

ARCANA COELESTIA

Hic Liber est Adventus Domini

THIS BOOK IS THE ADVENT OF THE LORD

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

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

First Published By
Emanuel Swedenborg
Servant of the Lord Jesus Christ

1752

Volume 4-B



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TRANSLATION NOTE

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

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

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

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

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

The Wonderful Things which have been seen in the Word of Spirits and in the heaven of Angels, are prefixed and subjoined to the several chapters. In this volume are the following:”]² Explication of Matthew 25, verses 1 to 13 (n. 4635 to 4638)

Continuation concerning the Grand Man and Correspondence: Hearing, and the Ears (n. 4652 to 4660)

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¹ Compiled by the Editor.

² Copied from Vol 1 of First Edition

MATTHEW 6:33

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

GENESIS

CHAPTER THIRTY-SIX

4635. As in prefatory remarks to preceding chapters of Genesis there have been unfolded the Lord's predictions in Matthew 24 concerning the last time of the church, and as the same predictions are continued in Matthew 25, I may unfold these also in respect to the internal sense. These predictions as given in their order in the letter are as follows:

Then shall the kingdom of the heavens be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were prudent, but five were foolish. They that were foolish, when they took their lamps, took no oil with them; but the prudent took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out. But the prudent answered, saying, Perchance there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh (Matt. 25:1–13).

4636. That by this parable the Lord described His own coming, is evident from the particulars, and from the end, where He says, "Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh," as He also says in the foregoing chapter [Matt. 24], where He is speaking expressly of His coming: "Watch therefore, for ye know not what hour your Lord cometh" (Matt. 24:42). That His "coming" is the consummation of the age, or the last time of the church, has been shown before.

4637. It is very evident that each and all things the Lord spoke in parables are representative and significative of the spiritual and

celestial things of His kingdom, and in the highest sense, of the Divine things with Him; and therefore the man who does not know this must suppose that the Lord's parables have no more in them than ordinary comparisons. Such must be the case with the parable of the ten virgins unless it is known what is signified in the internal sense by the virgins, and also by ten and five, and by the lamps, the vessels, and the oil, and by them that sell, the wedding, and all the rest; and the same with all the other parables. The things which the Lord spoke in these parables appear in the outward form like ordinary comparisons; but in their inward form they are of such a nature as to fill the universal heaven. For there is an internal sense in every particular, which is of such a nature that its spiritual and celestial diffuses itself through the heavens in every direction like light and flame. This sense is quite uplifted above the sense of the letter, and flows from the several expressions, and from the several words, nay, from every jot. But what this parable involves in the internal sense will appear from what follows.

4638. Then shall the kingdom of the heavens be likened unto ten virgins.

This signifies the last period of the old church and the first of the new. The church is the Lord's kingdom on earth. The "ten virgins" are all who are in the church, namely, both those who are in good and truth, and those who are in evil and falsity. "Ten" in the internal sense denotes remains, and also fullness, thus all; and "virgins" denote those who are in the church, as also elsewhere in the Word.

[2] Who took their lamps;

signifies spiritual things in which is the celestial, or truths in which there is good, or what is the same, faith in which there is charity toward the neighbor, and charity in which there is love to the Lord; for "oil" is the good of love, as shown hereafter. But lamps in which there is no oil denote the same in which there is no good.

[3] And went forth to meet the bridegroom;

signifies their reception.

And five of them were prudent, but five were foolish;

signifies a part of them in truths in which there is good, and a part of them in truths in which is no good. The former are the "prudent,"

and the latter the “foolish.” In the internal sense “five” denotes some, here therefore a part of them.

They that were foolish, when they took their lamps, took no oil with them;

signifies not having the good of charity in their truths; for in the internal sense “oil” denotes the good of charity and of love.

But the prudent took oil in their vessels with their lamps;

signifies that they had the good of charity and of love in their truths; their “vessels” are the doctrinal things of faith.

[4] And while the bridegroom tarried, they all slumbered and slept;

signifies delay, and hence doubt. To “slumber” in the internal sense is to grow sluggish from the delay in the things of the church, and to “sleep” is to cherish doubt—the prudent, a doubt in which there is affirmation; the foolish, a doubt in which there is negation.

But at midnight a cry was made;

signifies the time which is the last of the old church and the first of the new. This time is what is called “night” in the Word, when the state of the church is treated of. The “cry” denotes a change.

Behold the bridegroom cometh, go ye out to meet him;

signifies the same as the judgment, namely, acceptance and rejection.

[5] Then all those virgins arose, and trimmed their lamps;

signifies preparation of all; for those who are in truths in which there is no good are equally in the belief of being accepted as are those who are in truths in which there is good, for they suppose that faith alone saves, not knowing that there is no faith where there is no charity.

But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out;

signifies that they desire good to be communicated by others to their empty truths, or to their destitute faith. For in the other life all spiritual and celestial things are mutually communicated, but only through good.

[6] But the prudent answered, saying, Perchance there will not be enough for us and you;

signifies that it cannot be communicated, because the little of truth that they had would be taken away from them. For as to the

communication of good in the other life to those who are in truths without good, these as it were take away good from those who have it, and appropriate it to themselves, and do not communicate it to others, but defile it; for which reason no communication of good to them is possible. These spirits will be described from experience at the end of the next chapter [Gen. 37].

[7] But go ye rather to them that sell, and buy for yourselves; signifies the good of merit. They who boast of this are “they that sell.” Moreover, in the other life they who are in truth in which there is no good, above all others make a merit of all they have done which appeared good in the outward form, although in the inward form it was evil, according to what the Lord says in Matthew:

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

And in Luke:

“When the master of the house is risen up, and hath shut to the door, then shall ye begin to stand without, and to knock at the door, saying, Lord, lord, open to us. But he shall answer and say to you, I know you not whence ye are; 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).

Such are those who are here meant by the foolish virgins, and the like is therefore said of them in these words: “they also came, saying, Lord, lord, open to us; but he answered and said, Verily I say unto you, I know you not.”

[8] And while they went away to buy, the bridegroom came.

This signifies their too late application.

And they that were ready went in with him to the wedding; signifies that they who were in good and thence in truth were received into heaven. Heaven is likened to a wedding from the heavenly marriage, which is the marriage of good and truth; and the Lord is likened to the bridegroom, because they are then conjoined with Him; and hence the church is called the bride.

And the door was shut;
signifies that others cannot enter.

[9] Afterward came also the other virgins, saying, Lord, lord, open to us;

signifies that they desire to enter from faith alone without charity, and from works in which there is not the Lord's life, but the life of self.

But he answered and said, Verily I say unto you, I know you not; signifies rejection. His not knowing them means in the internal sense that they were not in any charity toward the neighbor and thereby in conjunction with the Lord. They who are not in conjunction are said not to be known.

[10] Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh;

signifies an assiduous application of life in accordance with the precepts of faith, which is "to watch." The time of acceptance, which is unknown to man, and the state, are signified by their not knowing the day nor the hour in which the Son of man is to come. Elsewhere also in Matthew he who is in good, that is, he who acts according to the precepts, is called "prudent;" and he who is in knowledges of truth and does them not is called "foolish:"

every one that heareth My words and doeth them, I will liken him unto a prudent man; and every one that heareth My words and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26).

GENESIS 36

1. And these are the births of Esau; he is Edom.
2. Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite;
3. And Basemath the daughter of Ishmael, the sister of Nebaioth.
4. And Adah bare to Esau Eliphaz; and Basemath bare Reuel;
5. And Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau that were born unto him in the land of Canaan.

6. And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother.
7. For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions.
8. And Esau dwelt in Mount Seir; Esau he is Edom.
9. And these are the births of Esau the father of Edom in Mount Seir:
10. These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.
11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.
12. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek: these are the sons of Adah Esau's wife.
13. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife.
14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.
15. These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz,
16. Chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah.
17. And these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath Esau's wife.
18. And these are the sons of Oholibamah Esau's wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau's wife.

19. These are the sons of Esau, and these are their chiefs: he himself is Edom.
20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah,
21. And Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom.
22. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna.
23. And these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam.
24. And these are the sons of Zibeon, both Aiah and Anah: this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father.
25. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah.
26. And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran.
27. These are the sons of Ezer; Bilhan and Zaavan and Akan.
28. These are the sons of Dishan, Uz and Aran.
29. These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah,
30. Chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir.
31. And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel.
32. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.
33. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.
34. And Jobab died, and Husham of the land of the Temanites reigned in his stead.
35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.
36. And Hadad died, and Samlah of Mazrekah reigned in his stead.

37. And Samlah died, and Shaul of Rehoboth of the river reigned in his stead.
38. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.
39. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.
40. And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth;
41. Chief Oholibamah, chief Elah, chief Pinon;
42. Chief Kenaz, chief Teman, chief Mibzar;
43. Chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of Edom.

THE CONTENTS

4639. In the internal sense the subject here treated of is the Lord's Divine good natural, and the whole order of this good is described by the names. The Lord's Divine good natural is "Esau."

THE INTERNAL SENSE

4640. Verse 1. *And these are the births of Esau; he is Edom.*

"And these are the births of Esau," signifies derivations in the Lord's Divine good natural; "he is Edom," signifies the Lord's Divine Human in respect to the natural and the corporeal.

4641. *And these are the births of Esau.* That this signifies derivations in the Lord's Divine good natural, is evident from the signification of "births," as being derivations of good and truth (see n. 1330, 3263, 3279, 3860, 3868, 4070); and from the representation of Esau, as being the Lord's Divine good natural (n. 3302, 3322, 3494, 3504, 3576, 3599). This good is the subject now treated of

in this chapter; but as it is of such a nature as not to fall into the understanding of any man, and scarcely of any angel, this good is therefore described by mere names. For the Lord's Divine good natural, which is represented by Esau, is what He had Divine from birth, since He was conceived of Jehovah, and hence from birth he had the Divine being, which He had as His soul, and consequently as the inmost of His life.

[2] This was clothed outwardly by what He took on from the mother; and as this was not good, but in itself evil, He therefore expelled it by His own power, especially by the combat of temptations; and this human, which He made new in Himself, He then conjoined with the Divine good which He had from birth. Jacob represented the good which He procured to Himself by His own power, and which has been treated of in the preceding chapters. This is the good which He conjoined with the Divine good, and He thus made the human in Himself all Divine. The good which Esau represents flowed in by an internal way, and through rational good into natural immediately; but the good which Jacob and Israel represent, flowed in by an external way, and the Divine went to meet it through rational good, but mediately through the truth of the rational into the natural. Isaac represents this rational good, and Rebekah this rational truth. (See what has already been said of these n. 3314, 3573, 4563.)

4642. *He is Edom.* That this signifies the Lord's Divine Human in respect to the natural and the corporeal, is evident from the representations of Edom as being the Lord's Divine Human in respect to natural good, to which are adjoined the doctrinal things of truth (see n. 3302, 3322, 4241), thus in respect to the natural and the corporeal. For doctrinal things are like a body to truth, or in a spiritual sense are the bodily things of natural truth. Hence it is that by Edom is represented the Lord's Divine Human in respect to the natural and the corporeal. Doctrine is as it were the embodiment of truth, because doctrine is not in itself truth, but truth is in doctrine as the soul in its body.

[2] In what now follows the Lord's Divine good natural is treated of, but its derivations are described by names for the reason stated above—that the derivations of this good transcend the understanding of every one, even that of an angel. For the angels are finite, and what is finite does not comprehend what is infinite. Nevertheless when this chapter is read, the derivations contained in

the names are represented to angels in a general way by the influx of Divine love from the Lord, and the influx by a celestial flame which affects them with Divine good.

[3] He who believes that the Word is not inspired as to its smallest jot, and he who believes that it is inspired in any other way than that each single series represents Divine things, and thence heavenly and spiritual things, and that each single word signifies these, must needs suppose that these names involve nothing more than the genealogies from Esau. But what are genealogies to the Word? And what is there Divine in them? (But that the names in the Word all signify real things may be seen above, n. 1224, 1264, 1876, 1888, 4442, and in every place where their signification is unfolded.)

4643. Verses 2–5. *Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan.*

“Esau took his women of the daughters of Canaan” signifies the first conjunction of natural good with the affection of apparent truth; “Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite,” signifies the quality which was from the Ancient Church; “and Basemath the daughter of Ishmael, the sister of Nebaioth,” signifies a second conjunction with the affection of truth from a Divine stock; “and Adah bare to Esau Eliphaz, and Basemath bare Reuel,” signifies the first derivations therefrom; “and Oholibamah bare Jeush, and Jalam, and Korah,” signifies a second derivation; “these are the sons of Esau which were born unto him in the land of Canaan,” signifies from the good of the Lord’s kingdom.

4644. As the subject here treated of is the good which was Divine in the Lord from His birth, and the conjunction of this good with the truth and good which He acquired to Himself as a Man born, and also the derivations therefrom; and because as before said these things are of such a nature as not to fall into the understanding, not even the angelic, they therefore cannot be explained in detail. Moreover they are mere names, by which this Divine good with its

derivations is described; and to unfold the meaning of mere names, without any historic sense preceding and following to give a confirming light, would be to bring the subject into doubt, because no matter how clearly it may be shown them, there are few who can believe that real things are signified by the names in the Word. For these reasons I will merely transcribe the contents of this chapter, and add somewhat of a general explication by means of such things as may be adapted to the apprehension, and which are only outlines. For the things which are in the Divine never appear to anyone, but the things which are from the Divine appear in a very general manner according to the understanding into which they fall, and yet only as faint outlines. Be it known moreover that no man is born into any good, but every one into evil: into interior evil from his father, and into exterior evil from his mother; for every one's heredity is evil. But insofar as regards the Father the Lord alone was born into good, and into the Divine good itself; and it is this Divine good into which the Lord was born that is here treated of. Its derivations are what came forth in the Lord's Human when He made it Divine, and by means of which He glorified it. Hence it is that something of a general explication can be added.

4645. Verses 6-8. *And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother, For their substance (conquisitio) was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions. And Esau dwelt in Mount Seir; Esau he is Edom.*

"And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother," signifies all things of Divine good and the derivative truth which He nevertheless had, with which there was correspondence in heaven, and from which is heaven (withdrawing from Jacob for the sake of the representation); "for their substance was too great," signifies on account of infinity; "for them to dwell together," signifies the representatives; "and the land of their sojournings could not bear them because of their acquisitions," signifies that all things cannot be described; "and Esau

dwelt in Mount Seir,” signifies the truth of natural good; “Esau he is Edom” signifies the Lord’s Divine Human.

4646. Verses 9–14. *And these are the births of Esau the father of Edom in Mount Seir: these are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek; these are the sons of Adah Esau’s wife. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau’s wife. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau’s wife; and she bare to Esau Jeush, and Jalam, and Korah.*

“And these are the births of Esau the father of Edom,” signifies the derivations in Divine good natural (“the father of Edom” is the Divine good from which the others are derived); “in Mount Seir,” signifies as to the truths of good; “these are the names of the sons of Esau,” signifies the quality of the derivations; “Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau,” signifies the states of these derivations from the marriage of good and truth; “and the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz,” signifies the first derivation of good; “and Timna was concubine to Eliphaz the son of Esau,” signifies things that serve them; “and she bare to Eliphaz Amalek,” signifies what is sensuous; “these are the sons of Adah Esau’s wife,” signifies a second derivation; “and these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah; these were the sons of Basemath Esau’s wife,” signifies a third derivation; “and these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau’s wife; and she bare to Esau Jeush, and Jalam, and Korah,” signifies a subsequent derivation.

4647. Verses 15–19. *These are the chiefs of the sons of Esau; the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel Esau’s son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reul in the land of Edom; these are the sons of Basemath Esau’s wife. And these are the sons of Oholibamah Esau’s*

wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these are their chiefs: he himself is Edom.

"These are the chiefs of the sons of Esau," signifies the principal truths of good; "the sons of Eliphaz, the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek," signifies the first classification, and their quality, and of what quality they are also in the Lord's kingdom; "these are the chiefs of Eliphaz in the land of Edom, these are the sons of Adah," signifies the principal truths of the first class; "and these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah," signifies a second class, and their quality, as in heaven; "these are the chiefs of Reuel in the land of Edom," signifies a second classification; "these are the sons of Basemath Esau's wife," signifies from the marriage of good and truth; "and these are the sons of Oholibamah Esau's wife," signifies the principal truths of a third classification; "chief Jeush, chief Jalam, chief Horah," signifies their quality, and hence what is their quality in the Lord's kingdom; "these are the chiefs of Oholibamah the daughter of Anah, Esau's wife" signifies the principal truths arising from the conjunction of good and truth; these twelve chiefs are as the twelve tribes, according to their disposal by good; "these are the sons of Esau, and these are their chiefs," signifies that these are the principal of the truths of good; "he himself is Edom," signifies in the Lord's Divine Human.

4648. Verses 20–28. *These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna. And these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. And these are the sons of Zibeon, both Aiah and Anah; this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah. And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran. These are the sons of Ezer; Bilhan and Zaavan and Akan. These are the sons of Dishan; Uz and Aran.*

[2] "These are the sons of Seir the Horite, the inhabitants of the land," signifies truths therefrom in their order; "Lotan and Shobal

and Zibeon and Anah, and Dishon and Ezer and Dishan,” signifies their quality; “these are the chiefs of the Horite, the sons of Seir,” signifies the chief truths of good from the former; “in the land of Edom,” signifies in the Lord’s Divine Human; “and the sons of Lotan were Hori and Hemam, and the sister of Lotan was Timna,” signifies a second class of truths; “and these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam,” signifies a third class and their quality.

[3] “And these are the sons of Zibeon, both Aiah and Anah,” signifies a third class and their quality; “this is the Anah who found the mules in the wilderness,” signifies truths from memory-knowledges; “as he fed the asses for Zibeon his father,” signifies when he was in memory-knowledges; “and these are the children of Anah; Dishon, and Oholibamah the daughter of Anah,” signifies a third class and their quality; “and these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran,” signifies a fourth class and their quality; “these are the sons of Ezer; Bilhan and Zaavan and Akan,” signifies a fourth class and their quality; “these are the sons of Dishan; Uz and Aran,” signifies a fifth class and their quality.

4649. Verses 29, 30. *These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir.*

“These are the chiefs of the Horite,” signifies the chief truths from those which follow; “chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan,” signifies their quality; “these are the chiefs of the Horite, according to their chiefs in the land of Seir,” signifies the chief truths in the successives.

4650. Verses 31–39. *And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah of Mazrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth of the river reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned*

in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

"And these are the kings that reigned in the land of Edom," signifies the principal truths in the Lord's Divine Human; "before there reigned a king over the sons of Israel," signifies when interior spiritual natural truth had not yet risen; "and Bela the son of Beor reigned in Edom," signifies the first truth; "and the name of his city was Dinhabah," signifies doctrine therefrom; "and Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead," signifies what is therefrom as from its essential, and its quality; "and Jobab died, and Husham reigned in his stead," signifies what was therefrom; "of the land of the Temanites," signifies whence it was; "and Husham died, and Hadad the son of Bedad reigned in his stead," signifies what was therefrom; "who smote Midian in the field of Moab," signifies purification from falsity; "and the name of his city was Avith," signifies doctrinal things therefrom; "and Hadad died, and Samlah of Mazrekah reigned in his stead," signifies what was thence derived and its quality; "and Samlah died, and Shaul reigned in his stead," signifies what was therefrom; "of Rehoboth of the river," signifies its quality; "and Shaul died, and Baal-hanan the son of Achbor reigned in his stead," signifies what was therefrom, and its quality; "and Baal-hanan the son of Achbor died, and Hadar reigned in his stead," signifies what was therefrom; "and the name of his city was Pau," signifies doctrine; "and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab" signifies its good.

4651. Verses 40-43. *And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth; chief Oholibamah, chief Elah, chief Pinon; chief Kenaz, chief Tenman, chief Mibzar; chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of Edom.*

"And these are the names of the chiefs of Esau, according to their families, according to their places, in their names," signifies the doctrinal things of good from them, and their rise, state, and quality; "chief Timnah, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar,

chief Magdiel, chief Iram,” signifies the quality of their doctrinal things; “these are the chiefs of Edom,” signifies the principal doctrinal things; “according to their habitations in the land of their possession,” signifies as to truths and goods; “Esau himself is the father of Edom,” signifies the Lord’s Divine good natural in the Lord’s Divine Human.

CONTINUATION CONCERNING
CORRESPONDENCE WITH THE GRAND
MAN OR WITH HEAVEN, HERE
CONCERNING THE CORRESPONDENCE OF
THE HEARING AND OF THE EARS WITH
THAT MAN.

4652. What is the nature of the correspondence between the soul and the body, or between the things of the spirit which is within man and those of his body which are without him, may be plainly seen from the correspondence, influx, and communication of the thought and perception, which are of the spirit, with the speech and hearing, which are of the body. The thought of a man who is speaking is nothing but the speech of his spirit, and the perception of the speech is nothing but the hearing of his spirit. When man is speaking, his thought does not indeed appear to him as speech, because it conjoins itself with the speech of his body, and is in it; and when man hears, his perception appears merely like hearing in the ear. This is the reason why most persons who have not reflected know no otherwise than that all sense is in the organs of the body, and consequently that when these organs fall to decay by death, nothing of sense survives, whereas the man (that is, his spirit) then comes into his veriest life of sensation.

[2] That it is the spirit which speaks and hears has been made very manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an endeavor which I have sometimes plainly perceived. Hence their speech was heard by me as sonorously as the speech of a man. Sometimes when spirits spoke with me in the midst of a company of men, some of

the spirits supposed that as their speech was heard so sonorously, they would be heard by the other people who were there present; but they were informed that such was not the case, because their speech flowed into my ear by an internal way, and human speech flows in by an external way. This shows how the spirit spoke with the prophets—not as a man with a man, but as a spirit with a man, that is, in him (see Zech. 1:9, 13; 2:2, 7; 4:1, 4, 5; 5:10; 6:4; and in other places). But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body merely serves this spirit for uses in this world. Those who have confirmed themselves in this unbelief are unwilling even to hear about any correspondence, and being in denial, if they do hear of it they reject it, and are rather made sad that anything should be taken away from the body.

4653. The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, that is, those who do not reason whether a thing is so, but believe it to be so because it is said by others to be so: hence they may be called “obediences.” The reason of their being such is that the hearing is to speech as the passive is to its active, thus as one who hears a speaker and acquiesces. Hence also in common speech, to “give ear to anyone” is to be obedient, and to “hearken to the voice” is to obey; for the interior things of man’s speech have in great part derived their origin from correspondence, for the reason that man’s spirit is among spirits in the other life, and thinks there; although man is altogether ignorant of this, and a corporeal man is not willing to know it.

[2] There are many differences among the spirits who correspond to the ear, that is, to its functions and offices. There are those who bear relation to each of its little organs—some to the external ear, some to the membrane called the drum of the ear, some to the interior membranes which are called windows, some to the hammer, to the stirrup, to the anvil, the cylinders, and the cochlea; and there are those who bear relation to parts still more interior, even to those substantiated parts which are nearer to the spirit, and finally to those which are in the spirit; and last of all they are inmosty conjoined with those who belong to the internal sight, from whom they are distinguished by their not having so much discernment, but giving as it were a passive assent to them.

4654. There were spirits with me who flowed in very strongly into my thought when it was exercised upon such things as were of Providence, and especially when I was thinking that the things I awaited and desired were not coming to pass. The angels said that they were spirits who when they lived in the body and prayed for anything and did not obtain it were indignant, and gave way to doubts concerning Providence, and yet when out of this state they acted piously as told to do by others, and were thus in simple obedience. It was said that such belong to the province of the external ear or auricle, and they also appeared there when they spoke with me.

4655. I have likewise frequently noticed spirits near my ear, and also as if within it. Their being noticed as within it, is because it so appears, the state in the other life being what produces the appearance. All these spirits were simple and obedient.

4656. There was a spirit who spoke with me at my left auricle at its hinder part where are its elevator muscles. He told me that he was sent to inform me that he does not reflect at all upon the things which others are speaking, but merely takes them in with his ears. When he was speaking he as it were belched out his words, and also said that this was his manner of speaking. From this it was given to know that there was nothing interior in his speech, thus little of life; and that this was the reason of the belching. It was said that those who attend little to the sense of a thing are those who belong to the cartilaginous and bony part of the external ear.

4657. There are spirits who have sometimes spoken with me, but by muttering, and this quite near the left ear, as if they wished to speak in the ear so that no one would hear. But it was given me to tell them that this is not proper in the other life, because it shows them to be whisperers, and to have become imbued with the habit of whispering; and very many of them are of such a character as to observe the vices and faults of others, and tell them privately to their associates, or whisper them in the ear when others are present; and they see and interpret everything wrongly, and set themselves before others; and for this reason they can by no means be admitted into the company of good spirits, who are not such as to hide their thoughts. It was said that in the other life such speaking is heard louder than open speech.

4658. To the interiors of the ear belong those who have the sight of the interior hearing, and who obey the things which its spirit there dictates, and give fit utterance to its dictates. What their character is has also been shown. A kind of penetrating sound was observed from below, near the left side even to the left ear. I noticed that it was spirits who were thus striving to come forth, but of what character they were I could not know. But when they had struggled forth they spoke with me, saying that they had been logicians and metaphysicians, and that they had immersed their thoughts in such things with no other end but that of hearing themselves called learned, and of thus coming to honors and wealth, and they lamented that they were now leading a miserable life because they had imbibed such things without any other use, and thus had not perfected their rational by their means. Their speech was slow, and had a muffled sound.

[2] Meanwhile two were speaking with each other above my head; and when it was asked who they were, it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was not told. The former was then let into the state in which he was when he lived in the world; for every one can be easily let into the state of his life which he had in the world, because he takes all the state of his life with him. But to my surprise he applied himself to my right ear, and there spoke hoarsely, but still sanely. From the meaning of what he said I observed that he was of a genius quite different from those schoolmen who first rose up, in that the things which he wrote he had hatched out from his own thought, and thereby had brought forth his philosophy; so that the terms which he invented, and which he gave to the subjects of his thought, were forms of expression by which he described interior things; and also that he had been stirred to such things by the delight of affection, and the desire of knowing the things which are of thought, and that he followed obediently what his spirit dictated. For this reason he came to my right ear. It is different with his followers, who are called schoolmen, and who do not advance from thought to terms, but from terms to thoughts, thus in a contrary way. And many of them do not advance to thoughts, but stay in the mere terms, and if they apply these, it is to prove whatever they wish, and to impose on falsities an appearance of truth, in accordance with their desire

of persuading. Hence to them philosophy is the means of becoming insane rather than of becoming wise, and hence they have darkness instead of light.

[3] I afterwards spoke with him about analytic science, and it was given me to say that a child speaks more things philosophically, analytically, and logically in half an hour than he would be able to describe in volumes (because all the things of human thought and thence of human speech are analytical, the laws of which are from the spiritual world), and that he who wishes to think artificially from terms is not unlike a dancer who wants to learn to dance from a knowledge of the motor fibers and muscles; but if while he dances his attention were fixed on this knowledge he could scarcely move a foot; and yet without this knowledge he moves all the motor fibers scattered throughout his entire body, and in adaptation to them the lungs, the diaphragm, the sides, the arms, the neck, and all the rest, for describing all of which volumes would not suffice; and the case is similar with those who desire to think from terms. These things he approved, saying that if things are learned in this manner, they proceed in inverted order, and he added, If anyone desires to be a fool let him proceed so; but rather let him continually think of use, and from within.

