of faith.

[2] Such was the signification of "a fig-tree," of which we read in the following passages:

As Jesus returned to the city, He hungered. And seeing a fig-tree in the way, He came to it, but found nothing thereon, except leaves only; and He said unto it, Let no fruit grow from thee henceforward forever; whereupon the fig-tree withered away (Matt. 21:18, 19).

A certain man had a fig-tree planted in his vineyard; he came therefore seeking fruit thereon, but found none; he said therefore unto the vinedresser, Behold these three years I come seeking fruit on this fig-tree, but find none: cut it down; why rendereth it the land unfruitful? (Luke 13:6, 7).

Every tree is known by its fruit. Of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; but the evil man out of the evil treasure of his heart bringeth forth that which is evil. Why call ye Me, Lord, Lord, and do not the things which I say? (Luke 6:44-46.)

From all this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without the good of life, is only a leaf; and thus that when a man (here meant by "the tree") abounds in leaves without fruit, he is the fig-tree which withers away and is cut down.

**9338.** *And inherit the land.* That this signifies until in good, and thus regenerate, is evident from the signification of "inheriting,"

as being to receive as an heir (of which in what follows); and from the signification of “the land,” here the land of Canaan, as being the kingdom of the Lord, thus heaven (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). Therefore by “inheriting the land” is signified receiving heaven as an heir. By “an heir,” when said of heaven, is especially meant a man who has the Lord’s life (n. 2658, 2851, 3672, 7212), thus one who is in good from the Lord, and consequently who is regenerate. (That when a man is in good from the Lord, he is in heaven, thus regenerate, see n. 9274, and the passages there cited.)

[2] That this is signified by “inheriting,” when said of heaven, is plain in Matthew:

Then shall the King say to those on His right hand, Come ye blessed of My Father, possess as an inheritance the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me to drink. Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me (Matt. 25:34, 35, 40);

here “to possess as an inheritance the kingdom of the Lord,” that is, heaven, is said of those who are in good; the very goods of charity are also enumerated in their order; and finally it is said, “inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me.” Those are called the Lord’s “brethren” who are in good (n. 6756); thus also those who do what is good, for good is the Lord with man. Therefore it is said, “inasmuch as ye did it unto one of these brethren;” but not “to one of the brethren.”

[3] In the Revelation:

He that overcometh shall receive by inheritance all things; and I will be his God, and he shall be My son (Rev. 21:7);

speaking of those who overcome it is said they “shall receive by inheritance all things,” and they are called “sons,” because heirs; “to overcome” denotes to fight from good and truth; for evil is overcome by means of good; and falsity by means of truth.

[4] In David:

God will save Zion, and build the cities of Judah; and they shall dwell there, and possess it by inheritance. The seed also of His servants shall inherit it; and they that love His name shall dwell therein (Ps. 69:35, 36);

where "to possess by inheritance" is predicated of those who are in celestial good; and "to inherit" of those who are in spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor (n. 9277). In Isaiah:

He that confideth in Me shall inherit the land, and shall possess by inheritance the mountain of My holiness (Isa. 57:13).

[5] From all this it is evident what is signified by the land of Canaan being distributed into twelve inheritances for the twelve tribes of Israel (Josh. 14 to 19; and Ezek. 47:13-22; also Ezek. 48); for by "the land of Canaan" was signified the kingdom of the Lord, or heaven (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447); by the "twelve tribes" were signified all goods and truths in general and in particular (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640); thus by the twelve inheritances was signified heaven with all the heavens and the societies therein, distinct in respect to the goods of love and the derivative truths of faith (n. 7836, 7891, 7996); thus in the abstract sense the goods themselves which are from the Lord, consequently which are the Lord in heaven.

[6] For heaven is nothing else than the Divine truth which proceeds from the Lord's Divine good. The angels of heaven are recipients of truth in good; and insofar as they receive this, so far they make heaven. And—this is a secret—the Lord does not dwell with an angel except in His own with him. In like manner He dwells with a man; for the Divine must be in what is Divine, and not in what belongs to any man. This is meant by the words of the Lord concerning the union of Himself with those who are in the good of love, in John:

In that day ye shall know that I am in the Father, and ye in Me, and I in you. He that loveth Me keepeth My word, and We will come unto him, and make our abode with him (John 14:20, 23).

The glory which Thou hast given Me I have given them; that they may be one; as We are one; that the love wherewith Thou hast loved Me may be in them, and I in them (John 17:22, 26).

**9339.** Verses 31-33. *And I will set thy border from the sea Suph, and even unto the sea of the Philistines; and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land, and I will drive them out from before thee. Thou shalt not make a covenant with them, and with their gods. They shall not dwell in thy land, lest perchance they make thee sin*

*against Me, when thou shalt serve their gods, because it will be a snare to thee.*

“And I will set thy border from the sea Suph, and even unto the sea of the Philistines,” signifies extension from memory-truths to the interior truths of faith; “and from the wilderness even unto the river,” signifies from the delight of what is sensuous, even to the good and truth of the rational; “for I will give into your hand the inhabitants of the land,” signifies command over evils; “and I will drive them out from before thee,” signifies their removal; “thou shalt not make a covenant with them, and with their gods,” signifies no communication with evils and falsities; “they shall not dwell in thy land,” signifies that evils shall not be together with the goods of the church; “lest perchance they make thee sin against Me,” signifies lest evils turn away the goods that are from the Lord; “when thou shalt serve their gods,” signifies if there be worship from falsities; “because it will be a snare to thee,” signifies by reason of the allurements and deception of evils.

**9340.** [v. 31] *And I will set thy border from the sea Suph, and even unto the sea of the Philistines.* That this signifies extension from memory-truths to the interior truths of faith, is evident from the signification of “setting a border” from one place to another, when said of spiritual truths, as being extension; from the signification of “the sea Suph,” as being sensuous and memory-truths, which are the ultimates with man, for the sea Suph was the ultimate border of the land of Egypt, and by “Egypt” is signified memory-knowledge in both senses, true and false (see n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148), here memory-truth, because the subject treated of is the extension of the spiritual things of faith with the sons of Israel, by whom was represented the spiritual church (see n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805); and from the signification of “the sea of the Philistines,” as being the interior truths of faith. The reason why these truths are signified by “the sea of the Philistines” is that the sea where Tyre and Sidon were situated was the border of the land of Philistia, and by “Tyre and Sidon” are signified the knowledges of truth and good (n. 1201); and by “the land of Philistia” the knowledge of the interior things of faith (n. 1197, 2504, 2726, 3463).

[2] As the land of Canaan represented the Lord's kingdom, thus heaven and the church, therefore all the places therein signified such things as are of the Lord's kingdom, that is, of heaven and the church, which are called celestial and spiritual things, and bear relation to the good of love to the Lord and to the truths of faith in Him. Consequently the seas and rivers which were the borders signified the ultimate things therein; and accordingly "from sea to sea" and "from river to river" signified their extension. (That this is so, see n. 1585, 1866, 4116, 4240, 6516.) From this it can be seen that by "the border from the sea Suph and even unto the sea of the Philistines" is signified the extension of the spiritual things of truth from external things to internal, thus from memory-truths to the interior truths of faith. But the extension of celestial things, which are of the good of love, is described immediately after by "from the wilderness even unto the river." (That the places of the land of Canaan, and also the seas and rivers, have such a signification in the Word, has been shown throughout in the explications.)

[3] It shall be briefly stated what is meant by "extension from memory-truths to the interior truths of faith." Truths in the external man are called "memory-truths;" and truths in the internal man are called "interior truths of faith." Memory-truths are in man's memory, and when they are drawn out from it, they come to his notice. But the interior truths of faith are the truths of the very life, inscribed on the internal man, and of which but little appears in the memory; but on this subject, of the Lord's Divine mercy, a fuller statement shall be made elsewhere. Memory-truths and the interior truths of faith were signified by "the waters under the expanse, and the waters above the expanse" (Gen. 1:6, 7; n. 24), for the subject treated of in the first chapter of Genesis in the internal sense is the new creation, that is, the regeneration, of the man of the celestial church.

[4] The reason why "Philistia," which bordered on the land of Canaan even unto Tyre and Zidon, signified the interior truths of faith, was that the representative Ancient Church had been there, as is evident from the remains of Divine worship among its inhabitants, and referred to in the historic and prophetic books of the Word that treat of the Philistines and the land of Philistia; as in the prophecies of Jeremiah 25:20; 47; Ezekiel 16:27, 57; 25:15, 16; Amos 1:8; Zephaniah 2:5; Zechariah 9:6; and Psalm 56, title; 60:8; 83:7; 108:9. The case with the Philistines was the same as with all the

nations in the land of Canaan, in that they represented the goods and truths of the church, and also evils and falsities. For while the representative Ancient Church was among them, they represented the celestial things which are of good and the spiritual things which are of truth; but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity. Hence it is that by "Philistia," as by the other nations of the land of Canaan, are signified in the Word both goods and truths, and evils and falsities.

[5] That by the "Philistines" are signified the interior truths of faith, is evident in David:

Glorious things shall be preached in thee, O city of God. I will make mention of Rahab and Babylon among those who know Me; and also of Philistia and Tyre, with Ethiopia; this man was born there (Ps. 87:3, 4); the "city of God" denotes the doctrine of the truth of faith from the Word (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493, 5297); "Tyre," the knowledges of truth and good (n. 1201); in like manner "Ethiopia" (n. 116, 117). From this it is evident that "Philistia" denotes the knowledge of the truths of faith.

[6] In Amos:

Are ye not as the sons of the Ethiopians unto Me, O sons of Israel? Have not I made Israel to come up out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? (Amos 9:7);

the perversion and destruction of the church after it had been set up is here treated of; "the sons of the Ethiopians" here denote those who are in the knowledges of good and truth, but who apply them to confirm evils and falsities (n. 1163, 1164); "the sons of Israel out of the land of Egypt" denote those who have been initiated into spiritual truths and goods by means of memory-truths. (That "the sons of Israel" denote those who are in spiritual truths and good, thus in the abstract sense spiritual truths and goods, see n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234; and that "the land of Egypt" denotes memory-truth, has been shown above.) The like is signified by "the Philistines from Caphtor," and by "the Syrians from Kir," to whom they are therefore likened. "The Philistines from Caphtor" denote those who have been initiated into interior truths by means of exterior, but who have perverted them and applied them to confirm falsities and evils (n. 1197, 1198, 3412,



3413, 3762, 8093, 8096, 8099, 8313); and “the Syrians from Kir” denote those who are in the knowledges of good and truth, which also they have perverted (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112).

[7] In Jeremiah:

Because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon all the residue that helpeth; for Jehovah layeth waste the Philistines, the remains of the isle of Caphtor (Jer. 47:4);

in this chapter the subject treated of is the vastation of the church in respect to the truths of faith; the interior truths of faith are “the Philistines;” and the exterior truths are “the remains of the isle of Caphtor.”

[8] In Joel:

What have you to do with Me, O Tyre, and Zidon, and all the borders of Philistia? Speedily will I return your retribution on your head, forasmuch as ye have taken My silver and My gold, and have carried into your temples My desirable good things (Joel 3:4, 5);

“all the borders of Philistia” denote all the interior and exterior truths of faith; “to carry silver and gold and desirable good things into their temples” denotes to pervert truths and goods, and profane them by application to evils and falsities. (That “silver and gold” denote truths and goods, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.)

[9] In Obadiah:

Then they of the South shall be heirs of the mount of Esau, and of the plain of the Philistines; and they shall become heirs of the field of Ephraim; but Benjamin, of Gilead (Obad. 1:19);

the setting up of the church is here treated of; but real things are infolded in the names; “they of the South” denote those who are in the light of truth (n. 1458, 3195, 3708, 5672, 5962); “the mount of Esau” denotes the good of love (n. 3300, 3322, 3494, 3504, 3576); “the plain of the Philistines” denotes the truth of faith; “a plain” also denotes the doctrine of faith (n. 2418); “Ephraim” denotes the intellectual of the church (n. 3969, 5354, 6222, 6234, 6238, 6267); “Benjamin,” the spiritual celestial truth of the church (n. 3969, 4592, 5686, 5689, 6440); and “Gilead,” the corresponding exterior good (n. 4117, 4124, 4747).

[10] In Isaiah:

He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. They shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east (Isa. 11:12, 14);

here by “Israel” and “Judah” are not meant Israel and Judah, but by “Israel” those who are in the good of faith, and by “Judah” those who are in the good of love; “to fly upon the shoulder of the Philistines” denotes to receive and take into possession the interior truths of faith; “to spoil the sons of the east” denotes to receive and take into possession the interior goods of faith; for “the sons of the east” denote those who are in the goods of faith, and in the knowledges of good (n. 3249, 3762). That “to spoil” denotes to receive and take into possession, may be seen from what has been already shown concerning the spoiling of the Egyptians by the sons of Israel (n. 6914, 6917).

[11] As by “the land of Philistia” was signified the knowledge of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and of love, which are of Divine wisdom, therefore for the sake of prefiguring this process, Abraham was bidden to sojourn in Philistia (see Gen. 20), and also Isaac (Gen. 26:1–24); and accordingly Abimelech, king of the Philistines, made a covenant with Abraham (Gen. 21:22, to the end), and also with Isaac (Gen. 26:26, to the end); on which subject may be seen the explications given at these chapters.

**9341.** *And from the wilderness even unto the river.* That this signifies from the delight of what is sensuous even to the good and truth of the rational, is evident from the signification of “setting a border,” as being extension (as just above, n. 9340); from the signification of “a wilderness,” as being a place uninhabited and not cultivated; thus in application to the spiritual things of faith and to the celestial things of love, “a wilderness” denotes where there is no good and no truth, as is the case with what is sensuous (that the sensuous of man is of this character, see n. 9331). As the sensuous has no celestial good and no spiritual truth, but has delight and pleasure from the body and the world, therefore by “a wilderness” is signified this outermost in the man of the church. And from the signification of “the Euphrates,” which is here “the river,” as being the good and truth of the rational. That “the Euphrates”

has this signification is because Assyria was there, and by "Assyria," or "Asshur," is signified the rational (n. 119, 1186).

[2] This is meant by "the Euphrates" where it is said, "from the wilderness to the Euphrates," and "from the river of Egypt to the Euphrates;" as in the following passages:

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

To thy seed will I give this land, from the river of Egypt even unto the great river, the river Euphrates (Gen. 15:18).

Thou madest a vine to journey out of Egypt. Thou hast sent out its shoots even unto the sea, and its twigs unto the river (Ps. 80:8, 11);

"a vine out of Egypt" denotes the spiritual church represented by the sons of Israel; "unto the sea," and "unto the river," denote to interior truths and goods. In like manner in Micah:

They shall come unto thee from Assyria and from the cities of Egypt, and thence from Egypt even unto the river, and from sea to sea, and from mountain to mountain (Micah 7:12).

[3] But something else is signified by "the Euphrates" when it is looked at from the middle of the land of Canaan as its extreme limit on one side, or as what closes it in on one side; in this case by that river is signified that which is the ultimate of the Lord's kingdom, that is, which is the ultimate of heaven and the church, in respect to rational good and truth. (That the borders of the land of Canaan, which were rivers and seas, signified the ultimates in the Lord's kingdom, see n. 1585, 1866, 4116, 4240, 6516.) "The Euphrates" therefore signified such truths and such goods as belong to the sensuous mind, and correspond to the truths and goods of the rational. But as the sensuous of man stands forth nearest to the world and the earth, and receives its objects therefrom (n. 9331), it therefore acknowledges nothing else as good than that which delights the body; and nothing else as truth than that which favors this delight. By "the river Euphrates" therefore in this sense is signified the pleasure arising from the loves of self and of the world; and the falsity which confirms it by reasonings from the fallacies of the senses.

[4] This is what is meant by "the river Euphrates" in the Revelation:

A voice said to the sixth angel, Loose the four angels which are bound at the great river Euphrates. They were loosed, and they killed the third part of men (Rev. 9:14, 15);

“the angels bound at the Euphrates” denote the falsities originating through reasonings from the fallacies of the senses, which falsities favor the delights of the loves of self and of the world. Again:

The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who are from the sun rising might be prepared (Rev. 16:12);

“the Euphrates” here denotes falsities from a like origin; “the water dried up” denotes these falsities removed by the Lord; “the way of the kings from the east” denotes that then the truths of faith are seen by and revealed to those who are in love to the Lord. (That “waters” denote truths, and in the opposite sense falsities, see n. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323; that “a way” denotes truth seen and revealed, n. 627, 2333, 3477; that “kings” denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that “the east” denotes the Lord, and also love from Him and to Him, n. 101, 1250, 3708; and in like manner “the sun,” n. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812.)

[5] In Jeremiah:

Thou hast forsaken Jehovah thy God, when He led thee into the way. And now what hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way of Assyria, to drink the waters of the river? (Jer. 2:17, 18);

“to lead into the way” denotes to teach truth; “what hast thou to do with the way of Egypt, to drink the waters of Shihor?” denotes what hast thou to do with falsities which have been occasioned by memory-knowledges wrongly applied? “What hast thou to do with the way of Assyria, to drink the waters of the river?” denotes what hast thou to do with the falsities which have arisen through reasonings from the fallacies of the senses in favor of the delights of the loves of self and of the world?

[6] In the same:

Jehovah said unto the prophet, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock. So I went and hid it at the Euphrates. Afterward it came to pass at the end of many days, that Jehovah said, Arise, go

to the Euphrates, and take the girdle from thence. Wherefore he went to the Euphrates, and digged, and took the girdle from the place where he had hidden it; but behold the girdle was marred, it was profitable for nothing (Jer. 13:3-7);

“the girdle of the loins” denotes the external bond containing all things of love and thence of faith; “to be hidden in a hole of the rock by the Euphrates” denotes where faith is in obscurity and has become no faith, through falsities from reasonings; “the girdle marred so that it was profitable for nothing” denotes that all things of love and of faith are then dissolved and dispersed.

[7] That Jeremiah was to tie a stone to the book written by him, and cast it into the midst of the Euphrates (Jer. 51:63); signified that the prophetic Word would perish through like things. In the same:

Let not the swift flee away, nor the strong one escape; toward the north near the shore of the river Euphrates they have stumbled and fallen. But Jehovah Zebaoth taketh vengeance on His adversaries. The Lord Jehovah Zebaoth hath a sacrifice in the land of the north by the river Euphrates (Jer. 46:6, 10);

where also “the river Euphrates” denotes truths falsified, and goods adulterated, through reasonings from fallacies and the derivative memory-knowledges which favor the loves of self and of the world.

**9342.** *For I will give into your hand the inhabitants of the land.* That this signifies command over evils, is evident from the signification of “giving into the hand,” as being to conquer and command; and from the signification of “the inhabitants of the land,” as being the evils of the church; for by “inhabitants” are signified goods (see n. 2268, 2451, 2712, 3613), consequently in the opposite sense, evils; because by the nations of the land of Canaan were signified the evils and falsities which infest and destroy the goods and truths of the church (n. 9327).

**9343.** *And I will drive them out from before thee.* That this signifies their removal, is evident from the signification of “driving out,” when said of evils, as being removal (see n. 9333).

**9344.** [v. 32] *Thou shalt not make a covenant with them, and with their gods.* That this signifies no communication with evils and falsities, is evident from the signification of “making a covenant,” as being to be conjoined (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus also to be communicated, for they who

communicate together are conjoined; from the signification of “the inhabitants of the land,” who in this case are those with whom they were not to make a covenant, as being evils (of which just above, n. 9342); and from the signification of “gods,” as being falsities (n. 4402, 4544, 7873, 8867, 8941).

**9345.** [v. 33] *They shall not dwell in thy land.* That this signifies that evils shall not be together with the goods of the church, is evident from the signification of “the inhabitants,” of whom it is said “they shall not dwell in thy land,” as being evils (see above, n. 9342); from the signification of “dwelling,” as being to live (n. 1293, 3384, 3613); and of “dwelling with” anyone, as being to live or be together (n. 4451); and from the signification of “the land,” as being the church in respect to good, thus also the good of the church (n. 9325).

**9346.** *Lest perchance they make thee sin against Me.* That this signifies lest evils turn away the goods that are from the Lord, is evident from the signification of “the inhabitants of the land,” of whom it is said “lest perchance they make thee sin,” as being evils (as above); from the signification of “to sin,” as being to turn away (n. 5474, 5841, 7589); and from the signification of “thee against Me,” as being the goods that are from the Lord; for by “the sons of Israel,” who are here meant by “thee,” are signified those who are in good, thus goods (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340); and by “Jehovah,” who is here meant by “Me,” is meant the Lord (n. 9199, 9315). That evils turn away the goods that are from the Lord, is because evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they turn away from each other, and are in conflict. This can be plainly seen from the fact that evils are from hell, and goods from heaven; and that hell is as far as possible from heaven—not in respect to distance, because in the other life there is no distance—but in respect to state. Therefore they who are in the state of hell cannot be transferred into the state of heaven, for the evils in the former reject the goods in the latter. This is meant by the words of Abraham to the rich man:

Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can those who are there pass over to us (Luke 16:26);

“the great gulf” denotes the opposition and contrariety of the states of life. From all this it is evident how it is to be understood that evils

turn away the goods that are from the Lord; namely, that those who are in evils not only do not receive the goods which continually flow into every one from the Lord; but also absolutely turn them away. And therefore a man cannot possibly receive the good of heaven until he abstains from evils.

**9347.** *When thou shalt serve their gods.* That this signifies if there be worship from falsities, is evident from the signification of “serving,” as being worship (see n. 7934, 8057); and from the signification of “gods,” as being falsities (n. 4544, 7873, 8867, 8941).

**9348.** *Because it will be a snare to thee.* That this signifies by reason of the allurements and deception of evils, is evident from the signification of “a snare,” when said of evils, as being allurements and deception. That evils allure and deceive, is because all evils spring from the loves of self and of the world (see n. 9335), and the loves of self and of the world are born with man, and from this he feels the delight of his life from the moment of his birth; nay, from this he has life. Wherefore these loves, like the unseen currents of a river, continually draw the thought and the will of man away from the Lord to self, and away from heaven to the world, thus away from the truths and goods of faith to falsities and evils. Reasonings from the fallacies of the senses are then of especial force, and also the literal sense of the Word wrongly explained and applied.

[2] These two sources of error, and also those previously mentioned, are what are meant in the spiritual sense of the Word by “snares,” “nooses,” “pits,” “nets,” “ropes,” “gins,” and also by “frauds” and “deceits,” as in these passages:

Dread, and the pit, and the snare, are upon thee, O inhabitant of the earth; whence it shall come to pass that he who fleeth from the voice of the dread shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare; for the floodgates from on high are opened, and the foundations of the earth have been shaken (Isa. 24:17, 18).

Fear, the pit, and the snare, are upon thee, O inhabitant of Moab. He that fleeth from the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare (Jer. 48:43, 44).

“Dread” and “fear” denote a disturbance and commotion of the mind when it hesitates between evils and goods, consequently between falsities and truths; “the pit” denotes falsity brought in through reasonings from the fallacies of the senses to favor the delights of the

loves of self and of the world; “the snare” denotes the allurements and deception of evil thence derived.

[3] In Isaiah:

They shall go, and stumble backward, and be broken, and ensnared, and taken (Isa. 28:13);

“to stumble backward” denotes to turn themselves away from good and truth; “to be broken” denotes to dissipate truths and goods; “to be ensnared” denotes to be allured by the evils of the loves of self and of the world; “to be taken” denotes to be carried away by them.

[4] In Ezekiel:

The mother of the princes of Israel is a lioness; one of her whelps learned to seize the prey, he devoured men; the nations heard of him; he was taken in their pit; and they brought him with hooks into the land of Egypt. Afterward he ravished widows, and laid waste cities; the land was desolate, and the fullness thereof, by the voice of His roaring. Therefore the nations lay in wait for him round about from the provinces; and they spread their net over him; he was caught in their pit. They put him in a cage with hooks, and brought him unto the king of Babel in nets, that His voice should no more be heard on the mountains of Israel (Ezek. 19:1–4, 7–9);

the successive profanation of truth through the allurements of falsities from evils is here described; “the mother of the princes of Israel” denotes the church where are primary truths (that “mother” denotes the church, see n. 298, 2691, 2717, 4257, 5581, 8897; and that “the princes of Israel” denote primary truths, n. 1482, 2089, 5044); a “lioness” denotes falsity from evil perverting the truths of the church; “a lion’s whelp” denotes evil in its power (n. 6367); “to seize the prey and devour men” denotes to destroy truths and goods, for “man” denotes the good of the church (n. 4287, 7424, 7523); “nations” denote evils (see n. 1259, 1260, 1849, 2588, 4444, 6306); “the pit in which he was caught by the nations” denotes the falsity of evil (n. 4728, 4744, 5038, 9086); “the land of Egypt into which he was brought with hooks” denotes the memory-knowledge through which is falsity (n. 9340); “to ravish widows” denotes to pervert the goods which long for truth (that “to ravish” denotes to pervert, see n. 2466, 2729, 4865, 8904; and that “widows” denote goods that long for truth, n. 9198, 9200); “to lay waste cities” denotes to destroy the doctrinal things of the truth of the church (n. 402, 2268, 2449, 2943, 3216, 4478, 4492, 4493); “to desolate the land and the fullness thereof”



denotes to destroy all things of the church (n. 9325); “the voice of roaring of the lion” denotes falsity; “to spread the net over him” denotes to allure by the delights of earthly loves and by reasonings from them; “to bring to the king of Babel” denotes the profanation of truth (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326).

[5] That such things do not come to pass when a man does not love himself and the world above all things, is thus described in Amos:

Will a lion roar in the forest if he hath no prey? Will a bird fall upon a snare of the earth if there is no noose for him? Shall a snare spring up from the earth if taking it hath taken nothing? (Amos 3:4-6).

[6] That in the spiritual sense “a snare” denotes allurement and deception through the delights of the loves of self and of the world, thus the allurement and deception of evils, and this through reasonings from the fallacies of the senses which favor these delights, is plain to every one; for ensnarings and entrappings are from no other source. Neither do the diabolical crew assail anything in a man except these his loves, which they delight in every possible way until he is caught, and when he has been caught the man reasons from falsities against truths, and from evils against goods. Nor is he then content with this, but also takes delight in ensnaring and alluring others to falsities and evils. The reason why he also takes delight in this, is that he is then one of the diabolical crew.

[7] As “snare,” “noose,” and “net,” signify such things, they also signify the destruction of the spiritual life, and thus perdition; for the delights of these loves are what destroy and lead into perdition, because, as before said, all evils spring from these loves. For from the love of self springs contempt for others in comparison with self, next derision and abuse, afterward enmity if they do not favor, and finally the delight of hatred, the delight of revenge, thus the delight of violence, nay, of cruelty. In the other life this love climbs so high, that unless the Lord favors those who have it, and gives them dominion over others, they not only despise Him, but also deride the Word which treats of Him, and finally they act against Him from hatred and revenge; and insofar as they cannot do anything against Him, they practice such things with violence and cruelty against all who profess Him. From this it is plain whence it comes that there is such a diabolical crew, namely, from the love of self. And therefore as “a snare” signifies the delight of the love of self and of the

world, it also signifies the destruction of spiritual life, and perdition; for everything of faith and love to the Lord, and everything of love toward the neighbor, are destroyed by the delight of the love of self and of the world wherever it has dominion (see what was cited in n. 9335).