[4] He then showed me what idea he had of the Supreme Deity, namely, that he represented Him to himself with a human face and encompassed about the head with a radiant circle; and that he now knows that the Lord is that very Man, and that the radiant circle is the Divine going forth from Him, which flows not only into heaven, but also into the universe, and disposes and rules these; adding that He who disposes and rules heaven, also disposes and rules the universe, because the one cannot be separated from the other. He also said that he had believed in one only God, whose attributes and qualities had been distinguished by as many names as were worshiped as gods by others.

[5] A woman was seen by me who stretched out her hand, wishing to stroke his cheek. When I wondered at this, he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women were sometimes seen by the ancients, and were called by them Pallases; and that she appeared to him from the spirits who, when they lived as men in ancient times, were

delighted with ideas and indulged in thoughts, but without philosophy. And because such spirits were with him, and were delighted with him because he thought interiorly, they therefore presented to view such a woman representatively.

[6] Lastly he told what kind of idea he had entertained respecting man's soul or spirit, which he called *pneuma*—namely, that it was an unseen vital something, as of ether. And he said that he had known that his spirit would live after death, because it was his interior essence, which cannot die, because it can think; and further that he could not think distinctly concerning it, but only obscurely, because he had no knowledge respecting it from any other source than from himself, and a very little also from the ancients. Moreover, Aristotle is among sane spirits in the other life, and many of his followers are among the foolish.

4659. It was said above (n. 4652) that man is a spirit, and that his body serves him for uses in the world; and it has been occasionally said elsewhere that the spirit is man's internal, and the body his external. They who do not apprehend how the case is with man's spirit and with his body, may suppose from this that thus the spirit dwells within the body; and that the body as it were encompasses and invests it. Be it known however that the spirit of man is in the whole and every part of his body, and that it is its purer substance, both in its organs of motion and in those of sense, and everywhere else; and that the body is the material part that is everywhere annexed to it, adapted to the world in which it then is. This is what is meant by man's being a spirit, and by his body serving him for uses in the world; and by the spirit's being his internal, and the body his external. From this also it is evident that after death man is in an active and sensitive life, and also in the human form, in like manner as in the world, but in greater perfection.

4660. A continuation concerning Correspondence with the Grand Man or Heaven will be found at the end of the following chapter, and there concerning the correspondence therewith of the taste and of the tongue.

GENESIS

CHAPTER THIRTY-SEVEN

4661. Before the preceding chapter the explication was continued of what the Lord foretold concerning the last time of the church, and there was unfolded what He foretold by the parable of the ten virgins (Matt. 25:1–13). After this follows another parable—that of the servants to whom the man going into a far country gave talents, to one five, to another two, and to another one, that they might trade therewith; and of these servants he who received five talents gained by them five more, he who received two also gained by them two, and he who received the one hid it in the earth. As this parable involves almost the same things as the parable of the ten virgins, I may pass on to explain the concluding part of the same chapter, which in the letter is as follows:

4662. When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as a shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of My Father, possess the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me to eat; I was thirsty, and ye gave Me to drink; I was a stranger, and ye gathered Me; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the just answer Him, saying, lord, when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee to drink? When saw we Thee a stranger, and gathered Thee? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand,

Depart from Me ye cursed into eternal fire, prepared for the devil and his angels for I was a hungered, and ye gave Me not to eat; I was thirsty, and ye gave Me not to drink; I was a stranger, and ye gathered Me not; naked, and ye clothed Me not [sick, and in prison, and ye visited Me not]. Then shall they also answer Him, saying, Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into eternal punishment, but the just into life eternal (Matt. 25:31–46).

4663. One who is unacquainted with the internal sense cannot but think that these words were spoken by the Lord of some last day, when all in the whole world will be gathered before Him, and will then be judged; and also that the procedure of the Judgment will be just as is described in the letter, namely, that He will set those who are to be judged on the right hand and on the left, and will speak to them as in the parable. But one who is acquainted with the internal sense, and who has learned from other passages in the Word that the Lord judges no one to eternal fire, but that every one judges himself, that is, casts himself into it; and who has also learned that the Last Judgment of every one is when he dies, may know in some measure what these words involve in general. And one who from the internal sense and from correspondence knows the interior meaning of the words, may know what they specifically mean, namely, that in the other life every one receives a reward in accordance with his life in the world.

[2] Those who vaunt the salvation of man through faith alone, cannot explain these words in any other way than by saying that what the Lord said of works means the fruits of faith, and that He mentioned them merely for the sake of the simple, who are unacquainted with mysteries. But even according to their opinion it would still follow that the fruits of faith are what make man blessed and happy after death. The fruits of faith are nothing else than a life in accordance with the precepts of faith; consequently a life in accordance with these precepts saves, but not faith without life; for after death man carries with him all the states of his life, so that he is such as he has been in the body. For instance: one who in the life of the body has despised others in comparison with himself, in

the other life also despises others in comparison with himself; one who in the life of the body has regarded the neighbor with hatred, also in the other life regards the neighbor with hatred; one who in the life of the body has acted deceitfully toward his companions, in the other life also acts deceitfully toward his companions; and so in other instances. Every one retains in the other life the nature which he has acquired in the life of the body; and it is known that a man's nature cannot be cast out, and that if it is cast out, nothing of life remains.

[3] It is for this reason that only works of charity are mentioned by the Lord; for he who is in the works of charity, or what is the same, in a life of faith, is capable of receiving faith, if not in the body, yet in the other life; but one who is not in the works of charity, or in a life of faith, is by no means capable of receiving faith, either in the body or in the other life. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus evil and truths are still very far apart.

4664. But what is involved in the internal sense in these things which the Lord here says concerning the Last Judgment, that is, concerning the last judgment of every one after death, is too much to be unfolded before this chapter, and therefore will of the Lord's Divine mercy be unfolded in order before the chapters which follow.

GENESIS 37

1. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.
2. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilpah his father's women; and Joseph brought their evil report unto their father.
3. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors.

4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him.
5. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him.
6. And he said unto them, Hear I pray this dream which I have dreamed;
7. And behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright, and behold your sheaves came round about, and bowed down themselves to my sheaf.
8. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words.
9. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me.
10. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
11. And his brethren envied him, but his father kept the word.
12. And his brethren went to feed the flock of their father in Shechem.
13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me!
14. And he said to him, Go I pray, see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem.
15. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou?
16. And he said, I seek my brethren, tell me I pray where they are feeding the flock.

17. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.
18. And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die.
19. And they said a man to his brother, Behold this lord of dreams cometh.
20. Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be.
21. And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul.
22. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father.
23. And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him;
24. And they took him, and cast him into the pit; and the pit was empty, there was no water in it.
25. And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt.
26. And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood?
27. Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren harkened unto him.
28. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.
29. And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments.
30. And he returned unto his brethren, and said, The child is not; and I, whither do I come?

31. And they took Joseph's tunic, and killed a he-goat of the goats, and dipped the tunic in the blood;
 32. And they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's tunic or not.
 33. And he knew it, and said, It is my son's tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces.
 34. And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days.
 35. And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself, and he said, For I shall go down to the grave to my son, mourning. And his father wept for him.
 36. And the Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards.
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THE CONTENTS

4665. The subject treated of in this chapter in the internal sense is the truths Divine which are from the Lord's Divine Human, that in course of time they have been rejected in the church, and that at last falsities have been received in their stead. Specifically, those are described who are in faith separate from charity, in that they are against the Lord's Divine Human.

THE INTERNAL SENSE

4666. Verses 1–3. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilpah his father's women; and Joseph brought their evil report unto their father. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors.*

“And Jacob dwelt in the land of his father's sojournings, in the land of Canaan,” signifies that the Lord's Divine natural was accordant under Divine rational good; “these are the births of Jacob,” signifies the things which follow; “Joseph,” signifies the Lord's spiritual Divine Human; “a son of seventeen years,” signifies its state; “was feeding the flock with his brethren,” signifies that it was present with those who were in faith and taught; “and he was a boy,” signifies at first; “with the sons of Bilhah and with the sons of Zilpah his father's women,” signifies that it was rejected by them; “and Joseph brought their evil report unto their father,” signifies that from it their quality was apparent; “and Israel loved Joseph more than all his sons,” signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural; “because he was the son of his old age,” signifies its own life in it; “and he made him a tunic of various colors,” signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished.

4667. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.* That this signifies that the Lord's Divine natural was accordant under Divine rational good, is evident from the signification of “to dwell,” as being to live (see n. 1293, 3384, 3613, 4451); from the representation of Jacob, as being in the supreme sense the Lord's Divine natural (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4009, 4234, 4286, 4538, 4570); from the representation of Isaac, who here is the “father,” as being the Lord's Divine rational as to good (n. 1893, 2066, 2630, 3012, 3194, 3210); and from the signification of the “land of Canaan,” as being in the supreme sense the Lord's Divine Human (n. 3038, 3705). From all this it follows that Jacob's dwelling in the land of his father's sojournings in the

land of Canaan, denotes the Lord's Divine natural living together or accordantly under Divine rational good, in the Divine Human. The Lord's natural has been treated of above (Gen. 35:22-26), that all things in it were now Divine (see n. 4602-4610); and (in the following verses of the same chapter, Gen. 35:27-29) the conjunction of the Lord's Divine natural with His Divine rational (n. 4611-4619). Here the conclusion follows: that the Divine natural lived an accordant life under Divine rational good.

[2] It is said "under Divine rational good," because the natural lives under this; for the rational is higher or interior, or according to a customary form of speaking is prior, while the natural is lower or exterior, consequently posterior; thus the latter is subordinate to the former. Nay, when they are accordant, the natural is nothing else than the general of the rational; for whatever the natural has does not then belong to it, but to the rational. The difference is only such as exists between particulars and their general, or between singulars and their form, in which the singulars appear as a one. It is known to the learned that the end is the all in the cause, and that the cause is the all in the effect; thus that the cause is the end in form, and the effect the cause in form; and hence that the effect entirely perishes if you take away the cause, and the cause if you take away the end; and moreover that the cause is under the end, and the effect under the cause. It is similar with the natural and the rational.

4668. *These are the births of Jacob.* That this signifies the things which follow, is evident from the signification of "births," as being the derivations of those things which are of the church, namely, of truth from good, or of faith from love; for no other births are meant in the internal sense of the Word. These are also treated of in what follows, wherefore it is said that the "births of Jacob" denote the things which follow. That such is the signification of "births" is evident also from the fact that no genealogical births are mentioned in what follows; but only Joseph, his dreams, the conspirings of his brothers against him, and at last his being carried away into Egypt. (That "births" denote such derivations, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3868, 4070.)

4669. *Joseph.* That this signifies the Lord's Divine spiritual Human, is evident from the representation of Joseph, as being in the supreme sense the Lord as to the Divine spiritual (n. 3969). That the Lord is represented by Joseph is known in the church, for when

the heavenly Joseph is spoken of, no one else is thought of; but what of the Lord is represented by Joseph is not so well known, for it is the Divine spiritual which proceeds from His Divine Human. The Divine spiritual which proceeds from the Lord's Divine Human is the Divine truth which is from Him in heaven and in the church. The spiritual in its essence is nothing else. The Divine spiritual, or Divine truth, is also what is called the Lord's royalty, and it is likewise signified by the Christ, or the Messiah (see n. 2015e, 3009, 3670). For this reason Joseph was made as it were a king in Egypt, that he might then represent what is of the Lord's royalty.

4670. *A son of seventeen years.* That this signifies its state, is evident from the years of the ages of those mentioned in the Word, in that like other numbers they signify things and states. (That all numbers in the Word signify things and states may be seen above, n. 575, 647, 648, 1988, 2075, 2252, 3252, 4264, 4495; as also years, n. 487, 488, 493, 893.)

[2] It indeed appears as if numbers of years, or years of ages, had no further meaning, because they seem to be more historical than other numbers. But that these also involve things and states is evident from what was unfolded in the fifth chapter of Genesis, and said as to the age of Abraham (Gen. 17:1; 25:7), and that of Isaac (Gen. 35:28); and moreover from the fact that there is no historical statement in the Word which does not involve what is heavenly; into which also it is changed when it passes from the thought of the man who is reading, to the angels with him, and through the angels to heaven, where from every historical of the Word a spiritual sense is produced.

[3] But what is signified by Joseph's age of seventeen years may be seen from the signification of this number in other places, namely, a beginning, but here the beginning of the representation by Joseph. (That this number signifies a beginning and what is new, may be seen above, n. 755, 853.) Moreover in a general and potential way this number involves all that is represented by Joseph; for "seven" signifies holy, and "ten," remains. (That "seven" in the Word adds holiness may be seen above, n. 881; and that "ten" denotes remains, n. 576, 1906, 2284.) That the remains in the Lord by means of which He united the Human essence to the Divine, were Divine and of Himself, may be seen above (n. 1906).

4671. *Was feeding the flock with his brethren.* That this signifies that it was present with those who were in faith and taught, is evident from the signification of “feeding the flock,” as being to teach, specifically from doctrinal things, those who are in the church. (That a feeder of the flock or “shepherd” denotes one who teaches may be seen above, n. 343, 3772, 3795.) Here is signified that it was present with those who taught, because it is said that “Joseph was feeding with his brethren;” for his brethren in this chapter represent the church which turns away from charity to faith, and at last to faith separate, and so to falsities, as will appear in what follows.

4672. *And he was a boy.* That this signifies at first, is evident from the signification of a “boy,” when predicated of a new church, as being what is at first, or its first state; for the church is as an infant, a boy, a man, and at last an old man, for it passes through its several ages like a man. The church also in general is like a man, and is so called. Moreover, in the church which from its age is called a “boy,” and is such as quickly to turn away, the Lord is at first present, both with those who teach and with those who learn; but afterwards He is sent away by them, as is represented by Joseph’s being cast by his brethren into a pit and sold.

[2] Such is every church which begins from faith, but very different is the church which begins from charity. The church which begins from faith has nothing to direct it but the understanding, and the understanding nothing but what is hereditary in man, that is to say, the love of self and of the world. These persuade the understanding to search for things from the Word that will confirm them, and to explain away what is not confirmatory. It is otherwise with the church which begins from charity: good is its director, and in good the Lord; for between the Lord and faith there intervenes the good of charity and of love, and without this intervention there can be no spiritual communication, for there is no influx without an intermediate. If evil is in the place of good, it drives away the Lord, and either rejects or perverts all things that are of Him, thus all that are of faith, for faith is from Him through good.

4673. *With the sons of Bilhah, and with the sons of Zilpah, his father’s women.* That this signifies that it was rejected by them, is evident from the signification of “the sons of Bilhah and the sons of Zilpah,” as being exterior or lower affections of truth that serve as means (n. 3849, 3931); thus “with the sons of Bilhah and with

the sons of Zilpah” signifies that Divine truth, which is “Joseph,” was rejected to lower things, which are relatively things of service. Divine truth is said to be rejected to lower things when faith is placed before charity or becomes primary in the heart, and charity is placed after it and becomes secondary in the heart; for all Divine truth is from Divine good and thence proceeds. If the like is not the case with a man, he is not in the Lord. This Divine truth is the holy itself of the spirit which proceeds from the Lord, and which is called the “Paraclete,” and the “Spirit of truth” (John 14:16, 17).

4674. *And Joseph brought their evil report unto their father.* That this signifies that from it their quality was apparent, is evident from the representation of Joseph, as being the Divine spiritual or Divine truth which is from the Lord (n. 4286, 4675); from the signification of “father,” as being good (n. 3703, 3704), here the good of the Ancient Church which is represented by Jacob, as will be seen toward the end of this chapter; and from the signification of an “evil report,” as being the faults and vices of those signified by Joseph’s brethren, who as before said (n. 4671) denote those of the church who turn away from good and truth. This shows what is signified by these words in the proximate internal sense, namely, that the faults and vices signified by Joseph’s brethren were exposed to view or made apparent by Divine truth when they were regarded from the good of the Ancient Church; or what is the same thing, that from this truth their quality was apparent.

[2] In regard to these things the case is this: The falsities and evils of the church (that is, of those who are in the church) do not appear to those who are therein, for falsities are not seen from falsities, nor evils from evils, because principles of falsity completely befog truths, and a life of evil extinguishes them. Both principles of falsity and a life of evil induce an appearance that falsities are truths and truths falsities, and that good is evil and evil good. That this is so is evident from manifold experience. But the church, or they who are in the church, appear entirely different in heaven; for in heaven there is Divine truth from the Lord, and Divine truth in heaven is light, and in this light their quality is apparent. For every man as to his soul or spirit is in some society, either angelic or diabolical. His thought is there, but his speech and actions are among men in various interactions with them.

[3] How the case further is in regard to the quality of those who are in the church being made apparent by Divine truth, or in Divine light, may appear from the following considerations. Before evil spirits who are recently from the world cast themselves into hell, they above all others suppose that they will be received into heaven, believing that only reception is needed, and that every one, of whatever quality, may of grace be admitted into heaven. But they are sometimes told that heaven is denied by the Lord to no one, and that they may be admitted if they are able to stay there. Some of them are even taken up into the first societies, at the entrance to heaven; but when they come thither they begin to be tormented and almost suffocated, so distressed is the life of their thought and will—the life of their thought from principles of falsity, and the life of their will from a life of evil, in the world. And when they look at themselves in the light there, they appear to themselves as devils, some as corpses, and others as monsters, and they therefore cast themselves headlong down from that society, and from its light into some dark infernal mist, where they recover their former respiration, and where from phantasy they appear to themselves as spirits not evil. In this way they learn their quality. From this it is now clear in what manner it should be understood that from it (that is, from Divine truth) their quality was apparent.

4675. *Now Israel loved Joseph more than all his sons.* That this signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural, is evident from the representation of Jacob when called “Israel,” as being the Divine spiritual of the natural, or the celestial of the spiritual from the natural (n. 4286, 4598); from the representation of Joseph, as being the Divine spiritual of the rational, or the celestial of the spiritual from the rational (n. 4286, 4592); and from the signification of “loving,” as being to be conjoined, for love is spiritual conjunction. Hence it is evident that by Israel’s loving Joseph is signified the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural. Because this conjunction is treated of, Jacob here is not called “Jacob,” as in the first and second verses, but “Israel;” and from the changing of the name it may be inferred that some secret thing is contained here in the internal sense. But what is the nature of the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural cannot as yet be unfolded, because it

is not treated of in this chapter, but in the chapters which follow, in which so far as possible this secret will be unfolded. This only is to be said here—that the spiritual is predicated both of the rational and of the natural; for the spiritual is the Divine truth which is from the Lord, and which when it shines in the rational or in the internal man, is called the spiritual of the rational; and when it shines thence in the natural or in the external man, is called the spiritual of the natural.

4676. *Because he was the son of his old age.* That this signifies its own life in it, is evident from the signification of “old age,” as being the putting off of a former state and the putting on of a new one, also as being newness of life (see n. 3492, 4620). For “old age” in the internal sense does not signify old age, because the internal man, or man’s spirit, does not know what old age is; but as the body or external man grows old, the internal passes into newness of life, man’s spirit being perfected by age as his bodily powers diminish. This is still more so in the other life, where those who are in heaven are continually brought by the Lord into more perfect life, and at last into the bloom of youth, even those who have died in a good old age. From this it may be seen that by “old age” in the internal sense, is signified life. What is meant by its own life being in it has been explained above (n. 4667).

[2] It was said that man’s spirit or internal man does not know what old age is, and yet as before said it is this spirit that thinks in the body, and from it the body has its life. The reason why this thought of the spirit cannot be communicated to the body, and the man thus know that he lives after death, is that so long as his spirit remains in the body he cannot think otherwise than from the principles which his natural man has become imbued with; and when the principle and persuasion is that only the body lives, and that when this dies everything of man dies, the influx of this reality is not received. But still the influx manifests itself by the fact that most persons are solicitous about their burial and eulogies after death, and some about their reputation then, for which reason they erect magnificent monuments for themselves, that their memory may not perish. Into such things is turned the influx from heaven in respect to the permanence of life with those who in other respects have no belief in it. For without this influx they would be totally indifferent to all that concerns their memory after death.

4677. *And he made him a tunic¹ of various colors.* That this signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished, is evident from the signification of a “tunic,” as being the truth of the natural, of which hereafter; and from the signification of “various colors,” as being the appearance of truth by which the spiritual of the natural is known and distinguished. That these are signified by “various colors” cannot be known by anyone unless he knows that colors appear in the other life equally as in the world—colors which in beauty and variety far surpass those in this world—and unless he knows what is the source of these colors. The colors seen in the other life are from the variation of the light there, and are so to speak modifications of intelligence and wisdom; for the light which appears there is from the Divine truth that is from the Lord, or is the Divine spiritual from Him, or what is the same, is Divine intelligence and wisdom, which appears as light before the eyes of angels and spirits. Hence it is evident what is signified by the colors from that light, namely, qualities of truth, thus its appearances, and that they appear from the affections of good and truth. (Concerning the colors in the other life see n. 1042, 1043, 1053, 1624, 3993, 4530.)

[2] That a “tunic” is the truth of the natural was said above (n. 3301), but as it was not there shown, I may now confirm it here from other passages in the Word. As the kings in the Jewish Church represented the Lord as to the Divine spiritual, or Divine truth (n. 2015, 2069, 3009, 3670), therefore their daughters were clothed in tunics of various colors, for by “daughters” were signified affections of good and truth, and therefore churches (see n. 2362, 3963); of whom we read in the second book of Samuel:

There was upon Tamar, David’s daughter, a tunic of various colors, for with such robes were the king’s daughters that were virgins appareled (2 Sam. 13:16).

[3] And because the high priests represented the Lord as to the Divine celestial or Divine good, Aaron was clothed in garments that represented the Divine truth which is from the Divine good of the Lord; for Divine good is in the Lord, but Divine truth proceeds from Him, and is what was represented by these garments. So also when the Lord was transfigured before Peter, James, and John, the

¹ The “tunic” was the under garment.

Divine good appeared as the sun, and the Divine truth was presented as raiment which appeared as the light (Matt. 17:2).

[4] The garments in which Aaron and his sons were clothed are thus described in Moses:

Thou shalt make for Aaron a tunic of fine linen, and a miter of fine linen, and thou shalt make a belt, the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts, and headties shalt thou make for them, for glory and for adornment (Exod. 28:39, 40).

Every particular here signified something pertaining to the Divine truth from the Divine good of the Lord, the "tunic of fine linen" specifically signifying the Divine spiritual. So also in another place:

Thou shalt take the garments, and put upon Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and shalt clothe him with the girdle of the ephod; afterwards thou shall cause his sons to approach, and put tunics upon them (Exod. 29:5, 8; 40:14).

What these particulars signify will of the Lord's Divine mercy be shown when they come to be treated of. (That "garments" in general are truths, see n. 297, 1073, 2576, 4545.)

[5] The prophets also were clothed in tunics, but in tunics of hair; because by the prophets the Lord was represented as to truths of doctrine, and because these are of the natural or external man, the prophets had tunics of hair, for "hair" signifies what is natural (n. 3301).

[6] That a "tunic" signifies Divine truth from the Lord, is still more obvious from those passages in the New Testament in which "tunic" is mentioned, as in John:

The soldiers took His garments and made four parts, to every soldier a part, and also the tunic; now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not divide it, that the Scripture might be fulfilled which saith, They divided my vestments among them, and upon my tunic did they cast a lot (John 19:23, 24);

one who reads these words supposes that they involve no greater mystery than that the vestments were divided among the soldiers, and that a lot was cast upon the tunic, and yet every particular was representative and significative of something Divine, as well that the vestments were divided into four parts, as that the tunic was not divided, but upon it was cast a lot, especially that the tunic was

without seam and woven from the top throughout; for by the “tunic” was signified the Lord’s Divine truth, which as being one only and from good, was represented by the tunic being without seam and woven from the top throughout.

[7] The like was signified by the “tunic of Aaron,” which was woven, or the work of the weaver, as is evident from Moses:

They made the tunics of fine linen, the work of the weaver, for Aaron and for his sons (Exod. 39:27).

There was also represented that the Lord did not suffer Divine truth to be rent into parts, as was done by the Jews with the lower truths of the church.

[8] Because Divine truth which is from Divine good is one only, the twelve disciples when sent to preach the gospel of the kingdom were commanded not to have two tunics; as in Luke:

Jesus sent the twelve disciples to preach the kingdom of God; and He said unto them, Take nothing for the way, neither staves, nor bag, nor bread, nor silver; neither have two tunics apiece (Luke 9:2, 3);

and in Mark:

He commanded them that they should take nothing for the way save a staff only, no bag, no bread, no brass in their belt; but be clad with shoes; and put not on two tunics (Mark 6:8, 9);

And in Matthew:

Possess neither gold, nor silver, nor brass in your belts, nor bag for the way, nor two tunics, nor shoes, nor staves (Matt. 10:9, 10).

[9] All the particulars herein are representative of the celestial and spiritual things of the Lord’s kingdom which the disciples were sent to preach. That they were not to take with them gold, silver, brass, bag, nor bread, was because these things signified goods and truths which are from the Lord alone—“gold” signifying good (n. 113, 1551, 1552); “silver,” truth therefrom (n. 1551, 2954); “brass,” natural good (n. 425, 1551); “bread,” the good of love or celestial good (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217). But the “tunic” and “shoe” signified the truths with which they were clothed, and the “staff” the power of truth from good. (That a “staff” is this power may be seen above, n. 4013, 4015; and that a “shoe” is the lowest natural, n. 1748, here as to truth.) A “tunic” is interior natural truth, and because these things ought not to be double, but single, it was forbidden to have two staves, two pairs of shoes, or

two tunics. These arcana are within this command of the Lord, and cannot possibly be known except from the internal sense.

[10] All and each of the things the Lord said were representative of Divine things, consequently of the celestial and spiritual things of His kingdom, and thus were adapted to the apprehension of men, and at the same time to the understanding of spirits and angels; wherefore those things which the Lord said, filled and continue to fill the whole heaven. From this it is evident of what use and importance it is to know the internal sense of the Word. Moreover, without this sense anyone can confirm from the Word whatever dogma he pleases; and because such is the appearance of the Word to those who are in evil, they therefore deride it, and are ready to believe anything rather than that it is Divine.