[8] That these loves are the origins of all evils, and that hell is from them and in them, and that these loves are the fires there, is at this day unknown in the world; when yet it might be known from the fact that these loves are opposite to love toward the neighbor and love to God, and that they are opposite to humility of heart, and that from them alone arise all contempt, all hatred, all revenge, and all violence and cruelty, as anyone may know who reflects.

[9] That “a snare” therefore signifies the destruction of spiritual life, and perdition, is plain from the following passages. In David:

Upon the wicked, Jehovah shall rain snares, fire and sulphur (Ps. 11:6);

where “fire and sulphur” denote the evils of the love of self and of the world. (That “fire” has this signification, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9144; and also “sulphur,” n. 2446.) Hence it is plain what is meant by “snares.” In Luke:

Lest that day come upon you suddenly; for as a snare shall it come upon all who dwell upon the face of the whole earth (Luke 21:34, 35);

where the subject treated of is the last time of the church, when there is no faith because no charity, for the loves of self and of the world will then reign, and from these loves comes perdition, which is the “snare.” Again:

Among My people are found the wicked; they watch, as fowlers stretch nets; they set a trap that they may catch men (Jer. 5:26).

They that seek after my soul stretch snares; and they that seek mine evil speak perditions, and meditate deceits all the day long (Ps. 38:12).

Guard me from the hands of the noose they have laid for me, and from the snares of the workers of iniquity. Let the wicked fall together into their own nets, while I pass over (Ps 141:9, 10).

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a snare and for a noose to the inhabitant of Jerusalem. Many among them shall stumble, and fall, and be broken, and be snared, and be taken (Isa. 8:14, 15);

the Lord is here treated of. “A stone of stumbling and a rock of offense” denote the giving of offense; “a snare” and “a noose” denote

perdition, namely, that of those who attack and endeavor to destroy the truths and goods of faith in the Lord through falsities which favor the loves of self and of the world; for all the proud are not only offended, but are also ensnared by the fact that the Divine has appeared in a human form, and this not in royal majesty, but in a despised shape. From all this it is now evident that by "it will be a snare," is signified the allurement and deception of evils, and the consequent perdition; as also elsewhere in Moses:

Make not a covenant with the inhabitant of the land upon which thou shalt come, lest it be for a snare in the midst of thee (Exod. 34:12).

Thou shalt not serve their gods; for this will be a snare to thee (Deut. 7:16).

Take heed to thyself that thou be not ensnared after the nations, and that perchance thou seek their gods (Deut. 12:30);

"the nations" denote evils, and the falsities thence derived.

**9349.** In chapters 20–23, the laws, judgments, and statutes, that were promulgated from Mount Sinai, have been treated of, and it has been shown what they contain in the internal sense, thus how they are perceived in heaven; namely, not according to the literal sense, but according to the spiritual sense, which is not apparent in the letter, but still is within it. One who does not know how this is, may indeed suppose that the Word as to its literal sense is thus annihilated, because in heaven no attention is paid to it. But be it known that the literal sense of the Word is by no means thereby annihilated; but is indeed rather confirmed; and that each word has weight, and is holy, from the spiritual sense which is within; because the literal sense is the basis and support on which the spiritual sense rests, and with which it coheres in the closest conjunction, insomuch that there is not even a jot or point, or a little horn, in the letter of the Word, which does not contain within it the holy Divine; according to the words of the Lord in these passages:

Verily I say unto you, Till heaven and earth pass away, one jot or one little horn shall not pass away from the law, till all things be done (Matt. 5:18);

It is easier for heaven and earth to pass away than for one point in the law to fail (Luke 16:17).

(That "the law" denotes the Word, see n. 6752, 7463.)

[2] Therefore also it has come to pass through the Divine providence of the Lord, that the Word, especially the Word of the Old

Testament, has been preserved in respect to every jot and point from the time when it was written. It has also been shown from heaven, that in the Word not only every expression, but also every syllable, and what seems incredible, every little horn of a syllable in the original tongue infolds in it something holy, which becomes perceptible to the angels of the inmost heaven. That this is the case I am able to affirm; but I know that it transcends belief. From this it is evident that the outward rituals of the church, which represented the Lord and the internal things of heaven and the church that are from the Lord, and which are treated of in the Word of the Old Testament, have indeed been for the most part abrogated, but that the Word nevertheless remains in its Divine sanctity; because, as before said, each and all things therein still infold holy Divine things, which are perceived in heaven while the Word is being read; for in every detail there is a holy internal which is its internal sense; that is, its heavenly and Divine sense. This sense is the soul of the Word, and it is truth Divine itself proceeding from the Lord; thus it is the Lord Himself. [3] From all this it can be seen how the case is with the laws, judgments, and statutes promulgated by the Lord from Mount Sinai, and which are contained in chapters 20–23, which have been explained; namely, that each and all things therein are holy because they are holy in their internal form; but that nevertheless some of them have been abrogated in respect to present use where the church is, which is an internal church. Some of them however are of such a nature that they may serve a use if one so pleases; and some of them are to be altogether observed and done. And yet those which have been abrogated in respect to use where the church is, and those which may serve a use if one so pleases, and also those which are to be altogether observed and done, are equally holy in their holy internal; for in its bosom the whole Word is Divine. This holy internal is that which the internal sense teaches, and is the same as the internal things of the Christian Church, which the doctrine of charity and faith teaches.

[4] In order that what has been said may be placed within the apprehension, let us take for illustration the laws, judgments, and statutes treated of in the aforesaid chapters. Those which are to be altogether observed and done are those contained in Exod. 20:3–5, 7, 8, 12–17, 23; in Exod. 21:12, 14, 15, 20; in Exod. 22:18–20, 28; and in Exod. 23:1–3, 6–8, 24, 25, 32. Those which may serve a use

if one so pleases, are such as are contained in Exod. 20:10; in Exod. 21:18, 19, 22–25, 33–36; in Exod. 22:1–14, 17, 21–23, 25–27, 31; and in Exod. 23:4, 5, 9, 12–16, 33. And those which have been abrogated in respect to present use where the church is, are contained in Exod. 20:24–26; 21:2–11, 16, 21, 26–29, 31, 32; in Exod. 22:15, 29, 30; and in Exod. 23:10, 11, 17–19. But, as before said, both the latter and the former are equally holy, that is, are equally the Divine Word.

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### THE REASONS WHY THE LORD WILLED TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER.

**9350.** There are many reasons why it pleased the Lord to be born and to assume the Human on our earth, and not on any other, concerning which I have been informed from heaven.

**9351.** The principal reason was for the sake of the Word, in that it could be written on our earth, and when written could then be published throughout the whole earth; and once published could be preserved for all posterity; and that thus it might be made manifest even to all in the other life that God had become a Man.

**9352.** That the principal reason was for the sake of the Word, is because the Word is truth Divine itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and which teaches besides how a man must live and believe in order that he may come into heaven, and thus be eternally happy. Without revelation, thus on this earth without the Word, all these things would have been utterly unknown; and yet man has been so created that in respect to his internal man he cannot die.

**9353.** That the Word could be written on our earth, is because the art of writing has existed here from the most ancient time, first on wooden tablets, later on parchment, afterward on paper, and finally it could be published in print. This has been provided by the Lord for the sake of the Word.

**9354.** That the Word could afterward be published throughout this whole earth, is because there is here an interaction of all nations, both by overland travel and by navigation, to all places on the globe. Therefore the Word once written could be carried from one nation

to another, and could be everywhere taught. That there should be such an interaction has also been provided by the Lord for the sake of the Word.

**9355.** That the Word once written could be preserved for all posterity, consequently for thousands and thousands of years, and that it has been so preserved, is known.

**9356.** That thus it could be made manifest that God has become a Man, is because this is the first and most essential thing for the sake of which the Word was given; for no one can believe in and love a God whom he cannot comprehend under some form; and therefore those who acknowledge the incomprehensible, in their thought fall into nature, and thus believe in no God (see n. 7211, 9303, 9315). Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is a communication of all.

**9357.** Be it known that the Word on our earth, given through heaven by the Lord, is the union of heaven and the world (see n. 9212); to which end there is a correspondence of all things in the letter of the Word with Divine things in heaven; and that in its supreme and inmost sense the Word treats of the Lord, of His kingdom in the heavens and on earth, and of love and faith from Him and to Him, consequently of life from Him and in Him. Such things are presented to the angels in heaven, from whatever earth they come, when the Word of our earth is read and preached.

**9358.** On every other earth truth Divine is made manifest orally through spirits and angels, as has been shown in the preceding chapters, where the inhabitants of the earths in this solar system have been treated of; but this takes place within families; for on most of the earths mankind live separate according to their families. Wherefore Divine truth thus revealed through spirits and angels is not conveyed far beyond the families; and unless a new revelation is constantly following, what has been revealed is either perverted or perishes. It is otherwise on our earth, where truth Divine, which is the Word, remains in its integrity forever.

**9359.** Be it known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under a human form, for God under a human form is the Lord.

And because the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from these earths hear from the spirits and angels of our earth that God is a Man in actuality, they receive this Word, acknowledge it, and rejoice that it is so (see n. 7173).

**9360.** To the reasons already adduced may be added that the inhabitants, spirits, and angels of our earth bear relation in the Grand Man to the external and bodily sense (see n. 9107), and the external and bodily sense is the ultimate, into which the interior things of life come to a close, and in which they rest as in their common receptacle (n. 5077, 9212, 9216). The case is similar with truth Divine in the letter, which is called "the Word," and which for this reason also has been given on this earth and not on another. And because the Lord is the Word, and is its first and its last, therefore in order that all things might come forth according to order, He also willed to be born on this earth, and to become the Word; according to these words in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All thing were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father. No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath set Him forth (John 1:1-3, 14, 18);

"the Word" denotes the Divine truth. But this is a secret which will fall into the understanding of only a few.

**9361.** That the inhabitants of other earths rejoice when they hear that God took on Himself the Human, and made it Divine, and that thus God is Man in actuality, will be seen at the end of the last chapters of Exodus.

**9362.** In what now follows, up to the end of the book of Exodus, of the Lord's Divine mercy an account will be given of the inhabitants, spirits, and angels of earths in the starry heaven.

# EXODUS

## CHAPTER TWENTY-FOUR

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### THE DOCTRINE OF CHARITY AND FAITH.

**9363.** To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by this faith; but no one is saved by this alone, for it is Persuasive Faith, the quality of which shall now be told.

**9364.** There is Persuasive Faith when the Word and the doctrine of the church are believed and loved, not for the sake of serving the neighbor, that is, one's fellow citizen, our country, the church, heaven, and the Lord Himself; consequently not for the sake of life, for serving these is life; but for the sake of gain, honors, and the reputation of learning, as ends. Wherefore they who are in this faith do not have in view the Lord and heaven, but themselves and the world.

**9365.** They who aspire after great things in the world, and covet many things, are in a stronger persuasion that what the doctrine of the church teaches is true, than are those who do not aspire after great things and covet many things. The reason is that to the former the doctrine of the church is merely a means to their ends; and the means are loved and also believed in proportion as the ends are desired.

**9366.** In itself, however, the fact is that insofar as such men are in the fire of the loves of self and of the world, and speak, preach, and act from this fire, so far they are in that persuasion, and they then know no otherwise than that what they say is so. But when they are not in the fire of these loves, they believe nothing, and many of them deny everything; from which it is evident that a Persuasive Faith is a faith of the lips, and not of the heart; thus that in itself it is no faith.

**9367.** They who are in Persuasive Faith do not know from any internal enlightenment whether what they teach is true or false; nay,



they do not care, provided they are believed by the common people; for they are in no affection of truth for the sake of truth. Moreover, above all others they defend faith alone; and the good of faith, which is charity, they make of importance only insofar as they can profit by its means.

**9368.** They who are in Persuasive Faith abandon faith, if they are deprived of honors and gains, provided their reputation is not endangered; for Persuasive Faith is not within the man, but stands outside, in the memory only, out of which it is drawn while it is being taught. And therefore after death this faith vanishes, together with its truths; for then only that much of faith remains which is within the man; that is, which has been rooted in good; thus has been made of the life.

**9369.** They who are in Persuasive Faith are meant by those of whom we read in these passages:

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 deeds? But then will I confess unto them, I know you not, ye workers of iniquity (Matt. 7:22, 23).

Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26, 27).

They are also meant in Matthew by the five foolish virgins, who had no oil in their lamps:

Afterward came the other virgins, saying, Lord, Lord, open to us. But He answering said, Verily, I say unto you, I know you not (Matt. 25:11, 12);

“oil in the lamps” denotes good in the faith (n. 886, 4638).

## EXODUS 24

1. And He said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off.

2. And Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him.
3. And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do.
4. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel.
5. And he sent youths of the sons of Israel, and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah.
6. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar.
7. And he took the book of the covenant, and read it in the ears of the people; and they said, All things that Jehovah hath spoken we will do and hear.
8. And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant that Jehovah hath made with you upon all these words.
9. And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.
10. And they saw the God of Israel; and there was under His feet as a work of sapphire stone, and as the substance of heaven in respect to cleanness.
11. And unto the sons of Israel who were set apart He sent not His hand: and they saw God, and did eat and drink.
12. And Jehovah said unto Moses, Come up to Me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them.
13. And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God.
14. And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them.

15. And Moses went up unto the mountain, and the cloud covered the mountain.
16. And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day He called unto Moses out of the midst of the cloud.
17. And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel.
18. And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights.

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## THE CONTENTS

**9370.** The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is Divine in both senses, the internal and the external; and that through it there is conjunction of the Lord with man.

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## THE INTERNAL SENSE

**9371.** Verses 1, 2. *And He said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off; and Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him.*

“And He said unto Moses,” signifies that which concerns the Word in general; “come up unto Jehovah,” signifies conjunction with the Lord; “thou and Aaron,” signifies the Word in the internal sense and the external sense; “Nadab and Abihu,” signifies doctrine from both senses; “and seventy of the elders of Israel,” signifies the chief truths of the church which are of the Word, or of doctrine, and which agree with good; “and bow yourselves afar off,” signifies humiliation and adoration from the heart, and then the influx of the Lord; “and Moses, he alone, shall come near unto Jehovah,” signifies the conjunction and presence of the Lord through the Word in

general; “and they shall not come near,” signifies no separate conjunction and presence; “and the people shall not come up with him,” signifies no conjunction whatever with the external apart from the internal.

**9372.** *And He said unto Moses.* That this signifies that which concerns the Word in general, is evident from the representation of Moses, as being the Word (of which below); and from the signification of “He said,” as involving those things which follow in this chapter, thus those which concern the Word (see n. 9370). (That Moses represents the Word, can be seen from what has been often shown before about Moses, as from the preface to Genesis 18; and n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805.) Here Moses represents the Word in general, because it is said of him in what follows, that he alone should come near unto Jehovah (verse 2); and also that, being called unto out of the midst of the cloud, he entered into it, and went up the mount (verses 16, 18).

[2] In the Word there are many who represent the Lord in respect to truth Divine, or in respect to the Word; but chief among them are Moses, Elijah, Elisha, and John the Baptist. That Moses does so, can be seen in the explications just cited above; that so do Elijah and Elisha, can be seen in the preface to Genesis 18; and n. 2762, 5247; and that John the Baptist does so is evident from the fact that he was “Elias who was to come.” He who does not know that John the Baptist represented the Lord as to the Word, cannot know what all those things infold and signify which are said about him in the New Testament; and therefore in order that this secret may stand open, and that at the same time it may appear that Elias, and also Moses, who were seen when the Lord was transfigured, signified the Word, some things may here be quoted which are spoken about John the Baptist; as in Matthew:

After the messengers of John had departed, Jesus began to speak concerning John, saying, What went ye out into the wilderness to see? a reed shaken by the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that wear soft things are in kings' houses. But what went ye out to see? a prophet? Yea, I say unto you, even more than a prophet. This is he of whom it is written, Behold I send Mine angel before Thy face, who shall prepare Thy way before Thee. Verily I say unto you, Among those who are born of women there hath not arisen a greater than John the Baptist; nevertheless he that is less in the

kingdom of the heavens is greater than he. All the prophets and the law prophesied until John. And if ye are willing to believe, he is Elias who was to come. He that hath ears to hear, let him hear (Matt. 11:7-15; and also Luke 7:24-28);

no one can know how these things are to be understood, unless he knows that this John represented the Lord as to the Word, and unless he also knows from the internal sense what is signified by "the wilderness" in which he was, also what by "a reed shaken by the wind," and likewise by "soft raiment in kings' houses;" and further what is signified by his being "more than a prophet," and by "none among those who are born of women being greater than he, and nevertheless he that is less in the kingdom of the heavens is greater than he," and lastly by his being "Elias." For without a deeper sense, all these words are uttered merely from some comparison, and not from anything of weight.

[3] But it is very different when by John is understood the Lord as to the Word, or the Word representatively. Then by "the wilderness of Judea in which John was" is signified the state in which the Word was at the time when the Lord came into the world, namely, that it was "in the wilderness," that is, it was in obscurity so great that the Lord was not at all acknowledged, neither was anything known about His heavenly kingdom; when yet all the prophets prophesied about Him, and about His kingdom, that it was to endure forever. (That "a wilderness" denotes such obscurity, see n. 2708, 4736, 7313.) For this reason the Word is compared to "a reed shaken by the wind" when it is explained at pleasure; for in the internal sense "a reed" denotes truth in the ultimate, such as is the Word in the letter.

[4] That the Word in the ultimate, or in the letter, is crude and obscure in the sight of men; but that in the internal sense it is soft and shining, is signified by their "not seeing a man clothed in soft raiment, for behold those who wear soft things are in kings' houses." That such things are signified by these words, is plain from the signification of "raiment," or "garments," as being truths (n. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093); and for this reason the angels appear clothed in garments soft and shining according to the truths from good with them (n. 5248, 5319, 5954, 9212, 9216). The same is evident from the signification of "kings' houses," as being the abodes of the angels, and in the universal sense, the heavens; for

“houses” are so called from good (n. 2233, 2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997); and “kings,” from truth (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148). Therefore by virtue of their reception of truth from the Lord, the angels are called “sons of the kingdom,” “sons of the king,” and also “kings.”

[5] That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by “what went ye out to see? a prophet? Yea, I say unto you, and more than a prophet;” and by, “there hath not arisen among those who are born of women a greater than John the Baptist;” for in the internal sense “a prophet” denotes doctrine (n. 2534, 7269); and “those who are born,” or are the sons, “of women” denote truths (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257).

[6] That in the internal sense, or such as it is in heaven, the Word is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught, is signified by, “he that is less in the kingdom of the heavens is greater than he;” for as perceived in heaven the Word is of wisdom so great that it transcends all human apprehension. That the prophecies about the Lord and His coming, and that the representatives of the Lord and of His kingdom, ceased when the Lord came into the world, is signified by, “all the prophets and the law prophesied until John.” That the Word was represented by John, as by Elijah, is signified by his being “Elias who is to come.”

[7] The same is signified by these words in Matthew:

The disciples asked Jesus, Why say the scribes that Elias must first come? He answered and said, Elias must needs first come, and restore all things. But I say unto you, that Elias hath come already, and they knew him not, but did unto him whatsoever they wished. Even so shall the Son of man also suffer of them. And they understood that He spoke to them of John the Baptist (Matt. 17:10–13);

that “Elias hath come, and they knew him not, but did unto him whatsoever they wished” signifies that the Word has indeed taught them that the Lord is to come, but that still they did not wish to comprehend, interpreting it in favor of the rule of self, and thus extinguishing what is Divine in it. That they would do the same with the truth Divine itself, is signified by “even so shall the Son of man also suffer of them.” (That “the Son of man” denotes the Lord as to truth Divine, see n. 2803, 2813, 3704.)

[8] From all this it is now evident what is meant by the prophecy about John in Malachi:

Behold I send you Elijah the prophet before the great and terrible day of Jehovah cometh (Mal. 4:5).

Moreover, the Word in the ultimate, or such as it is in the external form in which it appears before man in the world, is described by the "clothing" and "food" of John the Baptist, in Matthew:

John the Baptist, preaching in the wilderness of Judea, had His clothing of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey (Matt. 3:1, 4).

In like manner it is described by Elijah in the second book of Kings:

He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8).

By "clothing," or a "garment," when said of the Word, is signified truth Divine there in the ultimate form; by "camel's hair" are signified memory-truths such as appear there before a man in the world; by the "leathern girdle" is signified the external bond connecting and keeping in order all the interior things; by "food" is signified spiritual nourishment from the knowledges of truth and of good out of the Word; by "locusts" are signified ultimate or most general truths; and by "wild honey" their pleasantness.

[9] That such things are signified by "clothing" and "food" has its origin in the representatives of the other life, where all appear clothed according to truths from good, and where food also is represented according to the desires of acquiring knowledge and growing wise. From this it is that "clothing," or a "garment," denotes truth (as may be seen from the citations above; and that "food" or "meat" denotes spiritual nourishment, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003; that "a girdle" denotes a bond which gathers up and holds together interior things, n. 9341; that "leather" denotes what is external, n. 3540; and thus "a leathern girdle" denotes an external bond; that "hairs" denote ultimate or most general truths, n. 3301, 5569-5573; that "a camel" denotes memory-knowledge in general, n. 3048, 3071, 3143, 3145, 4156; that "a locust" denotes nourishing truth in the extremes, n. 7643; and that "honey" denotes the pleasantness thereof, n. 5620, 6857, 8056). It is called "wild honey," or "honey of the field," because by "a field" is signified the church (n. 2971, 3317, 3766, 7502, 7571, 9139, 9295).

He who does not know that such things are signified, cannot possibly know why Elijah and John were so clothed. And yet that these things signified something peculiar to these prophets, can be thought by every one who thinks well about the Word.

[10] Because John the Baptist represented the Lord as to the Word, therefore also when he spoke of the Lord, who was the Word itself, he said of himself that he was “not Elias, nor the prophet,” and that he was “not worthy to loose the latchet of the Lord’s shoe,” as in John:

In the beginning was the Word, and the Word was with God, and God was the Word. And the Word became flesh, and dwelt among us, and we beheld His glory. The Jews from Jerusalem, priests and Levites, asked John who he was. And he confessed, and denied not, I am not the Christ. Therefore they asked him, What then? Art thou Elias? But he said, I am not. Art thou the prophet? He answered, No. They said therefore unto him, Who art thou? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. They said therefore, Why then baptizest thou, if thou art not the Christ, nor Elias, nor the prophet? He answered, I baptize with water; in the midst of you standeth one whom ye know not; He it is who is to come after me, who was before me, the latchet of whose shoe I am not worthy to unloose. When he saw Jesus, he said, Behold the Lamb of God, who taketh away the sin of the world! This is He of whom I said, After me cometh a man who was before me; for he was before me (John 1:1, 14, 19–30).

From these words it is plain that when John spoke about the Lord Himself, who was Truth Divine itself, or the Word, he said that he himself was not anything, because the shadow disappears when the light itself appears, that is, the representative disappears when the original itself makes its appearance. (That the representatives had in view holy things, and the Lord Himself, and not at all the person that represented, see n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806.) One who does not know that representatives vanish like shadows at the presence of light, cannot know why John denied that he was Elias and the prophet.

[11] From all this it can now be seen what is signified by Moses and Elias, who were seen in glory, and who spoke with the Lord when transfigured, of His departure which He should accomplish at Jerusalem (Luke 9:29–31); namely, that they signified the Word



(“Moses” the historic Word, and “Elias” the prophetic Word), which in the internal sense throughout treats of the Lord, of His coming into the world, and of His departure out of the world; and therefore it is said that “Moses and Elias were seen in glory,” for “glory” denotes the internal sense of the Word, and the “cloud” its external sense (see the preface to Genesis 18, and n. 5922, 8427).

**9373.** *Come up unto Jehovah.* That this signifies conjunction with the Lord, is evident from the signification of “coming up,” as being to be raised toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007), consequently also to be conjoined (n. 8760). That it denotes conjunction with the Lord, is because by “Jehovah” in the Word is meant the Lord (n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315). A secret which also lies hidden in the internal sense of these words, is that the sons of Jacob, over whom Moses was the head, were not called and chosen; but they themselves insisted that Divine worship should be instituted among them (according to what has been said in n. 4290, 4293); and therefore it is here said, “and He said unto Moses, Come up unto Jehovah,” as if not Jehovah, but another, had said that he should come up. For the same reason in what follows it is said that “the people should not go up” (verse 2); and that “Jehovah sent not His hand unto the sons of Israel who were set apart” (verse 11); and that “the appearance of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel” (verse 17); and lastly that Moses, being called the seventh day, “entered into the midst of the cloud.” For by “the cloud” is meant the Word in the letter (n. 5922, 6343, 6752, 6832, 8106, 8443, 8781); and with the sons of Jacob the Word was separated from its internal sense, because they were in external worship without internal, as can be clearly seen from the fact that now, as before, they said, “all the words which Jehovah hath spoken we will do” (verse 3); and yet scarcely forty days afterward they worshiped a golden calf instead of Jehovah; which shows that this was hidden in their hearts while they were saying with their lips that they would serve Jehovah alone. But nevertheless those who are meant by “the called and the chosen” are those who are in internal worship, and who from internal worship are in external; that is, those who are in love to and faith in the Lord, and from this in love toward the neighbor.

**9374.** *Thou and Aaron.* That this signifies the Word in the internal sense and the external sense, is evident from the representation of Moses, as being the Word (of which above, n. 9372). But when Aaron, who was his brother, is joined to him, then Moses represents the Word in the internal sense, and Aaron the Word in the external sense (as also above, n. 7089, 7382).

**9375.** *Nadab and Abihu.* That hereby is signified doctrine drawn from both senses, is evident from the fact that they were sons of Aaron; and therefore when by "Aaron" is signified the Word, by his "sons" is signified doctrine; by the elder son, doctrine drawn from the internal sense of the Word; and by the younger son, doctrine drawn from the external sense of the Word. Doctrine drawn from the internal sense of the Word, and doctrine drawn from the external sense of the Word, are one doctrine, because those who are in the internal are also in the external. For the Lord's church is everywhere internal and external. The internal church is of the heart, and the external is of the mouth; that is, the internal church is of the will, and the external is of the action. When in a man the internal makes one with the external, then that which is of the heart is also of the mouth; or that which is of the will is also of the action; or what is the same thing, then the heart is speaking in the mouth, and the will is acting in the action, without any disagreement; thus also faith is speaking, and love or charity is acting; that is, the Lord, from whom are faith and charity.