4678. Verses 4–11. *And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him. And he said unto them, Hear I pray this dream which I have dreamed; and behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright; and behold your sheaves came round about, and bowed down themselves to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him, but his father kept the word.*

“And his brethren saw,” signifies those things which are of faith, and in the proximate sense the posterity of Jacob; “that their father loved him more than all his brethren,” signifies that it was conjoined with the Divine natural, and in the proximate sense with the ancient church, which is the “father;” “and they hated him, and could not speak for peace unto him,” signifies contempt and aversion; “and Joseph dreamed a dream,” signifies preaching concerning the Divine human; “and he told it to his brethren,” signifies in the presence of

those who are of faith separate; “and they added yet to hate him,” signifies still greater contempt and aversion; “and he said unto them, Hear I pray this dream which I have dreamed,” signifies the contents of the preaching; “and behold we were binding sheaves in the midst of the field,” signifies that they were teaching from doctrine; “and lo my sheaf arose, and also stood upright,” signifies what is doctrinal concerning the Lord’s Divine Human; “and behold your sheaves came round about,” signifies those who were in faith; “and bowed down themselves to my sheaf,” signifies adoration; “and his brethren said to him,” signifies those who are of faith separate; “shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?” signifies were they to be subject as to the things of the understanding and of the will; “and they added yet to hate him for his dreams and for his words,” signifies still greater contempt and aversion because of the preaching of the Word; “and he dreamed yet another dream,” signifies again a preaching; “and told it to his brethren, and said,” signifies in the presence of those who are of faith separate; “behold I have dreamed yet a dream,” signifies the contents; “and behold the sun and the moon,” signifies natural good and natural truth; “and eleven stars,” signifies the knowledges of good and of truth; “bowed down themselves to me,” signifies adoration; “and he told it to his father and to his brethren,” signifies that it was given to know it; “and his father rebuked him, and said unto him, What is this dream that thou hast dreamed?” signifies indignation; “father” here is the Jewish religion derived from the ancient; “shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” signifies whether the church will adore; “and his brethren envied him,” signifies their aversion; “and his father kept the word,” signifies that the truth remained in their religiosity.

4679. [v. 8] *And his brethren saw.* That this signifies those things which are of faith, and in the proximate sense the posterity of Jacob, is evident from the signification of “seeing,” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863); and from the representation of the brethren of Joseph, as being those things which are of faith. For Joseph in this chapter represents the Divine spiritual or Divine truth of the Lord; and his brethren represent the church which turns away from charity to faith, and then to faith separate from charity, and finally to falsities (see n. 4665, 4671). Thus by the “brethren” of Joseph are here signified those things

which are of faith; and because such was the posterity of Jacob, in the proximate sense that posterity is signified.

4680. *That their father loved him more than all his brethren.* That this signifies that it was conjoined with the Divine natural, and in the proximate sense with the Ancient Church, which is the “father,” is evident from what was explained above (n. 4675), where similar words occur. That in the proximate sense this signifies that it was conjoined with the Ancient Church, and that this church is what is meant by “father,” is because in this sense, as before said (n. 4679), by Joseph’s “brethren” are signified the posterity of Jacob, and consequently the church which was represented among them. How these things are to be understood has already been repeatedly stated, but shall be repeated again in a few words for the sake of the series in what follows.

[2] The Ancient Church which was set up by the Lord after the flood was a representative church, and was of such a nature that all and each of its externals of worship represented the celestial and spiritual things of the Lord’s kingdom, and in the supreme sense the Divine things themselves of the Lord; but all and each of its internals of worship bore relation to charity. This church was spread over a large part of the Asiatic world, and through many kingdoms there; and although there were differences among them as to doctrinal things of faith, still the church was one, because all in every part of it made charity the essential of the church. Those who at that time separated faith from charity, and made faith the essential of the church were called “Ham.” But in course of time this church turned away to idolatry, and in Egypt, Babylon, and other places, to magic; for they began to worship external things without the internal; and as they thus receded from charity, heaven also receded from them, and in its place came spirits from hell who led them.

[3] When this church was desolated, a kind of new church began from Heber, which was called the Hebrew Church. This church existed in Syria and Mesopotamia, and also among some nations in the land of Canaan; but this new church differed from the Ancient, in that it made the essential of external worship to consist in sacrifices. It did indeed acknowledge the internal of worship to be charity, but not so much from the heart as did the Ancient Church; but this church also became idolatrous.

[4] At last it pleased the Lord to set up among the posterity of Abraham from Jacob a new kind of church, and to introduce among that nation the externals of worship of the Ancient Church. But such was the nature of this nation that they could not receive any internal of the church, because their hearts were altogether opposed to charity; and therefore only a representative of a church was instituted among them. This then is the reason why the sons of Jacob, or Joseph's brethren, signify in the proximate sense such a church, and why Jacob their father signifies the Ancient Church. In many other places in the Word, especially the prophetic, the Ancient Church is meant by "Jacob;" and sometimes also that Ancient Church is called "father and mother", "father" as to its good, and "mother" as to its truth. From this it is now evident that by their father's loving Joseph more than all his brethren is signified that the Divine truth of the Lord was conjoined with the Ancient Church.

4681. *And they hated him, and could not speak for peace unto him.* That this signifies contempt and aversion—contempt for the Divine truth which is represented by Joseph, and aversion for it—is evident from the signification of "hating," as being to hold in contempt, for "hatred" in the internal sense does not signify hatred such as men have who hate, for the signification of the word grows milder as it rises into heaven, because in heaven they do not know what hatred is, and therefore contempt is what is signified; and from the signification of "not being able to speak for peace unto him," as being to be averse to. For to "speak for peace" means to wish anyone well, inasmuch as by "peace" the ancients understood in the supreme sense the Lord Himself, in the internal sense His kingdom and life therein, or salvation, but in the external sense safety or health in the world. The contrary of this is not to be able to speak for peace to anyone, that is, not to wish him well, thus to be averse to, here to Divine truth.

4682. *And Joseph dreamed a dream.* That this signifies preaching concerning it is evident from the signification of "dreaming a dream," as being to preach; and because the dream treats of Joseph, preaching concerning the Lord's Divine Human is signified. That a "dream" here signifies preaching, is because in Joseph's two dreams are contained in a summary all the things which were foreseen and provided in regard to Joseph, or in the internal sense all that were foreseen and provided in regard to Divine truth within such a church

as is represented by Joseph's brethren, or such as begins from faith. Moreover, Divine truths were manifested in ancient times either by speech, by visions, or by dreams, and from these were the preachings; consequently by "prophets" in the Word, to whom Divine truth was manifested by speech, by visions, or by dreams, are signified those who teach truths, and in the abstract sense the truths of doctrine (n. 2534).

[2] The like is therefore signified by "seeing visions" and "dreaming dreams;" as in Joel:

I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the maidservants in those days will I pour out My spirit (Joel 2:28, 29);

where "pouring out the spirit upon them" denotes to instruct concerning truths, and "prophesying" denotes to teach and preach them, and the same is signified by "dreaming dreams." "Old men" are the wise, "young men" the intelligent, "servants" those who know.

[3] In Jeremiah:

Thus saith Jehovah Zebaoth, Attend not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart, and not out of the mouth of Jehovah. I have heard what the prophets have said, that prophesy a lie in My name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream; but he that hath My word, let him tell My word in truth. Behold I am against them that prophesy dreams of a lie, saith Jehovah; they tell them, and lead My people astray by their lies (Jer. 23:16, 25, 28, 32);

where again "prophesying" denotes to teach and preach, but from dreams of a lie, from which is their preaching.

[4] In like manner elsewhere (as in Jer. 29:8, 9; Zech. 10:2). In Moses:

If there arise in the midst of thee a prophet, or a dreamer of a dream, who shall give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not obey the words of that prophet, or that dreamer of a dream. And that prophet, or that dreamer of a dream, shall be killed, because he hath spoken revolt against Jehovah your God (Deut. 13:1-3, 5);

both a “prophet” and a “dreamer of a dream” denote one who teaches and preaches, here falsities.

4683. *And he told it to his brethren.* That this signifies in the presence of those who are of faith separate, is evident from the representation of Joseph’s brethren, as being the church which turns away from charity to faith, or in the abstract sense the things of faith, as above (n. 4665, 4671, 4679); here, those who are of faith separate from charity, because it follows that “they added yet to hate him,” by which words are signified still greater contempt and aversion. For as regards this church the fact is that at its beginning charity is preached, but merely as a matter of doctrine, and thus of memory-knowledge, but not from charity itself, thus not from affection, or from the heart. In course of time, as charity and affection are obliterated in the heart, faith is preached; and at last when there is no longer any charity, faith alone, and this is said to be saving without works; then also works are no longer called works of charity, but works of faith, and are called the fruits of faith.

[2] In this way men do indeed conjoin charity and faith, but from doctrine merely, not from life. And because they vest nothing of salvation in a life of faith, or in good, but only in faith (although they know very well from the Word, and also from their own intelligence, that doctrine is nothing without life, or that faith is nothing without fruits), they vest the saving power of faith in confidence, that in this way they may also get away from fruits; not knowing that all confidence derives its being from the life’s purpose, and that genuine confidence is impossible except in good, but that a spurious and false confidence is possible even in evil. And in order that they may still further separate faith from charity, they also insist that the confidence of a single moment will save, even life’s last moments, no matter what the previous life has been; although they know that every one’s life remains with him after death, and that every one will be judged according to the works of his life. From these few words it may be seen what is the quality of faith separate from charity, and consequently what the church is that makes faith, and not a life of faith, the essential. The falsities which flow thence as from their fountainhead will of the Lord’s Divine mercy be spoken of in the following pages.

4684. [v. 8] *And they added yet to hate him.* That this signifies still greater contempt and aversion, is evident from what was said above (n. 4681), where similar words occur.

4685. *And he said unto them, Hear I pray this dream which I have dreamed.* That this signifies the contents of the preaching, is evident from the signification of “dreaming a dream,” as being a preaching (n. 4682); here the contents of the preaching, because the description of his dream now follows.

4686. *For behold we were binding sheaves in the midst of the field.* That this signifies that they were teaching from doctrine, is evident from the signification of a “sheaf,” as being doctrine, and hence of “binding sheaves,” as being to teach from doctrine (of which hereafter); and from the signification of a “field,” as being the church (n. 2971, 3766, 4440, 4443). The “midst of the field” is what is interior in the church, thus it is those who are in the faith of some charity; for the “midst” in the internal sense is what is interior and what is inmost (n. 1074, 2940, 2973). For there are some in every church who are in the midst of it, or who are inmost, being those who are in charity, here those who are in the faith of some charity. With these the Lord is present, because the Lord is in charity, and through charity in faith (n. 4672). That these are signified is evident also from what follows—that Joseph’s sheaf arose, and the other sheaves came round about it; for by Joseph’s sheaf is signified doctrine from the Lord’s Divine truth.

[2] That a “sheaf” signifies doctrine is because as just said a field is the church, and the standing corn in a field is the truth in the church; therefore a sheaf in which there is corn signifies doctrine in which there is truth. “Sheaves” have a similar signification in David:

They that sow in tears shall reap with singing; going he shall go and weeping he that beareth the cast of seed, but coming he shall come with singing, bearing his sheaves (Ps. 126:5, 6);

said of those who have been in spiritual captivity and are liberated. To “bear the cast of seed” denotes instruction in truths, to “come with singing” denotes the gladness of the affection of truth, and to “bear the sheaves,” the doctrinal things of this truth.

4687. [v. 7] *And lo my sheaf arose, and also stood upright.* That this signifies what is doctrinal concerning the Lord’s Divine Human is evident from the signification of a “sheaf” as being doctrine

(see just above); and from the signification of “arising and standing upright,” as being the supreme that should reign, and that they would adore. That this is the Lord’s Divine Human is evident from what follows, namely, that the eleven sheaves bowed down themselves to that sheaf, and in the second dream, that the sun and the moon and eleven stars bowed down themselves to Joseph, whereby is signified the supreme that should reign, and that they would adore; wherefore also Jacob says, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” As before said the Divine truth of the Lord is what is represented by Joseph; the supreme of this is the Lord Himself, and the supreme among doctrinal things is that His Human is Divine.

[2] With this supreme of doctrinal things the case is this: The Most Ancient Church, which was celestial, and which above all others was called Man, adored the infinite being, and the derivative infinite coming-forth; and because, from the things which could be perceived in their internal man and those which could be felt in their external, and from the visible things in the world, the men of that church could have no perception of the infinite being, but could have some perception of the derivative infinite coming—forth, they therefore adored the infinite coming forth in which is the infinite being. The infinite coming-forth in which is the infinite being they perceived as a Divine Man, because they knew that the infinite coming-forth was brought forth through heaven from the infinite being; and as heaven is the Grand Man, corresponding to each and all things that are in man (as has been shown at the end of the preceding chapters, and will be shown at the end of several to follow), they therefore could have no other idea of perception concerning the infinite coming forth from the infinite being, than as of a Divine Man; for whatever from the infinite being passes through heaven as the Grand Man is attended with an image thereof in each and all things. When that celestial church began to fall away, they foresaw that the infinite coming forth could no longer have influx into the minds of men, and that so the human race would perish; therefore it was revealed to them that One should be born who would make the Human in Himself Divine, and in this way become the same infinite coming-forth as had been before, and would at last become one with the infinite being as also it had been before. From this came their prophecy in Genesis concerning the Lord (Gen. 3:15).

[3] This is described 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 things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:1-4, 14); the “Word” is the Divine truth, which in its essence is the infinite coming-forth from the infinite being, and is the Lord Himself as to His Human. This very Human it is from which truth Divine now proceeds and flows into heaven, and through heaven into the minds of men; consequently which rules and governs the universe, as it has ruled and governed it from eternity; for it is one and the same with the infinite being, because He conjoined the Human with the Divine, which was done by this, that He made the Human in Himself also Divine. From this it is now evident that the supreme of truth Divine is the Lord’s Divine Human, and hence that the supreme among the doctrinal things of the church is that His Human is Divine.

4688. *And behold your sheaves came round about.* That this signifies those who were in faith, namely, in the faith of some charity, is evident from the signification of “coming round about,” as here being an approaching to adore, for it follows that “they bowed down themselves to his sheaf,” by which is signified adoration; and from the signification of a “sheaf,” as being doctrine (of which just above, n. 4686), here all things of doctrine, or all things of faith. That “sheaves” here have such a signification is because in the genuine sense all things of faith are represented by all the sons of Jacob (n. 3858, 3926), thus also by the sheaves, because these in the dream took the place of the sons of Jacob; and also because the scene lay in the midst of the field, and by the midst of the field is signified what is interior, or those who are interior in the church (of which above, n. 4686), thus those who are in the faith of some charity. These therefore are the “sheaves which came round about, and bowed down themselves to the sheaf of Joseph.” That those are not meant who are exterior or more remote from the midst, and who in the proper sense are here the “brethren” of Joseph, is plain from what precedes and what follows—that they hated him more and more, that is, despised him and felt aversion; for “hating,” “not speaking

for peace," and "envying," which are said of his brethren, signify contempt and aversion.

4689. *And bowed down themselves to my sheaf.* That this signifies adoration, is evident from the signification of "bowing down themselves," as being the effect of humiliation (see n. 2153), consequently adoration; and from the signification of "Joseph's sheaf," as here being the doctrine concerning the Lord's Divine Human (n. 4686), thus it signifies the Divine Human which those in the interior of the church adored. But those who are exterior, that is, those who are of faith separate, are as far as possible from adoring. Faith separate from charity has this effect because as before said the Lord is present in charity, and in faith only through charity; for charity is the conjoining medium. What is truth without good? And what is the intellect without the will? Thus what is faith without charity? Or what is confidence without its essence?

[2] That they who are in faith separate from charity do not at all adore the Lord's Divine Human, was made evident to me from those of this character who come into the other life from the Christian world, with many of whom I have spoken; for in that life the heart speaks, and not the mouth as in the world. The thoughts of every one are there communicated much more clearly than by any speech in the world; and no one is allowed to speak otherwise than as he thinks and believes. Many of those who in the world have even preached the Lord, there wholly deny Him; and when it is inquired from what end or for what reason they preached Him, and also in outward holy form adored Him, it is found that they did so because it was incumbent upon them on account of the office which they held, and because they thereby gained honors and wealth; and that those who did not preach Him, but yet confessed Him, did so because they were born in the church, and because they would lose their reputation if they should speak against religion. Not a single person from the Christian world knew that the Lord's Human is Divine; and scarcely anyone knew that He alone rules heaven and the universe, still less that His Divine Human is the all in heaven. That this is so, could not be openly revealed, because it was foreseen by the Lord that the Christian Church would turn away from charity to faith, consequently would separate itself from Him, and so not only reject but also profane the holy which is from His Divine Human; for faith separate from charity cannot do otherwise.

[3] That faith is at this day separated from charity, is evident; for churches separate from one another according to their dogmas, and whoever believes differently from what their dogma teaches is cast out from their communion, and is also defamed. But one who robs, and without mercy deprives others of their possessions, provided he does not do it openly, who schemes craftily against the neighbor, who brings the works of charity into disrepute, and who commits adultery—he is nevertheless called a Christian, provided he frequents sacred observances and speaks in accordance with doctrine. From this it is evident that at this day it is doctrine, not life, that constitutes the church; and that the fruits which are adjoined to faith are in their doctrine only, and not at all in their minds.

4690. *And his brethren said to him.* That this signifies those who are of faith separate, is evident from the representation of Joseph's brethren, as being the church which turns away from charity to faith, and at last separates faith from charity (n. 4665, 4671, 4679); but those who are interior in this church are signified by the "sheaves" in the dream (n. 4686, 4688). The reason why Joseph's brethren represent this church is that in the proximate sense they signify the representative of a church, or the religiosity which was instituted among the posterity of Jacob, which posterity did not indeed know anything about faith as it is understood in the Christian Church, but only about truth. Truth was to them the same as faith is to Christians. Moreover, in the Hebrew language the same word is used for both. But the Jewish Church understood by truth the precepts of the Decalogue, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interiors of truth, nor did they wish to know them.

[2] The Christian Church however gives the name of faith to those doctrinal matters which they say are the interior things of the church and must be believed; for by faith the common people understand no other than the faith of creeds, or that which books of creeds teach; but those who think that the doctrinal things of faith or the knowledge of them cannot save anyone, and that few are in a life of faith, call confidence faith. These however are above the common people, and are more learned than others. From these things it is evident that the subject here treated of in the internal sense is not only the representative of a church which was instituted with the posterity of Jacob, but also the Christian Church which succeeded;

for the Word of the Lord is universal, and comprehends in general every church. For it was equally foreseen by the Lord both how the case would be with the Christian Church, and how it would be with the Jewish Church, but proximately with the Jewish, wherefore this sense is called the proximate sense, or the internal historical sense, and the other the internal sense.

4691. *Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? That this signifies were they to be subject as to the things of the understanding and of the will, is evident from the signification of "reigning," as being to be subject as to the things of the understanding; and from the signification of "having dominion," as being to be subject as to the things of the will. That "to reign over them and to have dominion over them" denotes that they were to be made subject is evident, but the reason why the two expressions are here used is that one refers to the things of the understanding, and the other to the things of the will. It is common in the Word, especially the prophetic, for one thing to be expressed in two ways; and he who does not know the mystery in this, cannot but think it a mere repetition for the sake of emphasis. But this is not so, for in every particular of the Word there is the heavenly marriage, namely, the marriage of truth with good and of good with truth; just as there is a marriage of the understanding and the will in man. One expression has reference to truth, the other to good; thus one has reference to the intellect, for to this belongs truth, and the other to the will, for to this belongs good. Moreover, the expressions in the Word consist of terms that constantly have such a signification. This is the secret which lies concealed in two expressions being used for one thing (see n. 683, 793, 801, 2173, 2516, 2712, 4138). So also here in regard to "reigning over them" and "having dominion over them"—"reigning" refers to truth which is of the understanding, and "having dominion" to good which is of the will. "Kingdom" is also predicated of truth (n. 1672, 2547), and "dominion" of good, as in Daniel, in which passage also the subject is the Lord's Divine Human:*

There was given Him dominion and glory and a kingdom, that all people, nations, and languages should worship Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not perish (Dan. 7:14);

and in David:

Thy kingdom is a kingdom of all eternities, and Thy dominion is into all generation and generation (Ps. 145:13).

4692. *And they added yet to hate him for his dreams, and for his words.* That this signifies still greater contempt and aversion because of the preaching of truth—here concerning the Lord's Divine Human—is evident from the signification of "adding," as being more; from the signification of "hating," as being to despise and be averse to (n. 4681); from the signification of a "dream," as being preaching (n. 4682, 4685); and from the signification of "words," as being truths. That "words" denote truths is because every word in heaven is from the Lord; therefore "words" in the internal sense signify truths, and the "Word" in general signifies all Divine truth.

[2] As regards the subject itself, this is the supreme truth of all which the church that has separated faith from charity especially despises, and to which it is averse, namely, that the Human of the Lord is Divine. All who were of the Ancient Church and did not separate charity from faith, believed that the God of the universe was a Divine Man, and that He was the Divine being; and hence they named Him "Jehovah." They knew this from the most ancient people, and also because He had appeared as a Man to some of their brethren. They also knew that all the rituals and externals of their church represented Him. But those who were of faith separate could not so believe, because they could not comprehend how the Human could be Divine, nor could they comprehend that the Divine love effected this; for whatever they did not comprehend from some idea received through the external senses of the body, they regarded as nothing. Faith separate from charity is attended with this, for with those who hold it the internal of perception is closed, as there is no intermediate through which there can be influx.

[3] The Jewish Church which succeeded did indeed believe that Jehovah was Man and also God, because He had appeared as a man to Moses and the prophets, for which reason the Jews called every angel who appeared to them "Jehovah;" nevertheless they had no other idea of Him than the Gentiles had of their gods, to whom the Jews preferred Jehovah God because He could perform miracles (n. 4299), not knowing that Jehovah was "the Lord" in the Word (n. 2921, 3035), and that it was His Divine Human which all their rituals represented. Their only thought of the Messiah or Christ was that He would be the greatest prophet, greater than Moses;

and the greatest king, greater than David, who would bring them with stupendous miracles into the land of Canaan. They did not wish to hear anything about His heavenly kingdom, because they apprehended nothing but worldly things, for they were separated from charity.

[4] The Christian Church, however, in external worship does indeed adore the Lord's Human as Divine, especially in the Holy Supper, because He said that the bread therein was His body, and the wine His blood; but in their doctrine they make His Human not Divine, for they make a distinction between the Divine nature and the human nature. The reason of this also is that the church has turned away from charity to faith, and at last to faith separate. And because they do not acknowledge the Lord's Human to be Divine, many stumble and at heart deny Him (n. 4689). Nevertheless the truth is that the Lord's Divine Human is the Divine coming-forth from the Divine being, spoken of above (n. 4687), and that He is the Divine being, for the Divine being and the Divine coming-forth are one, as also the Lord plainly teaches in John:

Jesus said to Philip, Have I been so long time with you, and hast thou not known Me? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father, and the Father in Me (John 14:9-11);

and also in other places. For the Divine coming-forth is the Divine Itself proceeding from the Divine being, and in image is a Man; because heaven, of which it is the all, represents a Grand Man, as was said above (n. 4687), and has been shown at the end of the chapters, in the correspondence of all things in man therewith.

[5] The Lord was indeed born as is another man, and had an infirm human from the mother; but this human the Lord entirely cast out, so that He was no longer the son of Mary, and made the Human in Himself Divine, which is meant by His being glorified; and He also showed to Peter, James, and John, when He was transfigured, that He was a Divine Man.

4693. *And he dreamed yet another dream.* That this signifies again a preaching, is evident from the signification of a "dream," as being a preaching (of which above, n. 4682).

4694. *And told it to his brethren, and said.* That this signifies in the presence of those who are of faith separate, is evident from

the representation of Joseph's brethren, as being those who are of faith separate (of which above, n. 4665, 4671, 4679, 4690).

4695. *Behold I have dreamed yet a dream.* That this signifies the contents of the preaching, is evident from what was said above (n. 4685).

4696. *And behold the sun and the moon.* That this signifies natural good and natural truth, is evident from the signification of the "sun," as being celestial good (n. 1529, 1530, 2120, 2441, 2495, 3636, 3643, 4060); and from the signification of the "moon," as being spiritual good, or truth (n. 1529, 1530, 2495). The "sun" in the supreme sense signifies the Lord, because He appears as a sun to those in heaven who are in celestial love; and the "moon" also in the supreme sense signifies the Lord, because He appears as a moon to those in heaven who are in spiritual love; all the light in heaven is thence. Therefore the light from the sun there is the celestial of love, or good, and the light from the moon there is the spiritual of love, or truth; in the present passage therefore the "sun" is natural good, and the "moon" natural truth, because they are predicated of Jacob and Leah, as is evident from verse 10, where Jacob says, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" for by Jacob is represented natural good, and by Leah natural truth, as before occasionally shown. The Divine which comes from the Lord is in the supreme sense the Divine in Him; but in the relative sense is the Divine from Him. The Divine good from Him is what is called celestial, and the Divine truth from Him is what is called spiritual. When the rational receives these, the good and the truth of the rational are what are signified; but when the natural receives them, the good and truth of the natural are what are signified. Here they are the good and truth of the natural, because they are predicated of Jacob and Leah.

4697. *And eleven stars.* That this signifies the knowledges of good and truth, is evident from the signification of "stars," as being the knowledges of good and truth. That "stars" have this signification in the Word is because they are small luminaries which shine at night, when they give forth into our atmosphere gleams of light, just as knowledges give forth gleams of good and truth. That such knowledges are signified by "stars," is evident from many passages in the Word, as in Jeremiah:

Thus said Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea that the waves thereof are tumultuous (Jer. 31:35);

where a new church is treated of, and by “giving the sun for a light by day” is signified the good of love and of charity, and by “giving the ordinances of the moon and of the stars for a light by night” is signified truth and knowledges.

[2] So too in David:

Jehovah who made great luminaries, the sun to rule by day, and the moon and stars to rule by night (Ps. 136:7–9);

one who knows nothing of the internal sense of the Word will believe that by the “sun” here is meant the sun of the world, and by the “moon and stars,” the moon and stars of the world; but from this arises no spiritual and heavenly sense, and yet the Word is heavenly in every particular; from which again it is evident that the goods of love and charity, and the truths of faith, together with the knowledges of these, are what is signified.

[3] So also in the first chapter of Genesis, where the new creation of the celestial man is described:

God said, Let there be luminaries in the expanse of the heavens to distinguish between the day and the night; and let them be for signs and for stated times, and for days and for years; and let them be for luminaries in the expanse of the heavens to give light upon the earth; and it was so. And God made two great luminaries; the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. And God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness (Gen. 1:14–18; see n. 30–38).

[4] In Matthew:

Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29);

that here by the “sun and moon” are signified love and charity, or good and truth, and by the “stars” knowledges, may be seen above (n. 4060); and because the last day or the last state of the church is here treated of, by “the sun being darkened and the moon not giving her light” is signified that then the good of love and of charity will perish; and by “the stars falling from heaven,” that the knowledges of good and of truth will also perish.

[5] That these things are signified, is evident from the prophetic parts of the Word, in which similar things are said of the last state of the church, as in Isaiah:

Behold the day of Jehovah cometh cruel, to make the earth a waste, and He shall destroy the sinners thereof out of it For the stars of the heavens and the constellations thereof shall not shine with their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine (Isa. 13:9, 10).

In Joel:

The day of Jehovah is near. The sun and the moon have been blackened, and the stars have withdrawn their shining (Joel 3:14, 16).

In Ezekiel:

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

And in Revelation:

The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner (Rev. 8:12).

[6] Moreover, that “stars” are the knowledges of good and truth is plain from the following passages: in Daniel:

Out of one of the horns of the he-goat came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward adornment. And it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:9, 10);

and in the Revelation:

The great dragon with his tail drew the third part of the stars of heaven, and did cast them to the earth (Rev. 12:4).