[2] As Nadab and Abihu, sons of Aaron, represented doctrine from the Word, they were slain when they instituted worship from some other doctrine than that which is from the Word. This was represented by what is written of them in Moses:

Nadab and Abihu, sons of Aaron, took each of them his censer, and put fire therein, and put incense thereon, and thus offered strange fire unto Jehovah, which He had not commanded them. Therefore there went forth fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said unto Aaron, This is that which Jehovah spoke, saying, I will be sanctified in them that are nigh Me (Lev. 10:1-3);

by "strange fire in the censer" is signified doctrine from some other source than the Word; for "fire" denotes the good of love, and "incense" the truth of faith thence derived; and the good of love and the truth of faith are what enter into the doctrine which is from the Word, and make it. From this it is evident why they were devoured

by fire from before Jehovah. "To be sanctified in them that are nigh," denotes with those who have been conjoined with the Lord through the good of love and the truth of faith from the Word. (That "fire" denotes the good of heavenly love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055; and that "incense" denotes faith from the good of love, will be shown elsewhere.)

**9376.** *And seventy of the elders of Israel.* That this signifies the chief truths of the church, or of doctrine, which agree with good, is evident from the signification of "seventy," as being what is full, thus all (see n. 6508); and from the signification of "the elders of Israel," as being the chief truths of the church which agree with good, thus which are of the Word or of doctrine from the Word, because all these truths agree with good (that "the elders of Israel" denote these truths, see n. 6524, 8578, 8585). That those truths which are from the Word agree with good, is because they are from the Lord, and consequently have heaven within them; and if you will believe it, in every detail of the Word there is heaven in which is the Lord.

**9377.** *And bow yourselves afar off.* That this signifies humiliation and adoration from the heart, and then the influx of the Lord, is evident from the signification of "bowing oneself" as being humiliation (see n. 2153, 5682, 6266, 7068). That it also denotes adoration, is because humiliation is the essential of all adoration and of all worship, for without humiliation the Lord cannot be worshiped and adored, for the reason that the Divine of the Lord cannot flow into a proud heart, that is, into a heart full of the love of self, for such a heart is hard; and is called in the Word a "heart of stone." But the Divine of the Lord can flow into a humble heart, because this is soft, and is called in the Word a "heart of flesh." Such a heart is receptive of the influx of good from the Lord, that is, of the Lord. From this it is that by "bowing oneself afar off" is not only signified humiliation and adoration from the heart, but also the influx of the Lord then. It is said the influx of the Lord, because the good of love and of faith, which flows in from the Lord, is the Lord. That "afar off" denotes from the heart, is because those who are in humiliation remove themselves from the Lord, for the reason that they regard themselves as unworthy to approach the most holy Divine, because while they are in humiliation they are in the self-acknowledgment that of themselves they are nothing but evil, nay, profane. When they acknowledge this from the heart, they are in true humiliation.

From this it is evident that by “bow yourselves afar off” is signified humiliation and adoration from the heart, and the influx of the Lord then.

[2] But the people of Israel were not in such humiliation and adoration, and only represented it by external gestures; for they were in external things apart from internal. Nevertheless when they humbled themselves they prostrated themselves to the earth, and also rolled in the dust, and cried out with a loud voice, and this for whole days. One who does not know what true humiliation is, could believe that this was humiliation of heart; but it was not the humiliation of a heart that looks to God from God, but of one that looks to God from self; and a heart that looks from self, looks from evil, for whatever proceeds from man as from himself is evil. The people of Israel were in the love of self and of the world more than all other peoples in the whole world, and believed themselves holy, provided they merely offered sacrifice, or washed themselves with water, not acknowledging that such things represented internal holiness, which belongs to charity and faith from the Lord. For all that is holy is not of man, but is of the Lord with man (n. 9229). They who humble themselves from belief in a holiness which is from themselves, and who adore from a love of God which is from themselves, humble themselves and adore from the love of self, thus from a heart that is hard and “of stone;” and not from a heart that is soft, and “of flesh;” and they are in external things and not at the same time in internal; for the love of self dwells in the external man, and cannot enter into the internal man, because the internal man is opened solely through love to and faith in the Lord, thus by the Lord, who therein forms man’s heaven in which He dwells.

**9378.** *And Moses, he alone, shall come near unto Jehovah.* That this signifies the conjunction and presence of the Lord through the Word in general, is evident from the signification of “coming near,” as being the conjunction and presence of the Lord (of which in what follows); and from the representation of Moses, as being the Word in general (see n. 9372). That by “Moses shall come near,” is signified the conjunction and presence of the Lord through the Word, is because in the spiritual sense “to come near” signifies to be conjoined through love; for they who love each other are conjoined, because love is spiritual conjunction. It is a universal thing in the other life that all are conjoined according to the love of good

and truth from the Lord; consequently the whole heaven is such conjunction. The case is similar with coming near to, or being conjoined with, the Lord. They who love Him are conjoined with Him, inso-much that they may be said to be in Him when they are in heaven; and all those love the Lord, consequently are conjoined with Him through love, who are in the good of life from the truths of faith; because the good from these truths is from the Lord; nay, is the Lord (John 14:20, 21).

[2] But be it known that of himself a man cannot come near to the Lord and be conjoined with Him; but the Lord will come near to the man and be conjoined with him. And because the Lord draws man to Himself (John 6:44; 12:32), it appears as if man of himself comes near and conjoins himself. This takes place when the man desists from evils, for to desist from evils has been left to man's will; that is, to his freedom. There then flows in good from the Lord, which is never wanting, for it is in the very life which man has from the Lord; but good together with life is received only insofar as evils have been removed. That the conjunction and presence of the Lord is through the Word, is because the Word is the union of man with heaven, and through heaven with the Lord; for the Word is Divine truth proceeding from the Lord. Wherefore they who are in this truth in respect to doctrine and life (that is, in respect to faith and love) are in the Divine proceeding from the Lord, thus are conjoined with Him. From this it is plain that by "Moses, he alone, shall come near unto Jehovah," is signified the conjunction and presence of the Lord through the Word.

[3] That "coming near" denotes conjunction and presence, is because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interior things that belong to the thought and affection (n. 1273-1277, 1376-1381, 9104). Moreover, withdrawals from the Lord, and approaches to Him, are precisely according to the good of love and the derivative faith from Him and to Him. For this reason the heavens are near to the Lord according to goods; and on the other hand the hells are remote from the Lord according to evils. From this it is evident why in the spiritual sense "to be near" and "to approach" denote to be conjoined; as also in the following passages:

Jehovah is nigh unto all them that call upon Him, that call upon Him in truth (Ps. 145:18);

“to be nigh” denotes to be present and conjoined. Again:

Blessed is he whom Thou choosest, and causest to approach; he shall dwell in Thy courts (Ps. 65:4);

“to approach” denotes to be conjoined.

[4] Again:

O Jehovah, draw nigh unto my soul; deliver me (Ps. 69:18).

Jehovah is nigh to the broken in heart (Ps. 34:18).

Let them cause My people to hear My words, and turn them from their evil way, and from the wickedness of their works. Am I a God nearby, and not a God afar off? (Jer. 23:22, 23).

That God is said to be “nearby” those who desist from evils, and to be “afar off” from those who are in evils, is manifest. In Moses:

Moses said unto Aaron, This is that which Jehovah spoke, saying, I will be sanctified in those who are near Me (Lev. 10:3);

“to be sanctified in those who are near” denotes among those who are conjoined with the Lord through the good of love and truth of faith from the Word. In Jeremiah:

Then his Magnificent One shall be from him, and his Ruler shall go forth from the midst of him, and I will cause him to approach, and he shall approach unto Me; for who is he that hath pledged his heart to approach unto Me? (Jer. 30:21);

speaking of the Lord, who is the “Magnificent One,” and the “Ruler;” “to approach unto Jehovah” denotes to be united, for the approach of the Divine to the Divine is nothing else than union.

**9379.** *And they shall not come near.* That this signifies no separate conjunction and presence, is evident from the representation of Aaron, his sons Nadab and Abihu, and the seventy elders, who here are those who were “not to come near,” as being the Word in the external sense, doctrine, and the chief truths of the church (of which above, n. 9374–9376); and from the signification of “coming near,” as being the conjunction and presence of the Lord (of which just above, n. 9378); here no conjunction and presence, because it is said “Moses alone shall come near, and they shall not.” That it denotes no separate conjunction and presence is because by Moses is here represented the Word in general, or the Word in the whole complex (n. 9372), and also the Word in the internal sense (n. 9374); but by Aaron and his sons and the seventy elders is represented the Word in the external sense, and what is therefrom. As these cannot

be separately conjoined with the Lord, seeing that the Lord is the Word in the whole complex, therefore it is said that there is no separate conjunction and presence.

**9380.** *And the people shall not come up with him.* That this signifies no conjunction whatever with the external apart from the internal, is evident from the signification of “coming up,” as being conjunction (as above, n. 9373); here no conjunction, because it is said they “shall not come up.” That it denotes no conjunction with the external sense of the Word apart from the internal, is because the sons of Jacob, who are here meant by “the people,” were in what is external without what is internal (see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871). That they were in what is external without what is internal, is very manifest from the worship of the golden calf forty days after this time. They would have acted differently if they had been at the same time in what is internal, that is, in the good of love to and of faith in Jehovah; for this is what is internal. Those who have been conjoined by this cannot go away to the worship of an idol, because their heart is far from it and because that people was conjoined with the Lord merely by external things, by which they represented internal things, therefore it is said “the people shall not come up,” by which is signified that there is no conjunction whatever with an external that is devoid of an internal. The representations that are devoid of the knowledge, faith, and affection of the interior things that are represented, conjoin the thing, but not the person.

[2] The case is the same with those who remain in the mere literal sense of the Word, and gather from it nothing of doctrine; for they are separated from the internal sense, because the internal sense is doctrine itself. The conjunction of the Lord with the external things of the Word is through its interior things; and therefore if the interior things have been separated, there is possible no other conjunction of the Lord with the external things than as with a gesture of the body without any agreement of the heart. It is the very same with those who are perfectly acquainted with all the particulars of the doctrine of their church, and yet do not apply them to life. These also are in external things devoid of what is internal, for with them the truths of doctrine are outside so long as they have not been inscribed on their life. The reason why there is no conjunction of the

Lord with their truths, is that the Lord enters into a man's truths of faith through his life; thus through the soul which is in the truths.

**9381.** Verses 3-5. *And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. And he sent youths of the sons of Israel, and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah.*

"And Moses came and reported to the people," signifies the enlightenment and instruction of the Lord through the Divine truth which is from Him; "all the words of Jehovah, and all the judgments," signifies the things in the Word that belong to life in the spiritual and in the natural state; "and all the people answered with one voice," signifies reception with the understanding by those who are truly of the church; "and they said, All the words that Jehovah hath spoken we will do," signifies reception then in the heart; "and Moses wrote all the words of Jehovah," signifies thereafter an impressing on the life; "and rose up early in the morning," signifies joy from the Lord; "and built an altar under the mountain," signifies a representative of the Divine Human of the Lord in respect to the Divine good from Him; "and twelve pillars for the twelve tribes of Israel," signifies a representative of the Divine Human of the Lord in respect to the truth Divine which is from Him, in its whole complex; "and he sent youths of the sons of Israel," signifies the things of innocence and charity; "and they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah," signifies a representative of the worship of the Lord from good and from the truth which is from good.

**9382.** [v. 3] *And Moses came and reported to the people.* That this signifies the enlightenment and instruction of the Lord through the Divine truth which is from Himself, is evident from the representation of Moses, as being the Lord in respect to the Word, thus in respect to the Divine truth, for this is the Word (see above n. 9372); from the signification of "coming," when said of the Lord in respect to the Word or the Divine truth, which is represented by Moses, as being enlightenment, for when the Lord comes, that is, is present in



the Word, there is enlightenment; and from the signification of “reporting,” as being instruction. From this it is plain that by “Moses came and reported to the people” is signified the enlightenment and instruction of the Lord through the Divine truth.

[2] How the case is with enlightenment and instruction from the Word, shall also be briefly told. Every one is enlightened and instructed from the Word according to his affection of truth, and longing for it, and according to his capacity of receiving it. They who are in enlightenment are in the light of heaven as to their internal man; for it is the light of heaven which enlightens man in the truths and goods of faith (see n. 8707, 8861). They who are thus illumined apprehend the Word in accordance with its interior things, and therefore make for themselves doctrine from the Word, to which they apply the sense of the letter. But they who are not in the affection of truth from good, and from this in the desire to be wise, are blinded rather than enlightened when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the light of nature, they see only what agrees with worldly things; and thus from the fallacies in which the external senses are, they embrace falsities which appear to them as truths. Most of these make for themselves no doctrine from the Word, but remain in the sense of the letter, which they apply so as to favor falsities, especially such as agree with the loves of self and of the world. But those who are not of this character merely confirm the doctrinal things of their church, and neither care nor know whether these are true or false (see n. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). From this it is evident who are enlightened from the Word, and who are blinded; namely, that those are enlightened who are in heavenly loves, for heavenly loves receive and like sponges imbibe the truths of heaven; and these are conjoined together of themselves, like soul and body. But on the other hand those are blinded who are in worldly loves, because these loves receive and like sponges imbibe falsities; with which also they are conjoined of themselves. For good and truth agree together, and so on the other hand do evil and falsity; and therefore the conjunction of evil and falsity is called the infernal marriage, which is hell itself; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself.

[3] That the Word is the source of enlightenment and instruction, is because in its first origin it is truth Divine itself that proceeds

from the Lord, and in its descent into the world is accommodated to all the heavens. Hence it is that when a man who has heavenly love reads the Word, he is through it conjoined with heaven, and through heaven with the Lord, whereby he has enlightenment and instruction. It is otherwise when a man who has worldly love reads the Word. With him there is no conjunction of heaven; and therefore he has no enlightenment and instruction. (That through the Word there is a union of heaven and the world, thus of the Lord with the human race, see n. 9212, 9216, 9357.)

**9383.** *All the words of Jehovah and all the judgments.* That this signifies those things in the Word that belong to life in the spiritual and in the natural state, is evident from the signification of “the words of Jehovah,” as being those things in the Word that belong to life in the spiritual state (of which in what follows); and from the signification of “the judgments,” as being those things in the Word that belong to life in the natural state. It is said “in the spiritual state,” and “in the natural state,” because with every man there are in general two states; one peculiar and proper to the internal man, which is called the spiritual state; and the other peculiar and proper to the external man, which is called the natural state. The reason why the state of the internal man is called spiritual, is that it is affected by the truths which are of the light of heaven, and by the good which is of the heat of this light, which heat is love. This light is called spiritual light because it illumines the understanding; and this heat is called spiritual heat, which is love and enkindles the will. Hence it is that the state of the internal man is called a spiritual state. But the reason why the state of the external man is called a natural state, is that it is affected by the truths which are of the light of the world, and by the good which is of the heat of this light; which heat also is love, but the love of such things as are in the world; for all the heat of life is love. Hence it is that the state of the external man is called natural. Those things which are of life in the natural state are meant by “judgments;” but those which are of life in the spiritual state are meant by “the words of Jehovah.”

[2] That both are from the Word is because in the Word are all things that are of life, for they have in them life itself; because in the Word is the Divine truth which has proceeded and still proceeds from the Lord, who is life itself. It is from this that all things in the Word are matters of life; and also that all things therein have

relation to the life; as can be seen from the two commandments on which all things of the Word are based, of which we read in Matthew:

Jesus said, Thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37–40; also Mark 12:29–31);

“to love God and the neighbor” is of the life, because everything of life is of love, insomuch that without love there is no life; and such as the love is, such is the life. “The law and the prophets” denote the whole Word.

**9384.** *And all the people answered with one voice.* That this signifies reception with the understanding by those who are truly of the church, is evident from the signification of “answering with one voice,” as being reception with the understanding, for “to answer” denotes reception (see n. 2941, 2957); and the “voice” denotes the confession which comes forth from the understanding, because the things of the mouth, and from this of the speech or voice, correspond to the intellectual part, from which part also the voice or speech proceeds. But the affection itself of the speech, which is from the end that is intended, that is, from the love that vivifies, proceeds from the will part. And from the signification of the sons of Israel, who here are “the people,” as being the church (n. 9340), thus those who are truly of the church. From this it is evident that by “the people answered with one voice” is signified reception with the understanding by those who are truly of the church.

**9385.** *And they said, All the words that Jehovah hath spoken we will do.* That this signifies reception then in the heart, is evident from the signification of “the words that Jehovah hath spoken,” as being truths from the Word that belong to the life (see n. 9383); and from the signification of “doing,” as being reception by the will part (n. 9282), thus reception in the heart (for “the heart” in the Word denotes the will, n. 7542, 8910, 9050, 9113, 9300). The reason why by these words is signified reception in the will, and by the words which immediately precede, reception in the understanding, is that in each and all things of the Word there is a marriage of truth and good (n. 9263), thus the heavenly marriage, which is heaven, and in the supreme sense is the Lord Himself. Truth bears relation to the understanding, and good to the will.

**9386.** [v. 4] *And Moses wrote all the words of Jehovah.* That this signifies an impressing thereafter on the life, is evident from the signification of “writing,” as being to impress on the life (of which in what follows); from the representation of Moses, as being the Lord in respect to the Word (see n. 9372, 9382); and from the signification of “all the words of Jehovah,” as being truths from the Word (n. 9383). From this it is evident that by “Moses wrote all the words of Jehovah,” are signified truths Divine impressed on the life by the Lord. Truths are said to be impressed on the life, when they become of the will and from this of the act. So long as they stay merely in the memory, and so long as they are looked at only intellectually, they have not been impressed on the life; but as soon as they are received in the will, they become of the life, because the very being of man’s life is to will, and from this to act; and before this they have not been appropriated to the man.

[2] That “to write” denotes to impress on the life, is because the purpose of writings is remembrance to all posterity. So is it with the things impressed on a man’s life. Man has as it were two books, in which have been written all his thoughts and acts. These books are his two memories, the exterior and the interior. The things written on his interior memory remain to all eternity, and are never blotted out, and are chiefly those which have become of the will, that is, of the love; for the things of the love are of the will. It is this memory which is meant by every man’s book of life (see n. 2474).

**9387.** *And he rose up early in the morning.* That this signifies joy from the Lord, is evident from the signification of “rising up,” as denoting elevation toward higher things (see n. 2401, 2785, 2912, 2927, 3171, 4103); and from the signification of “morning,” and “early,” as being the Lord, and the things which are from Him, such as peace, innocence, love, and joy (n. 2405, 2780, 7681, 8426, 8812). The reason why “morning,” and “early” have this signification, is that the seasons of the year, which are spring, summer, autumn, and winter, and also the times of the day, which are morning, noon, evening, and night, correspond to so many states in heaven. Thus the morning corresponds to the coming and presence of the Lord, which exists when an angel is in a state of peace, innocence, and heavenly love, and thereby in joy. (Concerning these correspondences see n. 5672, 5962, 6110, 8426, 9213.)

**9388.** *And he built an altar under the mountain.* That this signifies a representative of the Divine Human of the Lord in respect to the Divine good from Him, is evident from the signification of “an altar,” as being a representative of the Divine Human of the Lord (see n. 921, 2777, 2811, 4489), and from this the main representative of the worship of the Lord (n. 4541, 8935, 8940); and from the signification of “the mountain,” as being the good of love (n. 4210, 6435, 8327, 8658, 8758), here the Divine good of love proceeding from the Lord, because it was Mount Sinai, where the Lord then was. (That “Mount Sinai” denotes the Divine good united to the Divine truth from the Lord, see n. 8805.)

**9389.** *And twelve pillars for the twelve tribes of Israel.* That this signifies a representative of the Divine Human of the Lord in respect to the truth Divine which is from Him, in its whole complex, is evident from the signification of “a pillar,” as being a representative of the Divine Human of the Lord in respect to truth. That this is signified by “a pillar” is because by “an altar” is signified a representative of the Divine Human of the Lord in respect to good, and in the representative sense “a pillar” denotes the holiness of the truth which is from the Lord (see n. 4580, 4582); and from the signification of “twelve,” and of the “twelve tribes,” as being all truths and goods in the complex (n. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973), thus all that are from the Lord. That the Divine Human of the Lord is signified by “an altar,” and by “pillars,” is because in the supreme sense all the representatives of the church that are treated of in the Word, have regard to the Lord Himself. Wherefore also in its inmost and supreme sense the Word treats of the Lord alone, and especially of the glorification of His Human. From this comes all the holiness of the Word. But this supreme sense is especially presented in the inmost or third heaven, where are those who are in love to the Lord, and from this in wisdom above all others.

**9390.** [v. 5] *And he sent youths of the sons of Israel.* That this signifies the things of innocence and charity, is evident from the signification of “youths of the sons of Israel,” as being the things of innocence and charity with those who are of the church; for by “sucklings,” “little children,” and “youths,” are signified those who are in innocence and charity, or abstractedly from persons, the things of innocence and charity (see n. 430, 5236); and by “the sons of

Israel” are signified those who are of the church, or abstractedly from persons, the things of the church (n. 9340).

**9391.** *And they offered burnt-offerings, and sacrificed peace sacrifices of bullocks to Jehovah.* That hereby is signified a representative of the worship of the Lord from good and from the truth which is from good, is evident from the representation of burnt-offerings and sacrifices, as being worship of the Lord in general (see n. 922, 6905, 8936); specifically by burnt-offerings is meant the worship of the Lord from the good of love, and by sacrifices is meant the worship of the Lord from the truth of faith which is from good (n. 8680); and from the signification of “bullocks,” as being the good of innocence and of charity in the external or natural man (of which below). (That beasts that were sacrificed signified the quality of the good and truth from which was the worship, see n. 922, 1823, 2180, 3519.) (That gentle and useful beasts signify the celestial things of the good of love, and the spiritual things of the truth of faith, and that on this account they were employed in the sacrifices, see n. 9280.) That “a bullock” signifies the good of innocence and of charity in the external or natural man, is because animals of the herd signified affections of good and truth in the external or natural man, and those of the flock, affections of good and truth in the internal or spiritual man (n. 2566, 5913, 6048, 8937, 9135). The animals of the flock were lambs, she-goats, sheep, rams, he-goats; and those of the herd were oxen, bullocks, and calves. “Lambs” and “sheep” signified the good of innocence and of charity in the internal or spiritual man; consequently “calves” and “bullocks,” being of a more tender age than oxen, signified the like in the external or natural man.

[2] That “bullocks” and “calves” signify this good, is evident from the passages in the Word where they are mentioned; as in Ezekiel:

The feet of the four living creatures, a straight foot; and the sole of their feet as the sole of a calf’s foot; and they glittered like the appearance of burnished brass (Ezek. 1:7);

speaking of the cherubs, which are described by the four living creatures. (That the “cherubs” denote the guard or providence of the Lord to prevent any approach to Himself except through good, see n. 9277.) External or natural good was represented by the straight foot, and by the sole of the foot being like the sole of a calf’s foot;

for the “feet” signify the things of the natural man; the “straight foot” those which are of good, and the “sole of the feet” those which are ultimate, in the natural man. (That the “feet” have this signification, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328; also that the “heels,” “soles,” and “hoofs” denote the ultimate things in the natural man, n. 4938, 7729.) The reason why the soles of the feet glittered like the appearance of burnished brass, was that “brass” signifies natural good (n. 425, 1551), and “brass glittering as though burnished,” signifies good resplendent from the light of heaven, which is truth Divine proceeding from the Lord. From what has been said it is evident that by “a calf” is signified the good of the external or natural man.

[3] In like manner in John:

Round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face like a man, and the fourth animal was like a flying eagle (Rev. 4:6, 7);

here also by the “four animals” which are cherubs, is signified the guard and providence of the Lord to prevent His being approached except through the good of love; the guard itself is effected by means of truth and its derivative good, and by means of good and its derivative truth. Truth and its derivative good, in the external form, are signified by the “lion” and the “calf;” and good and its derivative truth, in the internal form, are signified by the “face of a man” and by the “flying eagle.” (That “a lion” denotes truth from good in its power, see n. 6367, consequently the “calf” denotes the good itself thence derived.)

[4] In Hosea:

Return ye unto Jehovah; say unto Him, Take away all iniquity, and accept good, and we will repay the bullocks of our lips (Hos. 14:2);

no one can know what is meant by “repaying the bullocks of the lips” unless he knows what is signified by “bullocks” and by “lips.” That it denotes confession and thanksgiving from a good heart, is evident; for it is said, “return ye unto Jehovah, say unto Him accept good,” and then, “we will repay the bullocks of our lips,” denoting to confess Jehovah from the goods of doctrine, and to give thanks to Him; for the “lips” denote the things of doctrine (see n. 1286, 1288).

[5] In Amos:

Ye draw the dwelling of violence; they lie upon beds of ivory, and eat the lambs out of the flock, and the calves out of the midst of the stall (Amos 6:3, 4);

here are described those who are in abundance of the knowledges of good and truth, and yet live an evil life; “eating the lambs out of the flock” denotes to learn and appropriate to oneself the goods of innocence that belong to the internal or spiritual man; “eating the calves out of the midst of the stall” denotes to learn and appropriate to oneself the goods of innocence that belong to the external or natural man. (That “eating” denotes to appropriate see n. 3168, 3513, 3596, 3832, 4745; and that “lambs” denote the goods of innocence, n. 3519, 3994, 7840.) And as “lambs” denote the interior goods of innocence, it follows that “calves out of the midst of the stall” denote the exterior goods of innocence; for in the Word, especially in the prophetic Word, it is usual to treat of truth wherever good is treated of, on account of the heavenly marriage (n. 9263, 9314); and also to speak of external things where internal things are spoken of. Moreover, the “stall” [used for fattening] and “fat” signify the good of interior love (n. 5943).

[6] In like manner in these passages:

Unto you that fear My name shall the sun of justice arise with healing in his wings; that ye may go forth, and grow like calves of the stall (Mal. 4:2).

The father said of the prodigal son who had returned repentant in heart, Bring forth the chief robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be glad (Luke 15:22, 23);

one who apprehends only the sense of the letter, will believe that nothing deeper is hidden here; when yet each particular infolds heavenly things; as that they should put on him the chief robe; that they should put a ring on his hand, and shoes on his feet; and should bring the fatted calf, and kill it, so that they might eat and be glad. By the “prodigal son” are meant those who have been prodigal of heavenly riches, which are the knowledges of good and truth; by his “return to his father,” and his confession that he was “not worthy to be called his son,” is signified repentance of heart and humiliation; by the “chief robe” which was to be put upon him are signified general truths (n. 4545, 5248, 5319, 5954, 6914, 6917, 9093, 9212, 9216); and by the “fatted calf” general goods corresponding to these truths.



The like is signified by “calves” and “bullocks” in other passages (as Isa. 11:6; Ezek. 39:18; Ps. 29:6; 69:31), also in the burnt-offerings and sacrifices (Exod. 29:11–14; Lev. 4:3–12 and 13–21; 8:14–17; 9:2; 16:3; 23:18; Num. 8:8–12; 15:24–26; 28:19, 20; Judges 6:25–28; 1 Sam. 1:25; 16:2; 1 Kings 18:23–26, 33).

[7] The reason why the sons of Israel made for themselves a golden calf, and worshiped it instead of Jehovah (Exod. 32), was that the Egyptian idolatry remained in their hearts, although they confessed Jehovah with their mouths. Chief among the idols of Egypt were heifers and bull-calves of gold, for the reason that a female calf signified memory-truth, which is the truth of the natural man; and a bull-calf the good of this truth, which is the good of the natural man; and also because gold signified good. This good and this truth were effigied there by male and female calves of gold. But when the representatives of heavenly things there had been turned into idolatries, and at last into magic, then in Egypt, as in other places, the very effigies which had been representative became idols, and began to be worshiped. Hence came the idolatries of the ancients, and the magical arts of Egypt.

[8] For the Ancient Church, which succeeded the Most Ancient Church, was a representative church, all the worship of which consisted in rites, statutes, judgments, and commandments that represented Divine and heavenly things, which are the interior things of the church. After the flood this Ancient Church was spread through much of the Asiatic world, and was also in Egypt. But in Egypt the memory-knowledges of this church were cultivated, whereby the Egyptians excelled all others in the knowledge of correspondences and representations, as can be seen from the hieroglyphics, and from the magical arts and idols there; and also from the various things related about Egypt in the Word. Hence it is that by “Egypt” in the Word is signified memory-knowledge in general, both as to truth and as to good; also the natural, for memory-knowledge belongs to the natural man. The same was signified also by a female and a male calf.

[9] (That the Ancient Church, which was a representative church, was spread through many kingdoms, and was also in Egypt, see n. 1238, 2385, 7097; that the memory-knowledges of the church were especially cultivated in Egypt, and that therefore by “Egypt” in the Word is signified memory-knowledge in both senses, n. 1164,

1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926; and as memory-truth and its good are the truth and good of the natural man, therefore by “Egypt” in the Word is also signified the natural, n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252.)

[10] From all this it is now evident that female and male calves were among the chief idols of Egypt, for the reason that female and male calves signified memory-truth and its good, which belong to the natural man, in like manner as does Egypt itself; so that “Egypt” and “a calf” had the same signification, wherefore it is said of Egypt in Jeremiah:

Egypt is a very beautiful she-calf; destruction is come out of the north. Also her hired men in the midst of her are like he-calves of the stall (Jer. 46:20, 21);

a “she-calf” denotes the memory-truth of the natural man; the “hired men” who are “he-calves” denote those who do what is good for the sake of profit (n. 8002); thus “he-calves” denote such good as in itself is not good, but is the delight of the natural man separate from the spiritual. This is the delight in which were the sons of Jacob, being in itself idolatrous; and therefore they were permitted to make this known and testify it by the adoration of a calf (Exod. 32).

[11] This is also described in David:

They made a calf in Horeb, and bowed themselves to a molten image; and they changed their glory into the effigy of an ox that eateth the herb (Ps. 106:19, 20);

by “making a calf in Horeb and bowing themselves to a molten image” is signified idolatrous worship, which is that of rites, statutes, judgments, and commandments, in the external form only; and not at the same time in the internal. (That that nation was in external things without anything internal, see n. 9320, 9373, 9377, 9380, 9382; and that therefore they were idolatrous in their hearts, n. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882.) By their “changing their glory into the effigy of an ox that eateth the herb” is signified that they estranged themselves from the internal things of the Word and of the church, and worshiped what is external, which is mere memory-knowledge devoid of life; for “glory” denotes what is internal of the Word and of the church (see the preface to Genesis 18;

and n. 5922, 8267, 8427); “the effigy of an ox” denotes a semblance of good in the external form, for “an effigy” denotes a semblance, thus that which is devoid of life; and “an ox” denotes good in the natural, thus good in the external form (n. 2566, 2781, 9134); “to eat the herb” denotes to appropriate this to oneself as a mere matter of memory; for “to eat” denotes to appropriate (n. 3168, 3513, 3596, 4745); and “the herb” denotes memory-knowledge (n. 7571).

[12] As such things were signified by the “golden calf,” that was worshiped by the sons of Israel instead of Jehovah, therefore Moses proceeded with it in the following manner:

Your sin, the calf which ye made, I took, and burnt it with fire, and crushed it, grinding it well, until it was as fine as dust; and I cast the dust thereof into the brook that came down from the mountain (Deut. 9:21);

no one knows why the golden calf was so dealt with, unless he knows what is signified by being “burned with fire,” “crushed,” “ground,” and “made as fine as dust;” and what by “the brook that came down from the mountain,” into which the dust was cast. There is here described the state of those who worship external things without anything internal; namely, that they are in the evils of the loves of self and of the world, and in the falsities thence derived, in respect to what is from the Divine, thus in respect to the Word. For the “fire” by which the calf was burned denotes the evil of the love of self and of the world (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575); the “dust” into which it was crushed, denotes the consequent falsity confirmed from the sense of the letter of the Word; and the “brook from Mount Sinai” denotes truth Divine, thus the Word in the letter, for this comes down from it. For those who are in external things without anything internal explain the Word in favor of their own loves, and see therein earthly things, and nothing of heavenly things, like the Israelites and Jews of old, and also of this day.

[13] Similar things were also represented by the calves of Jeroboam in Bethel and in Dan (1 Kings 12:26, to the end; 2 Kings 17:16), of which we read in Hosea:

They have made a king, but not by Me; they have made princes, and I knew it not; their silver and their gold have they made into idols, that they may be cut off. Thy calf, O Samaria, hath deserted, for this also is from Israel, the workman made it, and it is no God, for the calf of Samaria shall be broken in pieces (Hos. 8:4–6);

tThe subject here treated of is the perverted understanding and distorted unfolding of the Word by those who are in external things without anything internal; for they remain in the sense of the letter of the Word, which they wrest so as to favor their own loves and the principles taken from them.

[14] “Making a king, but not by Me; and making princes, and I knew it not” denotes to hatch truth and primary truths from their own light, and not from the Divine, for in the internal sense “a king” denotes truth (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and “princes” denote primary truths (n. 1482, 2089, 5044); “making their silver and their gold into idols” denotes to pervert the memory-knowledges of truth and good from the literal sense of the Word, in favor of their own cupidities, and still to worship them as holy, although, being from their own intelligence, they are devoid of life; for “silver” denotes the truth, and “gold” the good, that are from the Divine, thus that belong to the Word (n. 1551, 2954, 5658, 6914, 6917, 8932); and “idols” denote doctrinal things from man’s own intelligence which are worshiped as holy, and yet have no life in them (n. 8941) from which it is evident that by a “king” and “princes,” and also by “silver” and “gold,” are signified falsities from evil; for those things which are from man’s own are from evil, and consequently are falsities, although outwardly they appear like truths, because taken from the literal sense of the Word. From this it is evident what is signified by the “calf of Samaria which the workman made,” namely, good in the natural man and not at the same time in the spiritual man; thus that which is not good, because applied to evil. “The workman made it, and it is no God,” denotes that it is from man’s own, and not from the Divine; to be “broken in pieces” denotes to be dispersed.

[15] Similar things are meant by “calves” in Hosea:

They sin more and more, and make them a molten image of their silver, even idols in their own intelligence, wholly the work of the craftsmen; talking to them, sacrificing men, kissing calves (Hos. 13:2).

From all this it is now evident what is signified by a “calf,” and a “bullock,” in the following passages:

The unicorns shall come down with them, and the bullocks with strong ones, and their land shall be drunken with blood, and their dust shall be made fat with fatness (Isa. 34:7).

The defended city is solitary, the habitation is abandoned and forsaken like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof; the harvest thereof shall wither (Isa. 27:10).

From the cry of Heshbon even unto Elealeh, even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, a she-calf of three years old; for the waters of Nimrim also shall become desolations (Jer. 48:34).

My heart crieth out for Moab; her fugitives are even unto Zoar, a she-calf of three years old; for in the ascent of Luhith with weeping he shall go up (Isa. 15:5).

Ephraim is a she-calf that is taught, that loveth to thresh (Hos. 10:11).

Rebuke the wild beast of the reed, the congregation of the strong ones, among the calves of the peoples, trampling under foot the fragments of silver; He hath scattered the peoples, they desire wars (Ps. 68:30);

[16] the subject here treated of is the arrogance of those who wish to enter from memory-knowledges into the mysteries of faith, and who are not willing to acknowledge anything but that which they themselves hatch therefrom. As they do not see anything from the light of heaven which is from the Lord, but only from the light of nature which is from man's own, they seize on shadows instead of light, on fallacies instead of realities, and in general on falsity instead of truth. As they think insanely, because from the lowest things, they are called "the wild beast of the reed;" and as they reason with vehemence, they are called "the congregation of the strong ones;" and as they disperse the truths that are still remaining and scattered among the goods of those who are in the truths of the church, it is said of them that "they trample under foot the fragments of silver among the calves of the peoples," and further that "they scatter the peoples," that is, the church itself with its truths; the lust of attacking and destroying these truths is meant by "desiring wars." From all this it is again evident that "calves" denote goods.

[17] In Zechariah 12:4 it is said, "I will smite every horse of the peoples with blindness;" and by the "horse of the peoples" are signified the intellectual things of truth with those who are of the church, because a "horse" denotes the understanding of truth (see n. 2761). But it is here said, "trampling under foot the fragments of silver, and "scattering the peoples among the calves of the peoples;" and by "trampling under foot" and "scattering" is signified to cast down and disperse (see n. 258). (By "silver" is signified truth, n.

1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and by “peoples” those of the church who are in truths, n. 2928, 7207, therefore the truths of the church, n. 1259, 1260, 3295, 3581.) Thus by “the calves of the peoples” are signified the goods of the will with those who are of the church.

[18] Moreover, that “calves” signify goods, is evident in Jeremiah:

I will give the men that have transgressed My covenant, who have not established the words of the covenant which they have made before Me, of the calf which they cut in twain, that they might pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers and the priests, and all the people of the land, who have passed between the parts of the calf; I will even give them into the hand of their enemies, that their carcass may be for food to the bird of the heavens, and to the beast of the earth (Jer. 34:18–20);

no one can know what is meant by “the covenant of the calf,” and what by “passing between the parts thereof,” unless he knows what is signified by a “covenant,” by a “calf,” by its being “divided into two parts;” also what is signified by “the princes of Judah and of Jerusalem,” by “the eunuchs,” “the priests,” and “the people of the land.” It is evident that some heavenly secret is infolded. Nevertheless this secret can appear to the understanding when it is known that a “covenant” denotes conjunction, a “calf” good, a “calf cut in twain” good proceeding from the Lord on the one side, and good received by man on the other; and that “the princes of Judah and of Jerusalem, with the royal ministers and the priests, and the peoples of the land,” denote the truths and goods of the church from the Word; and that “to pass between the parts” denotes to conjoin. From all these things, when they are known, it is evident that the internal sense of these words is, that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, consequently through the truths and goods of the church with that nation; but that there was disjunction, for the reason that they were in external things without anything internal.

[19] The like was involved in the covenant of the calf with Abram, of which we read in the book of Genesis:

Jehovah said unto Abram, Take thee a she-calf of three years, and a she-goat of three years, and a ram of three years, and a turtle-dove, and a young pigeon. And he took him all these and divided them in the

midst, and laid each part of it over against the other; and the birds he did not divide. And the fowls came down upon the bodies, and Abram drove them away. And it was when the sun was setting, that a deep sleep fell upon Abram, and behold a terror of great darkness falling upon him. And in that day Jehovah made a covenant with Abram (Gen. 15:9-12, 18);

“a terror of great darkness falling upon Abram” signified the state of the Jewish nation, in that they were in the greatest darkness in respect to the truths and goods of the church from the Word, because they were in external things without anything internal, and consequently were in idolatrous worship. For one who is in external things without anything internal is in idolatrous worship, because when he is in worship, his heart and soul are not in heaven, but in the world; and he does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation is what is described in the prophet by “the covenant of a calf which they had cut into two parts,” and “between which they passed.”

**9392.** Verses 6-8. *And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read it in the ears of the people; and they said, All that Jehovah hath spoken we will do and hear. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant that Jehovah hath made with you upon all these words.*

“And Moses took half of the blood,” signifies Divine truth that has been made of the life and of worship; “and put it into basins,” signifies with man in the things of his memory; “and half of the blood he sprinkled on the altar,” signifies Divine truth from the Divine Human of the Lord; “and he took the book of the covenant,” signifies the Word in the letter with which the Word in heaven has been conjoined; “and read it in the ears of the people,” signifies for hearkening and obedience; “and they said, All things that Jehovah hath spoken we will do and hear,” signifies the reception of the truth that proceeds from the Divine Human of the Lord, and obedience from the heart and soul; “and Moses took the blood, and sprinkled it on the people,” signifies adaptation to the reception of man; “and said, Behold the blood of the covenant,” signifies thereby the conjunction of the Lord in respect to the Divine Human with heaven and with earth; “that Jehovah hath made with you upon all these

words," signifies that there is conjunction with the Lord through each and all things of the Word.

**9393.** [v. 6] *And Moses took half of the blood.* That this signifies Divine truth that has been made of the life and of worship, is evident from the signification of "blood," as being the Divine truth that proceeds from the Lord (see n. 4735, 6978, 7317, 7326, 7850, 9127). That the Divine truth which has been made of the life and of worship is signified, is because it was the blood that Moses sprinkled on the people (verse 8), by which "blood" is signified Divine truth received by man, thus which has been made of the life and of worship. For that truth is said to be received by man which has been made of the life and thus of worship; and it has become of the life and of worship when the man is affected by it, that is, loves it, or what is the same thing, wills it, and from willing does it from love and affection. Until this is the case, truth is indeed with man in his memory, and is sometimes called forth thence to the internal sight or understanding, from which it again falls back into the memory. But so long as truth Divine has not entered more interiorly, it is indeed with man, but still it is not implanted in the life and will; for the life of man is his will. And therefore when truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth into act, then the truth becomes of the man's life, and is called good. From all this it is evident what is meant by Divine truth being made of the life. It is the same with the truth that is made of the worship. Worship from truth that cleaves to the mere memory, and from this appears in the understanding, is not worship. But worship from truth that goes forth from the will, thus from affection and love, is worship. This worship is called in the Word worship "from the heart," but the former is worship "of the mouth" only.

[2] It has indeed already been shown, in passages cited above, that "blood" denotes the Divine truth that proceeds from the Lord. But as many of the church at this day have no other conception of the blood in the Holy Supper than of the blood of the Lord shed on the cross; and in a more general sense, the passion itself of the cross; it may here be shown in a few words that it is not blood which is there meant, but the Divine truth that proceeds from the Lord. The reason why this is unknown within the church, is that at the present day nothing whatever is known about correspondences, consequently



nothing about the internal sense of the Word, which is the sense in which the angels are when the Word is read by man.

[3] That “blood” does not denote blood, but truth Divine, can be seen from many passages in the Word, and plainly from this in Ezekiel:

Say to the bird of every wing, and to every wild animal of the field, Be ye assembled, and come; assemble yourselves from around upon My sacrifice that I do sacrifice for you, that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong ones, and drink the blood of the princes of the earth. Ye shall eat fat to satiety, and drink blood unto drunkenness, of My sacrifice that I will sacrifice for you. Ye shall be sated upon My table with horse and chariot, and with every man of war. Thus do I set My glory among the nations (Ezek. 39:17-21);

that by “blood” is not here meant blood, is very evident, for it is said that they “shall drink the blood of the princes of the earth, and the blood of the sacrifice, even unto drunkenness,” when yet to drink blood, and especially the blood of princes, is an abominable thing, and was forbidden the sons of Israel under the penalty of death (Lev. 3:17; 7:26; 17; Deut. 12:17-26; 15:23). It is also said that they “shall be sated with horse, chariot, and every man of war.” He therefore who does not know that “blood” signifies Divine truth; “princes,” primary truths; a “sacrifice,” the things of worship; a “horse,” the understanding of truth; a “chariot,” doctrine; and a “man of war,” truth fighting against falsity; must be amazed at the details of this passage.

[4] In like manner at the Lord’s words in John:

Jesus said, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye will 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. My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him (John 6:53-56).

But see what has been already said about these words in n. 4735, 6978, 7317, 7326, 7850, 9127. That flesh corresponds to good, in like manner bread; and that blood corresponds to truth, in like manner wine; has very often been told me from heaven; as also that the angels perceive the Word no otherwise than according to correspondences; and that in this way man has conjunction with heaven through the Word, and through heaven with the Lord.

[5] In like manner I have been told that the Holy Supper was instituted by the Lord in order that by it there might be a conjunction of all things of heaven, that is, of all things of the Lord, with the man of the church; because in this supper the flesh and the bread denote the Divine good of the Lord's Divine love toward the whole human race, and man's reciprocal love to the Lord; and the blood and the wine denote the Divine truth proceeding from the Divine good of the Lord's Divine love, and this received in turn by man; and in heaven to eat and drink these things denotes appropriation and conjunction. (But see what has been already shown on this subject in n. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323.)

**9394.** *And put it into basins.* That this signifies with man in the things of his memory, is evident from the signification of "basins," as being the things of the memory. The reason why "basins" denote the things of the memory, is that vessels in general signify memory-knowledges (see n. 1469, 1496, 3068, 3079); and these are nothing else than things of the memory. Therefore "basins" here denote such things of the memory as contain the truths Divine which in general are signified by "blood." What memory-knowledges are relatively to the truths and goods of life with man, shall be briefly told. All things learned and stored up in the memory, and that can be called forth from it to the intellectual sight, are called memory-knowledges, and in themselves are the things that constitute the understanding of the natural or external man. Being knowledges, these memory-knowledges are of service to the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to itself. For these fall under the view of the internal man just as fields full of grass, flowers, various kinds of crops, and of trees; or as gardens adorned with various useful and delightful objects, fall under the view of the external man in the material world. Yet the internal sight, which is the understanding, sees nothing else in the fields or gardens of the things of its memory than such as agree with the loves in which the man is, and also favor the principles he loves.

[2] Wherefore they who are in the loves of self and of the world see only such things as favor these loves, and they call them truths, and by means of fallacies and appearances they also make them appear like truths; and afterward they see such things as agree with the principles they have adopted, which they love because they are

from themselves. From this it is plain that the knowledges which are things of memory, are of service to those who are in the aforesaid loves as means of confirming falsities against truths, and evils against goods, and thus of destroying the truths and goods of the church. Hence it is that the learned who are of this character are more insane than the simple, and when by themselves deny the Divine, Providence, heaven, hell, the life after death, and the truths of faith. This is well seen from the learned of the European world at this day in the other life, where a vast number of them are atheists at heart; for in the other life hearts speak, and not lips. From all this it is now evident of what use knowledges are to those who think from the delights of the loves of self and of the world.

[3] But it is very different with those who think from the delights of heavenly loves, which are love to the Lord and love toward the neighbor. As the thought of these persons is led by the Lord through heaven, they see and choose nothing else in the fields and gardens of the things of their memory than those which agree with the delights of their loves and with the doctrinal things of their church, and which they love. To them the things of the memory are like heavenly paradises, and in the Word they are also represented and signified by paradises (n. 3220).

[4] Be it known further that when memory-knowledges—that is, the things of the memory—become of the man's life, they vanish from the exterior memory, just as the gestures, actions, speech, reflections, intentions, and in general the thoughts and affections of man are wont to do, when by continual use or habit they become as it were spontaneous and natural; but no other things become of man's life than those which enter into the delights of his loves and form them; thus those which enter into his will. (On this subject see what has been said and shown above, n. 8853–8858; and also concerning the exterior memory which is of man's body, and the interior memory which is of his spirit, n. 2469–2494.)

[5] That memory-knowledges are vessels, and in the Word are signified by vessels of every kind, as by “basins,” “cups,” “water-pots,” and the like, is because every memory-knowledge is a general thing that contains in it particular and singular things that agree with the general; and such generals are disposed into series, and as it were into bundles; and these bundles and series are in turn so arranged in order as to bear relation to the heavenly form; and thus

everything is set in order from things the most singular to those the most general. An idea of such series can be formed from the series and bundles of muscular fibers in the human body, every bundle therein consisting of many motor fibers, and every motor fiber of blood-vessels and sinewy fibers; every muscular bundle also, which in a general term is called a muscle, is encompassed by its coat or sheath, whereby it is kept distinct from other muscles; and the same is the case with the interior little bundles or fascicles which are called motor fibers. Nevertheless all the muscles, and the motor fibers contained in them, in the whole body, have been so set in order as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible. So it is with the knowledges of the memory, which also are in like manner excited by the delight of the man's love, which is of his will, yet by means of his intellectual part. That which has been made of the man's life—which is that which has been made of his will or love—excites them; for the interior man has them constantly in view, and is delighted with them insofar as they agree with his loves; and those things which enter fully into the loves, and become spontaneous, and as it were natural, vanish out of the external memory; but remain inscribed on the internal memory, from which they are never erased. In this manner memory-knowledges become of the life.

[6] From this it is also evident that memory-knowledges are as it were the vessels of the interior life of man, and that this is the reason why memory-knowledges are signified by vessels of various kinds, and here by “basins.” Similar things are signified by “vessels” and “basins” in Isaiah:

I will fasten him as a nail in a trusty place, that he may be for a throne of glory to the house of his father, upon whom they may hang all the glory of his father's house, of sons and grandsons, every vessel of small capacity, from the vessels of basins even to all the vessels of psalteries (Isa. 22:23, 24);

the subject here treated of in the internal and representative sense is the Divine Human of the Lord, and that through Him and from Him are all truths and goods from first to last; memory-truths from a celestial stock are meant by “vessels of basins,” and memory-truths from a spiritual stock by “vessels of psalteries.” And in Zechariah:

In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the basins before the altar (Zech. 14:20);

“the bells of the horses” denote memory-truths from an enlightened understanding (n. 2761, 2762, 5321); and “the basins before the altar” denote memory-goods. Similar things are signified by “the basins of the altar” in Exodus 27:3; 38:3.

**9395.** *And half of the blood he sprinkled on the altar.* That this signifies Divine truth from the Divine Human of the Lord, is evident from the signification of “blood,” as being Divine truth (of which just above, n. 9393); and from the signification of “the altar,” as being a representative of the Divine Human of the Lord (n. 921, 2777, 2811, 4489); consequently the chief representative of the worship of the Lord (n. 4541, 8935, 8940). That by this half of the blood, which was sprinkled on the altar, is signified the Divine truth proceeding from the Divine Human of the Lord; and by the other half of the blood, which was sprinkled on the people (verse 8), is signified this same Divine truth received by the man of the church, is because a covenant was being entered into, and by a “covenant” is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); and the conjunction of the Lord with the man of the church takes place when the Divine truth that proceeds from the Lord is received by man. From this it is evident why blood was employed; and why when sprinkled on the altar and on the people, it was called “the blood of the covenant” (verse 8).

**9396.** [v. 7] *And he took the book of the covenant.* That this signifies the Word in the letter with which the Word in heaven has been conjoined, is evident from the signification of “the book,” as being the Word in the whole complex (of which in what follows); and from the signification of a “covenant,” as being conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). By “the book of the covenant” is here meant everything the Lord spoke from Mount Sinai, for it is said just above (verse 4) “and Moses wrote all the words of Jehovah.” Consequently by “the book of the covenant” in a narrow sense is meant the Word revealed to Moses on Mount Sinai, and in a wide sense the Word in the whole complex, because this is the Divine truth revealed by the Lord. And as the Lord thereby conjoins Himself with the man of the church, it is “the book of the covenant,” because “covenant” denotes conjunction.

[2] But at the present day it is not known what is the conjunction of the Lord with the man of the church through the Word, because heaven is now closed. For at the present day scarcely anyone speaks with angels and spirits, and thereby knows how they perceive the Word; when yet this was known to the ancient, and especially to the most ancient people, for it was a common thing with them to speak with spirits and angels. The reason was that in ancient times, and especially in the most ancient times, men were interior men, for they thought in the spirit almost abstractedly from the body; whereas modern men are exterior men, and think in the body almost abstractedly from the spirit. Hence it is that heaven has as it were gone away from man; for the communication of heaven is with the internal man when this can be abstracted from the body, but not with the external man immediately. Consequently the nature of the conjunction of the Lord with man through the Word is not now known.

[3] Those who think from the sensuous of the body, and not from the sensuous of the spirit, must needs conceive that the sense of the Word in heaven is such as it is in the world, that is, such as it is in the letter. If it be said that the sense of the Word in heaven is such as is the thought of the internal man, which is devoid of material ideas, that is, of worldly, bodily, and earthly ideas, this would now be a paradox; and especially if it should be said that the sense of the Word in heaven differs as much from its sense in the world (that is, in the letter), as a heavenly paradise differs from an earthly one, and as heavenly food and drink differ from earthly. How great the difference is, appears from the fact that the heavenly paradise is intelligence and wisdom; that heavenly food is all the good of love and charity; and heavenly drink all the truth of faith from this good. At the present day who would not marvel if he should hear that when mention is made in the Word of a "paradise," a "garden," a "vineyard," in heaven there are perceived no paradise, garden, or vineyard; but instead of these such things as belong to intelligence and wisdom from the Lord; and that when mention is made of meat and drink, such as "bread," "flesh," "wine," "water," instead of these there are perceived in heaven such things as belong to the good of love and truth of faith from the Lord; and this not by unfoldings nor in a comparative manner, but in actuality from correspondences; because the heavenly things that pertain to wisdom, intelligence,

the good of love, and the truth of faith, correspond in actuality to these earthly things. And into this correspondence was the internal man created relatively to the external man; thus heaven which is in the internal man relatively to the world which is in the external man. And such is the case in general. That in heaven the Word is understood and perceived according to correspondences, and that this sense is the internal sense, has been shown throughout in the preceding pages.

[4] He who apprehends what has just been said, can know, and in some measure perceive, that through the Word there is a conjunction of man with heaven, and through heaven with the Lord; and that without the Word there would be no conjunction. (See what has been shown on this subject in n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, and in many other places.) From this it is now evident why Moses took the book of the covenant and read it before the people; and why he then sprinkled the blood on the people and said, "Behold the blood of the covenant." This was done for the reason that in heaven the blood of the sacrifice denotes the Divine truth proceeding from the Lord, thus on our earth the Word (n. 9393). As by a "covenant" is signified conjunction, and as conjunction is effected through the Divine truth that proceeds from the Lord, that is, the Word, therefore all things that belong to the Divine truth from the Lord, or to the Word, are called a "covenant," such as the tables on which the ten commandments were written, and also the judgments, statutes, and all other things contained in the books of Moses, and in general all things contained in the Word of both Old and New Testaments.