That “stars” are not meant in these passages, is evident. In Daniel and the Revelation is described the state of the church in its last times.

[7] Likewise in David:

Jehovah counteth the number of the stars; He giveth names to all (Ps. 147:4).

Again:

Praise ye Jehovah, sun and moon, praise Him all ye stars of light (Ps. 148:3).

And in the Revelation:

A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1).

[8] As “stars” signify the knowledges of good and truth, they signify also the doctrinals of the church, for these are knowledges. The doctrinal respecting faith separate from charity in the last times, is thus described by a star in the Revelation:

The third angel sounded, and there fell from heaven a great star burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and many men died of the waters, because they were made bitter (Rev. 8:10, 11);

the waters made bitter by this star are truths, and the “rivers and fountains of waters” are intelligence thence and wisdom from the Word. (That “waters” are truths may be seen above, n. 2702, 3058, 3424; that “rivers” are intelligence, n. 3051; and that “fountains” are wisdom from the Word, n. 2702, 3424.)

4698. *Bowed down themselves to me.* That this signifies adoration, is evident from the signification of “bowing down themselves,” as being adoration, of which above (n. 4689).

4699. *And he told it to his father, and to his brethren.* That this signifies that it was given to know it, may be seen without explication.

4700. *And his father rebuked him, and said unto him, What is this dream that thou hast dreamed? That this signifies indignation, is evident from the signification of “rebuking,” as being to be indignant, and this because of the preaching of truth concerning the Lord’s Divine Human, which preaching is signified by “dreaming a dream” (n. 4682, 4693, 4695).* The father and brethren of Joseph here denote the Jewish religion derived from the ancient. The external of this religion was for the most part like the external of the Ancient Church. With those who were of the Ancient Church, however, there was an internal in their externals, but not with those who were of the Jewish religion, because the Jews did not acknowledge any internal, nor do they at this day; and yet there was an internal within. This external with its internal is what is here called “father,”

and the external without the internal is what is called “brethren;” hence the statement follows that “his brethren envied him, but his father kept the word;” and by the first words are signified the aversion of those who are in an external without the internal, and by the last is signified that truth still remained in their religion.

[2] This is the same as it is in the Christian Church, where those who are in the external without the internal eat the bread and drink the wine in the Holy Supper with no other thought than that this should be done because it has been commanded and is accepted by the church. Some of them believe that the bread and the wine are holy, but not that the holiness in them comes from the fact that “bread” is the holy of love and charity in heaven, and that “wine” is the holy of charity and faith there (n. 3464, 3735).

Whereas those who are in external and at the same time in internal worship do not adore the bread and wine, but the Lord whom these represent, and from whom is the holy of love, of charity, and of faith; and this they do, not from doctrine, but from love, charity, and faith, appropriated to the life.

4701. *Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? That this signifies will the church adore, is evident from the signification of “coming to bow down,” as being to be about to adore (see n. 4689, 4698); and from the signification of “father” (who here is “I”), and “mother” and “brethren,” as being the church, here the Jewish Church, as just shown.*

4702. *And his brethren envied him. That this signifies their² aversion is evident from the signification of “envying,” as also being aversion, like “to hate,” and “not to speak to him for peace,” as above (n. 4681); for in the original the word “envying” signifies also being jealous and quarreling; and as jealousy and quarreling are the effects of hatred, aversion also is signified by the same word.*

4703. *But his father kept the word. That this signifies that truth remained in their religiosity, is evident from the signification here of “father” as being the Jewish religion derived from the ancient (of which above, n. 4700); and from the signification of “keeping,” as being to preserve inwardly, thus to remain; and from the signification of “word,” as being truth (of which above, n. 4692). What is further*

² The Latin here has *ejus*, but *illorum* in n. 4678.

meant by truth remaining in their religiosity may be seen above (n. 4700).

4704. Verses 12-17. *And his brethren went to feed the flock of their father in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me! And he said to him, Go I pray see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren, tell me I pray where they are feeding the flock. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.*

“And his brethren went to feed the flock,” signifies those who teach from faith; “of their father,” signifies of the Ancient and of the Primitive Church; “in Shechem,” signifies the first rudiments; “and Israel said unto Joseph,” signifies perception from the Divine spiritual; “Do not thy brethren feed the flock in Shechem?” signifies that they are teaching; “come, and I will send thee unto them” signifies that it should teach Divine spiritual goods; “and he said to him, Behold me,” signifies affirmation; “and he said to him, Go I pray see the peace of thy brethren,” signifies every coming of the Lord, and perception how it was with those who taught; “and the peace of the flock,” signifies how it was with those who were learning, or the church; “and bring me word again,” signifies knowledge; “and he sent him out of the valley of Hebron,” signifies from the natural and sensuous Divine; “and he came to Shechem,” signifies the knowledge of general doctrinals; “and a man found him, and behold he was wandering in the field,” signifies that they were fallen away from the general truth of the church; “and the man asked him, saying, What seekest thou?” signifies foresight; “and he said, I seek my brethren, tell me I pray where they are feeding the flock,” signifies the knowledge of how the case was, and in what state they were; “and the man said, They are departed hence, for I heard them say, Let us go to Dothan,” signifies that they betook themselves from generals to special things of doctrine; “and Joseph went after his brethren, and found them in Dothan,” signifies that they were in the special things of false principles.

4705. [v. 12] *And his brethren went to feed the flock.* That this signifies those who teach from faith, is evident from the signification of Joseph's "brethren," as being those in the church who are of faith (of whom above, n. 4665, 4671, 4679, 4690); and from the signification of "feeding the flock," as being to teach (n. 343, 3767, 3768, 3772, 3783).

4706. *Of their father.* That this signifies of the Ancient and of the Primitive Church, is evident from the signification here of "father," or Jacob, as being the Ancient Church (of which above, n. 4680); that the Primitive Christian Church is likewise signified; may also be seen above (n. 4690). By the Primitive Church is meant the Christian Church in its beginning. In general four churches distinct from one another are treated of in the Word. There is the church which existed before the flood and was named Man; this is called the Most Ancient Church. Next is the one that existed after the flood, which is called the Ancient Church. Then followed that with the posterity of Jacob, which was not a church, but the representative of a church; which representative is also called a religiosity. And there is the one that was set up after the Lord's coming, which is called the Christian Church. It is this in its beginning that is called the Primitive Church.

4707. [v. 13] *In Shechem.* That this signifies the first rudiments, is evident from the signification of "Shechem," as being truth derived from the ancient Divine stock (n. 4399, 4454), and as being doctrine (n. 4472, 4473), here the first rudiments of doctrine concerning faith; for the predication of a name is according to the subject in its series. The first rudiments are also the generals of doctrinals; the generals being what are received first, and the specific things then following.

4708. *And Israel said unto Joseph.* That this signifies perception from the Divine spiritual, is evident from the signification of "saying" in the historicals of the Word as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Joseph as being the Divine spiritual (n. 4669).

4709. *Do not thy brethren feed the flock in Shechem? That this signifies that they are teaching, is evident from the signification of "feeding the flock" as being to teach (of which just above, n. 4705);*

and from the signification of "Shechem" as being the first rudiments of doctrine concerning faith (n. 4707).

4710. *Come, and I will send thee unto them.* That this signifies that it should teach Divine spiritual goods, is evident from the representation of Joseph as being the Lord's Divine spiritual (n. 4669, 4708). When this is said to be "sent," it denotes to teach Divine spiritual goods; for in the internal sense "to be sent" is to go forth and to proceed (n. 2397), and also at the same time to teach; here therefore it is to teach the Divine spiritual goods which proceed from the Lord's Divine spiritual. Divine spiritual goods are those which are of love and charity; but Divine spiritual truths are those which are of the faith thence. One who teaches the former, teaches also the latter; for the latter are from the former and concerning them. That in the internal sense "to be sent" is to proceed and to teach, is evident from many passages in the Word, as where it is often said of the Lord that He was "sent" by the Father, whereby is signified that He proceeded from Him, that is, from the Divine good; and also that the Lord "sends" the Comforter, or the Spirit of Truth, whereby is signified that holy truth proceeds from Him. The prophets also were "sent," by which is signified that they taught what proceeds from the Lord. Every one may confirm these things from the Word, where they often occur.

4711. *And he said to him, Behold me!* That this signifies affirmation, is evident without explication.

4712. [v. 14] *And he said to him, Go I pray see the peace of thy brethren.* That this signifies every coming of the Lord, and perception how it was with those who taught, is evident from the signification of "saying," as being perception (of which just above, n. 4708); and from the signification of "peace," as being safety (n. 4681), thus how it was with them; and from the representation of brethren, as here being those who teach from faith (n. 4705). From this it is plain that by these words is signified perception how it was with those who taught. That every coming of the Lord is also signified, is because by Joseph is represented the Lord as to the Divine spiritual (n. 4669, 4708, 4710); and therefore when it is said that Joseph should go and see the peace of his brethren, the coming of the Lord is signified. By every coming is meant whenever truth from the Word flows into the thought.

4713. *And the peace of the flock.* That this signifies how it was with those who were learning, or the church, is evident from the signification of “peace” as being how it was with them (of which just above, n. 4712); and from the signification of a “flock” as being those who are learning. For a “shepherd,” or one who feeds the flock, denotes one who teaches the good of charity and leads to it; and the “flock” denotes one who learns and is led (n. 343); thus also the church.

4714. *And bring me word again.* That this signifies knowledge, is evident from the signification of “bringing word again,” as being to report how matters were, thus knowledge.

4715. *And he sent him out of the valley of Hebron.* That this signifies from the natural and sensuous Divine, is evident from the signification of “to be sent,” as being to proceed and to teach (see n. 4710); and from the signification of a “valley” as being those things which are below (n. 1723, 3417); and from the signification of “Hebron” as being the Lord’s church as to good (n. 2909). Thus by these words is signified that it taught the lower things of the church, and this because they did not comprehend higher things. For he who teaches faith, and not charity, is unable to notice the higher or interior things of the church; because he has nothing to guide him, and to dictate whether this or that is of faith, or is true. But if he teaches charity, he then has good, and this is to him a dictate and guides him; for all truth is from good and treats of good, or what is the same, everything of faith is from charity and treats of charity. Every one, from mere natural light, can know that everything of doctrine has regard to life.

[2] That by these words is signified from the natural and sensuous Divine, is the higher sense; for the lower things of the church are said to be from the Lord’s natural and sensuous Divine; not that in the Lord these things are lower, because in the Lord and in His Divine Human all is infinite, inasmuch as He is Jehovah as to each essence (n. 2156, 2329, 2921, 3023), but because it is so in man. For those who are sensuous men apprehend sensuously the things which are in the Lord and from Him, and those who are natural apprehend them naturally. It is so said because of the quality of those who receive. But those who are celestial men, and thence truly rational, perceive interior things, and it is said of them that they are taught

from the Lord's rational Divine. This as before said is the higher sense signified by the words.

[3] That a "valley" is the lower things of the church, is evident from other passages in the Word, as in Isaiah:

The prophecy of the valley of vision. What hast thou here, that thou art wholly gone up to the housetops? It is a day of tumult, and of treading down, and of perplexity, to the Lord Jehovih Zebaoth, in the valley of vision (Isa. 22:1, 5);

the "valley of vision" denotes phantasies concerning spiritual things from sensuous, thus from lower things. Again:

The choice of thy valleys were full of chariots, and the horsemen placing themselves at the gate (Isa. 22:7);

the "choice of the valleys" denotes good and true things in the natural or external man. Again:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make level in the solitude a pathway for our God; every valley shall be exalted (Isa. 40:3, 4);

a "valley" denotes low things.

[4] In Jeremiah:

How sayest thou, I am not defiled, I have not gone after the Baalim? See thy way in the valley, acknowledge what thou hast done (Jer. 2:23); where "valley" denotes things of the memory and of the senses, which are lower things by which they perverted truths. Again:

I am against thee O inhabitress of the valley, and rock of the plain, saith Jehovah; who say, Who will come down against us? (Jer. 21:13);

the "inhabitress of the valley and rock of the plain" denote faith in which there is no charity. Again:

The waster shall come upon every city, and no city shall escape; but the valley shall perish, and the plain shall be destroyed (Jer. 48:8);

with a similar meaning. Again:

Thou shalt not glory in the valleys; thy valley hath flowed away, O perverse daughter (Jer. 49:4);

"valley" denotes external things in worship, which are also the lowest.

[5] In Ezekiel:

I will give to Gog a place for burial in Israel, the valley of them that pass through, and there shall they bury Gog and all his multitude; whence they shall call it, The valley of the multitude of Gog (Ezek. 39:11, 15);

“Gog” denotes those who are in external worship without internal (n. 1151), whence his burial place is called “the valley of them that pass through,” and “the valley of the multitude of Gog.” In David:

Yea, when I walk through the valley of shadow I will fear no evil (Ps. 23:4);

where the “valley of shadow” denotes lower things, which are relatively in shade.

[6] As valleys were between mountains and hills, and below them, therefore by “valleys” are signified the lower or exterior things of the church, because by hills and mountains are signified its higher or interior things, by “hills” things which are of charity, and by “mountains” those which are of love to the Lord (n. 795, 1430, 2722, 4210); and as by the land of Canaan is signified the Lord’s kingdom and His church, therefore it is called “a land of mountains and valleys, that drinketh water of the rain of heaven” (Deut. 11:11). That Joseph is here said to have been sent out of the valley of Hebron is because the mission was to those who taught concerning faith (see n. 4705); for those who are in faith, and not in charity, are in lower things; because with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

4716. *And he came to Shechem.* That this signifies knowledge of general doctrinals, is evident from the signification of “Shechem,” as being the first rudiments, or what is the same thing, the generals of doctrinals (n. 4707).

4717. [v. 15] *And a man found him, and behold he was wandering in the field.* That this signifies that they were fallen away from the general truth of the church, is evident from the signification of “wandering in the field,” as being to fall away from the general truth of the church; for a “field” is the church as to good (n. 2971, 3196, 3766), and a “man of the field” is the good of life from doctrinals (n. 3310). It is said a “man,” because by a “man” (*vir*) is signified the truth of the church (n. 3134). Those are said to fall away from the general truth of the church who acknowledge the Lord, but not His Human as Divine; and also those who acknowledge faith as essential, but not charity. Each is a general truth of the church, and when a man recedes from it he falls away from general truth; and whoever does this, soon falls away from specific truths (of which in what follows); just as when anyone starts with a false

principle and from it deduces consequences, these also become false, because the principle rules in the consequents, and by these the false principle is also strengthened.

4718. *And the man asked him, saying, What seekest thou?* That this signifies foresight, may be seen from the series, for the series involves foresight.

4719. [v. 16] *And he said, I seek my brethren; tell me I pray where they are feeding the flock?* That this signifies knowledge of how the case was, and what state they were in; proximately, according to the words, how it was with those who taught from faith, and to learn their state, is evident; for by the “brethren” are signified those who teach from faith (see n. 4712); how it was with them is signified by “seeking them,” or “seeing their peace” (n. 4712, 4713); by “where” is signified state, for in the internal sense everything relating to place denotes state (n. 2625, 2837, 3356, 3387, 4321); and by “those who feed” are signified those who teach (n. 343, 3767, 3768, 3772, 3783).

4720. [v. 17] *And the man said, They are departed hence, for I heard them say, Let us go to Dothan.* That this signifies that they betook themselves from generals to special things of doctrine, is evident from the signification of “departing,” as being to betake themselves; and from the signification of “from Shechem,” which is the place they departed from, as being from the generals of doctrine (n. 4707, 4716); and from the signification of “Dothan,” as being the special things of doctrine. That “Dothan” is the special things of doctrine cannot so well be confirmed from other passages in the Word, because it is mentioned in the second book of Kings only (2 Kings 6:13), where it is related that the king of Syria sent chariots and horsemen and a great army to Dothan to take Elisha, and that they were smitten with blindness and led by Elisha to Samaria.

[2] As all the historicals of the Word are representative of the celestial and spiritual things of the Lord’s kingdom, so also is this, and by the king of Syria are represented those who are in the knowledges of truth (n. 1232, 1234, 3249, 3664, 3680, 4112); here in the opposite sense those who are in the knowledges of what is not true; by Elisha is represented the Word of the Lord (n. 2762); by Dothan, doctrinals from the Word; by the chariots and horsemen and the great army which the king of Syria sent, are signified falsities of doctrine; by the mountain full of horses and chariots of fire round about

Elisha, which his young man saw, are signified the good and true things of doctrine from the Word (n. 2762); by the blindness with which those were smitten who were sent thither by the king of Syria, are signified the falsities themselves (n. 2383); and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruction by means of the Word. Such things are involved in this history, in which by Dothan, where Elisha was, are signified doctrinal things of good and truth from the Word. Its signification in the present verse is similar, the special things of doctrine being nothing else; but here the special things of false principles are signified, because the subject treated of is the church that begins from faith, which it thus separates from charity from the very beginning. All the doctrinals which are then formed savor of the general principle, thus of faith without charity; whence come the falsities which are the special things of the false principles.

[3] Every church in its beginning knows only the generals of doctrine, for it is then in its simplicity, and as it were in its childhood; but in the course of time it adds particulars, which in part are confirmations of the generals, and in part additions (which, however, are not contrary to the generals), and also explanations to reconcile plain contradictions and to avoid violence to the dictates of common sense. All these things are nevertheless the special things of false principles; for all things of every doctrine which recognize the general principle as father, have relation to one another as in a kind of fellowship, and are conjoined as if by relationships of blood and of marriage. It is plain from this that when the general principle is false, all things savor of falsity.

4721. *And Joseph went after his brethren, and found them in Dothan.* That this signifies that they were in the special things of false principles, is evident from the representation of Joseph, as being the Lord as to Divine truth (see n. 4669); from the representation of his brethren, as being the church that turns away from charity to faith, and at last to faith separate (n. 4665, 4671, 4679, 4680, 4690); and from the signification of "Dothan," as being the special things of false principles (of which just above, n. 4720). From this it is plain that by these words is signified that it found them in the special things of false principles.

[2] That it may be known what is meant by the special things of false principles, let us take for illustration some of the doctrinals

of a church which acknowledges faith alone as a principle, as that man is justified by faith alone, that then all sins are wiped away from him, that he may be saved by faith alone even in the last hour of his life, that salvation is merely admission into heaven through grace, that children also are saved by faith, that the Gentiles because they have no faith are not saved; besides many others. These and the like are the special things belonging to the principle of faith alone. But if the church would acknowledge as its principle the life of faith, it would acknowledge charity toward the neighbor and love to the Lord, consequently the works of charity and of love, and then all these special things would fall to pieces; and instead of justification it would acknowledge regeneration, in regard to which the Lord says in John, "Except a man be born anew, he cannot see the kingdom of God" (John 3:3); and it would acknowledge that regeneration is effected by a life of faith, but not by faith separate. Neither would it profess that all sins are then wiped away from man, but that it is of the Lord's mercy that he is withheld from them, and kept in good and thence in truth; thus that all good is from the Lord, and all evil from himself. Nor would the church profess that man may be saved by faith in the last hour of his life, but by the life of faith which abides with him. Neither would it profess that salvation is mere admission into heaven through grace, for heaven is denied by the Lord to no one; but it would acknowledge that if one's life is not such that he can be with angels, he flees from heaven of his own will (n. 4674). Nor would it profess that children are saved by faith, but that in the other life they are instructed in the goods of charity and the truths of faith by the Lord, and so are received into heaven (n. 2289–2308). Nor would it profess that because the Gentiles have no faith they are not saved; but that their life remains with them as with others, and that those who have lived in mutual charity are instructed in the goods of faith, and are alike received into heaven, as is both wished and believed by those who are in the good of life (n. 2589–2604); and so in many other particulars.

[3] The church which acknowledges faith alone as a principle cannot know what charity is, nor even what the neighbor is, thus not what heaven is; and it will wonder that anyone should ever say that the happiness of the life after death and the joy in heaven is the Divine which flows into willing well and doing well to others, and that the happiness and the blessedness therefrom transcend all

perception, and that the reception of this influx can never be given to anyone who has not lived a life of faith, that is, who has not been in the good of charity. That a life of faith saves, the Lord teaches plainly in Matthew 25, verses 31 to the end, and in many other places; and hence also the creed which is called the creed of Athanasius teaches at the end, “every one shall render an account of his works; he who has done well shall enter into life eternal, but he who has done ill into eternal fire.”

4722. Verses 18–22. *And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die. And they said a man to his brother, Behold this lord of dreams cometh. Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be. And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father.*

“And they saw him afar off,” signifies perception of the Lord’s Divine Human remotely; “and before he came near unto them, they conspired against him to cause him to die,” signifies that they wished to extinguish the Divine spiritual which is from the Lord’s Divine Human; “and they said a man to his brother,” signifies their mutual thoughts; “behold, this lord of dreams cometh,” signifies that those things were empty; “come now therefore and let us slay him,” signifies the extinction of the essential of doctrine concerning the Lord’s Divine Human; “and cast him into one of the pits,” signifies among falsities; “and we will say an evil wild beast hath devoured him,” signifies a lie from a life of cupidities; “and we shall see what will become of his dreams,” signifies that the preachings concerning it would thus be false and would appear so; “and Reuben heard,” signifies confession of the faith of the church in general; “and rescued him out of their hand,” signifies liberation; “and said let us not smite him, the soul,” signifies that it must not be extinguished, because it is the life of religion; “and Reuben said unto them,” signifies exhortation; “shed no blood,” signifies that they should not do violence to what is holy; “cast him into this pit that is in the wilderness,” signifies that they should conceal it meanwhile among their falsities; “but lay no hand upon him,” signifies that they should not do violence to

it; “that he might rescue him out of their hand, to bring him back to his father,” signifies that it might claim it for the church.

4723. [v. 18] *And they saw him afar off.* That this signifies perception of the Lord’s Divine Human remotely, is evident from the signification of “seeing,” as being perception (see n. 2150, 3764); from the signification of “afar off,” as being remotely; and from the representation of Joseph, who it was that they saw afar off, as being the Lord as to Divine truth (n. 4669). That it is the Lord’s Divine Human which is here meant by “Joseph,” is because this is the supreme of Divine truth. There are two essentials which constitute the church, and hence two principal things of doctrine—one, that the Lord’s Human is Divine; the other, that love to the Lord and charity toward the neighbor make the church, and not faith separate from love and charity. Because these are the primary things of Divine truth, these also are represented by Joseph; for the same person that represents Divine truth in general, represents also the specific things of Divine truth; but what is specifically represented, is evident from the series.

4724. *And before he came near into them, they conspired against him to cause him to die.* That this signifies that they wished to extinguish the Divine spiritual which is from the Lord’s Divine Human, is evident from the signification of “conspiring,” as being to will from a depraved mind, since whatever men will from a depraved mind, they conspire to accomplish; and from the signification of “slaying,” as being to extinguish; and from the representation of Joseph, as being the Divine spiritual or Divine truth, as repeatedly shown above. Because Divine truth proceeds from the Lord’s Divine Human, it is therefore said, the Divine spiritual which is from the Lord’s Divine Human.

[2] The case herein is this: All the Divine truth in the whole heaven proceeds from no other source than the Lord’s Divine Human. That which is from the Divine Itself cannot flow in immediately with any angel, because it is infinite; but only mediately through the Lord’s Divine Human, as is also meant by these words of the Lord, “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). For this reason also the Lord as to the Divine Human is called Mediator.

[3] This also was from eternity, for the Divine being, without flowing through heaven and becoming thence the Divine coming-forth, could not be communicated to any angel, still less to any spirit, and less still to any man. That the Lord as to the Divine Itself is the Divine being, and as to the Divine Human is the Divine coming-forth, may be seen above (n. 4687). Neither could the Lord's Human itself have received any influx from the Divine being, unless in Him the Human had been made Divine; for that which receives the Divine being must also be Divine. From these few things it may be seen that Divine truth does not proceed immediately from the Divine Itself, but from the Lord's Divine Human.

[4] This also do they extinguish in themselves who battle for faith alone and do not live a life of faith; for they believe that the Lord's Human is purely human, not unlike the human of another man; and hence many of them deny the Divine of the Lord, however they may profess Him with the lips. But those who live a life of faith, on bended knees and with humble hearts adore the Lord as God the Savior, and do not then at all think from doctrine of the distinction between the Divine and the human nature; and they do the same in the Holy Supper. Hence it is plain that with them the Lord's Divine Human is in their hearts.

4725. [v. 19] *And they said a man to his brother.* That this signifies their mutual thoughts, is evident from the signification of "saying," as being to perceive and to think (n. 3395); and from the signification of "a man to his brother," as being mutually. It was a customary form of speech with the ancients to say "a man to his brother" when what is mutual was signified; for the reason that a "man" signified truth (n. 3134, 3459), and a "brother" good (n. 4121), between which there intervenes a most intimate mutual relation; for the conjunction of truth with good and of good with truth takes place mutually and reciprocally (n. 2731).

4726. *Behold this lord of dreams cometh.* That this signifies that those things were empty, is evident from the signification of "dreams," as being preachings (n. 4682), here preachings of Divine truth, because it is said of Joseph. But because Divine truth as to its essentials is rejected by those who are in faith alone (as was shown in regard to the Lord's Divine Human and charity), therefore by "dreams" are here signified empty things; for to such persons falsities appear as truths, and truths as falsities, or if not as falsities,

yet as empty things; and the “lord of dreams” is the preacher of these. That Divine truths appear to such persons as empty, is evident from many things—as for example, it is a Divine truth that the Word is holy and Divinely inspired as to every jot, and that its holiness and Divine inspiration are in consequence of everything in it being representative and significative of heavenly and spiritual things of the Lord’s kingdom. But when the Word is open to the internal sense, and it is taught what its particulars represent and signify, then such as are in faith alone reject these things as empty, saying that they are of no use; although these heavenly and spiritual things are what would affect the internal man with greater delight than worldly things affect the external man; and so in many other instances.

4727. [v. 20] *Come now therefore and let us slay him.* That this signifies the extinction of the essential of doctrine concerning the Lord’s Divine Human, is evident from the signification of “slaying,” as being to extinguish; and from the representation of Joseph, whom they wished to kill, as being the Divine truth of the Lord, and specifically the doctrine concerning His Divine Human, which has been shown above to be an essential of doctrine (n. 4723). That the church in acknowledging faith alone has extinguished this essential truth, is known; for which of them believes the Lord’s Human to be Divine? Do they not turn away at the very proposition? When yet in the ancient churches it was believed that the Lord who was to come into the world was a Divine Man, and also when seen by them He was called Jehovah, as is plain from many passages in the Word, but for the present only this from Isaiah will be adduced:

The voice of one crying the wilderness, Prepare ye the way of Jehovah, make level in the solitude a pathway for our God (Isa. 40:3).

That these words were spoken of the Lord, and that by John the Baptist the way was prepared and a pathway made level for Him, is very evident from the evangelists (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23); and further from the Lord’s own words, that He was one with the Father, and that the Father was in Him, and He in the Father; also that to Him was given all power in heaven and on earth, and that judgment belonged to Him. One who knows even a little about power in heaven and on earth, and about judgment, can know that they would be nothing unless He were Divine as to the Human also.