[5] That the tables on which the ten commandments were written were called a "covenant," is evident from the following passages:

Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:28).

I went up into the mountain to receive the tables of stone, even the tables of the covenant which Jehovah made with you; Jehovah gave me the two tables of stone, even the tables of the covenant. I came down from the mountain, when the mountain was burning with fire; and the two tables of the covenant were on my two hands (Deut. 9:9, 11, 15).

Jehovah declared unto you His covenant, which He commanded you to do, even the ten words, which He wrote upon the tables of stone. Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which He made with you (Deut. 4:13, 23).

As the two tables were deposited in the ark, which was in the middle, that is, in the inmost, of the tabernacle, therefore the ark was called “the ark of the covenant” (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25, 26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3–5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16.)

[6] That the books of Moses were called “the book of the covenant,” is evident from the finding of them by Hilkiah the priest in the temple, of which we read in the second book of the Kings:

Hilkiah the high priest found the book of the law in the house of Jehovah; and they read in their ears all the words of the book of the covenant found in the house of Jehovah (2 Kings 22:7; 23:2).

[7] That the Word of the Old Testament was called a “covenant,” is evident from the following passages:

To them that hold fast My covenant will I give in My house, and within My walls, a place and a name better than sons and daughters (Isa. 56:4, 5).

Hear ye the words of this covenant, which I commanded your fathers. Obey My voice, and do them, according to all which I command you (Jer. 11:2, 4).

All the ways of Jehovah are mercy and truth unto such as keep His covenant and His testimonies (Ps. 25:10).

The mercy of Jehovah is from eternity to eternity upon them that fear Him, and His justice to the sons of sons; to such as keep His covenant, and to those that remember His commandments (Ps. 103:17, 18).

They kept not the covenant of God, and refused to walk in His law (Ps. 78:10);

where the covenant of God is called “the law” of God. (That by “the law” in a wide sense is meant the whole Word; in a less wide sense the historic Word; in a narrow sense the Word written by Moses; and in the narrowest sense the ten commandments of the Decalogue, see n. 6752.)

[8] That the Word of the New Testament also is a “covenant,” is evident in Jeremiah:

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

“the house of Israel” denotes the spiritual church; and “the house of Judah,” the celestial church. And in David:



I also will make him the firstborn, high among the kings of the earth, and My covenant shall stand fast with him. My covenant will I not make vile, nor change the declaration of My lips (Ps. 89:27, 28, 34);

speaking of the Lord; "My covenant shall stand fast with him" denotes the union of the Divine Itself and the Divine Human; thus also the Word, for the Lord as to the Divine Human was the Word that was made flesh, that is, man (John 1:1-3, 14).

[9] That the Divine truth or the Word is a covenant or conjunction, is because it is the Divine from the Lord, thus the Lord Himself. And therefore when the Word is received by man, the Lord Himself is received. From this it is evident that through the Word there is conjunction of the Lord with man; and because there is conjunction of the Lord with man, there is also conjunction of heaven with man, for heaven is called heaven from the Divine truth that proceeds from the Lord, consequently from what is Divine; and therefore those who are in heaven are said to be "in the Lord." That the Divine conjoins Itself with those who love the Lord, and keep His Word, may be seen in John 14:23.

[10] From all this it can be seen that by "the blood of the covenant" is meant the conjunction of the Lord through heaven with man by means of the Word. Also in Zechariah:

I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the war bow shall be cut off; and He shall speak peace unto the nations; His dominion shall be from sea to sea, and from the river even to the ends of the earth. As for thee also, through the blood of thy covenant, I will send forth thy bound ones out of the pit wherein is no water (Zech. 9:10, 11).

[11] He who knows nothing of the internal sense cannot conceive here anything but what is contained in the sense of the letter; namely, that the chariot shall be cut off from Ephraim, the horse from Jerusalem, and the war bow, and finally that by "the blood of the covenant" is meant the blood of the Lord, by which those who are in sins should be set free; explaining in various ways who are meant by "the bound ones in the pit wherein is no water." But he who is acquainted with the internal sense of the Word conceives that Divine truth is here treated of, and that after this has been laid waste, or vastated, that is, after it is no longer received in faith and heart by man, it will be restored through the truth Divine that proceeds from the Lord's Divine Human; and thus that those who

believe and do it will be conjoined with the Lord Himself. This can be more clearly seen from the internal sense of the several words of the passage; as from the signification of a “chariot” as being the doctrine of the church (n. 2760, 5321, 5945, 8215); of “Ephraim” as being the enlightened understanding of the church (n. 5354, 6222, 6238); from the signification of a “horse” as being the understanding of the Word (n. 2760–2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148); and of “Jerusalem” as being the spiritual church (n. 2117, 3654, 9166); from the signification of a “bow” as being the doctrine of truth (n. 2686, 2709); and of “war” as being a combat about truths (n. 1664, 2686, 8295).

[12] From this it is evident that by “cutting off the chariot from Ephraim, and the horse from Jerusalem, and the war bow,” is signified the vastation of truth Divine in the church in respect to all the understanding of it; and that by “the bound ones in the pit wherein was no water being sent forth through the blood of the covenant,” is signified restoration through the Divine truth that proceeds from the Divine Human of the Lord. (That “blood” denotes Divine truth, and that a “covenant” denotes conjunction, has been shown above; also that “the bound ones in the pit” denote those of the spiritual church who were saved by the Lord’s coming into the world, n. 6854.) It is said “a pit wherein is no water,” because by “water” is signified truth (n. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

**9397.** *And read it in the ears of the people.* That this signifies for hearkening and obedience, is evident from the signification of “reading,” as being for hearkening; for when anything is read, it is that it may be heard, perceived, and obeyed; that is, that it may be hearkened unto; and from the signification of “in the ears,” as being for obedience; for “the ears,” and “hearing,” signify obeying (see n. 2542, 3869, 4551, 4652–4660, 5471, 5475, 7216, 8361, 8990, 9311).

[2] As “the ears” signify not only hearing and notice, but also obedience, therefore in the Word frequent mention is made of speaking “in the ears,” and reading “in the ears,” of people; and not of speaking and reading “before them;” as in the following passages:

Hear thou these words that I speak in thine ears, and in the ears of all the people (Jer. 28:7).

They spoke these words in the ears of the people (1 Sam. 11:4).

Let thine handmaid speak in thine ears (1 Sam. 25:24).

Proclaim in the ears of the people, saying (Judg. 7:3).

Speak in the ears of the people (Exod. 11:2).

Hear, O Israel, the statutes and the judgments which I speak in your ears this day (Deut. 5:1).

I speak these words in their ears (Deut. 31:28).

Moses spoke all the words of the song in the ears of the people (Deut. 32:44).

He read in their ears all the words of the book of the covenant (2 Kings 23:2).

They said unto him, Sit down and read it in our ears; and Baruch read it in their ears (Jer. 36:15).

When Jesus had ended all the words in the ears of the people (Luke 7:1).

[3] As “the ear,” and “hearing,” signify the reception of truth, notice, and obedience, thus the first and the last of faith, therefore it was so often said by the Lord, “He that hath an ear to hear, let him hear” (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 14:35). And because by “the deaf,” that is, those who do not hear, are signified in the spiritual sense those who are not in the faith of truth, because they are not in the knowledge and consequent perception of it (n. 6989, 9209), therefore when the Lord healed one that was deaf, “He put His finger into his ears, and said, Ephphatha, that is, Be opened. And straightway his ears were opened” (Mark 7:32–35). (That all the miracles of the Lord infolded and signified states of the church, see n. 8364, 9086.)

**9398.** *And they said, All things that Jehovah hath spoken we will do and hear.* That this signifies the reception of the truth that proceeds from the Divine Human of the Lord, and obedience from the heart and soul, is evident from the signification of “all things that Jehovah hath spoken,” as being the truth that proceeds from the Divine Human of the Lord (of which in what follows); from the signification of “doing,” as being obedience in the will, thus in the heart (see n. 9311, 9385); and from the signification of “hearing,” as being obedience in the understanding, thus in the soul (n. 7216, 8361, 9311). Obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith; for “the heart” signifies the will and the love (n. 3883–3896, 7542, 8910, 9050, 9300); and “the soul” signifies the understanding and faith (n. 2930, 9050, 9281). Therefore it is said, “we will do and hear.” The reason why “all things that Jehovah hath spoken,” denotes the truth

that proceeds from the Divine Human of the Lord, is that all truth proceeds therefrom. That Divine truth does not proceed from the Divine Itself, but from the Divine Human, is clearly evident in John:

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

And therefore in the same chapter the Lord is called “the Word” (John 1:1–3), which denotes the Divine truth; and it is said that “the Word was made flesh,” that is, man (John 1:14), in order that the Divine Itself under a human form might teach truth Divine in actuality. (That the Lord is the Divine Itself under a human form, see n. 9315.) From all this it is evident that by “all things that Jehovah hath spoken,” is signified the truth that proceeds from the Divine Human of the Lord.

**9399.** [v. 8] *And Moses took the blood, and sprinkled it on the people.* That this signifies adaptation to the reception of man, is evident from the signification of “the blood of the sacrifice,” as being the Divine truth that proceeds from the Lord (of which above, n. 9393); and from the signification of “sprinkling on the people,” as being adaptation to the reception of man; for by “sprinkling” is signified flowing in, thus adapting. For the Divine truth which is from the Lord is continually flowing in with man, and forms his understanding; and if you will believe it, without this continual influx of the truth Divine that proceeds from the Lord a man can perceive and understand nothing whatever. For the Divine truth that proceeds from the Lord is the light which lights up the mind of man, and makes the internal sight, which is the understanding; and as this light continually flows in, it adapts every one to receive. But they who receive are they who are in the good of life; and they who do not receive are they who are in evil of life. Nevertheless the latter, like the former, have the capacity of perceiving and understanding, and also the capacity of receiving, insofar as they desist from evils. These things were signified by the half of the blood which Moses sprinkled on the people.

[2] (That the Divine truth which proceeds from the Lord is the light which lights up the mind of man, and makes his internal sight, which is the understanding, see n. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707.) This also is meant in John:

That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, but the world knew Him not (John 1:9, 10);

the subject here treated of is the Word, which is the Divine truth that proceeds from the Lord.

[3] That every man in the world who is of sound reason has the capacity of understanding truth Divine, and consequently the capacity of receiving it, insofar as he desists from evils, has been given me to know by much experience. For all in the other life, without exception, both the evil and the good, can understand what is true and what is false, and also what is good and what is evil; but although the evil understand what is true and good, they nevertheless do not desire to understand, because their will and the evil therein make resistance. And therefore when they are left to themselves, they nevertheless sink back into the falsities of their evil, and hold in aversion the truth and good which they had understood. The case had been the same with such persons in the world, where they had rejected truths, although they could understand them. From this experience it has become evident that the Divine truth which proceeds from the Lord is continually flowing into human minds and adapting them to receive it, and that it is received in the proportion that the evils of the loves of self and of the world are desisted from.

**9400.** *And said, Behold the blood of the covenant.* That this signifies the conjunction of the Lord in respect to the Divine Human with heaven and with earth, is evident from the signification of "blood," as being the Divine truth that proceeds from the Divine Human of the Lord (of which above, n. 9393, 9399); and from the signification of "the covenant," as being conjunction (of which also above, n. 9396). That the conjunction with heaven and with earth is signified, is because the Divine truth that proceeds from the Divine Human of the Lord passes through the heavens down to man, and on the way is accommodated to each heaven, and lastly to man himself. Divine truth on our earth is the Word (n. 9350–9362), which is of such a character that in respect to each and all things it has an internal sense which is for the heavens; and finally an external sense, which is the sense of the letter, and which is for man. From this it is evident that through the Word there is conjunction of the Lord with the heavens and with the world (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396).

[2] A sure conclusion from this is that without the Word on this earth there would be no conjunction of heaven, thus no conjunction of the Lord, with man; and if there were no conjunction, the human race on this earth would utterly perish. For that which makes the interior life of man is the influx of truth Divine from the Lord, because this truth Divine is the very light that lights up the sight of the internal man; that is, his understanding; and it is the heavenly heat within this light, which is love, that enkindles and vivifies the will of the internal man. And therefore without this light and heat the internal of man would become blind and cold, and would die, just as the external of man would die if deprived of the heat and light of the sun of the world. But this will appear as a paradox to those who do not believe that the Word is of such a nature; and also to those who believe that life is in man as his own, and does not continually flow in through heaven from the Lord. (That the life of man is not in himself, but flows in from the Lord, see n. 4249, 4882, 5147, 5150, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7055, 7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9110, 9111, 9223, 9276; and that the Lord’s church scattered through the whole world is before the Lord as one man, n. 9276, in like manner as is heaven, which is for this reason called the Grand Man; and that the church where is the Word is as the heart and lungs of this man; and that all outside the church live therefrom, as the members, viscera, and all the other organs of the body, live from the heart and lungs, n. 2054, 2853, 7396.)

**9401.** *That Jehovah hath made with you upon all these words.* That this signifies that there is conjunction by the Lord through each and all things of the Word, is evident from the signification of “the covenant which Jehovah hath made,” as being conjunction by the Lord; for “to make a covenant” denotes to conjoin to oneself (see n. 9396); and “Jehovah” in the Word denotes the Lord (n. 9373); and from the signification of “all these words,” as being each and all things of the Word. For by the laws promulgated from Mount Sinai is signified in a universal sense all Divine truth, thus the Word as to each and all things thereof (n. 6752). (That the Word is inspired in respect to every jot, see n. 7933, 9094, 9198, 9349; consequently that through the Word there is conjunction with heaven, and through heaven with the Lord, through each and all things thereof.)

[2] It is said “conjunction by the Lord,” because the Lord conjoins man with Himself, but not the converse; for all the good of love and truth of faith flow in from the Lord, and are received by man in proportion as he desists from evils (n. 9399); because a reciprocal influx, that is, from man to the Lord, which is called by the learned physical influx, is not possible (n. 6322, 9110, 9111, 9216); and moreover, whatever goes out from man as from himself, is nothing but evil and the derivative falsity (n. 210, 215, 987, 5660, 5786). From this it is evident that the conjunction of man with the Lord is effected by the Lord, and not by man; that it appears otherwise is a fallacy.

**9402.** Verses 9-11. *And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under His feet as a work of a sapphire stone, and as the substance of heaven in respect to cleanness. And unto the sons of Israel who were set apart, He sent not His hand: and they saw God, and did eat and drink.*

“And there went up Moses and Aaron, Nadab and Abihu,” signifies the Word in the internal and external senses, and doctrine from both; “and seventy of the elders of Israel,” signifies all who are in good from truths; “and they saw the God of Israel,” signifies the coming and presence of the Lord in the Word; “and under His feet,” signifies the ultimate sense which is the sense of the letter itself; “there was as a work of a sapphire stone,” signifies what is translucid there from internal truths, and all things from the Lord; “and as the substance of heaven in respect to cleanness,” signifies the shining through of the angelic heaven; “and unto the sons of Israel who were set apart,” signifies those who are in the external sense alone separate from the internal; “He sent not His hand,” signifies that truth is not there in its power; “and they saw God,” signifies faith; “and did eat and drink,” signifies instruction about the good and truth of worship.

**9403.** [v. 9] *And there went up Moses and Aaron, Nadab and Abihu.* That this signifies the Word in the internal and external senses, and doctrine from both, is evident from the representation of Moses and Aaron, as being the Word in the internal and external senses; and from the representation of Nadab and Abihu, sons of Aaron, as being doctrine derived from both (of which above, n. 9374, 9375).

**9404.** *And seventy of the elders of Israel.* That this signifies all who are in good from truths, is evident from the signification of “seventy,” as being what is full, thus all things and all persons (see n. 6508); and from the signification of “the elders of Israel,” as being those who are in good from truths, and in truths from good. For by the “old” in the Word are signified those who are in wisdom (n. 6524), thus those who are in a life of good from the doctrine of truth; and by “Israel” are signified those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), thus those who are in truths through which is good, and in good from which are truths (see n. 7957, 8234). From this it is plain that by “the seventy elders of Israel” are signified those who are in good from truths, and abstractedly good from truths. Similar things are signified in the internal sense by the Lord’s “seventy disciples” (Luke 10:1, 17). The sons of Israel were divided into twelve tribes, and over them were set twelve princes, and also seventy elders. By the “twelve tribes” were signified all truths and goods of the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by the “twelve princes” all primary truths (n. 5044); and by the “seventy elders” all goods which are from truths.

[2] When mention is made of “the good which is from truths,” the spiritual church is meant, for this church is in good from truths. He who is not acquainted with the arcana of the church and of heaven may believe that all the good of the church is from truths, because good cannot be implanted except by means of truths; nay, that a man cannot know what good is except by means of truths. Yet the good that comes by means of truths is the good of the spiritual church, and regarded in itself is truth, which is called good when it becomes of the will and act, and consequently of the life. But the good which does not come forth by means of truths, but by means of the goods of mutual love, is the good of the celestial church, and regarded in itself is not truth, but good, because it is the good of love to the Lord. This good was represented by the Jewish Church, but the former good by the Israelitish Church, and therefore there was a division into two kingdoms. (What the difference is, and of what nature, between these two churches, and consequently between these two kinds of good, may be seen shown above, n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240,



3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.) From what has been adduced in these passages it can be seen that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven; and that the celestial heaven is the inmost or third heaven; and the spiritual heaven, the middle or second heaven.

**9405.** [v. 10] *And they saw the God of Israel.* That this signifies the coming and presence of the Lord in the Word, is evident from the signification of “seeing,” when it is the Lord who is seen, as being, His coming and presence (see n. 4198, 6893). That “the God of Israel” denotes the Lord, is evident from all those passages in the Word where He is called “the Holy One of Israel” and “the God of Israel” (see n. 7091). “The God of Israel” denotes the God of the spiritual church, because by “Israel” is signified this church (of which above, n. 9404). That it is the coming and presence of the Lord in the Word which is signified by “they saw the God of Israel,” is because by the laws promulgated from Mount Sinai is signified in a wide sense all Divine truth, thus the Word as to each and all things of it (see n. 6752, 9401). That the coming and presence of the Lord in the Word is signified, is because the Word is the Divine truth that proceeds from the Lord, and that which proceeds from the Lord, is the Lord Himself. And therefore they who read the Word and at the same time look to the Lord—acknowledging that all truth and all good are from Him, and nothing from themselves—are enlightened, and see truth and perceive good, from the Word. This enlightenment is from the light of heaven, which light is the Divine truth itself that proceeds from the Lord, for this appears as light before the angels in heaven (n. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608).

[2] The coming and presence of the Lord in the Word are also meant by “seeing the Son of man,” as in Matthew:

Then shall appear the sign of the Son of man, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30; see also n. 4060);

for a “cloud” denotes the literal sense of the Word; and “power and glory” its internal sense. The literal sense of the Word is called a “cloud” because it is in the light of the world; and the internal sense

is called “glory” because it is in the light of heaven (see the preface to Genesis 18, and n. 5922, 6343, 6752, 8106, 8267, 8427, 8443, 8781). Moreover, in the internal sense of the Word, the Lord alone and His kingdom and church are treated of. From this comes the holiness of the Word, and also the coming and presence of the Lord with those who, as above said, while reading the Word do not look to themselves, but to Him and the neighbor, that is, to the good of one’s fellow citizen, of our country, of the church, and of heaven (n. 6818–6824, 8123). The reason is that those who look to the Lord suffer themselves to be raised by Him into the light of heaven; whereas those who look to themselves do not suffer themselves to be raised, for they keep their view fixed on themselves and the world. From this it can be seen what is meant by “seeing the Lord in the Word.”

**9406.** *And under His feet.* That this signifies the ultimate sense which is the sense of the letter itself, is evident from the signification of “feet,” as being natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); thus the soles, which are under the feet, denote the ultimate things of nature. That “under the feet” here denotes the ultimate sense of the Word, which is the sense of the letter, is because it is said of the Divine truth or Word, which is from the Lord, and which is the Lord, as can be seen from what goes before; and the ultimate of truth Divine, or the Word, is such as is the sense of the letter, which is natural, because for the natural man. That the sense of the letter contains within it an internal sense, which is relatively spiritual and celestial, is evident from all that has been hitherto shown about the Word. But the more worldly and bodily a man is, the less he apprehends this, because he does not suffer himself to be raised into spiritual light, and thereby to see what is the nature of the Word; namely, that in the letter it is natural, and in the internal sense spiritual; for the nature of lower things, down to ultimate ones, can be seen from the spiritual world, or from the light of heaven; but not the reverse (n. 9401e); thus it can be seen that such is the Word in the letter.

[2] As the Word in the letter is natural, and by “the feet” are signified natural things, therefore the ultimate of the Word, like the ultimate of the church, is called “the place of the feet” of Jehovah, and also His “footstool,” and likewise relatively a “cloud” and “darkness;” as in Isaiah:

They shall open thy gates continually, to bring unto thee the army of the nations, and their kings shall be brought. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together; to adorn the place of My sanctuary; and I will make the place of My feet honorable (Isa. 60:11, 13);

the subject here treated of is the Lord, and His kingdom and church. By "the army of the nations" are meant those who are in the goods of faith; and by "kings," those who are in the truths of faith. (That "nations" denote those who are in the goods of faith, see n. 1259, 1328, 1416, 1849, 4574, 6005; and that "kings" denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). "The glory of Lebanon," or the cedar, denotes spiritual good and truth; "the fir-tree, the pine-tree, and the box," denote the natural goods and truths that correspond; "the place of the sanctuary" denotes heaven and the church, and also the Word; "the place of the feet" denotes heaven, the church, and also the Word, in ultimates. The reason why the Word also is here signified, is that heaven is heaven from the Divine truth that proceeds from the Lord; in like manner the church; and the Divine truth which makes the church and heaven is the Word. Consequently also the inmost of the tent, where was the ark containing the law, is called "the sanctuary," for the law is the Word (n. 6752).

[3] Again:

The heavens are My throne, and the earth is My footstool (Isa. 66:1).

Exalt ye Jehovah our God, and adore ye toward His footstool; holy is He. Moses and Aaron among His priests. He spoke unto them in the pillar of cloud (Ps. 99:5-7);

"the footstool of Jehovah toward which they were to adore" denotes Divine truth in ultimates, thus the Word. That in the representative sense "Moses and Aaron" denote the Word, see n. 7089, 7382, 9373, 9374; and that a "cloud" denotes the Word in the letter, or Divine truth in ultimates, see the preface to Genesis 18; n. 4060, 4391, 5922, 6343, 6752, 8106, 8781; from which it is plain what is meant by "speaking in the pillar of cloud."

[4] Again:

We heard of Him in Ephrathah; we found Him in the fields of the forest. We will enter into His tabernacles; we will bow down ourselves at His footstool (Ps. 132:6, 7);

the subject here treated of is the Lord and the revelation of Himself in the Word; “to find Him in Ephrathah” denotes to do so in the spiritual celestial sense of the Word (n. 4585, 4594); “in the fields of the forest” denotes in the natural or literal sense of the Word (n. 3220, 9011); “the footstool” denotes the Divine truth that proceeds from the Lord, in ultimates.

[5] Again:

Jehovah bowed the heaven, and thick darkness was under His feet. He made darkness His hiding place, darkness of waters, clouds of the heavens. At the brightness before Him His clouds passed (Ps. 18:9, 11, 12);

the subject here treated of is the coming and presence of the Lord in the Word; “thick darkness under His feet” denotes the sense of the letter of the Word; in like manner “darkness of waters and clouds of the heavens.” That nevertheless the Divine truth, such as it is in the heavens, is in this sense is signified by “making darkness His hiding place;” and that at the presence of the Lord the internal sense appears in its glory, such as it is in heaven, is signified by “His clouds passing at the brightness before Him.” In Nahum:

The way of Jehovah is in the storm and tempest, and the clouds are the dust of His feet (Nah. 1:3);

where also “the clouds” denote the Word in the sense of the letter, which also is “the storm and tempest in which is the way of Jehovah.”

[6] When truth Divine, such as it is in heaven, shines through with a man from the very sense of the letter, then this sense is described by “feet whose brightness is like that of burnished brass”; as also in Daniel:

I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphaz. His body also was like a beryl, and His face as the face of lightning, and His eyes as torches of fire, His arms and His feet like the shining of burnished brass, and the voice of His words like the voice of a crowd (Dan. 10:5, 6);

where by “a man clothed in linen” is meant in the supreme sense the Lord, and because the Lord is meant, the Divine truth that is from Him is also meant, for the Divine truth that is from the Lord is the Lord Himself in heaven and in the church; truth Divine, or the Lord in ultimates, is meant by “arms and feet like the shining of burnished brass;” and also by “the voice of his words like the voice of a crowd.” In like manner in Ezekiel 1:7.

[7] The successive states of the church on this earth in respect to the reception of the truth Divine that proceeds from the Lord are also meant by the image seen by Nebuchadnezzar; in Daniel:

The head of the image was gold, his breast and his arms silver, his belly and thighs brass, his legs iron, his feet part iron and part clay, which did not cohere. And a stone out of the rock broke in pieces the iron, the clay, the brass, the silver, and the gold (Dan. 2:32–35, 43);

the first state of the church in respect to the reception of the truth Divine that proceeds from the Lord is the “gold,” because by “gold” is signified celestial good, which is the good of love to the Lord (n. 113, 1551, 1552, 5658, 8932); the second state is signified by the “silver,” which denotes spiritual good, which is the good of faith in the Lord and of charity toward the neighbor (see n. 1551, 2954, 5658, 7999); the third state is signified by the “brass,” which denotes natural good (n. 425, 1551); and the fourth state by the “iron,” which denotes natural truth (n. 425, 426); the “clay” denotes falsity which does not cohere with truth and good. That “a stone out of the rock broke in pieces the iron, the brass, the silver, and the gold” signifies that the church perishes in respect to the reception of truth from the Word, when falsity and evil are confirmed by the sense of the letter of the Word, as is the case when the church is in its last state, when it is no longer in any heavenly love, but only in worldly and bodily love. Such was the Word in respect to its reception among the Jewish nation when the Lord came into the world; and such is the Word with many at this day, insomuch that it is not even known that there is anything internal in the Word; and if it were to be said that there is, and its nature were to be told, it would not be received; when yet in the most ancient times, which were signified by “gold,” nothing else was seen in the sense of the letter of the Word than what is heavenly, almost abstractedly from the letter. From all this it can now be seen that by “the God of Israel” as seen “under His feet” is signified the Word in the ultimate sense, which is the sense of the letter.

**9407.** *There was as a work of sapphire.* That this signifies what is translucid there from internal truths, and all things from the Lord, is evident from the signification of “a work of sapphire,” as being the quality of the literal sense of the Word when the internal sense is perceived within it, thus when the Divine truth that proceeds from the Lord, such as it is in heaven, shines through. For the Word

is the Divine truth that proceeds from the Lord, which in its origin is Divine, and in its progress through the heavens is celestial in the inmost heaven; in the second or middle heaven is spiritual; in the first or ultimate heaven is spiritual natural; and in the world is natural and worldly, such as it is in the sense of the letter, which is for man. From this it is evident that this latter sense, which is the last in order, contains within it the spiritual and the celestial senses, and inmosty the Divine Itself; and as these senses are contained in the ultimate or literal sense, and become apparent to those who apprehend the Word spiritually, it is therefore represented by a work of sapphire, in that it transmits the rays of heavenly light, or is translucent.

[2] That some idea of this shining through may be presented, take as an example human speech. In its first origin this is the end which the man desires to set forth by the speech. This end is his love; for what a man loves, he has as his end. From this flows the man's thought, and finally his speech. That this is so, every one who reflects well, can know and perceive. That the end is the first of speech, is evident from the general law that in all intelligence there is an end; and that without an end there is no intelligence. And that thought is the second thing of speech flowing from the first, is also manifest; for no one can speak without thought, nor think without an end. That from this follows the speech of words, and that this is the ultimate which properly is called speech, is known. This being so, the man who attends to the speech of another does not attend to the expressions or words of the speech, but to their sense, which comes from the thought of the speaker; and he who is wise attends to the end for the sake of which he spoke from his thought; that is, to what he intends and what he loves. These three things are presented in the speech of man, and to these the speech of words serves as an ultimate plane.

[3] From this comparison an idea can be formed about the Word in the letter; for this is attended to and perceived in heaven in exactly the same way as is usually the thought of a man which is presented by the speech of words; and in the inmost heaven as the intention or end is usually attended to and perceived. But the difference is that the sense of the letter of the Word, when read by man, is not heard or perceived in heaven; but only the internal sense, because only the spiritual and celestial senses of the Word are perceived in heaven, and not its natural sense. Thus one sense

passes into another, because they correspond; and the Word has been written wholly by correspondences. From this it is plain what is meant by the shining through signified by “a work of sapphire” when said of the Word.

[4] But he who cannot think intellectually, that is, abstractedly from material things, cannot apprehend these things, nor indeed that there can be any other sense in the Word than that which stands forth in the letter; and if he is told that there is a spiritual sense in it, which is of truth; and within this a celestial sense, which is of good; and that these senses shine through from the literal sense; he will first be amazed, afterward he will reject it as of no account, and finally he will ridicule it. That at the present day there are such persons in the Christian world, especially among the learned of the world, has been shown me by living experience; and also that those who reason against this truth, claim to be wiser than those who affirm it; when yet in those primeval times called the golden and the silver ages, learning consisted in speaking and writing in such manner that the sense of the letter was not attended to, except insofar as the hidden wisdom shone through from it; as can be plainly seen from the oldest books, even among the Gentiles, and likewise from remains in their languages; for their chief science was the science of correspondences and the science of representations, which sciences are now among the things that have been lost.

[5] That under the Lord’s feet there appeared as it were a work of sapphire, and that this signifies the shining through of the Word in the sense of the letter, is because a “stone” in general signifies truth, and a “precious stone” truth shining through from the Divine of the Lord. (That a “stone” in general signifies truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940–8942; and that a “precious stone” signifies truth shining through from the Divine of the Lord.) This was signified by the “twelve precious stones” in the breast plate of Aaron, which was called “the Urim and Thummim” (n. 3862, 6335, 6640).

[6] In like manner in Ezekiel:

Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish [beryl], the onyx, and the jasper, the sapphire, the chrysoprase, the emerald, and gold. The work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were

prepared. Thou wast perfect in thy ways in the day that thou wast created (Ezek. 28:12, 13, 15);

speaking of Tyre, by which is signified the church in respect to the knowledges of truth and of good (n. 1201); her intelligence and wisdom, such as it had been in her infancy, that is, in the first age, is described by these precious stones; “the day that she was created” signifies the first state when they were regenerated, for “creation” in the Word denotes regeneration, or the new creation of man (see n. 16, 88).

[7] Like things are signified by the precious stones in John:

The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19, 20);

the subject here treated of is the holy Jerusalem coming down out of heaven, by which is meant a new church among the nations, after the present church in our European world has been vastated; the precious stones which are the foundations denote truths Divine shining through in the ultimate of order.

[8] Truth Divine shining through in the ultimate of order, which is the Word in the letter, is especially signified by the “sapphire,” as in Isaiah:

O thou afflicted, and tossed with tempests, and not comforted, behold I will set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11);

here also the subject treated of is the church that will succeed the former, which is meant by “the desolate having more sons than the married one” (verse 1); “setting stones” denotes arranging the truths of the church; “foundations in sapphires” denotes truths shining through in ultimates.

[9] The same is signified by “sapphire” in Jeremiah:

Her Nazirites were whiter than snow, they were whiter than milk, their bones were redder than pearls, their polish was sapphire (Lam. 4:7);

in the representative sense “the Nazirites” signified the Lord as to the Divine natural (n. 3301, 6437), consequently also the Divine truth that proceeds from Him in ultimates, which is the Word in the sense of the letter; for the hair, which is here meant by the “Nazirites,”



and which is said to be “whiter than snow and whiter than milk,” signifies truth in ultimates (n. 3301, 5247, 5570), “whiteness” being predicated of truth (n. 3301, 5319); the “bones that are red” denote memory-truths, which are the ultimate ones, and serve the others as servants (n. 6592, 8005); “redness” is predicated of the good of love which is in the truths (see n. 3300). From this it is evident that a “sapphire” denotes truth in ultimates translucent from internal truths.

[10] In Ezekiel:

Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1);

“cherubs” denote the guard and providence of the Lord lest there should be any approach to Him except through good (n. 9277); “the throne upon which was the appearance of a man” denotes Divine truth from the Divine good of the Lord (n. 5313, 6397, 9039). From this it is plain that “a sapphire stone” denotes truth translucent from internal truths—namely, a “stone” denotes truth, and a “sapphire” translucence.

[11] That all things of the Word are translucent from the Lord, is because the Divine truth which is from the Lord is the one only thing from which are all things; for that which is first is the one only thing in the sequents and derivatives, because they are and come forth from it; and Divine truth is the Lord. Wherefore also in the supreme sense of the Word nothing is treated of but the Lord alone, His love, His providence, His kingdom in the heavens and on earth, and especially the glorification of His Human.

[12] That Divine truth is the Lord Himself, is evident from the fact that whatever proceeds from anyone is himself, just as that which proceeds from a man while speaking or acting is from his will and understanding; and the will and understanding make the man’s life, thus the man himself. For man is not man from the form of the face and the body; but from the understanding of truth, and the will of good. From this it can be seen that that which proceeds from the Lord is the Lord; that this is Divine truth, has been frequently shown in what goes before.

[13] But he who does not know the arcana of heaven may suppose that the case with the Divine truth that proceeds from the

Lord is no different from that of the speech which proceeds from a man. But Divine truth is not speech; but is the Divine filling the heavens, just as light and heat from the sun fill the world. This may be illustrated by the spheres that proceed from the angels in heaven (n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063, 8630, 8794, 8797), and which, as can be seen in the passages here cited, are spheres of the truth of faith and good of love from the Lord. But the Divine sphere which proceeds from the Lord and is called “Divine Truth,” is universal, and as just said fills the whole heaven and makes everything of life there. It appears there before the eyes as light which illumines not only the sight, but also the minds. It is also the same that makes the understanding in man. This is meant in John:

In Him was life, and the life was the light of men. That was the true Light which lighteth every man that cometh into the world; and the world was made through Him (John 1:4, 9, 10);

the subject here treated of is the Divine truth, which is called “the Word;” and it is said that the Divine truth, or the Word, is the Lord Himself.

[14] This light, which is the Divine truth that proceeds from the Lord, was pictured by the ancients with radiant circles of a golden color around the head and body of God, represented as a man, for the ancients perceived God no otherwise than under the human form.

[15] When a man is in good, and from good in truths, he is then raised into this Divine light, and into its interior light according to the amount and quality of his good. From this he has a general enlightenment, in which from the Lord he sees innumerable truths, which he perceives from good; and then he is led by the Lord to perceive and be imbued with those truths which are suited to him; and this in respect to the veriest singulars in order, just as is conducive to his eternal life. It is said “in respect to the veriest singulars,” because the universal providence of the Lord is universal because it is in the veriest singulars, for singulars taken together are called “universal” (n. 1919, 6159, 6338, 6482, 6483, 8864, 8865).

**9408.** *And as the substance of heaven in respect to cleanness.* That this signifies the shining through of the angelic heaven, is evident from the signification of “heaven,” as being the angelic heaven (of which in what follows); and from the signification of the “cleanness,” or purity, of “the substance,” when said of heaven, as being

its shining through. It shall be briefly stated what is meant by the shining through of the angelic heaven in connection with the Word. The angelic heaven is said to shine through when truth Divine shines through. For the whole heaven is nothing but a receptacle of truth Divine, because every angel is a reception of it in particular; thus all the angels, or the whole heaven, are so in general. From this, heaven is called "the habitation of God," and also "the throne of God," because by "habitation" is signified the truth Divine that proceeds from the Lord received in the inmost heaven, which relatively is good (n. 8269, 8309); and by "throne" is signified truth Divine from the Lord received in the middle heaven (n. 5313, 6397, 8625, 9039). As it is truth Divine such as in the heavens which shines through from the sense of the letter of the Word, therefore it is the angelic heaven which shines through; for the Word is Divine truth accommodated to all the heavens; and it consequently conjoins the heavens with the world, that is, angels with men (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From all this it is evident what is meant by the shining through of the angelic heaven.

[2] That in the internal sense "heaven" denotes the angelic heaven, is from correspondence, and also from the appearance. Hence it is that when mention is made in the Word of "the heavens," and also of "the heavens of heavens," in the internal sense are meant the angelic heavens. For the ancients had no other idea of the visible heaven than that the heavenly inhabitants dwell there, and that the stars are their habitations. Similar also at this day is the idea of the simple, and especially of little children. From this also men look upward to heaven when praying earnestly to God. This also is from correspondence; for in the other life a heaven with stars appears, yet not the heaven that appears to men in the world; but a heaven that appears in accordance with the state of intelligence and wisdom of the spirits and angels. The stars there are knowledges of good and truth; and the clouds which are sometimes seen beneath the heaven are of various signification according to their colors, their translucence, and their movements; the blueness of heaven is truth transparent from good. From all this it can be seen that by "the heavens" are signified the angelic heavens; but by "the angelic heavens" are signified truths Divine, because the angels are receptions of the truth Divine that proceeds from the Lord.

[3] Similar things are signified by “the heavens” in the following passages:

Praise Jehovah ye heavens of heavens, and ye waters that are above the heavens (Ps. 148:4).

Sing psalms to the Lord that rideth upon the heaven of heaven which is of old (Ps. 68:32, 33).

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

The heavens are telling the glory of God; and the firmament declareth the works of His hands (Ps. 19:1).

Jehovah, when Thou wentest forth out of Seir, the earth trembled; the heavens also dripped, the clouds also dripped water (Judg. 5:4).

The horn of the he-goat 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 (Dan. 8:10).

The Lord Jehovah buildeth in the heavens His steps (Amos 9:6).

If there be food in My house I will open the windows of heaven, and pour you out a blessing (Mal. 3:10).

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

Blessed of Jehovah be the land of Joseph, for the precious things of heaven, for the dew (Deut. 33:13).

Jesus said, Swear not by the heaven; for it is the throne of God. He that sweareth by the heaven sweareth by the throne of God, and by Him that sitteth thereon (Matt. 5:34; 23:22).

[4] In these passages, and in many others, by “the heavens” are signified the angelic heavens; and as the Lord’s heaven on earth is the church, by “heaven” is also signified the church; as in the following passages:

I saw a new heaven and a new earth; for the former heaven and the former earth were passed away (Rev. 21:1).

Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart (Isa. 65:17).

The heavens shall vanish away like smoke, and the earth shall wax old like a garment (Isa. 51:6).

I clothe the heaven with blackness, and I make sackcloth a covering (Isa. 50:3).

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; and I will blacken all the luminaries of light in the heaven, and will set darkness upon the land (Ezek. 32:7, 8).

After the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29).

What is here signified by the “sun,” “moon,” “stars,” and “the powers of the heavens,” may be seen above (n. 4056–4060). In Isaiah:

O Jehovah the God of Israel, Thou alone art the God over all the kingdoms of the earth; Thou hast made heaven and earth (Isa. 37:16).

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

Jehovah that createth the heavens, that formeth the earth and maketh it, and prepareth it, He created it not an emptiness (Isa. 45:18).

[5] That by “heaven and earth” in these and in other passages is signified in the internal sense the church; by “heaven” the internal church, and by “earth” the external church, may be seen above (n. 1733, 1850, 2117, 2118, 3355, 4535), from which it is evident that by the “creation” in the first chapters of Genesis, where it is said, “In the beginning God created the heaven and the earth” (Gen. 1:1); “and the heavens and the earth were finished, and all the army of them” (Gen. 2:1) is meant a new church; for the creation there denotes a new regeneration, which is also called a “new creation,” as can be seen from what was shown in the explications at these chapters.

**9409.** [v. 11] *And unto the sons of Israel who were set apart.* That this signifies those who are in the external sense alone separate from the internal, is evident from the representation of the sons of Israel who were apart or separated from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, and of whom it is said (verse 2) that they “should not go up,” as being those who are in the external sense of the Word separate from the internal (of which above, n. 9380). It shall be briefly stated here who they are, and of what nature, who are in the external sense of the Word separate from the internal. They are those who draw from the Word no doctrine of charity and faith, but remain solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word apart from the internal, are also in external worship apart from internal, worshipping external things as holy and Divine, and also believing that these things are in themselves holy and Divine, when yet they are holy and Divine only from internal things. (That such were the sons of Jacob, see

n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871.)

[2] For example—they believed that they were pure from all sin and from all guilt when they offered sacrifices and ate of the sacrifices; supposing that in their external form apart from the internal, the sacrifices were the most holy things of worship; and that the oxen, bullocks, lambs, she-goats, sheep, rams, and he-goats were then holy; and that the altar was the most holy of all; in like manner the bread of the meat-offerings, and the wine of the drink-offerings. They also believed that when they washed their garments and their bodies, they were clean; in like manner that the perpetual fire of the altar and the fires of the lamp were holy of themselves, likewise the showbreads and also the oil of anointing, besides all the other things. The reason why they so believed was that they had rejected everything internal, insomuch that they were not willing even to hear anything about internal things; such as that they should love Jehovah for His own sake, and not for the sake of themselves, that they might be exalted to dignities and to wealth above all the nations and peoples in the world. For the same reason they did not wish to hear that the Messiah was to come for their salvation and eternal happiness; but merely in order that they might be pre-eminent to all in the world. Nor did they wish to hear anything about mutual love and charity toward the neighbor, for the sake of the neighbor and his good; but only for the sake of themselves insofar as he favored them. To entertain a hostile disposition, to bear hatred, to revenge, to be cruel, provided they had the least cause for it, they accounted of no moment.

[3] Very differently would they have believed and done if they had been willing to receive the doctrine of love and faith in the Lord and of charity toward the neighbor. They would then have known and believed that the burnt-offerings, sacrifices, meat-offerings, drink-offerings, and eating of the sacrifices, did not purify them from any guilt and sin; but that they were purified by the worship of God, and by repentance from the heart (Deut. 33:19; Jer. 7:21–23; Micah 6:6–8; Hosea 6:6; Ps. 40:6, 8; 51:17–19; 1 Sam. 15:22); in like manner that the washings of garments and of the body do not make anyone clean, but purifications of the heart; in like manner also that the fire of the altar, and the fires of the lamp, and also the showbreads, and likewise the oil of anointing, were not

holy of themselves, but by virtue of the internal things which they signified; and that when they were in holy internal things, they were then holy, not from themselves, but from the Lord, from whom is everything holy. The sons of Israel would have known these internal things if they had received the doctrine of love and charity, because this teaches what the external things infold. From this doctrine also the internal sense of the Word is known, because the internal sense of the Word is the very doctrine itself of love to the Lord and of charity toward the neighbor, which also the Lord teaches, saying that “on these two commandments hang all the law and the prophets” (Matt. 22:37–40).

[4] The case is nearly the same at this day in the Christian world, in which, as there is no doctrine of love to the Lord and of charity toward the neighbor, it is scarcely known what celestial love is, and what spiritual love, which is charity. Therefore they are in external things apart from anything internal; for the good of celestial and spiritual love, and the derivative truth of faith, make the internal of man. Hence it is that at the present day also the external sense of the Word, without doctrine as a rule and guide, may be bent wherever one pleases. For the doctrine of faith, apart from the doctrine of love and charity, is like the shade of night; but the doctrine of faith, from the doctrine of love and charity, is like the light of day; because the good which is of love and charity is like flame, and the truth of faith is like the light from it.

[5] Seeing that at the present day the people of the Christian world are of this character—namely, in externals apart from any internal—therefore scarcely any are affected by truth for the sake of truth. From this also it is that they do not even know what good is, what charity is, and what the neighbor; nor what the internal of man is; neither do they know what heaven and hell are, nor that every one possesses life immediately after death. Such of them as remain in the doctrines of their own church do not care whether they are false or true. They learn them and confirm them, not for the sake of practicing the good of charity from the heart, nor for the sake of the salvation of their souls and their eternal happiness; but for the sake of prosperity in the world, that is, in order that they may gain reputation, honors, and wealth. Hence it is that they have no enlightenment when they read the Word, and that they will utterly deny that there is anything internal in the Word, beyond that which

stands forth in the letter. But of the Lord's Divine mercy more shall be said on this subject elsewhere, from experience.

**9410.** *He sent not His hand.* That this signifies that truth is not there in its power, is evident from the signification of the "hand," as being the power that there is through truth. (That "the hand" denotes power, see n. 878, 3091, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that it is through truth, n. 3091, 3502, 6344, 6423, 8304; also that all the power of truth is from good, thus through good from the Lord, n. 6948, 8200, 9327.) From this it is evident that by "He sent not His hand unto the sons of Israel who were set apart" is signified that truth is not in its power with those who are in the external sense of the Word separate from the internal. The reason why truth is not in its power with these is that they have been separated from heaven, and therefore from the Lord; for the Word conjoins man with heaven, and through heaven with the Lord, because all things of the sense of the letter of the Word correspond to the spiritual and celestial things in which are the angels, and with which there is no communication if the Word is apprehended merely according to the letter, and not at the same time according to any doctrine of the church, which is the internal of the Word.

[2] Let us take for example the words of the Lord to Peter:

Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shall loose on earth shall be loosed in the heavens (Matt. 16:18, 19).

In like manner His words to the disciples:

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven (Matt. 18:18).

They who are in the external sense of the Word separate from the internal, thus who are separate from the true doctrine of the church, persuade themselves that such a power was given by the Lord to Peter, and also to the rest of the Lord's disciples. Hence came that infernal heresy that it is in human power to let into heaven and to shut out from heaven whomsoever it will; when yet according to the true doctrine of the church, which is also the internal of the Word, the Lord alone has this power; and therefore those who are in the



external sense of the Word and at the same time in its internal sense, apprehend that these things were said of faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord Himself, has this power, and therefore by no means any man.

[3] That it is so can be seen from the representation of Peter and of the twelve disciples, and from the signification of a “rock,” and likewise from the signification of “keys.” (That Peter represented faith, see the preface to Genesis 18 and 22, also n. 3750, 4738, 6000, 6073; and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love, n. 3488, 3858, 6397.) That a “rock” signifies the Lord in respect to faith, and thus faith which is from the Lord, may be seen above (n. 8581); and that “keys” signify power, is evident from the passages in the Word where “keys” are mentioned; as in the following passages:

I am the first and the last; he that liveth, and was dead; but behold I am alive unto ages of ages; and I have the keys of hell and of death (Rev. 1:18).

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth, and He that shutteth, and no man openeth (Rev. 3:7).

The key of the house of David will I lay upon His shoulder; that He may open and none shut, and that He may shut and none open (Isa. 22:22).

That in these passages a “key” denotes power, is manifest; also that the power belongs to the Lord alone.

[4] From all this it can be seen of what quality are those who are in the external sense of the Word separate from the internal; namely, that they have no conjunction with heaven, thus none with the Lord, as is the case with those who explain these words of the Lord to Peter and to the disciples according to the letter, and thus arrogate to themselves the power of saving mankind, and make themselves gods of heaven and earth; and this from an insane love of self and of the world. Every one who thinks from sound reason can see and apprehend that man cannot loose one sin, because sin is loosed solely through the formation of a new life; that is, through regeneration from the Lord. (That regeneration goes on up to the end of man’s life in the world, and afterward to eternity, see n. 8548–8553, 8635–8640, 8742–8747, 8853–8858, 8958–8969.)

[5] What truth “in its power” is, shall also be briefly told. That in the Word the angels are called “powers,” and also that they are powers, is known in the church. Yet they are not powers from themselves, but from the Lord, because they are recipients of the truth Divine which is from the Lord. They have such power from the Lord that one of them can drive away, shut up in the hells, and restrain, a thousand of the diabolical crew. For the truth Divine which is from the Lord fills the heavens, and makes the heavens; and if you will believe it, all things have been made and created through it. The Word, which was in the beginning with God, and which was God, through which all things were created, and through which the world was made (John 1:1–14) is Divine truth. That this is the one only substantial thing, from which are all things, few are able to apprehend, because no other idea is at this day held about Divine truth than as of the speech of the mouth of one in authority, in accordance with which his commands are executed; but what idea ought to be held about it may be seen above (n. 9407). The omnipotence of the Divine truth which is from the Lord is described in many passages in the Word; and also 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. They overcame him through the blood of the Lamb, and through the word of their testimony (Rev. 12:7, 8, 11);

that “the blood of the Lamb” denotes the Divine truth that proceeds from the Divine Human of the Lord, see n. 4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395; and that “the word of their testimony” denotes the truth Divine which is received, is plain. [6] They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, apprehend this prophetic saying no otherwise than according to the letter; namely, that by “blood” is meant blood, thus the Lord’s passion; when yet it is the Divine truth that proceeds from the Lord that is there meant by “blood.” They who are in the true doctrine of the church are able to know that they are not saved by blood, but by hearing truth Divine, and doing it; thus that those are saved who suffer themselves to be regenerated by the Lord through the Divine truth. This all are able to know, to apprehend, to see, and to perceive, who are in enlightenment from the Lord; thus all who are in the good of

charity and of faith, for these are they who are enlightened. This I can avouch—that when I am reading “the blood of the Lamb,” and am thinking of the blood of the Lord, the angels who are with me know no otherwise than that I am reading “the Divine truth that proceeds from the Lord,” and that I am thinking about this. But let the simple remain in their doctrine, that they are saved through the Lord’s blood, provided they live in accordance with His Divine truth; for they who so live are enlightened in the other life.

**9411.** *And they saw God.* That this signifies faith, is evident from the signification of “seeing God,” as being to be endowed with intelligence and faith; for in the internal sense “to see” denotes to see spiritually; and to see spiritually is to see from faith; hence it is that in the Word “to see” signifies to have faith (n. 2325, 3863, 3869, 4403–4421, 5400, 6805, 9128). That they saw the God of Israel, that is, the Lord, is because the laws promulgated from Mount Sinai signify in a wide sense the Word in its whole complex; and the Word is Divine truth from the Lord, which in its supreme sense treats of the Lord alone. Wherefore they who are in enlightenment when reading the Word, see the Lord; and this takes place from faith and from love. This is effected in the Word alone, and not in any other writing whatever. From this it is plain why Moses, Aaron, Nadab, and Abihu, and the seventy elders, saw the Lord. That He was seen by them, and not by the sons of Israel who were set apart, is plain from verses 9 and 10 which precede; for it is there said that “Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel;” and in this verse, “and unto the sons of Israel who were set apart He sent not His hand.” The reason why the former saw God, and not the latter, was that Moses and Aaron represented the Word as to the internal and the external senses (n. 9374), and Nadab and Abihu represented doctrine from both (n. 9375), and the seventy elders represented all who are in good from the truths thence derived (n. 9376, 9404), but the sons of Israel who were set apart represented those who are in the external sense of the Word separate from the internal.

**9412.** *And did eat and drink.* That this signifies instruction about the good and truth of worship, is evident from the signification of “eating,” as being the conjunction and appropriation of good (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643); and from

the signification of “drinking,” as being the conjunction and appropriation of truth (see n. 3089, 3168, 4017, 4018, 5709, 8562). That it also signifies instruction, namely, “eating” instruction about good, and “drinking” instruction about truth, is because spiritual food is all the good of faith from which is wisdom, and spiritual drink is all the truth of faith from which is intelligence (see n. 56–58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003). Hence there were instituted among the ancients banquets, feasts, dinners, and suppers, in order that they might be associated together by means of the things of wisdom and intelligence (see n. 3596, 3832, 5161, 7836, 7996, 7997).

[2] From this also in the Word “feasts,” “dinners,” and “suppers,” signify associations together in respect to faith and love, as in the following passages:

Many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

Jesus said unto the disciples, Ye shalt eat and drink upon My table in My kingdom (Luke 22:30).

Blessed are those servants whom the Lord when He cometh shall find watching; verily I say unto you that He shall gird Himself, and make them sit down, and shall Himself come and minister to them (Luke 12:37).

The disciples prayed Jesus, saying, Master, eat. But he said unto them, I have food to eat that ye know not of (John 4:31, 32).

Jesus said, I am the living bread that came down from heaven; if any man eat of this bread, he shall live eternally (John 6:51).

That heavenly bread is here meant, is plain. Heavenly bread is all the good of love and of faith from the Lord (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323).

[3] That “eating and drinking” signify being instructed about the good and truth of faith, is evident from the following passages:

Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He shall say, I tell you, I know not whence ye are; depart from Me, all ye workers of iniquity (Luke 13:26, 27);

“to eat and drink in the Lord’s presence” denotes to instruct from the Word about the goods and truths of faith; “to teach in the streets” denotes to preach truths from the Word of the Lord, for preaching

was formerly done in the streets, because “streets” signify the truths of doctrine of the church (n. 2336).

[4] In Isaiah:

Every one that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat; come, buy wine and milk without silver and without price. Wherefore do ye weigh out silver for that which is not bread? and your labor for that which satisfieth not? Attending attend ye unto Me, and eat ye that which is good, that your soul may delight itself in fatness. Incline your ear, and come unto Me; hear, that your soul may live. Behold, I have given him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:1–4);

that “eating and drinking” here denote to be instructed by the Lord; and that “waters,” “wine,” “milk,” “bread,” and “fatness” denote the things of the truth and good of faith from Him, is plain, for it is said, “Incline your ear, come unto Me; hear, that your soul may live. Behold I have given him for a witness to the peoples, a prince and lawgiver to the nations.”