[2] Those who are in faith alone cannot know what makes man new or sanctifies him, still less what made the Lord's Human Divine; for they know nothing of love and charity, and it is love to the Lord and charity toward the neighbor that make man new and sanctify him, while the Divine love itself made the Lord Divine. For love is the very being of man, and hence is his living; and it forms man according to an image of itself, just as the soul of man, which is his interior essence, as it were creates or fashions the body into an image, of itself; and indeed in such a way that by means of the body it acts and has sensation just as it wills and thinks. Thus the body is as the effect, and the soul as the cause in which is the end; consequently the soul is the all in the body, as the cause of the end is the all in the effect. The Human of Him whose soul was Jehovah Himself (as was the case with the Lord, for He was conceived of Jehovah) could not when glorified be other than Divine. From this it is plain how greatly those err who make the Lord's Human, after it was glorified, to be like the human of a man, when yet it is Divine. From His Divine Human proceeds all the wisdom, all the intelligence, and also all the light, in heaven. Whatever proceeds from Him is holy; and the holy that is not from the Divine is not holy.

4728. *And cast him into one of the pits.* That this signifies among falsities, is evident from the signification of "pits," as being falsities. That "pits" are falsities, is because men who have been in principles of falsity are after death kept awhile under the lower earth, until falsities have been removed from them, and as it were rejected to the sides. These places are called "pits," and those who go into them are such as must be in vastation (n. 1106–1113, 2699, 2701, 2704). It is for this reason that by "pits" in the abstract sense, are signified falsities. The lower earth is next under the feet and the region round about for a short distance. Here are most persons after death, before they are taken up into heaven. This earth is also frequently mentioned in the Word. Beneath it are the places of vastation, which are called "pits," and below them and round about for a considerable extent, are hells.

[2] From this it is in some measure plain what is meant by "hell," what by the "lower earth," and what by a "pit," when mentioned in the Word, as in Isaiah:

Thou hast been brought down to hell, to the sides of the pit. Thou hast been cast forth out of thy grave like an abominable shoot, the raiment of

those that are slain, thrust through with the sword, that go down to the stones of the pit (Isa. 14:15, 19);

speaking of the king of Babylon, by whom is represented the profanation of truth; for a “king” is truth (n. 1672, 2015, 2069, 3009, 4581), and “Babylon” profanation (n. 1182, 1326). “Hell” is where the damned are, and their damnation is compared to an abominable shoot, and to the raiment of those that are slain and thrust through with the sword, that go down to the stones of the pit. The “raiment of those that are slain” is truth profaned; “those thrust through with the sword” are they in whom truth has been extinguished; the “pit” is falsity which must be vastated; “stones” are the borders, whence also they are called the “sides,” for round about the pits are hells. (That “raiment” is truth, see above, n. 2576; that the “raiment of those that are slain” is truth profaned, for the “blood” by which it is stained is what is profane, n. 1003; and that “those thrust through with a sword” are they in whom truth has been extinguished, n. 4503). From this it is also plain that without the internal sense it could not possibly be known what is here meant.

[3] So too in Ezekiel:

When I shall bring thee down with them that descend into the pit, to the people of an age, and shall make thee to dwell in the earth of the lower regions, in desolations from an age, that thou dwell not with them that go down into the pit; then will I set adornment in the land of the living (Ezek. 26:20);

“they that descend into the pit” denote those who are sent into vastation; “not to dwell with them that go down into the pit” means to be delivered from falsities.

[4] Again:

That none of all the trees of the waters exalt themselves for their stature, neither send their branch among the tangled boughs, nor stand over them for their height, all that drink water; they shall all be delivered unto death, to the lower earth in the midst of the sons of men, to them that go down into the pit. I will make the nations to shake at the sound of his ruin, when I make him go down into hell with them that go down into the pit; and all the trees of Eden, the choice and chief of Lebanon, all that drink waters, shall be comforted in the lower earth (Ezek. 31:14, 16);

this is said of Egypt, by which is signified the knowledge that of itself enters into the mysteries of faith, that is, those who so enter

(n. 1164, 1165, 1186). From what has been said above it is clear what is signified by “hell,” by the “pit,” and by the “lower earth,” which are here mentioned by the prophet; nor does it appear except from the internal sense what is signified by the “trees of the waters,” the “trees of Eden,” the “branch sent among the tangled boughs,” the “choice and chief of Lebanon,” and “all that drink waters.”

[5] Again:

Son of man, wail for the multitude of Egypt, and cause her to go down, even her, and the daughters of the august nations, unto the earth of the lower regions, with them that go down into the pit. Asshur is there, whose graves are set in the sides of the pit, all slain by the sword (Ezek. 32:18, 22, 23);

the signification of which may be seen from what has been explained above. In David:

O Jehovah, Thou hast brought up my soul from hell; Thou hast kept me alive, from among them that go down into the pit (Ps. 30:3).

Again:

I am accounted with them that go down into the pit; I am accounted as a man that hath no strength. Thou hast set me in a pit of the lower regions, in darkness, in the depths (Ps. 88:4, 6).

In Jonah:

I went down to the cuttings off of the mountains; the bars of the earth were upon me forever; yet hast Thou brought up my life from the pit (Jonah 2:6);

where the subject treated of is the Lord's temptations, and deliverance from them. The “cuttings off of the mountains” are where the most damned are, the dark clouds which appear about them being the “mountains.”

[6] That a “pit” is the vastation of falsity, and in the abstract sense falsity, is still more evident in Isaiah:

They shall be gathered with a gathering as the bound to the pit, and shall be shut up in the prison; yet after a multitude of days shall they be visited (Isa. 24:22).

Again:

Where is the anger of him that causeth straitness? He that leadeth forth shall hasten to open; and he shall not die at the pit, neither shall bread fail (Isa. 51:13, 14).

In Ezekiel:

Behold I bring strangers upon thee, the violent of the nations, who shall draw their swords upon the beauty of thy wisdom, and they shall profane thy brightness. They shall bring thee down into the pit, and thou shalt die the deaths of them that are pierced in the heart of the seas (Ezek. 28:7, 8);

speaking of the prince of Tyre, by whom are signified those who are in principles of falsity.

[7] In Zechariah:

Exult greatly, O daughter of Zion; sound, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, wretched, and riding upon an ass, and upon a colt the foal of she-asses. By the blood of thy covenant I will send forth thy bound out of the pit wherein is no water (Zech. 9:9, 11);

where the “pit wherein is no water” denotes falsity in which there is nothing true; as also in what follows it is said that they cast Joseph into the pit, and the pit was empty, there was no water in it (Gen. 37:24). In David:

Unto thee O Jehovah will I cry, my Rock be not Thou silent unto me, lest if Thou be silent unto me I seem like them that go down into the pit (Ps. 28:1).

Again:

Jehovah brought me up also out of a pit of vastation, out of the miry clay; and He set my feet upon a rock (Ps. 40:2).

Again:

Let not the billow of waters overwhelm me, neither let the deep swallow me up, and let not the pit shut her mouth upon me (Ps. 69:15).

[8] Again:

He sent His word, and healed them, and rescued them from their pits (Ps. 107:20);

“from their pits” denoting from falsities. Again:

Make haste, answer me, O Jehovah; my spirit is consumed, hide not Thy faces from me, lest I become like them that go down into the pit (Ps. 143:7).

As a “pit” signifies falsity, and the “blind” signify those who are in falsities (n. 2383), the Lord therefore says, Let them alone; they are blind leaders of the blind, for if the blind lead the blind, both shall fall into a pit (Matt. 15:14; Luke 6:39). Something similar to what was represented by Joseph was also represented by Jeremiah the prophet, concerning which he says:

They took Jeremiah, and cast him into the pit that was in the court of the guard; and they let down Jeremiah with cords, into the pit where was no water (Jer. 38:6);

that is, they rejected Divine truths among falsities in which was nothing of truth.

4729. *And we will say, An evil wild beast hath devoured him.* That this signifies a lie from a life of cupidities, is evident from the signification of a “wild beast,” as being affection and cupidity (n. 45, 46); for a “wild beast” in the genuine sense denotes what is living (n. 774, 841, 908); hence by an “evil wild beast” is here signified a life of cupidities; that it is a lie is plain. This has reference to what goes before—that their rejecting that Divine truth among falsities, was a lie from a life of cupidities. For there are three sources of falsity, one the doctrine of the church, another the fallacy of the senses, and the third a life of cupidities. That which is from the doctrine of the church takes hold of man’s intellectual part only; for he is persuaded from infancy that it is so, and confirmatory things afterwards strengthen it. But that which is from the fallacy of the senses does not so much affect the intellectual part; for those who are in falsity from the fallacy of the senses have but little insight from the understanding, because they think from lower and sensuous things. But the falsity which is from a life of cupidities springs from the will itself, or what is the same, from the heart; for what man wills from the heart, he desires. This falsity is the worst of all, because it inheres, and is not eradicated except by new life from the Lord.

[2] There are, as is known, two interior faculties in man, the understanding and the will. What the understanding absorbs and becomes imbued with, does not for this reason pass into the will; but what the will absorbs does pass into the understanding. For whatever a man wills, he thinks; and therefore when he wills evil from cupidity, he thinks it and confirms it. The confirmations of evil by the thought are what are called falsities from a life of cupidities. These falsities appear to him as truths; and when he has confirmed them in himself, truths appear to him as falsities; for he has then shut out the influx of light through heaven from the Lord. But if he has not confirmed these falsities in himself, then the truths with which his understanding had previously been imbued, resist and do not permit them to be confirmed.

4730. *And we shall see what his dreams will be.* That this signifies that the preachings concerning it would thus be false and would appear so, is evident from the signification of “dreams,” as being preachings (n. 4682); and as in their eyes these appeared as falsities (n. 4726, 4729), therefore by “dreams” here are signified preachings concerning Divine truth, especially that the Lord’s Human is Divine, which preachings in their opinion were false. That they also appeared to them as falsities, is signified by their saying, “We shall see what his dreams will be.” That the preachings concerning the Lord’s Divine Human appeared and still appear as falsities to those who are in faith alone, may be seen from what was said just above (n. 4729e); for what is confirmed from a life of cupidities has no other appearance.

[2] That falsities are confirmed from a life of cupidities is also from this cause, that they do not know what heaven is, nor hell, neither what love toward the neighbor is, nor the love of self and the world. If they knew these things, and even if they were but willing to know them, they would think very differently. Who at this day knows otherwise than that love toward the neighbor is to give what one has to the poor, and to assist every man with one’s wealth, and to benefit him in every way, without distinction as to whether he is good or evil? And because by these means one would be stripped of his wealth, and would himself become poor and wretched, he therefore rejects the doctrine of charity, and embraces that of faith; and then he confirms himself against charity by many things, as by thinking that he was born in sins and hence can do no good of himself, and that if he does the works of charity or piety, he cannot but place merit in them. And when he thinks thus on the one hand, and from a life of cupidities on the other, he betakes himself to the side of those who say that faith alone saves. And when he is there, he confirms himself still more, until he believes that the works of charity are not necessary to salvation; and when these are excluded, he falls into this new notion—that because such is the nature of man, a means of salvation has been provided by the Lord, which is called faith; and at last into this, that he may be saved if even at the very hour of death he says with confidence or trust that God has mercy upon him through looking to the Son as having suffered for him, making nothing of what the Lord has said in John (1:12, 13), and many other places. It is for this reason that faith alone has

been acknowledged in the churches as the essential; but that it has not been everywhere acknowledged in this manner, is because the parsons cannot gain anything by preaching faith alone, but only by the preaching of works.

[3] But had these men known what charity toward the neighbor is, they would never have fallen into this falsity of doctrine. The fundamental of charity is to act rightly and justly in everything which belongs to one's duty or employment—as for example, if one who is a judge punishes an evil doer according to the laws, and does so from zeal, he is then in charity toward the neighbor; for he desires his amendment, thus his good, and also wills well to society and his country, that it receive no further injury from the evildoer; thus he can love him if he amends, as a father the son whom he chastises; and thus he loves societies and his country, which are to him the neighbor in general. It is similar in all other instances. But of the Lord's Divine Mercy this will be shown more fully elsewhere.

4731. [v. 21] *And Reuben heard.* That this signifies the confession of the faith of the church in general, is evident from the representation of Reuben, as being faith in the understanding or doctrine, which is the first thing of regeneration—the complex the truth of doctrine by which the good of life can be attained (n. 3861, 3866); and here therefore the confession of the faith of the church in general. That Reuben here interposes is because the church which begins from faith would cease to be a church unless this Divine truth remained in it—that the Lord's Human is Divine, for this is the supreme or inmost truth of the church. For this reason Reuben wished to rescue Joseph, by whom this truth is here represented, out of the hand of his brethren, to restore him to his father—by which is signified that it wished to claim this truth for the church. Moreover, when Reuben returned to the pit and saw that Joseph was not there, he rent his clothes and said to his brethren, “The child is not, and I, whither do I come?” (verses 29, 30) by which is signified that there was no longer any faith in the Lord, and thus no church.

[2] This supreme or inmost truth, that the Lord's Human is Divine, is denied by those in the church who are in faith alone; and yet because they know from the Word that in the Lord there is the Divine, and do not apprehend how the Human can be Divine, they therefore attribute both to the Lord, making a distinction between His Divine nature and His Human nature. Those however who are in

a life of faith, or in charity, adore the Lord as their God and Savior; and when in adoration, they think of the Lord's Divine without separating it from the Human, and thus at heart acknowledge all in the Lord to be Divine. But when they think from doctrine, because they likewise cannot comprehend how the Human can be Divine, they speak according to their doctrine.

4732. *And rescued him out of their hand.* That this signifies liberation, is evident without explication.

4733. *And said, Let us not smite him, the soul.* That this signifies that it must not be extinguished, because it is the life of religion, is evident from the signification of "smiting," as being to extinguish; and from the signification of "soul" as being life (n. 1000, 1005, 1436, 1742), here the life of religion. That acknowledgment and adoration of the Lord's Divine Human is the life of religion, is plain from what was said just above (n. 4731); and also from the fact that men are of such a nature as to desire to worship that of which they can have some perception and thought, and sensuous men even that which they can perceive by some sense, nor are they willing to worship unless the Divine is therein. This is common to the human race. For this reason Gentiles worship idols in which they believe there is the Divine, and others worship men after their death whom they believe to be either gods or saints. For nothing can be called forth in man unless there is something to affect his senses.

[2] Those who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part acknowledge no God, but nature instead, because they comprehend this. Very many of the learned among Christians are such, and this also because they do not believe the Human of the Lord to be Divine. Lest therefore men who have removed themselves so far from the Divine, and have become so far corporeal, should worship wood and stones; and lest they should worship some man after his death, and thus under him some devil, and not God Himself, because they could not in any way perceive Him, and thus everything of the church should perish, and with the church the human race, the Divine Itself willed to assume the Human and to make it Divine. Let the learned take heed therefore, lest they think of the Lord's Human and do not at the same time believe it to be Divine, for in so doing they make for themselves a stumbling block, and at last believe nothing.

4734. [v. 22] *And Reuben said unto them.* This signifies exhortation, in the proximate sense confession of the faith of the church in general (which is “Reuben,” n. 4731) exhorting or dictating that they should not do violence, as in what follows.

4735. *Shed no blood.* That this signifies that they should not do violence to what is holy is evident from the signification of “blood” as being what is holy—of which in what follows; hence “to shed blood” is to do violence to what is holy. All the holy in heaven proceeds from the Lord’s Divine Human, and therefore all the holy in the church; wherefore that violence might not be done to it, the Holy Supper was instituted by the Lord, in which it is expressly said that the bread is His flesh, and the wine His blood, thus that it is his Divine Human from which the holy then comes. With the ancients, flesh and blood signified the human own, because the human consists of flesh and blood; thus the Lord said to Simon, “Blessed art thou, for flesh and blood hath not revealed it unto thee, but My Father who is in the heavens” (Matt. 16:17). The flesh and the blood, therefore, signified by the bread and the wine in the Holy Supper, denote the Lord’s Human Own. The Lord’s Own Itself, which He acquired to Himself by His own power, is Divine. His Own from conception was what He had from Jehovah His Father, and was Jehovah Himself. Hence the Own which He acquired to Himself in the Human was Divine. This Divine Own in the Human is what is called His flesh and blood; “flesh” is His Divine good (n. 3813), and “blood” is the Divine truth of Divine good.

[2] The Lord’s Human, after it was glorified or made Divine, cannot be thought of as human, but as the Divine love in human form; and this so much the more than the angels, who, when they appear (as seen by me), appear as forms of love and charity under the human shape, and this from the Lord; for the Lord from Divine love made His Human Divine; just as man through heavenly love becomes an angel after death, so that he appears, as just said, as a form of love and charity under the human shape. It is plain from this that by the Lord’s Divine Human, in the celestial sense is signified the Divine love itself, which is love toward the whole human race, in that it wills to save them and to make them blessed and happy to eternity, and to make its Divine their own so far as they can receive it. This love and the reciprocal love of man to the Lord, and also love toward the neighbor, are what are signified and represented in

the Holy Supper—the Divine celestial love by the flesh or bread, and the Divine spiritual love by the blood or wine.

[3] From these things it is now evident what is meant in John by eating the Lord's flesh and drinking His blood:

I am the living bread which came down from heaven. If anyone eat of this bread he shall live forever; and the bread that I 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 have no life in you. Whoso 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 which came down from heaven (John 6:51–58).

As “flesh and blood” signify as before said the Divine celestial and the Divine spiritual which are from the Lord's Divine Human, or what is the same, the Divine good and the Divine truth of his love, by “eating and drinking” is signified making them one's own; and this is effected by a life of love and charity, which is also a life of faith. (That “eating” is making good one's own, and “drinking” making truth one's own, may be seen above, n. 2187, 3069, 3168, 3513, 3596, 3734, 3832, 4017, 4018.)

[4] As “blood” in the celestial sense signifies the Divine spiritual or the Divine truth proceeding from the Lord's Divine Human, it therefore signifies the holy proceeding; for the Divine truth proceeding from the Lord's Divine Human is the holy itself.

[5] Holiness is nothing else, nor from any other source. That “blood” signifies this holy is evident from many passages in the Word, of which we may adduce the following:

Son of man, thus saith the Lord Jehovih, Say to every bird of the heaven, to every wild beast of the field, Assemble yourselves and come; gather yourselves from every side upon My sacrifice that I do sacrifice for you, even 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, of rams, of lambs, and of goats, [of bullocks,] all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice which I will sacrifice for you. And ye shall be sated at My table with horse and chariot, with the strong, and with every man of war. And I will set My glory among the nations (Ezek. 39:17–21).

The subject here treated of is the calling together of all to the Lord's kingdom, and specifically the setting up again of the church among

the Gentiles; and by their “eating flesh and drinking blood” is signified making Divine good and Divine truth their own, thus the holy which proceeds from the Lord’s Divine Human. Who cannot see that by “flesh” is not meant flesh, nor by “blood” blood, where it is said that they should eat the flesh of the mighty and drink the blood of the princes of the earth, and that they should be sated with horse and chariot, with the strong, and with every man of war?

[6] So likewise in the Revelation:

I saw an angel standing in the sun and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and gather yourselves 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, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, both small and great (Rev. 19:17, 18);

who would ever understand these words unless he knew what is signified in the internal sense by “flesh,” and what by “kings,” “captains,” “the strong” “horses,” “those that sit thereon,” and “free and bond?”

[7] Further in Zechariah:

He shall speak peace to the nations; and His dominion shall be from sea even 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 out of the pit (Zech. 9:10, 11);

where the Lord is spoken of; the “blood of Thy covenant” is the Divine truth proceeding from his Divine Human, and is the holy itself which, after He was glorified, went forth from Him. This holy is also what is called the Holy Spirit, as is evident in John:

Jesus said, If any man thirst, let him come unto Me, and drink. Whosoever believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spoke He of the Spirit, which they that believe on Him should receive for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37–39).

That the holy proceeding from the Lord is the “spirit,” may be seen in John 6:63.

[8] Moreover, that “blood” is the holy proceeding from the Lord’s Divine Human, in David:

Bring back their soul from deceit and violence; and precious shall their blood be in His eyes (Ps. 72:14);

“precious blood” denotes the holy which they would receive. In the Revelation:

These are they who come out of great affliction, and they washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

And again:

They overcame the dragon by the blood of the lamb, and by the Word of their testimony; and they loved not their soul even unto death (Rev. 12:11).

[9] The church at this day does not know otherwise than that the “blood of the lamb” here signifies the Lord’s passion, because it is believed that they are saved solely by the Lord having suffered, and that it was for this that He was sent into the world; but let this view of it be for the simple, who cannot comprehend interior arcana. The Lord’s passion was the last of His temptation, by which He fully glorified His Human (Luke 24:26; John 12:23, 27, 28; 13:31, 32; 17:1, 4, 5); but the “blood of the lamb” is the same as the Divine truth, or the holy proceeding from the Lord’s Divine Human; thus the same as the “blood of the covenant” spoken of just above, and of which it is also written in Moses:

[10] Moses took the book of the covenant, and read in the ears of the people; and they said, All that Jehovah hath spoken will we do, and hear. Then Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you upon all these words (Exod. 24:7, 8);

the “book of the covenant” was the Divine truth which they then had, which was confirmed by the blood testifying that it was from His Divine Human.

[11] In the rituals of the Jewish Church blood had no other signification than the holy proceeding from the Lord’s Divine Human, wherefore when they were sanctified, it was done by blood—as when Aaron and his sons were sanctified, blood was sprinkled upon the horns of the altar, the remainder at the bottom of the altar, also upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and upon his garments (Exod. 29:12, 16, 20; Lev. 8:15, 19, 23, 30). And when Aaron entered within the veil to the mercy-seat, blood was also to be sprinkled with the finger upon the mercy-seat eastward seven times (Lev. 16:12–15). So also in the rest of the sanctifications, and also in the expiations and cleansings (in regard to which see the following passages, Exod.

12:7, 13, 22; 30:10; Lev. 1:5, 11, 15; 3:2, 8, 13; 4:6, 7, 17, 18, 25, 30, 34; 5:9; 6:27, 28; 14:14–19, 25–30; 16:12–15, 18, 19; Deut. 12:27).

[12] As by “blood” in the genuine sense is signified the holy, so in the opposite sense by “blood” and “bloods” are signified those things which offer violence to it, because by shedding innocent blood is signified doing violence to what is holy. For this reason wicked things of life and profane things of worship were called “blood.” That “blood” and “bloods” have such a signification, is evident from the following passages. In Isaiah:

When the Lord shall have washed the excrement 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 expurgation (Isa. 4:4).

Again:

The waters of Dimon are full of blood (Isa. 15:9).

Again:

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).

In Jeremiah:

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

[13] Again:

It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of Jerusalem. They have wandered blind in the streets, they are polluted with blood; those which they cannot [pollute] they touch with their garments (Lam. 4:13, 14).

In Ezekiel:

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

Again:

Thou son of man, Wilt thou debate with a city of bloods? Make known to her all her abominations. Thou art become guilty through thy blood that 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; men of slander have been in thee to

shed blood; and in thee they have eaten at the mountains (Ezek. 22:2–4, 6, 9).

In Moses:

If anyone shall sacrifice elsewhere than upon the altar at the tent, it shall be blood; and as if he had shed blood (Lev. 17:1–9).

[14] Falsified and profaned truth is signified by the following passages concerning blood. In Joel:

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

In the Revelation:

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

Again:

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).

Again:

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

[15] Similar is what is said in Exodus (7:15–22), about the rivers, ponds, and pools of water in Egypt being turned into blood; for by “Egypt” is signified the memory-knowledge which from itself enters into heavenly mysteries, and hence perverts, denies, and profanes Divine truths (n. 1164, 1165, 1186). All the miracles in Egypt, being Divine, involved such things. The “rivers which were turned into blood” are the truths of intelligence and wisdom (n. 108, 109, 3051); “waters” have a similar signification (n. 680, 2702, 3058), and also “fountains” (n. 2702, 3096, 3424); “seas” are truths in the complex which are a matter of memory-knowledge (n. 28); the “moon” of which it is also said that it should be “turned into blood,” is Divine truth (n. 1529–1531, 2495, 4060). It is evident from this, that by the moon, the sea, fountains, waters, and rivers, being turned into blood, is signified truth falsified and profaned.

4736. *Cast him into this pit that is in the wilderness.* That this signifies that they should conceal it meanwhile among their falsities,

that is, that they should regard it as false, but still retain it because it was of importance to the church, is evident from the signification of a “pit,” as being falsities (see n. 4728); and from the signification of a “wilderness,” as being where there is no truth. For the word “wilderness” has a wide signification, it means where the land is uninhabited, and thus not cultivated; and when predicated of the church, it denotes where there is no good, and consequently no truth (n. 2708, 3900). Thus by a “pit in the wilderness” are here meant falsities in which there is no truth, because no good. It is said in which there is no truth because no good; for when anyone believes that faith saves without works, truth may indeed exist, but still it is not truth in him, because it does not look to good, nor is it from good. This truth is not alive, because it has in it a principle of falsity, consequently with anyone who has such truth, the truth is but falsity from the principle which rules in it. The principle is like the soul, from which the rest have their life. On the other hand there are falsities which are accepted as truths, when there is good in them, especially if it is the good of innocence, as with the Gentiles and also with many within the church.

4737. *But lay no hand upon him.* That this signifies that they should not do violence to it, is evident without explication.

4738. *That he might rescue him out of their hand, to bring him back to his father.* That this signifies that it might claim it for the church, is evident from the signification of “rescuing out of their hand,” as being to set free—as above (n. 4732) and from the signification of “bringing back to his father” as being to claim for the church; for by Jacob, who is here the “father,” is represented the Jewish religion derived from the Ancient Church, as above (n. 4700, 4701). It was the Divine truth concerning the Lord’s Divine Human that it would claim for the church, for by Joseph, as before said, this truth is specifically signified.

[2] As further regards this truth, be it known that the Ancient Church acknowledged it, and also the primitive Christian Church; but after the papal sway had grown even to domination over all human souls, and had exalted itself—as is said of the King of Babylon in Isaiah, “Thou saidst in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit in the mount of congregation, I will ascend above the heights of the cloud, I will become like the Most High” (Isa. 14:13, 14)—then the Divine

was taken away from the Lord's Human, that is, a distinction was then made between His Divine and His Human.

[3] How this was decreed in a certain council has also been revealed to me. There appeared to me certain spirits in front to the left on the plane of the sole of the foot, at some distance from me, who were talking together, but about what I did not hear. I was then told that they were some of those who composed the council in which the decree was made regarding the Lord's two natures, the Divine and the human. Presently it was granted me to converse with them. They said that those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; chiefly for the reason that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the Father, as He Himself says, no one could have been acknowledged as His vicar on earth; for schisms were arising at that time by which the papal power might have fallen and been dissipated unless they had made this distinction; and for the strengthening of this invention they sought out confirmations from the Word, and persuaded the rest.

[4] The spirits added that by this means they were able to rule in heaven and on earth, because they had it from the Word that to the Lord was given all power in heaven and on earth, which power could not have been attributed to any vicar if His Human also were acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had this power of Itself, but not the Human, unless it had been given it, as it was afterwards to Peter. They continued, that the schismatics of that day were men of acute discernment, whom in this way they were able to quiet, and by this means the papal power was also confirmed. From all this it is evident that this distinction was invented merely for the sake of dominion; and that for this reason they were not willing to know that the power given to the Lord's Human in heaven and on earth shows that it also is Divine. That Peter, to whom the Lord gave the keys of heaven, does not mean Peter, but the faith of charity, which, because it is from the Lord alone, is the power of the Lord alone, can be seen in the preface to the twenty-second chapter of Genesis.

4739. Verses 23–30. *And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him, and they took him, and cast him into the pit; and the pit was empty, there was no water in it. And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt. And Judah said unto his brethren, What gain is it if we slay our brother, and cover up his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments. And he returned unto his brethren, and said, The child is not; and I, whither do I come?*

“And it came to pass when Joseph was come unto his brethren,” signifies when it was preached about; “that they stripped Joseph of his tunic,” signifies that they dispelled and annihilated the appearances of truth; “the tunic of various colors that was on him,” signifies the quality of the appearances as to truths from good; “and they took him and cast him into the pit,” signifies among falsities; “and the pit was empty, there was no water in it,” signifies that there was then nothing true; “and they sat down to eat bread,” signifies appropriation of evil from falsity; “and they lifted up their eyes and saw,” signifies further thought; “and behold a company of Ishmaelites came from Gilead,” signifies those who are in simple good, such as the Gentiles are in; “with their camels bearing spices and balsam and stacte,” signifies interior natural truths; “going to carry them down to Egypt,” signifies instruction from memory-knowledges; “and Judah said unto his brethren,” signifies the depraved in the church who are against whatever is good; “What gain is it if we slay our brother and cover up his blood?” signifies that there would be nothing of profit or of eminence, if this should be wholly extinguished; “come and let us sell him to the Ishmaelites,” signifies that they acknowledge it who are in simple good; “and let not our hand be upon him,” signifies that they may be without blame; “for he is our brother, our flesh,” signifies because what is from them is accepted; “and

his brethren hearkened unto him," signifies compliance; "and there passed by men, Midianites, merchantmen," signifies those who are in the truth of this good; "and they drew and lifted up Joseph out of the pit," signifies aid from them that it might not be among falsities; "and sold Joseph to the Ishmaelites," signifies reception by those who are in simple good, and alienation on the part of those who are in faith separate; "for twenty pieces of silver," signifies estimation; "and they brought Joseph into Egypt," signifies consultation from memory-knowledges; "and Reuben returned unto the pit," signifies the faith of the church in general; "and behold Joseph was not in the pit," signifies that there was no longer any faith; "and he rent his garments," signifies mourning; "and he returned unto his brethren," signifies those who teach; "and said, The child is not," signifies that there was no faith in it; "and I, whither do I come?" signifies where now is the church?

4740. [v. 23] *And it came to pass when Joseph was come unto his brethren.* That this signifies when it was preached about, is evident from the representation of Joseph, as being truth Divine, especially concerning the Lord's Divine Human. When this is said to "come unto them," it means that it is preached to them; for his brethren represent the church which is in faith separate, to whom this is preached.

4741. *That they stripped Joseph of his tunic.* That this signifies that they dispelled and annihilated the appearances of truth, is evident from the signification of "stripping," when predicated of Divine truth, which here is "Joseph," as being to dispel and also to annihilate; and from the signification of the "tunic," because it was of various colors, as being appearances of truth (n. 4677). The dispelling and annihilating of the appearances of truth takes place after truth itself has been rejected; for truth itself shines forth of itself in the mind, and however it may be extinguished, still appears, especially in those who are in good. This is also clearly seen by those who have annihilated truth in themselves, wherefore also they endeavor to dispel and to annihilate these appearances.

[2] Take as an example for the sake of illustration—who does not see that to will well and do well is the veriest Christian life? And if anyone is told that this is charity, he cannot but affirm it; and those who affirm it will even say that they know what this is, because this is of the life. But as regards thinking this or that to be true, even

from confidence (as they are willing to do who are in faith separate), they will say that they do not know what it is, for they have no other perception of it than as of smoke which vanishes. As faith alone and the confidence from it appear of this character to every one who thinks seriously about it, especially to the good, therefore such persons labor to dispel and annihilate even these appearances, by thus paring off whatever touches them more nearly, and whatever is round about this Divine truth. This is signified by stripping Joseph of the tunic that was on him.

[3] The same persons also believe that those are wiser than all others, who having once accepted a dogma, whatever it may be, can confirm it by various things, and by various reasonings make it appear like truth. But nothing could be less the part of a wise man; it is what every one can do who possesses any ingenuity, and the evil more skillfully than the upright. For to do this is not the part of a rational man, inasmuch as a rational man can see, as from above, whether that which is confirmed is true or false; and because he sees this, he regards confirmations of falsity as of no account, and they appear to him as simply ludicrous and empty, no matter how much anyone else believes them to have been taken from the school of wisdom itself. In a word, nothing is less the part of a wise man, nay, nothing is less rational, than to be able to confirm falsities; for it is the part of a wise man and it is rational, first to see that a thing is true, and then to confirm it. In fact to see what is true is to see from the light of heaven, which is from the Lord; but to see what is false as true is to see from a fatuous light, which is from hell.

4742. *The tunic of various colors that was on him.* That this signifies the quality of the appearances as to truths from good, is evident from the signification of a “tunic of various colors,” as being the appearances of truth by which the spiritual of the natural is known and distinguished (n. 4677), here therefore the quality of the appearances; for which reason also a tunic is twice mentioned—“they stripped Joseph of his tunic, the tunic of various colors.” That the quality of appearances is according to the truths from good, may be seen from the appearances of truth when presented to view in the light of heaven, that is, in the other life, where there is no other light than that which comes through heaven from the Lord, and which comes forth from His Divine truth; for this before the eyes of angels appears as light (n. 2776, 3190, 3195, 3222, 3339, 3340, 3636,

3643, 3993, 4302, 4413, 4415). This light is varied with every one according to the reception. All the thought of the angels is effected through the variegation of this light, as also is the thought of man, although he is not aware of it; because with man this light falls into material images or ideas, which, being in his natural or external man, are from the light of the world. Thus the light of heaven is obscured in him to such a degree that he scarcely knows that his intellectual light and sight are from it. But in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it becomes manifest that his thought is from this source.

[2] When this light passes from heaven into the world of spirits, it is there presented under the appearance of various colors, which in beauty, variety, and loveliness immeasurably surpass the colors which are from the light of the world. (See what was said above in regard to colors, from experience, n. 1053, 1624, 3993, 4530, 4677.) As the colors in the other life are from this source, they are in their origin nothing else than appearances of truth from good. For truth does not shine from itself, because there is nothing flaming in it alone; but it shines from good, for good is like a flame which gives forth light. Such therefore as the good is, such does the truth from it appear; and such as the truth is, in such a manner does it shine from good. From this it is evident what is signified in the internal sense by the tunic of various colors, namely, the quality of appearances as to truths from good; for by Joseph, to whom the tunic belonged, is represented Divine truth, as before shown.

4743. [v. 24] *And they took him, and cast him into the pit.* That this signifies among falsities, is evident from what has been said above (n. 4728, 4736), where similar words occur.

4744. *And the pit was empty, there was no water in it.* That this signifies that there was then nothing true, is evident from the signification of a "pit," as being falsities (see n. 4728); from the signification of "being empty," as being where there is nothing true because nothing good (of which hereafter); and from the signification of "water," as being truth (n. 680, 739, 2702, 3058, 3424). That "being empty" denotes where there is nothing true because nothing good, is evident from other passages in the Word, as in Jeremiah:

Their great ones have sent their little ones for waters; they came unto the pits, and found no waters; they returned with their vessels empty;

they were affected with shame and ignominy, and covered their head (Jer. 14:3);

where “empty vessels” denote truths in which there is no truth from good. Again:

Nebuchadnezzar the king of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up (Jer. 51:34);

where an “empty vessel” denotes where there is no truth; and “Babylon,” those who vastate, that is, deprive others of truths (n. 1327e). Again:

I beheld the earth, and lo it was void and empty; and the heavens, and they had no light (Jer. 4:23).

In Isaiah:

The cormorant and the bittern shall possess it; and the owl and the raven shall dwell therein; and they shall stretch over it the line of a void, and the plummet of emptiness (Isa. 34:11).

[2] Again:

The city of emptiness shall be broken; every house shall be shut up, that no one may come in. There is a cry in the streets upon the one, the joy of the land shall be exiled, what is left in the city shall be a waste (Isa. 24:10–12);

here “emptiness” is expressed by another word in the original tongue, which, however, involves a similar meaning. That “emptiness” is where there is no truth because no good, is evident in the internal sense from the particulars mentioned, as from the signification of a “city,” of a “house,” of a “cry,” of “wine,” and of “streets.”

In Ezekiel:

Hath said the Lord Jehovih, Woe to the city of bloods! I will also make the hearth great, setting the pot empty upon the coals that it may be hot, and the brass thereof may be heated, and that the uncleanness thereof may melt therein, the scum thereof be consumed (Ezek. 24:9, 11);

it is evident here what “being empty” signifies; an “empty pot” is that in which there is uncleanness and scum, that is, evil and falsity.

[3] So in Matthew:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and prepared for him. Then goeth he, and joineth to himself seven

other spirits more wicked than himself, and they enter in and dwell there (Matt. 12:43-45);

the “unclean spirit” denotes uncleanness of life in man, and also the unclean spirits with him, for unclean spirits dwell in the uncleanness of man’s life; “dry places,” or where there is no water, denote where there are no truths; the “empty house” denotes the interiors of man again filled with uncleanness, that is, with falsities from evil.

In Luke:

God hath filled the hungry with good things, and the rich He hath sent empty away (Luke 1:63);

“the rich” denote those who know many things; for “riches” in the spiritual sense are memory-knowledges, doctrinal things, and the knowledges of good and truth. They are called the “empty rich” who know these things, and do not do them; for truths to them are not truths, because without good (see n. 4736).

4745. [v. 25] *And they sat down to eat bread.* That this signifies the appropriation of evil from falsity, is evident from the signification of “eating,” as being appropriation (n. 3168, 3513, 3596, 3832); and from the signification of “bread,” as being the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735), and also in general all food (see n. 2165). Here however “bread” signifies the contrary, namely, evil; for it is known that they who eat the bread in the Holy Supper unworthily, do not appropriate good to themselves, but evil; whence it is evident that in the contrary sense by “eating bread” is signified the appropriation of evil. It was a custom among the ancients to eat together when they had made an important decision which was confirmed by the rest, by which they signified their approbation, and thus that they made it their own; as in Ezekiel:

Behold, the princes of Israel, every one according to his arm, have been in thee and have shed blood; men of calumny have been in thee to shed blood; and in thee they have eaten at the mountains (Luke 22:6, 9).

Be it known further that there are in general two origins of evil, one from life, and the other from doctrine. The evil which is from the doctrine of falsity is called evil from falsity, and it is this evil which is here meant.

4746. *And they lifted up their eyes and saw.* That this signifies further thought, is evident from the signification of “lifting up the

eyes and seeing," as being intentness and thought, or intense thought (n. 2789, 2829, 3198, 3202, 4339). That here further thought is signified, is evident from the series.

4747. *And behold a company of Ishmaelites came from Gilead.*

That this signifies those who are in simple good, such as the Gentiles are in, is evident from the representation of the Ishmaelites, as being those who are in simple good as to life, and thence in natural truth as to doctrine (n. 3263); and from the signification of "Gilead," as being exterior good, by which man is first initiated when he is being regenerated (n. 4117, 4124). From this it is evident that by a "company of Ishmaelites from Gilead" is signified such good as is with the Gentiles, that is, those who are in such simple good.

[2] How these things are circumstanced may be seen from what has been already said, and also from what follows. This only need now be said in advance: they who are within the church and have confirmed themselves against Divine truths, especially against these—that the Lord's Human is Divine, and that the works of charity contribute to salvation—if they have confirmed themselves against them, not only by doctrine but also by life, they have reduced themselves to such a state as to their interiors that afterwards they cannot possibly be brought to receive them, for what is once confirmed by doctrine, and at the same time by life, remains to eternity. Those who do not know the interior state of man may suppose that anyone, no matter how he has confirmed himself against these truths, can yet easily accept them afterwards, provided he is convinced. But that this is impossible has been granted me to know by much experience in regard to such persons in the other life. For whatever is confirmed by doctrine is absorbed by the intellectual part, and what is confirmed by life is absorbed by the will part; and that which is inrooted in both man's lives, the life of his understanding and the life of his will, cannot be rooted out. The very soul of man which lives after death is formed thereby, and is of such a nature that it never recedes therefrom. This is also the reason why the lot of those within the church with whom this is the case, is worse than the lot of those who are out of the church; for those who are out of the church, who are called Gentiles, have not confirmed themselves against these truths, because they have not known them; and therefore such of them as have lived in mutual charity, easily receive Divine truths, if not in the world, yet in the other life. (See what

was adduced from experience in regard to the state and lot of the Gentiles and other peoples in the other life, n. 2589–2604.)

[3] For this reason when any new church is being set up by the Lord, it is not set up with those who are within the church, but with those who are without, that is, with the Gentiles. These things are often treated of in the Word. This much is premised in order that it may be known what is involved in Joseph's being cast into the pit by his brethren, and in his being drawn out thence by the Midianites, and sold to the Ishmaelites. For by Joseph's brethren are represented those within the church who have confirmed themselves against Divine truth, especially against the two truths, that the Lord's Human is Divine, and that works of charity contribute to salvation, and this not only by doctrine, but also by life; while by the Ishmaelites are represented those who are in simple good, and by the Midianites those who are in the truth of this good. It is related of the latter that they drew Joseph out of the pit; and of the former that they bought him. But what is signified by their bringing him into Egypt, and their selling him to Potiphar, Pharaoh's chamberlain, will be shown in what follows.

4748. *With their camels bearing spices and balsam and stacte.* That this signifies interior natural truths, is evident from the signification of "camels," as being in general those things of the natural man that serve the spiritual, and specifically general memory-knowledges in the natural man (n. 3048, 3071, 3114, 3143, 3145, 4156); and from the signification of "spices, balsam, and stacte," as being interior natural truths conjoined with good in the natural man (of which in what follows). In the holy worship of the ancients use was made of sweet smelling and fragrant things, among which were their frankincense and incenses; and the like things were also mixed with the oils with which they were anointed. But the origin of this practice is at this day unknown, because it is entirely unknown that the things which were used in the worship of the ancients originated in spiritual and celestial things which are in the heavens, and corresponded to them. Man has so far removed himself from the things of heaven, and plunged into natural, worldly, and bodily things, that he is in obscurity, and many are in the negative, as to the existence of anything spiritual or celestial.

[2] The reason why frankincense and incenses were used in sacred rites among the ancients, is that odor corresponds to perception, and a fragrant odor, such as that of spices of various kinds, to a grateful and pleasing perception, such as is that of truth from good, or of faith from charity. Indeed the correspondence is such that in the other life, whenever it is the good pleasure of the Lord, perceptions themselves are changed into odors (as may be seen in what has been said above from experience, n. 925, 1514, 1517–1519, 3577, 4624–4634). What is here signified in detail by “spices, balsam, and stacte,” may be seen from other passages in which they are mentioned. In general they signify interior truths in the natural, but such as are from good therein; for truths by themselves do not make the natural, but good by truths. Hence its varieties are according to the quality of the truth conjoined with good, consequently according to the quality of the good; for good has its quality from truths.

[3] As by “Gilead” is signified exterior good such as is of the senses and is called pleasure (n. 4117, 4124), and as by “Egypt” in a good sense are signified memory-knowledges which are the external truths of the natural man corresponding to this good, or agreeing with it (n. 1462), therefore by Ishmaelites from Gilead carrying on camels those spices down to Egypt is signified that they carried their interior truths from their own memory-knowledges, to the memory-knowledges signified by Egypt (of which hereafter). Interior truths are conclusions from exterior truths, or from memory-knowledges; for the memory-knowledges of the natural man serve as a means for drawing conclusions about, and thus viewing, interior things; in like manner as anyone views the mind of another in his countenance, in the vibration of the light in his eyes, and in the life of the tone of his voice, and in that of his gesture and action.

[4] As it is by such truths that man’s natural is perfected and also amended, healing is therefore ascribed to spices of this kind—as to balsam in Jeremiah:

Is there no balsamic gum in Gilead? Is there no physician there? Why then doth not the health of my people go up? (Jer. 8:22).

Again:

Go up into Gilead, and take balsam, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (Jer. 46:11).

Again:

Babylon is suddenly fallen and shattered, howl upon her, take balsam for her pain, if so be she may be healed (Jer. 51:8).

[5] That such things have a spiritual signification is very evident in the Revelation:

The merchants of the earth shall weep and mourn over Babylon; for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and crimson, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and brass, and iron, and marble; and cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men (Rev. 18:11–13);

these things would never have been so specifically enumerated unless each one of them signified such things as are in the Lord's kingdom and in His church, for otherwise they would have been words without meaning. It is known that by "Babylon" are signified those who have turned aside all worship of the Lord to the worship of self, and who are thus in a profane internal while they are in a holy external, wherefore by their "merchandise" are signified the things which they have studiously and artfully invented for the sake of self-worship, and also doctrinal things and knowledges of good and truth from the Word which they have perverted in their own favor. Thus by the particulars here mentioned such things are specifically signified, and by "cinnamon," "incense," "ointment," and "frankincense" truths from good; but in relation to them truths perverted and falsities from evil.

[6] The same is true of what is related in Ezekiel of the merchandise of Tyre:

Judah and the land of Israel were thy traders; in wheat of Minnith, and Pannag, in honey and oil, and balsam, they furnished thy trading (Ezek. 27:17);

here also by "balsam" is signified truth from good. To one who does not believe in the internal sense of the Word, all the foregoing expressions must be bare words, thus vessels containing nothing within; and yet Divine, celestial, and spiritual things are in them.

4749. *Going to carry them down to Egypt.* That this signifies instruction in memory-knowledges is evident from the signification of "Egypt" as being memory-knowledges (n. 1164, 1165, 1462); and

as by “spices, balsam, and stacte” are signified interior truths from the memory-knowledges of those who are in simple good, such as the Gentiles are in, therefore by “going to carry them down thither,” is signified to be instructed. In regard to these things the case is this: the memory-knowledges which are signified by “Egypt” are those which conduce to spiritual life, and which correspond to spiritual truths; for formerly the Ancient Church was in Egypt also; but after it had been there turned into magic, the memory-knowledges which pervert spiritual things were signified by “Egypt.” Thence it is that memory-knowledges in a good, and also in the opposite, sense, are signified in the Word by “Egypt” (n. 1164, 1165, 1462); and here in a good sense. The memory-knowledges from which are the interior truths signified by the Ishmaelites’ carrying on camels spices, balsam, and stacte, are not such as are of the church, but such as are with the Gentiles. The truths from these memory-knowledges cannot be corrected and made sound by any other means than by the memory-knowledges of the genuine church, thus by instruction in these. This is what is here signified.

4750. [v. 26] *And Judah said unto his brethren.* That this signifies the depraved in the church who are against whatever is good, is evident from the representation of Judah, as being in a good sense the good of celestial love (n. 3654, 3881), but in the opposite sense to be against all good whatever (of which hereafter); and from the signification of his “brethren,” as being those in the church who are in faith separate. That by Judah are here represented those who are against all good whatever, is because in a good sense they who are in the good of celestial love are represented in the Word by him. Celestial love is love to the Lord and the derivative love toward the neighbor. They who are in this love are most closely conjoined with the Lord, and are therefore in the inmost heaven, where they are in a state of innocence, from which they appear to the rest as little children, and wholly as loves in form. Others are not able to go near them, and therefore when they are sent to others, they are encompassed by other angels, by whom the sphere of their love is tempered, which would otherwise throw into a swoon those to whom they are sent; for the sphere of their love penetrates even to the marrows.

[2] As this love or this good of love which is called celestial is represented by Judah in a good sense, so in the opposite sense

is represented by him that which is contrary to celestial good, and thus contrary to all good whatever. Most things in the Word have a twofold sense, namely, a good sense and its opposite. From the good sense the quality of the opposite one is known; for whatever is contained in the opposite sense is diametrically opposed to what is contained in the good sense.

[3] The goods of love are in general two—the good of celestial love, and the good of spiritual love. Diametrically opposed to the good of celestial love, is the evil of the love of self; and diametrically opposed to the good of spiritual love, is the evil of the love of the world. They who are in the evil of the love of self are against all good whatever; but not so much so they who are in the evil of the love of the world. In the Word, by Judah in the opposite sense are represented those who are in the love of self; and by Israel they who are in the love of the world. The reason of this is that by Judah was represented the Lord's celestial kingdom, and by Israel His spiritual kingdom.

[4] The hells also are distinct according to these two loves. They who are in the love of self, being against all good whatever, are in the deepest and therefore the most grievous hell; but they who are in the love of the world, being not so much against all good whatever, are in hells not so deep, and therefore less grievous.

[5] The evil of the love of self is not, as is generally thought, that external elation which is called pride; but it is hatred against the neighbor, and thence a burning desire for revenge, and delight in cruelty. These are the interiors of the love of self. Its exteriors are contempt for others in comparison with self, and an aversion to those who are in spiritual good, and this sometimes with manifest elation or pride, and sometimes without it; for one who holds the neighbor in such hatred, interiorly loves no one but himself and those whom he regards as making one with himself; thus he loves them in himself, and himself in them, for the sole end of self.

[6] Such is the quality of those who are represented by Judah in the opposite sense. The Jewish nation had been in such love even from the first, for they had looked upon all in the whole world as the vilest slaves, and as worthless in comparison with themselves, and had also held them in hatred; and what is more, when the love of self and of the world had not mutually conjoined them, they persecuted even their associates and brothers with similar hatred.

This disposition still remains with that nation; but because they now dwell in foreign lands on sufferance, they keep it concealed.

4751. *What gain is it if we slay our brother, and cover up his blood?* That this signifies that there would be nothing of profit or of eminence if this should be wholly extinguished, is evident from the signification of, "What gain is it?" as being that there would be nothing of profit, and also nothing of eminence (of which hereafter); and from the signification of "slaying," as being to extinguish, here Divine truth, specifically that concerning the Lord's Divine Human, which is meant by the "brother," that is, Joseph; and from the signification of "covering up blood," as being to entirely hide holy truth (that "blood" denotes holy truth may be seen above, n. 4735). How the case is in regard to these things, is evident from what follows.

[2] That "gain" here signifies not only what is profitable but also eminence, or that, "What gain is it?" signifies that there would be nothing of profit or of eminence, is because this was said from cupidity and avarice; for the cupidity of gain and avarice has within it the desire not only to possess the whole world, but also to plunder and even to kill every one for the sake of gain; indeed one impelled by such cupidity would commit murder for but little were not the laws a hindrance. Moreover, such a man in his possession of gold and silver regards himself as the greatest in power, however in external appearance he may seem otherwise, which shows that there is in avarice not only the love of the world, but also the love of self, and indeed the filthiest love of self. For elevation of mind, or pride, in those who are sordidly avaricious, is not so conspicuous outwardly, because it is sometimes unconcerned about wealth for the sake of display; nor is it that kind of the love of self which is usually conjoined with pleasures; for such have little concern about the body, and its food and clothing. But it is a love entirely earthly, having no other end than money, in the possession of which it believes itself, not actually but potentially, above all others. It is evident from this that in avarice there is the lowest and vilest love of self, for which reason in the other life the avaricious appear to themselves to be among swine (n. 939); and they above all others are against all good whatever. Consequently they are in such thick darkness that they are utterly unable to see what is good and what is true; they do not at all apprehend that there is any internal belonging to man which lives after death, and at heart they laugh at those who say so.

[3] The Jewish nation had been of such a nature from the beginning, and therefore it was impossible for anything internal to be opened plainly to them, as is evident from the Word of the Old Testament; and being rooted in this worst kind of the love of self, they would defile interior truths and goods, and would thus profane them more than all others, unless they were removed by avarice so far from internal things, and were thereby kept in thick darkness, for they cannot profane so long as they do not acknowledge (n. 1008, 1010, 1059, 2051, 3398, 3402, 3489, 3898, 4289, 4601). It is for this reason that the Lord says of them in John, “Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning” (John 8:44); and of Judas Iscariot, who represented the Jewish Church, “Have not I chosen you twelve, and one of you is a devil?” (John 6:70). By Judas also in that he sold the Lord, the like is represented as here by Judah, who said, “Come and let us sell Joseph.”

4752. [v. 27] *Come and let us sell him to the Ishmaelites.* That this signifies that those acknowledge it who are in simple good, is evident from the signification of “selling” as being to alienate from themselves—thus to be received by others (n. 4098), which when predicated of truth, as here, denotes to be acknowledged by them; and from the representation of the Ishmaelites, as being those who are in simple good, of which above (n. 4747). That they who are in simple good acknowledge Divine truth, especially that concerning the Lord’s Divine Human, has been shown above.

4753. *And let not our hand be upon him.* That this signifies that they may be without blame, is evident from the signification of “not letting the hand be upon anyone,” as being not to offer violence, as above (n. 4737); and because not to offer violence denotes that they may be without blame, this also is signified by these words.

4754. *For he is our brother, our flesh.* That this signifies because what is from them is accepted, is evident from the signification of a “brother,” as being consanguinity from good (n. 3815); and from the signification of “flesh,” as being one’s own in both senses (n. 3813), thus that it was accepted, because from those who are of the church, and that it was accepted by these, because by those who are in simple good. For the Ishmaelites represent those who are in simple good, and Joseph’s brethren represent the church which is in

faith separate from charity. Those who are in simple good acknowledge that the Lord's Human is Divine, and also that in order for man to be saved the works of charity ought to be done. Those who are in faith separate know this, and therefore they do not strongly insist on this faith before every one, and scarcely at all before those who are in simple good; chiefly because they dare not speak contrary to common sense, and because they would thus detract from their own dignity and gain. For if they should deny these truths, those who are in simple good would say of them that they are foolish; for those who are in simple good know what love is, and what the works of love are; but what faith separate from them is they do not know. Arguments in favor of faith as opposed to works, and concerning the distinction between the Human and the Divine of the Lord, they would call sophisms which they do not comprehend. Wherefore in order that they may be accepted, and because what is from them is accepted, those who are in faith separate willingly make concessions; for if these truths were extinguished they would be without profit and eminence (n. 4751).

4755. *And his brethren hearkened unto him.* That this signifies compliance, is evident without explication.

4756. *And there passed by, men, Midianites, merchantmen.* That this signifies those who are in the truth of this good, is evident from the representation of the Midianites, as being those who are in the truth of simple good (see n. 3242); and from the signification of "merchantmen," as being those who have the knowledges of good and truth; for these in the spiritual sense are "riches," "wealth," and "merchandise." Hence "to trade" is to procure and to communicate these knowledges (n. 2967, 4453). Here it is not the knowledges of good that are signified, but the knowledges of truth; for the "Midianites" are those who are in the truth of simple good, as before said; and from this also they are called "men" (*viri*), for those are so called who are in truth (n. 3134, 3309). From the historical series it is evident that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also sold by the Midianites in Egypt to Potiphar, for in the last verse of this chapter it is said, "and the Midianites sold him to Egypt unto Potiphar, Pharaoh's chamberlain." It may be supposed that as Joseph was sold to the Ishmaelites, he was sold in Egypt by them, and not by the Midianites; but still this was brought to pass for the sake of the

representation of the things in the internal sense; for Joseph (that is, Divine truth) cannot be sold by those who are in good, but by those who are in the truth of this good. The reason will be seen in the explication of the last verse of this chapter.