[5] In Ezekiel:

Behold I break the staff of bread in Jerusalem; that they may eat bread by weight, and with anxiety; and drink waters by measure, and with amazement; and they shall lack bread and water, and pine away because of their iniquity (Ezek. 4:16, 17);

“to eat bread and drink waters” denotes to be instructed in the goods and truths of faith (n. 9323). In like manner in Amos:

Behold the days come, in which I will send a famine in the land; not a famine for bread, nor a thirst for waters; but for hearing the words of Jehovah (Amos 8:11);

that “a famine for bread,” and “a thirst for waters,” denote scarcity and deficiency of the knowledges of good and truth, see n. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5568, 5576, 5579, 5893, 6110.

[6] From all this it can be seen what is signified by the eyes of the disciples being opened, and their knowing the Lord, when He brake the bread and gave it to them (Luke 24:29–31); for “breaking the bread and giving it to them” in the spiritual world signifies to instruct in the good and truth of faith, by means of which the Lord appears; also what is signified by the bread and wine, and by eating and drinking, in the Holy Supper; and again what is signified by the Lord’s saying unto His disciples after its institution, that “He would

not drink of that product of the vine until that day when He should drink it with them new in the Father's kingdom" (Matt. 26:26–29). The reason why "eating and drinking" denote instruction about the good and truth of worship, is that it was done after the sacrifices, and likewise from the sacrifices, and the sacrifices represented in general all worship (see n. 9391).

**9413.** Verses 12–15. *And Jehovah said unto Moses, Come up to Me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them. And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God. And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them. And Moses went up unto the mountain, and the cloud covered the mountain.*

"And Jehovah said unto Moses," signifies instruction from the Lord for those who are in the external sense; "Come up to Me into the mountain, and be thou there," signifies the presence of the Lord with them through an intermediate; "and I will give thee the tables of stone," signifies the book of the law, that is, the Word in the whole complex; "and the law and the commandment," signifies truth in general and in particular; "which I will write to teach them," signifies for remembrance and for instruction; "and Moses rose up, and Joshua his minister," signifies the Word and the representative; "and Moses went up unto the mountain of God," signifies toward heaven; "and he said unto the elders," signifies those who are in the external sense alone; "Sit ye here for us," signifies that they should remain in it; "until we return unto you," signifies until there is an answer; "and behold Aaron and Hur are with you," signifies the doctrine of truth from such a Word; "whosoever hath words, let him come near unto them," signifies that falsities are thereby to be removed; "and Moses went up unto the mountain," signifies to heaven; "and the cloud covered the mountain," signifies the external things of the Word.

**9414.** [v. 12] *And Jehovah said unto Moses.* That this signifies instruction from the Lord for those who are in the external sense, is evident from the signification of "saying," as being instruction, when it involves the things which follow and give instruction (see also n. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041); that it is from the Lord is because by "Jehovah" in the Word is

meant the Lord (see n. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315); and from the representation of Moses, as being that which mediates between the Lord and the people, thus the Word in respect to its holy external, for this is what mediates. That Moses now begins to have this representation, is evident from the series of what follows. For that people was in the external of the Word, and from this in the external of worship separate from what is internal (n. 9380). They who are of such a character cannot possibly have holy communication with the Lord, still less conjunction, except through an intermediate. How the case is in regard to this, will be unfolded more fully below (n. 9419).

[2] That this people was in the external sense of the Word separate from the internal, and consequently in the like worship, is very manifest from what follows. For after forty days they fell back altogether and worshiped a golden calf instead of Jehovah. Wherefore also Moses then cast away the tables out of his hand, and broke them; and afterward he was commanded to hew out other tables, upon which the same words should be written. By this was signified that this people was by no means willing to acknowledge any doctrinal thing from the internal sense of the Word, such as there is in heaven; but only from its external sense separate from the internal, such as is even at this day among them. Wherefore also that people was no longer called the “people of Jehovah,” but the “people of Moses,” as in the following passages:

Jehovah spoke unto Moses, Go, get thee down; for thy people, which thou madest to come up out of the land of Egypt, have corrupted themselves (Exod. 32:7).

Jehovah spoke unto Moses, Depart, go up hence, thou and the people which thou hast made to come up out of the land of Egypt (Exod. 33:1).

On this account also they were afterward removed from the mountain: “No man shall come up with thee, and also no man shall be seen in the whole mountain; and no flock or herd shall feed over against this mountain” (Exod. 34:3); for by “Mount Sinai” is signified the law, or Divine truth, and the Word, such as it is in heaven; thus also heaven (n. 8399, 8753, 8793, 8805). The reason why Moses previously represented the Word in general, that is, both as to its internal sense and as to its external sense, was that the subject there treated of was the promulgation of the law, which signified the revelation of

Divine truth in general; for it was the beginning of revelation, seeing that everything else in the Word was written afterward.

**9415.** *Come up to Me into the mountain, and be thou there.* That this signifies the Lord's presence with them through an intermediate, is evident from the signification of "coming up," as being elevation toward higher, that is, more interior, things (see n. 3084, 4539, 4969, 5406, 5817, 6007), and consequently conjunction with them (n. 8760, 9373). That it denotes the presence of the Lord, is because it is said, "Come up to Me into the mountain, and be thou there;" for by Jehovah, to whom he was to go up, is meant the Lord (see above, n. 9414); and by "Mount Sinai" is signified the Word which is from the Lord, thus in which is the Lord (n. 8399, 8753, 8793, 8805), consequently also heaven; for the Word is the Divine truth that proceeds from the Lord; and heaven is the receptacle of truth Divine, thus of the Lord Himself, as has been frequently shown above. From this it is plain that by "coming up to Jehovah into the mountain" is signified the presence of the Lord. That "with the people through an intermediate" is signified, is because Moses now represents the people as their head, thus as what mediates, as was said just above (n. 9414).

[2] It is said "the presence of the Lord with them through an intermediate," because the Lord makes Himself present with man, but not man with the Lord. For all the good of love and truth of faith come from the Lord; and nothing whatever of good and of truth comes from man. Wherefore the presence of the Lord is with those who admit Him; that is, with those who in faith and love receive the truth Divine which is from Him. That the Lord comes to these, and not they to Him, the Lord Himself teaches in John:

He that loveth Me keepeth My word, and We will come unto him, and make Our abode with him (John 14:23).

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

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

**9416.** *And I will give thee the tables of stone.* That this signifies the book of the law, or the Word in the whole complex, is evident from the signification of "the tables," as being that whereon were written the things which are of doctrine and of life, here the things which are of heavenly doctrine and of a life in accordance therewith.



That these tables signify the book of the law, that is, the Word in the whole complex, is because the things which were inscribed on them contained in general all things that belong to heavenly life and doctrine. Wherefore also those things which were inscribed on them are called "the ten words" (Exod. 34:28; Deut. 10:4); for by "ten" in the internal sense are signified all; and by "words" are signified the truths of doctrine, and the goods of life. (That "ten" denotes all, see n. 3107, 4638, 8468, 8540; that "words" denote the truths and goods of life and doctrine, n. 1288, 4692, 5272.) For this reason these tables signify the Word in the whole complex; in like manner as the law, which in a close sense signifies what was inscribed on these tables; in a less close sense the Word written by Moses; in a wide sense the historic Word; and in the widest sense the Word in its whole complex; as may be seen above (n. 6752). Moreover, the things inscribed on these tables were the first of the revelation of Divine truth, and were proclaimed by the Lord before all the people of Israel with a living voice. The things which are first signify all the rest in their order; and their being proclaimed by the Lord with a living voice signifies immediate Divine inspiration in the rest also. The reason why these tables were of stone was that "stone" signifies truth (n. 643, 1298, 3720, 6426), properly truth in ultimates (n. 8609); truth Divine in ultimates is the Word in the letter, such as it is on this earth (n. 9360).

[2] The reason why there was not one table, but two, was that there might be represented the conjunction of the Lord through the Word with the church, and through the church with the human race. Therefore they are also called "the tables of the covenant" (Deut. 9:9, 11, 15); and the words inscribed are called "the words of the covenant" (Exod. 34:27, 28), and also "the covenant" (Deut. 4:13, 23); and the ark itself, in which the tables were placed, was called "the ark of the covenant" (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25, 26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3-5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16); for a "covenant" denotes conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). Wherefore these tables were divided the one from the other; but were joined together by attachment; and the writing was continued from one table on to the other, as though it was upon one table; but not according to the common opinion, some commandments upon one table, and some

upon the other. For by one being divided into two, and by the two being thus joined together, or placed beside each other, is signified the conjunction of the Lord with man. For this reason covenants were entered into in a similar way; as with Abraham by a she-calf, a she-goat, and a ram divided in the middle, and by one part being placed opposite the other (Gen. 15:9–12); in this chapter also by the blood being put in basins, and half of it being sprinkled on the altar, and half upon the people (verses 6, 8); and in general by all the sacrifices, a part of which was burnt upon the altar, and a part was given to the people to eat. The like was also represented by the breaking of bread by the Lord (Matt. 14:19; 15:36; 26:26; Mark 6:41; 8:6; 14:22; Luke 9:16; 22:19; 24:30, 35). Hence also it is that by “two” in the Word is signified conjunction (n. 5194, 8423), here, that of the Lord and heaven, or of the Lord and the church, thus also of good and truth, which conjunction is called the heavenly marriage. From this it can be seen why there were two tables, and why they were written on the two sides, on the one side and on the other (Exod. 32:15, 16).

[3] Moreover, “writing” and “engraving” on “tables” signify in the Word those things which must be impressed on the memory and on the life, and which are therefore to be lasting; as in the following passages:

Write it before them on a table, and impress it on a book, that it may be for the latter day forever even to eternity (Isa. 30:8).

The sin of Judah is written with a pen of iron, with a point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars (Jer. 17:1).

Jehovah said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time; though it tarry, wait for it; because coming it will come (Hab. 2:2, 3).

**9417.** *And the law and the commandment.* That this signifies truth in general and in particular, is evident from the signification of “the law,” as being truth in general; and from the signification of “the commandment,” as being truth in particular. In the Word a distinction is made between “commandments,” “judgments,” and “statutes;” and by “commandments” are meant those things which are of life, by “judgments” those which are of the civil state, and by “statutes” those which are of worship (n. 8972). But all these are called by the general term “law;” and the particulars of the law are

called “commandments,” as is evident from many passages in the Word. Consequently when mention is made of “law and commandment,” there is meant truth in general and in particular.

**9418.** *Which I will write to teach them.* That this signifies for remembrance and for instruction, is evident from the signification of “writing,” as being for remembrance (see n. 8620); and that “writing to teach” denotes for instruction is evident.

**9419.** [v. 13] *And Moses rose up, and Joshua his minister.* That this signifies the Word and the representative, is evident from the representation of Moses, as being that which mediates between the Lord and the people who are in the external sense of the Word separate from the internal, thus also the Word, in accordance with what was shown just above (n. 9414); and from the representation of Joshua his minister, as being the representative. That Joshua here denotes the representative, is because the representative serves and ministers, in order that the external things of the Word and of worship may be presented to the Lord through the intermediate, which was Moses. But these things are of such a nature that they can with difficulty fall into ideas, except with those who know how the external or literal sense of the Word is presented representatively in heaven; namely, that it is presented in one manner with those who are in the external sense and at the same time in the internal, who are those in the external sense of the Word and at the same time in the true doctrine of the church; and in a different manner with those who are in the external sense separate from the internal, as was the case with this people. (In what manner it was effected with this people, see n. 4311.)

[2] From this some idea can be formed of the intermediate which Moses represents, and the ministering representative which Joshua represents; namely, that the holy internal that belongs to the Divine truth proceeding from the Lord, thus to the Word and the consequent worship, flows into heaven and is there received by the angels; and also that mediately through this holy internal, and also immediately, there flows in from the Lord a holiness into the good spirits who are with the man who is reading the Word, or is engaged in the derivative worship. This holiness is called the holy external; and when this flows in with man it presents representatives according to the correspondences with him. From all this it can be seen how the case is with the Intermediation which Moses now represents,

and with the Ministry which Joshua represents; namely, that the holy external is the intermediate; and that the representative, which is the ultimate of order, is the ministry. But be it known that such is the nature of the influx of Divine truth that it does not fall into a human idea unless this is enlightened by the Lord; for a man perceives no otherwise than that the holiness of the Word and of worship inflows from man to the Lord. But this order is inverted order, and is called “physical influx.” (That this influx is apparent, and by no means real, see what has been shown in the passages cited above, n. 9223, 9227.)

**9420.** [v. 15] *And Moses went up unto the mountain of God.* That this signifies toward heaven, is evident from the signification of “Mount Sinai,” which is here “the mountain of God,” as being the Law or Divine truth which is from the Lord, thus the Word such as it is in heaven, consequently also heaven (see n. 8399, 8753, 8793, 8805). The reason why the revelation was made on a mountain, and this mountain is called “the mountain of God,” is that a “mountain” signifies the celestial of love, which is good, and consequently it signifies heaven, and in the supreme sense the Lord (n. 795, 796, 2722, 4210, 6435, 8327); and “the mountain of God” signifies Divine truth from the Divine good of the Lord’s Divine love (n. 8758); for in the Word the Lord is called “God” from Divine truth, and “Jehovah” from Divine good (n. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167). From this it is called “the mountain of God.”

[2] That “Mount Sinai” denotes the Law, or the Divine truth that proceeds from the Divine good of the Lord, thus the Word, and in the supreme sense the Lord, is evident in David:

The earth trembled, the heavens also dripped at the presence of God; even this Sinai at the presence of God, the God of Israel. The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them, Sinai is in the sanctuary (Ps. 68:8, 17);

that “the earth” and “the heavens” denote the external and the internal of the church, see n. 1733, 2117, 2118, 3355, 4535; and that a “chariot” denotes doctrine, n. 2760, 5321, 8146, 8148, 8215. Hence “the chariots of God” denote doctrinal things, or truths Divine, such as are in the heavens. From this it is plain that by “this Sinai at the presence of God, the God of Israel,” and by “Sinai in the sanctuary,” is signified the Law, or Divine truth proceeding from the Divine good

of the Lord, and in the supreme sense the Lord in heaven. In the book of Judges:

Jehovah, when Thou wentest forth out of Seir, when Thou marched out of the field of Edom, the earth trembled, the heavens also dripped, the clouds also dripped water. The mountains flowed down before Jehovah, this Sinai before Jehovah (Judg. 5:4, 5);

where also "this Sinai" denotes the Divine truth proceeding from the Divine good of the Lord. In like manner in Moses:

Jehovah came from Sinai, and rose from Seir unto them; He shone forth from Mount Paran, and He came from the myriads of holiness; from His right hand was the fire of the law to them (Deut. 33:2).

**9421.** *And he said unto the elders.* That this signifies those who are in the external sense alone, is evident from the signification of "the elders," as being those who are in the external sense alone. That the elders of the Israelitish people here represent these, is because they were the heads of the people, and, so represented the whole people. That these were in the external sense of the Word without the internal, has been often shown above. For when Moses went up to the mountain, he represented the holy external of the Word, which is intermediate, or a medium, between its holy internal and the representative which is of the external sense (see n. 9414, 9419). Hence it follows that the elders who were seated beneath the mountain, and thus separated from Moses, represented the external sense alone; for Moses said unto them, "Sit ye here for us, until we return unto you."

**9422.** *Sit ye here for us.* That this signifies that they should remain in it, is evident from the signification of "sitting here," namely, in this place, or under the mountain, as being to remain in the external sense. "To sit" in a place denotes to remain in one's state, and "under the mountain" denotes in the external sense of the Word; for by "sitting" is signified remaining, as will be evident from what follows. By "place" is signified state, and by "Mount Sinai" is signified the Law, or Divine truth proceeding from the Lord, thus the Word (see n. 9420); by its summit, where Jehovah or the Lord was (Exod. 19:20) is signified the highest or inmost of the Law, that is, of the Word (see n. 8827); by all the rest of the mountain that was below the summit is signified the internal of the Law or of the Word, such as it is in heaven; and by what was beneath the mountain, where were the elders and the people, is signified the external of the Law

or of the Word, which is its external sense. Thus are represented in the Word the inmost, the interior, and the exterior, of the things signified by "the mountain;" here the inmost, the interior, and the exterior things of the Law or of the Word, for "Mount Sinai" signifies the Law, or the Word (n. 9420). From this it is plain that by "Sit ye here for us," is signified that they should remain in the external sense.

[2] That it is said "sit" is because "sitting" signifies remaining in a state; for movements from place to place signify changes of state of the interiors, as can be seen from what has been already shown (n. 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently "sitting" signifies a permanent abiding in the state of the interiors. Because "sitting" has such a signification, therefore to sit was one of the rituals received among the sons of Israel when they represented a permanent state of the interiors; as in the book of Judges:

The sons of Israel came unto Bethel, and wept, and sat there before Jehovah, and fasted that day until the evening (Judg. 20:26).

The people came to Bethel, and sat there till even before God, and lifted up their voice, and wept with a great weeping (Judg. 21:2).

Here by "sitting" is signified permanence in a state of grief.

[3] From this it can be seen why "sitting" is spoken of, and what it infolds in the following passages:

Jehovah, Thou hast known my downsitting and mine uprising; Thou hast understood my thought afar off (Ps. 139:2).

Thou shalt not go into the house of feasting to sit with them (Jer. 16:8).

Then he shall stand and shall feed in the strength of Jehovah his God; and they shall sit (Micah 5:4).

Come down, and sit on the dust, O virgin daughter of Babylon; sit on the earth. Sit thou in silence, and enter into darkness, O daughter of the Chaldeans; she saith in her heart, I shall not sit a widow (Isa. 47:1, 5, 8).

In like manner in other passages: as "sitting in darkness" (Isa. 42:7); "sitting in the assembly," and "sitting alone" (Jer. 15:17); "sitting on the right hand and on the left" (Matt. 20:21), denoting to remain in a state of power over others; and "sitting on the right hand of the power of God" (Matt. 26:63, 64; Mark 14:62; 16:19), speaking of the Lord, and denoting that the Divine omnipotence shall endure forever.

**9423.** *Until we return.* That this signifies until there is an answer, is evident from the signification of “returning,” as being an answer; for when by “sitting here” is signified to remain in this state (see n. 9422), by “returning” is signified that they were to be instructed about what should then be done; thus an answer.

**9424.** *And behold Aaron and Hur are with you.* That this signifies the doctrine of truth from such a Word, is evident from the representation of Aaron, as being the Word in the external sense, and also the doctrine of good and truth (see n. 6998, 7009, 7089); here the doctrine of truth from this sense alone, because by “the elders,” over whom Aaron below the mountain presided as the head, are signified those who are in the external sense of the Word (see n. 9421); and from the representation of Hur, when adjoined to Aaron, as being the truth of this doctrine, which was also represented by Hur when together with Aaron he held up the hands of Moses (Exod. 17:10–12; n. 8603, 8611); for truths out of the Word from which is doctrine, support the Word, which was then represented by Moses.

[2] Occasion again offering, it shall be briefly told how the case is with the support of the Word by doctrine that is from the Word. He who does not know the arcana of heaven must needs believe that the Word is supported without doctrine from it; for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself. But be it known that all the doctrine of the church must be from the Word, and that the doctrine from any other source than the Word is not doctrine in which there is anything of the church, still less anything of heaven. But the doctrine must be collected from the Word, and while it is being collected, the man must be in enlightenment from the Lord; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and who see truth, and from it make doctrine for themselves. The reason of this is that such communicate with heaven, thus with the Lord; and being enlightened by the Lord in this way they are led to see the truths of the Word such as they are in heaven; for the Lord inflows through heaven into their understandings, because it is the man’s interior understanding that is enlightened. And at the same time the Lord flows in with faith, by means of the cooperation of the new will, a feature of which is to be affected with truth for

the sake of truth. From all this it can now be seen how the doctrine of truth and good is given man by the Lord.

[3] That this doctrine supports the Word in respect to its literal or external sense, is plain to every one who reflects; for every one in the church who thinks from doctrine sees truths in the Word from his doctrine and according thereto, and explains those which do not coincide with it; and those which seem to be opposed to it he passes by as though he did not see or understand them; that all do so, even heretics, is known. But they who are in the genuine doctrine of truth from the Word, and in enlightenment when they read the Word, see everywhere truths that agree, and nothing whatever that is opposed; for they do not dwell upon what is said therein according to appearances, and according to the common apprehension of men, because they know that if the appearances are unfolded, and as it were unswathed, the truth is laid bare. Nor are they led astray by falsities from the fallacies of the external senses, as is the case with heretics and fanatics, especially with Jews and Socinians; nor by falsities from the loves of self and the world, as is the case with those who are meant by “Babel.” As none of these can be enlightened, they hatch out from the external sense alone a doctrine in favor of their own loves, and add thereto many things from their own; whereby the Word is by no means supported; but falls. Be it known that the internal sense of the Word contains the genuine doctrine of the church.

[4] From all this it is now evident what is the quality of the doctrine here represented by Aaron and Hur, which, being solely from the external sense of the Word apart from the internal, was merely idolatrous. On this account it is said of Aaron, by whom such doctrine was represented, that he made an idol, or golden calf (Exod. 32:2–5, 20, 35; Deut. 9:21). Moreover, in the Word such doctrines are described by “idols,” as in the prophets throughout. In Ezekiel:

I went in and saw all the idols of the house of Israel portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, and each had his censer in his hand; and abundance of a cloud of incense went up (Ezek. 8:10, 11);

here “the idols of the house of Israel” denote doctrines from the external sense only of the Word, not through enlightenment from the Lord, but through man’s own intelligence, thus falsities; worship



in accordance with these is signified by “a censer in the hand of each,” and by “abundance of a cloud of incense.”

[5] In Hosea:

They sin more and more, they make them a molten image of their silver, in their own intelligence, all the work of the craftsmen; saying to them, sacrificing a man, they kiss calves (Hos. 13:2).

“A molten image of silver,” and “the work of the craftsmen,” denote doctrine from one’s own intelligence, and not from the Lord, thus from the external sense of the Word separate from the internal sense, which is the case with those who are solely in external things, and not at the same time in internal things; that is, with those who are in the loves of self and of the world, and not in love to the Lord and in love toward the neighbor.

[6] In Isaiah:

In that day a man shall cast away the idols of his silver, and the idols of his gold, which they made for themselves, to bow down to moles and to bats; to enter into the clefts of the rocks, and into the clefts of the crags (Isa. 2:20, 21; 31:7);

“the idols of silver” denote falsities of doctrine; and “the idols of gold,” evils of doctrine; “to bow down to moles and bats, and to enter into the clefts of the rocks and the crags” denotes worship from the falsities and the evils of faith.

[7] In the same:

Ye shall judge unclean the covering of the graven images of thy silver, and the clothing of the molten image of thy gold; thou shalt scatter them as a menstruous cloth; thou shalt call it dung (Isa. 30:22);

“the covering of the graven images of silver, and the clothing of the molten image of gold” denote memory-knowledges of falsity and evil, which are acknowledged and worshiped instead of truths and goods. In the same:

I told thee thenceforth, lest thou shouldest say, Mine idol hath done these things, and my graven image; and my molten image hath commanded them (Isa. 48:5).

Here also “idol,” “graven image,” and “molten image,” denote doctrinal things from man’s own intelligence.

[8] In like manner in Jeremiah:

Every man is become foolish from knowledge; every founder is put to shame by His graven image; because his molten image is a lie, and there

is no breath in them; they are vanity, a work of delusions (Jer. 10:14, 15);

here also “graven image” and “molten image” denote doctrinal things from man’s own intelligence, which in the external form, because from the external sense of the Word, appear like truths, but in their internal form are falsities; therefore such a man is said to be “foolish from knowledge, and his molten image a lie,” and that “there is no breath in them;” they are also called “vanity,” and “a work of delusions.” In like manner in Habakkuk:

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the fabricator of his figment trusteth therein? (Hab. 2:18).

[9] In Isaiah:

The craftsman foundeth a graven image, and the metal-caster overlayeth it with gold, and casteth chains of silver; he seeketh for himself a wise craftsman to prepare a graven image (Isa. 40:19, 20);

here in like manner “a graven image” denotes doctrine from man’s own intelligence. The likeness to truth, induced on it through the Word from its external sense only, and at the same time from fallacies and outward appearances, is signified by “the metal-caster overlaying it with gold, and casting chains of silver, and seeking a wise craftsman to prepare it.”

[10] In the same:

They that fashion a graven image are all vanity, and their most wished for things do not profit. He fashioneth the iron with the tongs, and worketh in the coals, and shapeth it with sharp hammers, and worketh it with the arm of his strength. He fashioneth wood, he stretcheth out a line, and marketh it out with a rule; he maketh it in the corners, and marketh it out with the compasses, and maketh it in the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9, 13);

here is described the formation of doctrine from man’s own intelligence, and not from any enlightenment from the Lord; and how a likeness of truth is induced on falsities by applications of the Word from its external sense alone, and by reasonings from the fallacies of the senses. Wherefore it is said that he “maketh it in the form of a man, according to the beauty of a man, to dwell in the house.” From this there is a likeness of truth in the external form; but falsity in the internal. There is falsity in the internal form when truths are not thought of rightly; for one and the same truth is thought of

differently by one person from what it is by another; but falsely by all who are in evil; for one truth consists of an infinite number of other truths; but in the case of those who are in evil it consists of an infinite number of falsities. Consequently with the latter there is no life in this truth; and this is meant by there being “no breath in them,” and by their “not hearing, nor seeing, nor understanding” (Jer. 51:17; Ps. 115:4-6). This is like the portrait of a man, which is inwardly nothing but clay, as compared with the form of the man himself, within which there is life, and heavenly beauty, if truths from good are therein.

**9425.** *Whosoever hath words, let him come near unto them.* That this signifies that falsities are thereby to be removed, is evident from the signification of “having words,” as being to dispute about truths; for “words” denote truths (see n. 1288, 4692, 5272); and from the signification of “coming near unto them,” as being that they may be judged from that doctrine; for by “Aaron and Hur,” to whom they were to “come near,” is signified doctrine from the external sense of the Word; and also that falsities are to be removed, for he removes falsities who in a dispute about truths judges from doctrine. That Aaron, however, did not remove falsities, but removed truths, is evident from the worship of the calf instead of Jehovah; of which in what follows. For, as just said, those who teach the external things of the Word apart from anything internal, thus without the genuine doctrine of good and truth, do not discriminate between truth and falsity, nor between good and evil; but call that truth which favors the fallacies of the senses, and that good which favors concupiscences. Thus they call falsity truth, and evil they call good.

**9426.** *And Moses went up unto the mountain.* That this signifies to heaven, is evident from what was unfolded above (n. 9420), where the same words occur.