4757. [v. 28] *And they drew and lifted up Joseph out of the pit.* That this signifies aid from them that it might not be among falsities, is evident from the signification of “drawing and lifting up,” as being to set free and thus to lend aid (of which hereafter); and from the signification of a “pit,” as being falsities (n. 4728), thus that it might not be among falsities. That drawing and lifting up here denotes lending aid, is because truth is what aids good; for power is ascribed to truth, because good exercises power by means of truth (n. 3091, 3563); and moreover it is truth by which falsity is known, thus by which anyone is aided so that he be not among falsities. Hence it is that the Midianites were those who drew and lifted up Joseph out of the pit, and the Ishmaelites were those who bought him.

4758. *And sold Joseph to the Ishmaelites.* That this signifies reception by those who are in simple good, and alienation from those who are in faith separate, is evident from the signification of “selling,” as being to alienate in respect to those who are in faith separate, who here are Joseph’s brethren, for they sold him; and as being to be received in respect to those who are in simple good, who are here the Ishmaelites, for they bought him. (That the “Ishmaelites” are those who are in simple good was shown above, n. 3263, 4747. On this subject see what was said before, n. 4756.)

4759. *For twenty pieces of silver.* That this signifies estimation, is evident from the signification of “twenty,” as being the good and truth stored up by the Lord in the interior man, which are called remains (n. 2280), thus holy good or truth, here holy truth, because it is said “twenty pieces of silver;” for “silver” is truth (n. 1551, 2954). The same number signifies also what is not holy, because most of the expressions used in the Word have also an opposite sense; and here what is not holy in respect to those who alienated Divine truth, or sold Joseph (n. 4758), but what is holy in respect to those who received it, or bought him. Thus it denotes what is not holy in respect to Joseph’s brethren, that is, to those in the church who are in faith separate, but what is holy in respect to the Ishmaelites, that is, to

those who are in simple good. These are the things which are meant by estimation.

[2] That “twenty” signifies also what is not holy, is because “twenty” denotes remains, as before said. The holy in those who have no remains of good and truth in their interior man, but instead of them evil and falsity, is not holy, but is either filthy or profane, according to the kind of evil and falsity. That “twenty” denotes also what is not holy, is evident in Zechariah:

I saw and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty ells, and the breadth thereof ten ells. Then said he unto me, This is the curse that goeth forth over the face of the whole earth (Zech. 5:1–3).

In Haggai:

When one came to the wine-press to draw out fifty out of the wine-press, there were twenty. I smote you with blasting, and with mildew, all the work of your hands (Hag. 2:16, 17).

[3] In Ezekiel:

Thy food which thou shalt eat shall be by weight, twenty shekels a day; from time even in time shalt thou eat it. And thou shalt eat it as a barley cake, and thou shalt make it in their eyes with dung that cometh out of man. For thus, Jehovah said, shall the sons of Israel eat their bread unclean among the nations (Ezek. 4:10, 12, 13).

In these passages “twenty” denotes that which is unholy, unclean, and profane. That all who were more than twenty years old should die in the wilderness (Num. 14:29; 32:11), represented also what is holy in respect to those who were under that number of years, and what is unholy in respect to those who were over it. (That all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 4264, 4495, 4670; and that remains are good and truth stored up by the Lord in the interior man, n. 468, 530, 560, 561, 576, 660, 798, 1050, 1738, 1906, 2284.)

4760. *And they brought Joseph into Egypt.* That this signifies consultation from memory-knowledges is evident from the signification of “Egypt” as being memory-knowledges (see n. 1164, 1165, 1186, 1462); and when Divine truth is brought to these it is to consult them; for by Joseph as before shown is represented Divine truth. What is meant by consultation about Divine truth from memory-knowledges shall be briefly described. To consult memory-knowledges about Divine truth is to see from them whether it is

so. But this is done in one way by those who are in the affirmative that truth is truth, and who when they consult memory-knowledges, confirm the truth by them, and thus strengthen their faith; and in another way by those who are in the negative, who when they consult memory-knowledges cast themselves still more into falsities; for with these the negative rules, but with the former the affirmative. Moreover, this is according to the intellectual faculty of every man. If those who have not a higher, that is, an interior insight, consult memory-knowledges, they do not see the confirmation of truth in them, and they are therefore carried by the memory-knowledges into the negative; but those who have a higher, that is, an interior insight, see confirmations, and if in no other way, still by correspondences.

[2] Take for example the truth that man lives after death. When those who are in the negative as to this being true consult memory-knowledges, they confirm themselves against it by innumerable considerations, such as that brute animals equally live, have sensation, and act, and in many things more acutely than man; and that thought, which man has above the brutes, is a thing which he obtains by coming to maturity later; and that man is this kind of animal; and by a thousand other considerations. Thus it is evident that if those who are in the negative consult memory-knowledges, they cast themselves still more into falsities, so that at last they believe nothing whatever relating to eternal life.

[3] But when those who are in the affirmative as to the truth that man lives after death consult memory-knowledges, they confirm themselves by them, and this also by things innumerable; for they see that everything in nature is below man, and that the brute animal acts from instinct, while man acts from reason, and that brutes cannot but look downward, while man can look upward, and by thought comprehend the things of the spiritual world, and also be affected by them, and even by love be conjoined with God Himself, and thus appropriate to himself life from the Divine; and that it is in order that he may be led and elevated thither that he comes to maturity so late. Moreover, man sees confirmations in everything else that belongs to nature, and at last sees in universal nature a representative of the heavenly kingdom.

[4] It is as is well known a common thing for the learned to have less belief in a life after death than the simple, and in general to see Divine truths less clearly than the simple. The reason of this is that

they consult memory-knowledges (of which they possess a greater abundance than others) from a negative standpoint, and thereby destroy in themselves insight from what is higher or interior; and when this is destroyed, they no longer see anything from the light of heaven, but only from the light of the world; for memory-knowledges are in the light of the world, and if these are not illuminated by the light of heaven they induce darkness, however different it may appear to themselves. For this reason it was that the simple believed in the Lord, but not the scribes and Pharisees who were the learned in the Jewish nation, as is evident from these words in John:

Many of the multitude when they heard these words said, This is truly the Prophet. Others said, This is the Christ (*Messias*). The Pharisees answered them, Hath any of the rulers or of the Pharisees believed in Him? (John 7:40, 41, 47, 48).

And in Luke:

Jesus said, I confess to Thee O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and intelligent, but hast revealed them unto babes (Luke 10:21);

“babes” denote the simple. Also in Matthew:

Therefore speak I to them by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13).

4761. [v. 29] *And Reuben returned unto the pit.* That this signifies the faith of the church in general, is evident from the representation of Reuben, as being the confession of the faith of the church in general (n. 4731, 4734); and from the signification of a “pit,” as being falsities (n. 4728). Hence by Reuben’s returning to the pit is signified that the faith of the church in general came to view the falsities which belonged to faith separate.

4762. *And behold Joseph was not in the pit.* That this signified that there was no longer any faith, is evident from the representation of Joseph, as being Divine truth; and when this appears among falsities, which are signified by the “pit” (n. 4728), there is no longer any faith.

4763. *And he rent his garments.* That this signifies mourning, is evident from the signification of “rending the garments,” as being mourning, namely, on account of truth having been destroyed, or because there was no faith. We often read in the Word, especially the historic, of persons rending their garments; but the origin of this is not known at the present day, and it is also unknown that it

was representative of grief on account of truth being lost. This act became representative from the fact that "garments" signified truths, as before shown (n. 4545). Further on in this chapter it is also said that when Jacob recognized his son's tunic he rent his garments (verse 34), and by this is signified mourning for truth destroyed. So in other places in the Word, as when Rabshakeh, who was sent by Sennacherib the king of Assyria, spoke insults against Jerusalem; whereupon Eliakim who was over the King's household, and Shebna the scribe, and Joah the recorder, rent their garments and told these things to King Hezekiah; and when the king heard it he also rent his garments, and covered himself with sackcloth (Isa. 36:22; 37:1; 2 Kings 18:37; 19:1). The insults which Rabshakeh spoke were against God, the King, and Jerusalem, thus against Divine truth, as is still plainer from the internal sense of the passage; hence the garments were rent because of mourning.

[2] When Jehudi had read before the king the roll of the book which Jeremiah wrote, it is said that the king cast it into the fire, and that the king and his servants, who heard all those words, did not rend their garments (Jer. 36:23, 24); their not rending their garments denoted that they did not mourn when Divine truth was not received. The rending of their garments by Joshua the son of Nun, and Caleb the son of Jephunneh, when the spies brought an evil report of the land of Canaan, and their speaking against them (Num. 14:6), involves a similar meaning; for the land of Canaan signifies the Lord's kingdom, to speak against which is to speak falsity against Divine truth. When the ark of God was taken by the Philistines, and the two sons of Eli were slain, that there ran a man out of the army to Shiloh with his garments rent and dust upon his head (1 Sam. 4:11, 12), signified mourning over lost Divine truth and Divine good; for, as the ark represented the Lord's kingdom, and in the supreme sense the Lord Himself, and hence the holy of the church, the rent garments signified mourning over lost Divine truth; and dust upon the head, over lost Divine good.

[3] We read of Samuel and Saul:

As Samuel turned about to go away, Saul laid hold upon the skirt of his tunic, and it was torn off. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from upon thee this day, and hath given it to thy companion. I will not return with thee, for thou hast rejected the

word of Jehovah, and Jehovah hath rejected thee from being king over Israel (1 Sam. 15:26–28);

Saul's tearing off the skirt of Samuel's tunic represented what Samuel said—that the kingdom should be rent from him, and that he should no longer be king of Israel; for “kingdom” in the internal sense signifies Divine truth (n. 1672, 2547, 4691), as also do a “king” and “royalty” (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581), and specifically the Kingdom and king of Israel, because by Israel was represented the Lord's royalty. So what is related of Jeroboam and the prophet Ahijah:

When Jeroboam went out of Jerusalem, and the prophet Ahijah found him in the way, when he had clad himself with a new garment, and they two were alone in the field, Ahijah laid hold of the new garment that was upon him, and rent it in twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah the God of Israel, Behold I rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (1 Kings 11:29–31).

[4] The same is true of their rending their garments when Saul was slain in battle, as related in the second book of Samuel:

After Saul had been slain in battle, on the third day a man came from the camp whose garments were rent; and when David heard of the death of Saul, David took hold of his garments and rent them; as did all his servants that were with him (2 Sam. 1:1, 2, 11);

by this also was represented mourning on account of Divine truth lost and thrown away by those who were in faith separate; for as before said Divine truth was signified by royalty, and they who were in faith separate were represented by the Philistines, by whom Saul was slain (n. 1197, 1198, 3412, 3413); as also is evident from David's lament over him in the same chapter (2 Sam. 1:17–27).

[5] When Absalom had smitten his brother Amnon, and the tidings came to David that Absalom had smitten all the king's sons, David “rent his garments and lay on the earth, and all his servants stood by with their garments rent” (2 Sam. 13:28, 30, 31); this also was done for the sake of representing that truths from the Divine were destroyed, these being signified in the internal sense by the king's sons. So when David fled before Absalom he was met by Hushai the Archite with his tunic rent (2 Sam. 15:32); for in the Word by a king, especially by David, is represented Divine truth. In like manner also when Elijah spoke to Ahab king of Israel the

words of Jehovah, that he should be extirpated on account of the evil which he had done, Ahab rent his garments and put sackcloth upon his flesh (1 Kings 21:27).

[6] That the rending or tearing of garments represented mourning on account of lost truth, is further evident from the following passages:

Hilkiah the priest found the book of the law in the house of Jehovah; and Shaphan read it before king Josiah. And when the king heard the words of the book of the law, he rent his garments (2 Kings 22:11);

manifestly on account of the Word (that is, Divine truth) having been so long lost, and obliterated in hearts and life. When the Lord confessed that He was the Christ the Son of God, that the high priest rent his garments, saying, He hath spoken blasphemy (Matt. 26:63–65; Mark 14:63, 64), signified that he had no other belief than that the Lord spoke against the Word, and thus against Divine truth.

[7] When Elijah went up in a whirlwind, and Elisha saw it, he took hold of his own garments, and rent them in two pieces; and he took up the tunic of Elijah that fell from upon him, and smote the waters, and they were parted hither and thither, and Elisha went over (2 Kings 2:11–14); that Elisha then rent his garments in two pieces was on account of mourning that the Word (that is, Divine truth) was lost; for by Elijah is represented the Lord as to the Word, that is, Divine truth (n. 2762). The tunic falling from Elijah, and being taken up by Elisha, represented that Elisha continued the representation. That a tunic is Divine truth may be seen above (n. 4677), wherefore also the garment which was rent in such mourning was the tunic, as is evident from some of the passages above cited. As a “garment” signified the truth of the church, and in the supreme sense Divine truth, it was therefore a disgrace to go with rent garments, except in such mourning—as is evident from what was done to the servants of David by Hanun the king of the sons of Ammon, in that he shaved off half of their beards, and cut off their garments in the middle, even to their buttocks; for which reason they were not admitted to David (2 Sam. 10:4, 5).

4764. [v. 30] *And he returned unto his brethren.* That this signifies those who teach, is evident from the representation of Joseph's brethren, as being those who are of faith separate; and because they were shepherds, as being also those who teach from faith, as above (n. 4705).

4765. *And said, The child is not.* That this signifies that there was no faith in it is evident from the signification of a “child” as being the truth of faith, for truth is signified by a “son” (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), thus by the “child,” who here is Joseph, and who as already shown represents Divine truth. And as all truth is of faith—for what in the ancient churches was called true or truth, in the new church is called faith (see n. 4690)—therefore, by that “the child is not” is signified that there was no faith in it.

4766. *And I, whither do I come?* That this signifies Where now is the church is evident from the representation of Reuben as being the faith of the church in general (n. 4731, 4734, 4761); and as Reuben says of himself, “and I, whither do I come?” it signifies “Where now is the faith of the church,” or what is the same, “Where now is the church?” That there is no church where the heavenly Joseph is not (that is, the Lord as to Divine truth, specifically as to the Divine truth that the Lord’s Human is Divine, and that charity is the essential of the church and consequently the works of charity) may be seen from what has been shown in this chapter concerning both these truths.

[2] If this Divine truth that the Lord’s Human is Divine is not received, it necessarily follows that a trine should be adored, and not one; and also that half of the Lord, namely, His Divine, should be adored, but not His Human; for who adores what is not Divine? And is the church anything where a trine is adored, one separately from another, or what is the same, where three are equally worshiped? For although the three are called one, still the thought distinguishes and makes three, and only the speech of the mouth says one. Let every one consider in himself when he says that he acknowledges and believes in one God, whether he does not think of three; and when he says that the Father is God, the Son is God, and the Holy Spirit is God, and these also distinct in persons, and distinct as to functions, whether he can think that there is one God, except in the way that three distinct from one another make one by harmony, and also by condescension insofar as one proceeds from another. When therefore three gods are adored, where is the church?

[3] But when the Lord only is adored, in whom there is a perfect trine, and who is in the Father and the Father in Him, as He Himself says: “Though ye believe not Me, believe the works; that ye may know and believe, that the Father is in Me, and I in the Father”

(John 10:38); “He that hath seen Me hath seen the Father; believest thou not Philip that I am in the Father, and the Father in Me? Believe me that I am in the Father, and the Father in Me” (John 14:9–11), “He that seeth Me seeth Him that sent Me” (John 7:45); “All Mine are Thine, and Thine are Mine” (John 17:10), then there is the Christian Church, as there is when the church abides in this that the Lord said: “The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength, this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these” (Mark 12:29–31). That the “Lord our God” is the Lord may be seen in other places (Matt. 4:7, 10; 22:41–45; Luke 1:16, 17; John 20:28), as also that “Jehovah” in the Old Testament is called “Lord” in the New (see n. 2921).

[4] If also this Divine truth is not received both in doctrine and in life—that love toward the neighbor, or charity, and hence the works of charity, are an essential of the church, it necessarily follows that it is of the church to think what is true, but not to think what is good; and thus that the thought of the man of the church may be in contradiction and opposition to itself; that is, may think what is evil and at the same time may think what is true; thus may by thinking evil be with the devil, and by thinking truth be with the Lord; when yet truth and evil do not at all agree, for “No servant can serve two lords, for either he will hate the one and love the other” (Luke 16:13). When faith separate establishes this, and also confirms it in life, no matter how it may speak of the fruits of faith, where then is the church?

4767. Verses 31–35. *And they took Joseph’s tunic, and killed a he-goat of the goats, and dipped the tunic in the blood; and they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son’s tunic or not. And he knew it, and said, It is my son’s tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself*

and he said, For I shall go down to the grave to my son mourning. And his father wept for him.

“And they took Joseph’s tunic,” signifies appearances; “and killed a he-goat of the goats” signifies external truths from delights; “and dipped the tunic in the blood,” signifies that they defiled it with falsities from evils; “and they sent the tunic of various colors” signifies appearances thus defiled; “and they brought it to their father,” signifies comparison with the goods and truths of the Ancient and the Primitive Church; “and said, ‘This have we found,’” signifies that it so appears to them; “know I pray whether it be thy son’s tunic or not,” signifies whether there was a likeness; “and he knew it,” signifies that indeed it was; “and said, It is my son’s tunic,” signifies that it was the truth of the church; “an evil wild beast hath devoured him,” signifies that the cupidities of evil had extinguished it; “Joseph is surely torn in pieces,” signifies that it is such from falsities as to be not at all; “and Jacob rent his garments,” signifies mourning for truth destroyed; “and put sackcloth upon his loins,” signifies mourning for goods destroyed; “and mourned over his son many days,” signifies the state; “and all his sons,” signifies those who are in falsities; “and all his daughters, rose up,” signifies those who are in evils; “to comfort him,” signifies to interpret from the sense of the letter of the Word; “and he refused to comfort himself,” signifies that this could not be; “and he said, For I shall go down to the grave to my son mourning,” signifies that the Ancient Church would perish; “and his father wept for him,” signifies interior mourning.

4768. [v. 31] *And they took Joseph’s tunic.* That this signifies appearances, is evident from the signification of a “tunic,” here a tunic of various colors, as being appearances of truth (see n. 4677, 4741, 4742). In what now follows, the subject treated of is exculpation from the wicked deed they had committed; and in the internal sense the confirmation of falsity against Divine truths (of which just above, n. 4766), and this by appearances, which are presented by reasoning from the sense of the letter of the Word. All confirmations of falsity by interpretations from the sense of the letter of the Word are appearances, by which the simple are wont to be misled, and falsity to be presented as truth, and truth as falsity. These appearances are treated of in the internal sense of the following verses.

4769. *And killed a he-goat of the goats.* That this signifies external truths from delights, is evident from the signification in the

Word of a “he-goat of the goats” as being natural truths, that is, truths of the external man from which are the delights of life; and as also being external truths derived from delights, of which hereafter. The truths of the external man, from which are the delights of life, are Divine truths such as those of the literal sense of the Word, from which truths the doctrinals of a genuine church are derived; these truths are properly signified by a “he-goat” and the delights from them are signified by “goats;” thus by a “he-goat of the goats” in the genuine sense, are signified those who are in such truths and in delights therefrom. In the opposite sense however, by a “he-goat of the goats” are signified those who are in external truths (that is, in appearances of truth derived from the sense of the letter) which are in agreement with the delights of their life, such as the delights of the body, which in general are called pleasures, and the delights of the lower mind, which in general are honors and gains. Such persons are signified by a “he-goat of the goats” in the opposite sense. In a word, by a “he-goat of the goats” in this sense are signified those who are in faith separate from charity, for these select from the Word those truths only which are in agreement with the delights of their life, that is, which favor the loves of self and the world. The other truths they bring into conformity by interpretations, and thereby present falsities as appearances of truth.

[2] That a “he-goat of the goats” signifies those who are in faith separate, is evident from Daniel:

Behold a he-goat of the goats came from the west over the faces of the whole earth, and touched not the earth; and the he-goat had a horn of aspect between his eyes. Out of one of the four horns came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward comeliness. Yea it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them; and it cast down truth unto the earth (Dan. 8:5, 9, 10, 12); the subject here treated of is the state of the church in general, not only the state of the Jewish Church, but also that of the following, which is the Christian Church; for the Word of the Lord is universal. The “he-goat of the goats” in respect to the Jewish Church, signifies those who made nothing of internal truths, but accepted external truths so far as they favored their loves, which were that they might be the greatest and the wealthiest. For this reason they recognized the Christ or Messiah whom they were expecting, simply as a king,

who would exalt them above all the nations and peoples in the whole world, and would make these subject to them as vilest slaves; this was the source of their love for Him. They did not at all know what love toward the neighbor was, except that it was conjunction by participation in such honor, and through gain.

[3] But the “he-goat of the goats” in respect to the Christian Church signifies those who are in external truths from delights, that is, who are in faith separate; for these also care nothing for internal truths, and if they teach them it is only that they may thereby win reputation, be exalted to honors, and acquire gain. These are the delights which are in their hearts while truths are in their mouth. Moreover, by wrong interpretations they force the truths which are of genuine faith to favor their loves. Hence it is evident what is signified in the internal sense by the above words in Daniel—namely, that by a “he-goat of the goats” are signified those who are in faith separate. The he-goat’s coming from the west denotes from evil (that the “west” denotes evil may be seen above, n. 3708). His coming over the face of the whole earth, not touching the earth, denotes that he came over the whole church; for by the “earth” in the Word nothing else is meant than the land where the church is, thus the church (n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4453). The “horns” which he had are powers from falsity (n. 2832). The “horn of aspect between the eyes” is power from reasoning about the truths of faith, as may be seen from what was shown concerning the eye (n. 4403–4421, 4523–4534). The “one horn which grew toward the south, the east, and comeliness” is power from faith separate growing even toward those things which are states of the light of heaven, and states of good and truth. That the “south” is a state of light may be seen above (n. 3708), and that the “east” is a state of good (n. 1250, 3249, 3708); that “comeliness” is a state of truth is evident from the Word here and there. Its “growing even to the army of the heavens, and casting down to the earth some of the army and of the stars, and trampling upon them” denotes that it did so with the knowledges of good and truth. (That the “army of the heavens” and the “stars” are the knowledges of good and truth may be seen above, n. 4697.) From this is known what is meant by “casting down truth unto the earth” namely, the casting down of real faith, which in itself is charity; for faith has regard to charity, because it proceeds from charity. That

which in the Ancient Church was called truth, in the new church is called faith (n. 4690).

[4] The “he-goat” has a similar signification in Ezekiel:

Behold I judge between small cattle and small cattle, between the rams and the he-goats. Is it a small thing to you that ye eat up the good pasture, and trample with your feet the residue of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:17, 18, 21);

in this passage also by “he-goats” are signified those who are in faith separate, that is, who set doctrine before life, and at last have no care about life; when yet life, and not doctrine separate, makes the man; and the life remains after death, but not doctrine except insofar as it partakes of the life. Of these it is said that they “eat up the good pasture, and trample with their feet the residue of the pastures;” and that they “drink the settling of the waters, and disturb the remains with their feet;” also that they “strike the infirm with their horns till they have scattered them.”

[5] From all this it is now evident who are meant by the “he-goats” and who by the “sheep” of whom the Lord speaks in Matthew:

Before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the he-goats; and He shall set the sheep on his right hand, but the he-goats on the left, etc. (Matt. 25:32, 33);

that the “sheep” are they who are in charity and thence in the truths of faith, and that the “he-goats” are they who are in no charity, although in the truths of faith, that is, who are in faith separate, is clear from the particulars, in which such persons are described.

[6] Who and of what quality are those who are in faith separate and are meant by “he-goats” may be seen from the two following passages: “Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I confess unto them, I know you not; depart from Me ye workers of iniquity” (Matt. 7:19–23). And in Luke: “Then will

ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but He shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk before Thee, 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 13:25–27). These are they who are in faith separate, and are called "he-goats." But what "he-goats" signify in a good sense—as those used in sacrifices and occasionally mentioned in the prophets—will of the Lord's Divine mercy be told elsewhere.

4770. *And dipped the tunic in the blood.* That this signifies that they defiled it with falsities from evils, is evident from the signification of "dipping in blood," as being to defile with falsities; for "blood" in the opposite sense is truth falsified (n. 4735). As it was the blood of the he-goat, by which are signified external truths from delights, such as those have who are in faith separate, it is clear that falsities from evils are meant—as is evident also from what follows, where Jacob says, "An evil beast hath devoured him; Joseph is surely torn in pieces;" for by these words is signified that the cupidities of evil had extinguished it, and thus that from falsities it became such as to be not at all. That there are three origins of falsity—the doctrine of the church, the fallacies of the senses, and a life of cupidities—and that the falsity from this last is the worst, may be seen above (n. 4729).

4771. [v. 32] *And they sent the tunic of many colors.* That this signifies appearances thus defiled, is evident from the signification of a "tunic of various colors," as being appearances (see n. 4677, 4741, 4742, 4768). That they were defiled is meant by the tunic being dipped in blood (n. 4770).

4772. *And they brought it to their father.* That this signifies comparison with the goods and truths of the Ancient and the Primitive Church, is evident from the representation of Jacob, who here is the "father," as being the Ancient Church (n. 4680, 4700), and also the Primitive Church, that is, the Christian Church in its beginning, of which hereafter. To bring such a tunic to this church, is in the internal sense to institute a comparison of falsified goods and truths with the goods and truths of the genuine church. That by Jacob is here represented not only the Ancient, but also the Primitive Church, that is, the Christian Church in its beginning, is because these are

altogether the same as to internals, and differ only in externals. The externals of the Ancient Church were all representative of the Lord and of the celestial and spiritual things of His kingdom, that is, of love and charity and the faith thence derived, consequently of such things as are of the Christian Church. Thus when the externals of the Ancient, and also of the Jewish Church, are unfolded and as it were unwrapped, the Christian Church is disclosed. This was signified also by the veil of the temple being rent asunder (Matt. 27:51; Mark 15:38; Luke 23:45). It is for this reason that by Jacob the father is represented not only the Ancient, but also the Primitive Christian Church.

4773. *And said, This have we found.* That this signifies that it so appears to them, is evident from the series of things in the internal sense; for they did not say that it was Joseph's tunic, but that they found it; leaving it to their father to know whether it were his son's tunic or not. Hence it follows that by these words is signified that it so appears to them.

4774. *Know I pray whether it be thy son's tunic or not.* That this signifies whether there was a likeness, is evident from the signification of "knowing whether it be," as being whether it is like. This refers to what precedes, and follows from it, namely, that a comparison was instituted of falsified goods and truths with the genuine goods and truths of the church, as is signified by their bringing the tunic dipped in blood to their father (n. 4772). Hence in this passage, by "know I pray whether it be thy son's tunic," is signified that he should compare whether it was like, or whether there was a likeness.