**9427.** *And the cloud covered the mountain.* That this signifies the external things of the Word, is evident from the signification of “the cloud,” as being the external of the Word, that is, its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819); and from the signification of this “mountain which the cloud covered,” as being the Divine truth proceeding from the Lord, thus the Word; and as the Divine truth proceeding from the Lord makes heaven, by this “mountain” is also

signified heaven (n. 9420). Hence by “the cloud covered the mountain” is signified the external sense of the Word which covers the internal sense, and also heaven.

**9428.** Verses 16–18. *And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day He called unto Moses out of the midst of the cloud. And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights.*

“And the glory of Jehovah tarried upon Mount Sinai,” signifies the interior things of the Word of the Lord in heaven; “and the cloud covered it,” signifies the ultimate of the Word, which is thus relatively obscure; “six days,” signifies when in a state of truth; “and on the seventh day He called unto Moses,” signifies the coming of the Lord when truth has been conjoined with good; “out of the midst of the cloud,” signifies out of the obscurity there was before; “and the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel,” signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external separate from the internal; “and Moses entered into the midst of the cloud,” signifies the Word in the external sense; “and went up unto the mountain,” signifies elevation to heaven; “and Moses was in the mountain forty days and forty nights,” signifies what is complete in respect to instruction and influx.

**9429.** [v. 16] *And the glory of Jehovah tarried upon Mount Sinai.* That this signifies the interior things of the Word of the Lord in heaven, is evident from the signification of “the glory of Jehovah,” when said of the Word, as being its internal sense, thus the interior things of the Word (see the preface to Genesis 18, and n. 5922); and from the signification of “Mount Sinai,” as being Divine truth proceeding from the Lord, and consequently heaven (of which above, n. 9420, 9427). That the interior things of the Word are called “glory” is because the Divine truth proceeding from the Lord as a sun is the light in heaven which gives sight to the angels there, and at the same time intelligence and wisdom (n. 1531, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6905, 6907, 8644, 8707, 8861). From

this Divine light is all the glory in heaven, which is such as to surpass all human apprehension. From this it is plain why the internal sense of the Word is meant by "glory;" for the internal sense of the Word is the Divine truth that proceeds from the Lord in heaven, thus is the light from which is all the glory there.

[2] This is meant by "glory" in many passages of the Word, as that they should "see the Son of man in a cloud with glory" (Matt. 24:30; Luke 21:27); and that the Lord, after He had suffered, was to "enter into His glory" (Luke 24:26); that "when He should come in His glory, He would sit upon the throne of His glory" (Matt. 25:31), where "to sit upon the throne of glory" denotes to judge from the Divine truth which is from Himself; also that "Moses and Elias were seen in glory" (Luke 9:30, 31); that "Moses and Elias" here denote the Word, see the preface to Genesis 18, and n. 2762, 5247, 9372. The same is also meant by the "glorification" of the Lord, in John: "Now hath the Son of man been glorified, and God hath been glorified in Him. God shall also glorify Him in Himself, and shall straightway glorify Him" (John 13:31, 32); "to be glorified in God" denotes to become Divine good, from which is Divine truth. In like manner in John 12:38.

[3] By "glory" is signified the Divine truth proceeding from the Lord such as it is in heaven, also in the following passages:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah. And the glory of Jehovah shall be revealed, and all flesh shall see together (Isa. 40:3, 5);

treating of the coming of the Lord; where "the glory of Jehovah which shall be revealed" denotes the Divine truth. That the Lord is this truth, because it is from Him, is manifest in John:

In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life; and the life was the light of men. He was the true light. And the Word was made flesh, and we beheld His glory, the glory as of the Only begotten of the Father (John 1:1, 4, 9, 14);

here "the Word" denotes the Divine truth; in like manner "the light;" from which it is plain what is meant by "beholding His glory." That the Lord did not appear in any other glory in the world, except when He was transfigured, is known. [4] In like manner in another passage in John:

These things said Isaiah, when he saw His glory, and spoke of Him. But they loved the glory of men more than the glory of God. I am come

a light into the world, that whosoever believeth in Me may not remain in the darkness (John 12:41, 43, 46);

here also the “glory of the Lord,” and the “glory of God,” denote the Divine truth, and the “glory of men” denotes falsity. In Isaiah:

Shine, for thy light is come, and the glory of Jehovah is risen upon thee. Jehovah shall arise upon thee, and His glory shall be seen upon thee. The glory of Lebanon shall come unto thee, to adorn the place of My sanctuary. Thy sun shall no more go down, neither shall thy moon wane; for Jehovah shall be unto thee for a light of eternity (Isa. 60);

it is evident that the subject here treated of is the Lord’s coming, His kingdom, heaven, and the church. The Divine truth proceeding from His Divine Human is described in this whole chapter, and is called, “light,” “honor,” and “glory.”

[5] Again:

They shall fear the name of Jehovah from the setting of the sun, and His glory from the rising of the sun. The Redeemer shall come to Zion (Isa. 59:19, 20);

here also the Lord is treated of; “the name of Jehovah” denotes all the truth of faith and good of love from which is worship (n. 2724, 3006, 6674, 9310). Again:

I have called thee in justice, and I will give thee for a covenant to the people, for a light of the Gentiles. I am Jehovah; this is My name; and My glory will I not give to another (Isa. 42:6, 8);

here also treating of the Lord, where “a light of the Gentiles” denotes the Divine truth which is from Him; “not to give His glory to another,” denotes that this Divine truth proceeds from no other than the Lord, who is one with Jehovah. As also in the same:

For Mine own sake, for Mine own sake, will I do it, and My glory will I not give to another (Isa. 48:11).

[6] In like manner elsewhere:

Thy light shall break forth as the dawn; thy justice shall walk before thee; the glory of Jehovah shall gather thee (Isa. 58:8).

He shall come to gather together all nations and tongues; that they may come, and see My glory (Isa. 66:18).

Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before the elders shall be His glory (Isa. 24:23).

Jehovah said, I live; and all the earth shall be filled with the glory of Jehovah (Num. 14:20, 21).

In these passages the Lord is treated of, and the “glory” denotes the Divine truth that is from Him.

[7] Again:

I saw the Lord sitting upon a throne, high and lifted up. Above Him stood the seraphim. And one cried unto another, Holy, holy, holy, Jehovah Zebaoth, the fullness of all the earth is His glory (Isa. 6:1-3).

The heavens recount the glory of God (Ps. 19:1).

That the nations may fear the name of Jehovah, and the kings of the earth Thy glory; in that Jehovah hath built up Zion, and hath appeared in His glory (Ps. 102:15, 16).

The glory of God shall enlighten the Holy Jerusalem, and the Lamb is the lamp thereof. And the nations that are saved shall walk in her light; and the kings of the earth shall bring their glory and honor into it (Rev. 21:23, 24);

“the holy Jerusalem” denotes the New Church; “the glory of God,” the Divine truth from the Lord therein; in like manner “her light in which they shall walk;” “the kings of the earth who shall bring their glory,” denote those who are in truths from good (n. 2015, 2069, 4581, 4966, 5044, 6148). From all this it can now be seen what is signified by “the glory of Jehovah which tarried upon Mount Sinai” (see also n. 8427).

**9430.** *And the cloud covered it.* That this signifies the ultimate of the Word which is thus relatively obscure, is evident from the signification of “the cloud,” as being the ultimate of the Word, or its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781). This sense is called a “cloud,” because it is in obscurity relatively to the internal sense; for this is in the light of heaven. That it is in obscurity and like a cloud is because it is for man while he is in the world, whereas the internal sense is for man when he comes into heaven. But be it known that while a man is in the world, he is in the internal sense of the Word when he is in the genuine doctrine of the church as to faith and as to life; for through this doctrine the internal sense of the Word is then inscribed on both his understanding and his will; on his understanding through faith; and on his will through life. When such a man comes into heaven he apprehends the Word no otherwise than according to its internal sense; and knows nothing of its external sense, this then appearing to him like a cloud that absorbs the rays of its light.

[2] It is said that the man then apprehends the Word according to its internal sense, and not according to its external sense. That it

is so is because all who are in heaven are instructed by the Lord from the truth Divine that is with man, thus from the Word. The reason is that man is in the ultimate of order, and that all interior things terminate in the ultimate, the ultimate being as it were a support for the interior things, on which they subsist and rest. The Word in the letter is Divine truth in the ultimate of order; in like manner the man of the church with whom is Divine truth, in respect to his natural and sensuous mind. In the one, as in the other, the interior things terminate and rest, like a house on its foundation. The house itself is heaven, and there Divine truth is such as is the Word in the internal sense; and the foundation is the world, and there Divine truth is such as is the Word in the external sense. As a house rests on its foundation, so also heaven rests on the church; and consequently the Divine truth in heaven upon the Divine truth in the earth; for there is a continuous connection from the Lord through heaven down to man by means of the Word. This is the reason why it is always provided by the Lord that there shall be a church on the earth, in which Divine truth may be in its ultimate. This is a secret as yet known to none, and which is meant by what was cited above (n. 9357, 9360). Let all therefore beware of injuring the Word in any way; for they who injure it, injure the Divine Itself.

**9431.** *Six days.* That this signifies when in a state of truth, is evident from the signification of "six days," as being a state of labor, and of combat (see n. 737, 8510, 8888, 8975). That it denotes a state of truth is because there are two states with the man who is being regenerated by the Lord; the first state is called a state of truth, and the second state is called a state of good. The reason why the first state is called a state of truth, is that the man is then being brought into good by means of truth; and the reason why the second state is called a state of good, is that when the man is in good he has been brought in. Moreover, when a man is in a state of truth he is outside of heaven; but when he is in good, he is in heaven; thus has been brought in to the Lord. Besides, when a man is in the first state, or the state of truth, he is then in labor and combat, for he is then undergoing temptations; but when he is in the second state, or the state of good, he is then at rest and in the tranquillity of peace. The former state is what is represented in the Word by the six days which precede the seventh; but the latter state is what is represented by the seventh day or Sabbath (n. 8890, 8893, 9274). (Concerning



these two states with the man who is being regenerated, which are called the state of truth and the state of good, see what has been already amply shown, n. 7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274.)

**9432.** *And on the seventh day He called unto Moses.* That this signifies when truth has been conjoined with good, is evident from the signification of “the seventh day,” as being the second state, when truth has been conjoined with good, that is, when the man is in good (concerning which see what was said just above, n. 9431).

**9433.** *Out of the midst of the cloud.* That this signifies out of the obscurity there was before, is evident from the signification of “the cloud,” as being the ultimate of the Word, which is therefore relatively obscure (of which above, n. 9430). That this is “the cloud” is because the Divine truth which is from the Lord cannot possibly appear in the very brightness in which it is, for man would thereby perish, because his understanding would be totally blinded by the light of truth, and his will would be wholly extinguished by the fire of good; thus all his life would be annihilated. Hence it is that Divine truth is accommodated to each person’s apprehension, and is as it were veiled with a cloud, even with the angels (n. 6849). Among spirits this veiling appears like a cloud, which is dense or thin according to the reception of each one.

[2] This is meant by these words in Isaiah:

Jehovah createth over every habitation of Mount Zion, and over her assemblies, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering. And there shall be a pavilion for a shadow in the daytime from the heat, and for a refuge and for a covert against flood and against rain (Isa. 4:5, 6);

“the habitation of Mount Zion” denotes heaven and the church; “her assemblies” denote goods and truths; “a cloud by day, a smoke by night, and a covering” denote the veiling of truth Divine, thus its accommodation to apprehension. (That the “glory over which there was to be a covering” denotes the Divine truth which is from the Lord, see n. 9429.) “A pavilion” denotes the ultimate of truth Divine which hides the interior things; that it shall be “for a shadow in the daytime from the heat, and for a refuge against flood and rain,” is in order that man may be safe, and may not suffer any harm.

[3] The veiling of Divine truth is also described in David:

O Jehovah my God, Thou art very great, Thou art clothed with glory and honor, who covereth Himself with light as with a garment, who layeth the beams of His chambers in the waters, who maketh the clouds His chariot. He foundeth the earth upon her bases, that it should not be moved for ever and ever. Thou hast covered it with the abyss as with a garment. Thou hast set a bound that they may not pass over (Ps. 104:1-9);

the “glory and honor with which Jehovah,” that is, the Lord, “clothes Himself,” denote Divine truth (see n. 9429); the “light with which He is covered as with a garment” denotes Divine truth such as it is in heaven and in the church; that this truth is meant by “light” in the Word, see what was cited above (n. 9429); the “chambers whose beams He layeth in the waters” denote the societies of heaven; and the “waters” denote truths (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323); the “clouds that He maketh His chariot” denote the truths from which is doctrine, a “chariot,” being doctrine (n. 5321, 8215); “the earth,” of which it is said that “He foundeth it upon her bases that it should not be moved forever,” denotes the church (that “the earth” in the Word denotes the church, see what was cited above, n. 9325); the “bases on which it is founded” denote truths in ultimates, such as are those of the Word in its literal sense; hence it is said that “it should not be moved forever;” “the abyss with which it is covered as with a garment” denotes external truth for the natural man (n. 6431, 8278). From this it is plain what is meant by the “bound set that they may not pass over,” namely, that it is the ultimate of truth Divine, in which the interior things terminate, and on which as on a support and a foundation they subsist and rest, as was said above.

**9434.** [v. 17] *And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel.* That this signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external separate from the internal, is evident from the signification of “the aspect of the glory of Jehovah,” as being the appearing of the Divine truth that proceeds from the Lord (that “the aspect” here denotes an appearing before the eyes, is manifest; and that “the glory of Jehovah” denotes the Divine truth that proceeds from the Lord, see n. 9429); from the signification of “fire,” as being love in both senses (see n. 4906, 5215, 6314, 6832, 7324), here the Divine love itself; from the signification of “the top of the

mountain,” as being the inmost of heaven, for by “Mount Sinai” is signified heaven (n. 9420, 9427), and by its highest part, which is called the “top” and the “summit,” is signified its inmost (n. 9422); from the signification of “devouring,” as being to consume, thus to injure and vastate; and from the representation of the sons of Israel, as being those who are in external things apart from internal, as shown frequently above. From all this it can be seen that by “the aspect of the glory of Jehovah like fire on the top of the mountain” is signified Divine truth in heaven itself resplendent from the good of love; and that by its being “like devouring fire in the eyes of the sons of Israel” is signified that it injures and vastates with those who are in its external apart from the internal.

[2] The case herein is this. There are two loves absolutely opposite to each other—heavenly love, and infernal love; heavenly love is love to the Lord and love toward the neighbor, and infernal love is the love of self and the love of the world. Those with whom infernal loves reign are in hell; but those with whom heavenly loves reign are in heaven. For love is the very life of man, because without love there is absolutely no life; for from love every one has the heat and fire of his life. That without the vital heat and fire there is no life, is very evident. From this it follows that such as is the love, such is the life; consequently such as is the love, such is the man; and therefore from his loves every one can know whether heaven is in him, or hell. Love is like fire or flame in man, and is indeed, as before said, the vital fire or flame; and faith is like the light from this fire, or from this flame, and is indeed the light which lights up the interiors of his understanding. From this also it is plain what is the quality of the light from which those have faith who are in infernal love. (That from this light comes a persuasive faith, which in itself is not faith, but the persuasion, for the sake of self and the world, that such is the case, see n. 9363–9369.) In the church at this day, spiritual life, which is life eternal, is made to consist in faith alone, thus in faith without the goods of heavenly love; but from what has just been said, every one who reflects can see the nature of such a life.

[3] It shall now be stated how the case is with the Divine fire, which is the Divine love, with those who are in heavenly love; and how it is with those who are in infernal love. With those who are in heavenly love the Divine fire or love is continually creating and

renewing the interiors of the will, and is continually lighting up the interiors of the understanding. But with those who are in infernal love the Divine fire or love is continually injuring and vastating. The reason is that with the latter, the Divine love falls into opposites, whereby it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt for others in comparison with oneself, into enmities against all who do not favor oneself, and therefore into hatreds, into revenges, and finally into cruelties. It is from this then that before the eyes of the sons of Israel the fire of Jehovah appeared as devouring or consuming; for they were in the love of self and of the world, because they were in external things apart from internal.

[4] That to them this fire was devouring and consuming, is plain also elsewhere in Moses:

It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, Jehovah our God hath made us see His glory and His greatness, and we have heard His voice out of the midst of the fire; now therefore why should we die? For this great fire will devour us; if we hear the voice of Jehovah our God anymore, we shall surely die (Deut. 5:23–25).

(See also what has been shown at n. 6832, 8814, 8819; and that this people was of such a character, at n. 9380.)

[5] By a “devouring fire” elsewhere also in the Word is signified vastation, and it is said of the wicked; as in the following passages:

The day of Jehovah cometh; a day of darkness and of thick darkness, a day of cloud and of obscurity. A fire devoureth before it, after it a flame burneth: the land is as the garden of Eden before it, but after it even a wilderness of a waste (Joel 2:1–3).

Jehovah shall cause the glory of His voice to be heard in the flame of a devouring fire (Isa. 30:30).

Who shall remain to us with the devouring fire? Who shall remain to us with the fire-places of eternity? (Isa. 33:14).

Thou shalt be visited by Jehovah with the flame of a devouring fire (Isa. 29:6).

Thy posterity shall be devoured by the fire (Ezek. 23:25).

In these passages by a “devouring fire” is meant the fire of the cupidities which arise from the loves of self and of the world, because this is the fire which consumes a man, and which vastates the church. This was also represented by the “fire from before Jehovah” which

devoured the sons of Aaron, Nadab and Abihu, because they put strange fire into their censers (Lev. 10:1, 2); “putting strange fire into their censers” denotes instituting worship from some other love than heavenly love (that such “fire” denotes the love of self and of the world, and every cupidity arising therefrom, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141).

**9435.** [v. 18] *And Moses entered into the midst of the cloud.* That this signifies the Word in the external sense, is evident from the representation of Moses, as being the Word, here the Word in the external sense, because it is said that he “entered into the midst of the cloud,” and by “the cloud” is signified the external sense of the Word. (That “Moses” denotes the Word, see n. 9414; and that a “cloud” denotes its external sense, n. 9430.) That Moses remained for six days in the uttermost of the mountain, and that when called on the seventh day he entered into the cloud and went up unto the mountain, was done in order that he might represent an intermediate, or that which mediates between the people and the Lord, according to what was said above (n. 9414). The steps of ascent from the people to the Lord are thus described. When at last he came into the mountain, he then for the first time represented the holy external of the Word, which is what mediates; for this mountain signifies heaven, where is holiness. And yet he was not admitted further than to the first threshold of heaven, where the holy external of the Word ceases. How far he was admitted, was shown me representatively by a spirit, who as to the higher part of the face as far as the chin was seen in the light of heaven, but as to the lower part of it, including the chin, and as to the whole body with it, was in a cloud. From this it was made plain how much he represented of the holy external, which is what mediates. The six days during which Moses remained in the extremity of the mountain, signified a state of truth, and the seventh day, on which he went up into the mountain, signified a state of good (according to what was unfolded above, n. 9431, 9432). The reason is, that with those who are being regenerated by the Lord there are similar degrees of ascent from the world to heaven; for a man is elevated from external to internal things; because from the natural man who is in external things to the spiritual man who is in internal things. Such an elevation or ascent was also represented by Moses when he put on the representation of the holy external, which mediates; for

the holy external of the Word is the entrance to a state of good, thus to heaven.

**9436.** *And went up unto the mountain.* That this signifies elevation to heaven, is evident from the signification of “going up,” as being elevation toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007); and from the signification of “Mount Sinai,” as being heaven where Divine Truth is in light (of which above, n. 9420, 9427).

**9437.** *And Moses was in the mountain forty days and forty nights.* That this signifies what is complete in respect to instruction and influx, is evident from the signification of “forty,” as being what is full or complete. That “forty” denotes what is full or complete, is because “four” denotes what is full (see n. 9103), in like manner “ten” (n. 3107, 4638), and the number forty arises from four multiplied into ten; for multiplied numbers signify the same as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973). (That all numbers in the Word signify real things, see n. 575, 3252, 4264, 4495, 4670, 5265, 6175.) It is from this then that Moses was in the mountain forty days and forty nights. That “forty” here signifies what is complete in respect to instruction and influx, is plain from what follows in chapters 25 to 32, in which are recounted the things concerning which he was instructed, which were the ark, Aaron, the Urim and Thummim, and the sacrifices. That “forty” signifies what is complete as to influx also, is because from that time Moses began to represent the holy external of the Word, which mediates between the Lord and the people; and mediation is effected by influx through this holy external into the representative in which the people were (see n. 9419).

[2] As “forty” signified what is full or complete, therefore Moses remained on Mount Sinai not only on this occasion, but also on another, “forty days and forty nights” (Exod. 34:28; Deut. 9:18, 25; 10:10). And for this reason the sons of Israel wandered in the wilderness “forty years,” until, as it is said, “all that generation was consumed” (Num. 14:33, 34; 32:13). And for this reason it was said by Jonah to the Ninevites that “the city would be overthrown after forty days” (Jonah 3:4). And for this reason the prophet was commanded “to lie on the right side, and to bear the iniquity of the house of Judah forty days” (Ezek. 4:6). For this reason also it is said of Egypt that it should be surrendered to “an utter solitude

forty years, and after those years should be gathered together from the peoples" (Ezek. 29:11–13). And for this reason "it rained upon the earth, so that it was inundated with a flood, forty days and forty nights" (Gen. 7:4, 12, 17). From this it is evident why it was decreed that a wicked man should be "beaten with forty stripes" (Deut. 25:3); for "forty stripes" signified punishment to the full. From this it is also evident what is meant in the prophetic song of Deborah and Barak, that "there was neither shield nor spear seen in the forty thousands of Israel" (Judges 5:8); "in the forty thousands of Israel" denotes in all. It is evident also from this why the temple built by Solomon was "forty cubits long" (1 Kings 6:17); in like manner the new temple described in Ezekiel (41:2); for by "the temple," in the supreme sense, is signified the Lord; in the internal sense, heaven and the church; and thus by "forty," what is complete in respect to representation. In like manner in other passages.

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### ON THE EARTHS IN THE STARRY HEAVEN; AND THEIR INHABITANTS, SPIRITS AND ANGELS.

**9438.** They who are in heaven can speak and be in company with angels and spirits, not only from the earths in this solar system, but also with those who are from earths in the universe outside this system; and not only with spirits and angels therefrom, but also with the inhabitants themselves there whose interiors have been opened so that they are able to hear those who speak from heaven. The same is possible for a man during his life in the world, to whom it has been granted by the Lord to speak with spirits and angels; for as to his interiors a man is a spirit and angel, the body which he carries about in the world being merely of service to him for activities in this natural or earthly sphere, which is the ultimate one.

[2] But to no one is it given to speak as a spirit and angel with angels and spirits, unless he is of such a character that he can be consociated with them in respect to faith and love; and he cannot be so consociated unless he has faith in the Lord and love to the Lord, because a man is conjoined through faith in Him, thus through the truths of doctrine, and through love to Him; and when he has been

conjoined with Him, he is safe from the attack of evil spirits who are from hell. With others the interiors cannot be opened at all, because they are not in the Lord.

[3] This is the reason why at the present day it is given to few to speak and be in company with angels. A plain proof of this is that at the present day the existence of spirits and angels is scarcely credited, still less that they are with every man, and that through them man has connection with heaven, and through heaven with the Lord. And still less is it believed that when a man dies as to his body, he lives a spirit, also in a human form as before.

**9439.** As, with most in the church at this day, there is no faith in the life after death, and scarcely any in heaven, or in the Lord as being the God of heaven and earth; therefore the interiors of my spirit have been opened by the Lord, so that I may, while in the body, be at the same time with the angels in heaven, and not only speak with them, but also see there amazing things, and describe the same; lest perchance hereafter people may say, Who has come to us from heaven, and told us that it exists, and what there is there? But I know that those who have previously at heart denied a heaven and a hell, and the life after death, will still harden themselves against them, and will deny them; for it is easier to make a raven white, than to cause those to believe who have once at heart rejected faith. But let the things which have thus far been shown concerning heaven and hell and the life after death, be for those few who are in faith. That the rest, however, may be brought to something of acknowledgment, it has been granted that I should relate such things as delight and attract the man who is desirous of having knowledge; and which at present shall be about the earths in the universe.

**9440.** He who is not acquainted with the arcana of heaven, may believe it to be impossible for a man to see earths which are so remote, and from the evidence of the senses to give any account of them. But he should know that in their first cause and origin, the spaces and distances, and consequently the progressions, which appear in the natural<sup>1</sup> world, are changes of state of the interiors, and that they appear with angels and spirits in accordance with these changes; and that by means of such changes angels and spirits can be translated from one place to another, and from one earth to

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<sup>1</sup> Newsearch Footnote: printed version has "spiritual," but Latin is "natural."



another, even to earths which are at the end of the universe. And so can a man in respect to his spirit, his body still remaining in its own place. So too has it been done with me, for of the Lord's Divine mercy it has been given me to be in company with spirits as a spirit, and at the same time with men as a man. (That in heaven the spaces and distances, and consequently the progressions, are appearances arising from changes of state of the interiors, see n. 5605.) A sensuous man cannot conceive that in respect to his spirit a man can be translated in this manner, because such a man is in space and in time, and measures his progressions according to these.

**9441.** Every one can see that there are many worlds, from the fact that so many stars appear in the universe, and it is known in the learned world that every star is like a sun in its own place, for it remains fixed as the sun of our earth does in its place; and that the distance causes it to appear in a small form like a star; consequently that, like the sun of our system, it has planets revolving around it, which are earths. For what else could there be so great a heaven with so many stars? For the end of the creation of the universe is man; in order that from man there may be an angelic heaven. But what would mankind and an angelic heaven from one single earth be for the infinite Creator, for whom a thousand earths, nay, tens of thousands of them, would not suffice? A calculation has been made, that if there were in the universe one million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man there was allotted a space of three cubic ells, the sum of so many men collected into one mass would not occupy a space equal to a thousandth part of this earth; thus not the space of one of the satellites of Jupiter or Saturn; which would be a space in the universe too small to be seen; for any satellite of Jupiter or Saturn is barely visible to the naked eye. And what would this be for the Creator of the universe, to whom the whole universe, if so filled up, would not suffice; for He is infinite. In speaking on this subject with the angels, they said that they have a similar idea concerning the fewness of the human race relatively to the infinity of the Creator; but that still they do not think from spaces, but from states; and that according to their idea, supposing the number of earths to be as many myriads as could possibly be conceived of in thought, they would still be absolutely nothing to the Lord; moreover, that the angelic heaven, of which the human race

is the seminary, corresponds to all things that are in man; and that such a heaven cannot be built up of angels from one earth, but only from innumerable earths.

**9442.** But concerning the earths in the starry heaven, something shall be said in what follows, from experience itself; from which it will be seen how I have been repeatedly translated thither in respect to my spirit; my body remaining in its own place.

[END OF THE SEVENTH VOLUME OF THE ORIGINAL  
LATIN WORK.]