4775. [v. 33] *And he knew it.* That this signifies that indeed it was, and that and said, It is my son's tunic signifies that it was the truth of the church, is evident from the signification of a "tunic," as being the truth of the church (n. 4677). But as it was defiled, it was indeed known that it was [the truth of the church] but not truth like that of the Ancient and the Primitive Church; hence it is said that "indeed it was."

4776. *An evil wild beast hath devoured him.* That this signifies that the cupidities of evil had extinguished it, is evident from the signification of an "evil wild beast," as being a lie from a life of cupidities (n. 4729), consequently cupidities; and from the signification of "devouring," as being to extinguish, because predicated of the

truth of the church. The veriest truth of the church is that love to the Lord and love toward the neighbor are the primary things (Mark 12:29–31). Cupidities extinguish this truth; for those who are in a life of cupidities cannot be in a life of love and charity, for the two are exact opposites. A life of cupidities consists in loving self only, and not the neighbor except from self, or for the sake of self. Hence those who are in this life extinguish charity in themselves; and those who extinguish charity, extinguish also love to the Lord; for there is no other means of loving the Lord than charity, because the Lord is in charity. The affection of charity is heavenly affection itself, which is from the Lord alone. From this it may be seen that the cupidities of evil extinguish the veriest truth of the church, on the extinction of which a means is devised which is called saving, namely, faith; and when this is separated from charity, truths themselves are defiled, for then it is no longer known what charity is, nor even what the neighbor is, and consequently neither what the internal of man is, nor even what heaven is. For the internal of man, and heaven in man, is charity—that is, willing well to another, to society, to one's country, to the church, to the Lord's kingdom, and thus to the Lord Himself. From this we may conclude what is the quality of the truths of the church when those things which are essential are not known, and when the things contrary to them, or cupidities, reign. When a life of cupidities speaks concerning these truths, are not they defiled to such a degree that they can no longer be recognized?

[2] That no one can be saved unless he has lived in the good of charity, and so has become imbued with its affections, which are to will well to others, and from willing well to do well to them; and that no one can receive the truths of faith—that is, become imbued with them and appropriate them to himself—but he who is in a life of charity has been made manifest to me from those who are in heaven, with whom I have been permitted to converse. There all are forms of charity, with beauty and goodness according to the quality of their charity; their delight, satisfaction, and happiness are from their being able to do good to others from good will. The man who has not lived in charity cannot possibly know that heaven and its joy consist in willing well and in doing well from willing well, because his heaven is willing well to himself, and from this willing well doing well to others, when yet this is hell. For heaven is distinguished from hell in this, that heaven, as above said, is doing good from good will,

and hell is doing evil from ill will. They who are in love toward the neighbor do good from good will; but they who are in the love of self do evil from ill will. The reason of this is that they love no one but themselves, and others only so far as they see themselves in them, and them in themselves; they also regard these with hatred, which manifests itself as soon as they recede and are no longer theirs. This is like robbers, who so long as they are banded together love one another, but still at heart desire to kill one another, if plunder may thus be obtained.

[3] From these things it may be seen what heaven is, that it is love toward the neighbor; and what hell is, that it is the love of self. They who are in love toward the neighbor are capable of receiving all the truths of faith, and of being imbued with them and making them their own; for in love toward the neighbor there is the all of faith, because heaven and the Lord are in it. They on the other hand who are in the love of self can in no wise receive the truths of faith, because hell is in this love; nor can they receive the truths of faith in any other way than for the sake of self-honor and gain; thus they cannot possibly become imbued with them and make them their own. But the things which they become imbued with and make their own are denials of truth, for at heart they do not believe even that there is a hell and a heaven, nor that there is a life after death, and therefore they believe nothing that is said about hell and heaven, or about a life after death, thus nothing at all that is said from the Word and from doctrine about faith and charity. When they are in worship they appear to themselves to believe, but this because it has been implanted in them from early childhood to put on this state at such a time; but as soon as they are out of worship they are also out of this state; and then thinking in themselves, they believe nothing at all, and also according to the life of their loves devise things to favor them, which they call truths, and which they confirm from the literal sense of the Word, when yet they are falsities. Such are all who in life and doctrine are in faith separate.

[4] Be it known, moreover, that all things are in the loves, for the loves are what make the life; consequently, the Lord's life flows solely into the loves. Such therefore as are the loves, such are the lives, because such are the receptions of life. Love toward the neighbor receives the life of heaven, and the love of self receives the life of hell; thus in love toward the neighbor there is the all of

heaven, and in the love of self the all of hell. That all things are in the loves may be illustrated from many things in nature. Animals, both those that walk on the earth and those that fly in the air or swim in the water, are all impelled according to their loves, and into their loves flows whatever is conducive to their life, that is, to their sustenance, habitation, and procreation. Hence animals of every kind know their food, their abodes, and what concerns their conjugal, such as mating, building nests, laying eggs, and bringing up their young.

[5] The bees also know how to build cells, to suck honey from flowers, to fill with it the honeycombs, and to make provision for themselves against winter, and even to conduct a certain form of government under a queen; besides other marvels. All these things are effected by influx into their loves; the effects of life being varied only by the forms of their affections. All these things are in their loves; what then would there not be in heavenly love, if man were in this? Would there not be the all of wisdom and intelligence, which is in heaven? From this also it is that they who have lived in charity, and no others, are received into heaven; and that from charity they have the capacity of receiving and being imbued with all truths, that is, with all things of faith. But the contrary happens to those who are in faith separate, that is, in some truths and not in charity. Their loves receive such things as are in agreement with them, that is to say, the loves of self and of the world receive those things which are contrary to truths, such as are in the hells.

4777. *Joseph is surely torn in pieces.* That this signifies that it is such from falsities as to be not at all, is evident from the signification of “being torn in pieces,” as being to be dissipated by falsities, or what is the same, to be such from falsities as to be not at all. Falsities from evils or from cupidities are what are here meant (n. 4770); in regard to which see what was said just above (n. 4776).

4778. *And [Jacob] rent his garments.* That this signifies mourning for destroyed truths, is evident from the signification of the “rending of garments,” as being a representative of mourning for destroyed truth, of which above (n. 4763).

4779. [v. 34] *And put sackcloth upon his loins.* That this signifies mourning for destroyed good, is evident from the signification of “putting sackcloth upon the loins,” as being a representative of mourning for destroyed good. For the “loins” signify conjugal love,

and hence all celestial and spiritual love (n. 3021, 3294, 4277, 4280, 4575), and this from correspondence; for as all the organs, members, and viscera of the human body correspond to the Grand Man—as has been shown at the end of the chapters—so also the loins correspond to those in the Grand Man, or heaven, who have been in genuine conjugal love; and as conjugal love is the fundamental of all loves, therefore by the “loins” is signified in general all celestial and spiritual love. From this came the rite of putting sackcloth on the loins when they mourned over good destroyed, for all good is of love.

[2] That they put sackcloth on the loins to testify to this mourning may be seen from the historic and prophetic parts of the Word, as in Amos:

I will turn your feasts into mourning, and all your songs into lamentation; thus I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only-begotten, and the end thereof as a bitter day (Amos 8:10);

where “bringing up sackcloth upon all loins” denotes mourning over destroyed goods; “all loins” denotes all the goods of love. In Jonah:

The men of Nineveh believed in God, and therefore they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least. And when the word came unto the king of Nineveh, he arose from his throne, and laid his robe from upon him, and covered him with sackcloths, and sat on ashes. And he made proclamation, Let man and beast be covered with sackcloth (Jonah 3:5–8);

manifestly for a sign representative of mourning over the evil on account of which Nineveh was to perish; thus over destroyed good.

[3] In Ezekiel:

They shall utter a cry over thee with their voice, and shall cry bitterly, and shall cause dust to come up upon their heads, they shall roll themselves in ashes; and they shall make themselves bald for thee, and gird them with sackcloths (Ezek. 27:30, 31);

said of Tyre, the particulars being representative of mourning for falsities and evils, thus for destroyed truths and goods. “To utter a cry and to cry bitterly” denotes a lamentation over falsity or destroyed truth (n. 2240); “causing dust to come up upon the head” denotes being damned on account of evil (n. 278); “rolling themselves in ashes” denotes being damned on account of falsity; “making themselves bald” denotes mourning because the natural man had no truth

(n. 3301); “girding them with sackcloths” denotes mourning because it had no good. Likewise in Jeremiah:

O daughter of My people gird thyself with sackcloth, and roll thyself in ashes; make thee the mourning of an only-begotten, the wailing of bitternesses; for the spoiler shall suddenly come upon us (Jer. 6:26).

Again:

The elders of the daughter of Zion shall sit in the earth, they shall keep silence, they shall cause dust to go up upon their head, they shall gird themselves with sackcloths, the virgins of Jerusalem shall cause their head to go down into the earth (Lam. 2:10);

here there are similar representatives according to the kinds of good and truth which were destroyed, as above.

[4] In Isaiah:

The prophecy concerning Moab; he shall go up to Bayith and Dibon, into the lofty places to weep; Moab shall howl over Nebo, and over Medeba; on all his heads is baldness, every beard is shaven. In his streets they have girded on sackcloth, on his housetops and in his streets he shall wholly howl, going down into weeping (Isa. 15:2, 3);

“Moab” denotes those who adulterate goods (n. 2468). The mourning over this adulteration which is signified by “Moab,” is described by such things as correspond to evil of this kind; and therefore almost the same occurs in Jeremiah:

Every head is baldness, and every beard shaven; upon all hands are cuttings, and upon the loins sackcloth. On all the housetops of Moab and in the streets thereof is wholly mourning (Jer. 48:37, 38).

[5] When king Hezekiah heard the blasphemies which Rabshakeh spoke against Jerusalem, he rent his garments and covered himself with sackcloths (Isa. 37:1; 2 Kings 19:1);

because he spoke against Jehovah, the king, and Jerusalem, wherefore there was mourning; that it was against truth is signified by his rending his garments (n. 4763); and that it was against good, by his covering himself with sackcloth. For where truth is treated of in the Word, good also is treated of, on account of the heavenly marriage which is that of good and truth and of truth and good in every particular; as also in David:

Thou hast turned my mourning into dancing; Thou hast opened my sackcloth and girded me with joy (Ps. 30:11);

here “dancing” is predicated of truths, and “joy” of goods, as also in other passages in the Word; thus “to open sackcloth” denotes to take away mourning over destroyed good.

[6] In the second book of Samuel:

David said to Joab and to all the people that were with him, Rend your garments, and gird yourselves with sackcloth, and mourn before Abner (2 Sam. 3:31);

because a wicked deed had been committed against what is true and good, it was therefore commanded by David that they should rend their garments and gird themselves with sackcloth.

So likewise because Ahab had acted contrary to what was equitable and just (in the spiritual sense contrary to truth and good), when he heard the words of Elijah that he should be cut off, he rent his garments, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went slowly (1 Kings 21:27).

[7] That sackcloth is predicated of destroyed good, is also evident in the Revelation:

When he opened the sixth seal, lo there was a great earthquake, and the sun became black as sackcloth, and the whole moon became as blood (Rev. 6:12);

an “earthquake” denotes a change of the state of the church as to good and truth (n. 3355); the “sun” denotes the good of love (n. 1529, 1530, 2441, 2495, 4060, 4300, 4696), and therefore sackcloth is predicated of it when it is destroyed; the “moon” denotes the truth of faith (1529, 1530, 2120, 2495, 4060), of which blood is predicated, because “blood” is truth falsified and profaned (n. 4735).

[8] As being clothed in sackcloth and rolling in ashes represented mourning over evils and falsities, it also represented humiliation, and likewise repentance; for the primary thing in humiliation is to acknowledge that of himself one is nothing but evil and falsity. The same is true of repentance, which is effected solely through humiliation, and this through the confession of the heart that of himself one is of such a nature. That putting on sackcloth was a token of humiliation can be seen in 1 Kings 21:27–29; and that it was of repentance, in Matthew 11:21; Luke 10:13; but that it was nothing but a representative, thus only an external thing of the body, and not an internal thing of the heart, is plain from Isaiah:

Is it to bow down his head as a bulrush, and to lie in sackcloth and ashes? Wilt thou call this a fast, and an acceptable day to Jehovah? Is

not this the fast that I choose, to open the bonds of wickedness, to break bread to the hungry? etc. (Isa. 58:5-7).

4780. *And mourned over his son many days.* That this signifies the state, namely, the state of mourning for destroyed good and truth, is evident from the representation of Joseph, who here is the “son,” as being Divine truth, specifically those truths spoken of above (n. 4776); and from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788, 3785), here a state of great mourning, because it is said “many days.”

4781. [v. 35] *And all his sons.* That this signifies those who are in falsities, is evident from the signification of “sons,” as being truths, and in the opposite sense falsities, or those who are in truths or falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here those who are in falsities, because by the sons of Jacob, or Joseph’s brethren, are represented those who are in faith separate, thus those who have extinguished Divine truth, and hence are in falsities—as was shown above.

4782. *And all his daughters rose up.* That this signifies those who are in evils, is evident from the signification of “daughters,” as being goods, and in the opposite sense evils, or those who are in goods or evils (n. 489-491, 568, 2362, 3024, 3963).

4783. *To comfort him.* That this signifies to interpret from the sense of the letter of the Word, is evident from the signification of “comforting,” as being to allay unrest of mind by the hope of something (n. 3610), here unrest or mourning over destroyed good and truth; and as this mourning cannot be allayed except by interpretations from the Word, and as the sons and daughters of Jacob are here treated of, by whom are signified those who are in falsities and evils (n. 4781, 4782), therefore by “comforting” are signified the interpretations which are made from the sense of the letter. For the sense of the letter has general things, which are as vessels, and can be filled with truths and also with falsities, and thus be so explained as to favor anything; and because they are general things, they are also comparatively obscure, having light from no other source than the internal sense; for the internal sense is in the light of heaven, because it is the Word for the angels; but the sense of the letter is in the light of the world, because it is the Word for men before they come into the light of heaven from the Lord, from which they then

have enlightenment. From this it is evident that the sense of the letter is of service to the simple for initiation into the internal sense.

[2] That by interpretations from the sense of the letter the Word can be so explained as to favor anything, is very manifest from the fact that all kinds of doctrines, and even of heresies, are thus confirmed, as for instance the dogma concerning faith separate is confirmed by these words of the Lord:

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have eternal life (John 3:16);

from which words, and also from other passages, it is concluded that faith alone without works is what gives eternal life; and when those who are in this faith have persuaded themselves of this, they no longer attend to what the Lord so often said concerning love to Him, and concerning charity and works (n. 1017, 2371, 3934), thus not to what is said in John: "As many as received, to them gave He 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). If they are told that no one can believe in the Lord unless he is in charity, they straightway take refuge in interpretations such as these—that the law has been abrogated, that they were born in sins and so cannot do good of themselves, and that they who practice cannot but claim merit for themselves; and they also confirm these things from the sense of the letter of the Word, as from what is said in the parable of the Pharisee and the publican (Luke 18:10–14) and from other passages; although these do not at all apply to the case.

[3] They who are in faith separate cannot believe otherwise than that anyone can be admitted into heaven out of grace, no matter how he has lived, thus that not the life but the faith remains with man after death. This they confirm also from the sense of the letter of the Word, when yet it is evident from the very spiritual sense of the Word that the Lord has mercy toward every one, thus that if heaven were of mercy or grace, regardless of what the life has been, every one would be saved. The reason why they who are in faith separate so believe is that they do not at all know what heaven is, and this because they do not know what charity is. If they knew how much peace and joy and happiness there is in charity, they would know what heaven is; but this is altogether hidden from them.

[4] Again, they who are in faith separate cannot believe otherwise than that they will rise again with the body, and this only at the day of judgment; which they also confirm from many passages of the Word explained according to the sense of the letter, and at the same time taking no thought of what the Lord said concerning the rich man and Lazarus (Luke 16:22–31); and of what He said to the thief: “Verily I say unto thee, Today shalt thou be with Me in paradise” (Luke 23:43); and of what He said at other times. The reason why they who are in faith separate so believe is that if they were told that the body will not rise again, they would wholly deny any resurrection, for they do not know nor apprehend what the internal man is, since no one can know what the internal man is, and his life after death, save he who is in charity, for charity is of the internal man.

[5] They who are in faith separate cannot believe otherwise than that the works of charity consist solely in giving to the poor and in assisting the miserable, and this they also confirm from the sense of the letter of the Word; when yet the works of charity consist in doing what is just and equitable, each in his own employment, from the love of what is just and equitable, and of what is good and true.

[6] They who are in faith separate see nothing else in the Word than what confirms their dogmas, for they have no interior insight; they who are not in the affection of charity having only an external sight, or lower insight, from which no one can possibly see higher things, since they appear to him like darkness. Hence they see falsities as truths, and truth as falsities, and thus by interpretations from the sense of the letter they destroy the good pasture, and defile the clear waters of the sacred fountain or the Word, according to these words in Ezekiel:

Is it a small thing to you that ye eat up the good pasture, and trample with your feet the remainder of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:18, 21).

4784. *And he refused to comfort himself.* That this signifies that this could not be, is evident from what has now been said.

4785. *And he said, For I shall go down to the grave to my son mourning.* That this signifies that the Ancient Church would perish, is evident from the representation of Jacob, who says this of

himself, as being the Ancient Church (of which above, n. 4680, 4700, 4772); and from the representation of Joseph who here is “my son,” as being the Divine spiritual, or the Divine truth, of which above; and from the signification of “going down to the grave mourning,” as being to die, and when predicated of the church and also of Divine truth, to perish.

4786. *And his father wept for him.* That this signifies interior mourning, is evident from the signification of “weeping,” as being grief and sadness to the last degree, thus interior mourning. Among the externals by which internals were represented in the ancient churches was wailing and weeping over the dead, by which was signified interior mourning (although the mourning itself was not interior), as we read concerning the Egyptians who went with Joseph to bury Jacob:

When they came to the threshing floor of Atad, which is in the passage of Jordan, they wailed there with a very great and sore wailing; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the floor of Atad, and they said, This is a grievous mourning to the Egyptians (Gen. 1:10, 11);

and concerning David’s weeping over Abner:

They buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept (2 Sam. 3:32).

4787. Verse 36. *And the Midianites sold him into Egypt unto Potiphar, Pharaoh’s chamberlain, prince of the guards.*

“And the Midianites sold him into Egypt,” signifies that those who are in some truth of simple good consulted memory-knowledges; “unto Potiphar, Pharaoh’s chamberlain,” signifies interior memory-knowledges; “prince of the guards,” signifies things which are primary for interpretation.

4788. *And the Midianites sold him into Egypt.* That this signifies that those who are in some truth of simple good consulted memory-knowledges is evident from the representation of the Midianites, as being those who are in the truth of simple good (n. 3242, 4756); and from the signification of “Egypt,” as being memory-knowledges (n. 1164, 1165, 1186, 1462, 2588, 4749); and from the signification of “selling,” as being to alienate (n. 4752, 4758); and from the representation of Joseph, as being Divine truth. When this is said to be sold or alienated by those who are in the truth of simple good to memory-knowledges, which are “Egypt,” it denotes that

they consulted them; for those who are in the truth of simple good suffer themselves to be very much led away by the fallacies of the senses, and thus by memory-knowledges, which are therefrom.

[2] It was said above (verse 28) that Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites; whence it might seem that he could have been sold in Egypt only by the Ishmaelites. But the reason why he was not sold by the Ishmaelites but by the Midianites, is that the Ishmaelites represent those who are in simple good (n. 4747), and the Midianites those who are in the truth of this good. Joseph, or the Divine truth, could not be sold by those who are in good, but only by those who are in truth; for those who are in good know from good what Divine truth is, but not so those who are in truth.

[3] The men of the church are distinguished into two kinds—those who are in good, and those who are in truth. Those who are in good are called celestial, but those who are in truth are called spiritual. Between these two kinds there is a great difference. Those who are in good are in the affection of doing good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do good, since in so doing they perceive joy; but those who are in truth are in the affection of doing good, not for its own sake, but because it is so commanded, and for the most part they think of recompense; their joy is from this, and also from glorying.

[4] From this it is evident that those who do good from good, do it from internal affection; while those who do good from truth, do it from some external affection. Hence the difference is evident, namely, that the former are internal men, and the latter external. Those therefore who are internal men cannot sell, that is, alienate, the Divine truth which is represented by Joseph, because they perceive truth from good; and hence neither the fallacies of the senses, nor consequently memory-knowledges, lead them away. But those who are external men can sell or alienate it, because they do not perceive truth from good, but only know it from doctrine and teachers; and if they consult memory-knowledges, they suffer themselves to be easily led away by fallacies, for they have no inward dictate. It is for this reason that Joseph was not sold by the Ishmaelites, but by the Midianites.

4789. *Unto Potiphar, Pharaoh's chamberlain.* That this signifies interior memory-knowledges is evident from the signification of a "chamberlain," as being what is interior, of which presently; and from the representation of Pharaoh as being memory-knowledges; for by "Egypt" are signified memory-knowledges in general, as shown above (n. 1164, 1165, 1186, 1462), and in like manner by "Pharaoh;" for that which in the Word is signified by a land or a nation, is signified also by its king, he being the head of the nation. That interior memory-knowledges are what are signified by "Pharaoh's chamberlain," is because chamberlains were connected with the internal affairs of a king; for they were his more intimate courtiers and his more eminent officers, as is manifest also from the signification of this word in the original tongue.

4790. *Prince of the guards.* That this signifies things which are primary for interpretation, is evident from the signification of "prince," as being what is primary (n. 1482, 2089). That the "prince of the guards" here denotes things primary for interpretation, is because the subject treated of is Divine truth, which was sold by those who were in the truth of simple good by their consulting memory-knowledges; whence came a wandering and estrangement from Divine truth, and hence interpretations from the sense of the letter of the Word (see n. 4783); and by "guards" are signified those things which minister.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE THEREWITH OF THE
TASTE AND THE TONGUE, AND ALSO OF
THE FACE.

4791. The tongue affords entrance to the lungs, and also to the stomach, thus it represents as it were the court to spiritual and celestial things—to spiritual because it ministers to the lungs and thence to the speech, to celestial because it ministers to the stomach, which supplies food to the blood and heart. That the lungs correspond to spiritual, and the heart to celestial things, may be seen above (n.

3635, 3883–3896). Wherefore the tongue corresponds in general to the affection of truth, or to those in the Grand Man who are in the affection of truth, and afterwards in the affection of good from truth; and therefore they who love the Word of the Lord, and desire there from the knowledges of truth and of good, belong to this province; but with the difference that there are some who belong to the tongue itself, some to the larynx and the trachea, some to the throat, some to the gums, and some to the lips; for there does not exist even the least thing in man with which there is not correspondence. That they who are in the affection of truth belong to this province as understood in a wide sense, has often been granted me to experience, and this by manifest influx from them, now into the tongue, and now into the lips; and it has also been given me to converse with them, and to observe that there are some who correspond to the interiors of the tongue and of the lips, and others to the exteriors. The operation of those who receive with affection exterior truths only, and not interior, but without rejecting the latter, I felt not into the interiors of the tongue, but into the exteriors.

4792. As food and nourishment correspond to spiritual food and nourishment, therefore taste corresponds to the perception and affection of this food. Spiritual food is knowledge, intelligence, and wisdom, for from these, spirits and angels live and are nourished, and they desire and have appetite for them just as men who are hungry desire and have appetite for food. Hence appetite corresponds to this desire. And wonderful to say, from this food they grow to maturity; for little children who die appear in the other life no otherwise than as little children, and also are such as to understanding; but as they increase in intelligence and wisdom, they appear not as little children, but as advancing in age, and at last as adults. I have conversed with some who had died in infancy, and were seen by me as young men, because they were then intelligent. From this it is evident what spiritual food and nourishment are.

4793. As the taste corresponds to the perception and affection of knowing, understanding, and growing wise, and as the life of man is in this affection, therefore no spirit or angel is permitted to flow into man's taste, for this would be to flow into the life which is proper to him. Yet there are roaming spirits of the infernal crew, more pernicious than others, who because they had accustomed themselves in the life of the body to enter into man's affections for the purpose

of doing harm, in the other life also retain this desire, and strive in every way to enter into man's taste, and when they have entered into it they possess his interiors, that is, the life of his thoughts and affections, for as before said they correspond, and things which correspond act as a one. Very many at this day are possessed by these spirits; for there are at this day interior obsessions, but not as formerly exterior ones.

[2] Interior obsessions are effected by such spirits, and their quality may be seen if attention is paid to the thoughts and affections, especially to the interior intentions, which men fear to manifest, and which are so insane in some that unless they were restrained by external bonds, such as honor, gain, reputation, the fear of death and of the law, they would more than the obsessed rush into murder and robbery. Who and of what quality those spirits are who obsess the interiors of such men may be seen above (n. 1983).

[3] In order that I might know how this is, they were permitted to attempt to enter into my taste, which they endeavored to the utmost of their power to do; and I was then told that if they penetrated quite into the taste they would possess the interiors also, for the reason that the taste depends on these interiors by correspondence. But this was permitted only to the end that I might know how the case is with the correspondence of the taste; for they were instantly driven away from there.

[4] These pernicious spirits try especially to loose all internal bonds, which are the affections of what is good and true, and of what is just and fair, fear of the Divine law, and a sense of shame in doing harm to society and to one's country; and when these internal bonds are loosed the man is obsessed by such spirits. When they are not able to get into the interiors by persistent endeavor, they try to do so by magical arts, of which there are many in the other life wholly unknown in the world; and by means of them they pervert the memory-knowledges in the man, and apply those only which favor their foul desires. Such obsessions cannot be avoided unless the man is in the affection of good, and hence in faith in the Lord.

[5] It was also shown how they were driven away. When they thought that they were penetrating toward the interiors of the head and brain, they were conveyed along by excrementitious passages, and thence toward the externals of the skin; and they were then seen to be cast into a ditch full of liquid filth. I was informed that

such spirits correspond to the dirty little pits in the outermost skin, where scall arises, thus that they correspond to scall.

4794. A spirit, or man after death, has all the senses that he had while he lived in the world, namely, sight, hearing, smell, and touch; but not taste, but instead of it something analogous which is adjoined to the sense of smell. The reason why he has not taste is that he may not be able to enter into the taste of man and thus possess his interiors; also that this sense may not turn him away from the desire of knowing and of being wise, thus from spiritual appetite.

4795. From all this it is evident why the tongue is assigned a double office, namely, the office of aiding in speech, and that of aiding in nourishment. For insofar as it aids in nourishment it corresponds to the affection of knowing, understanding, and being wise as to truths; for which reason also wisdom (*sapientia*) and being wise (*sapere*) are so called from relish (*sapor*); and insofar as it aids in speech, it corresponds to the affection of thinking and producing truths.

4796. When angels present themselves to the sight, all their interior affections appear clearly and shine forth from the face, so that the face is an external form and representative image of them. It is not permitted in heaven to have any other face than that of one's affections. Those who simulate another face are cast out from the society. From this it is evident that the face corresponds to all the interiors in general, both to man's affections and to his thoughts, or to what is of his will and to what is of his understanding. Hence also in the Word by "face" and "faces" are signified affections; and by the Lord's "lifting up His faces" upon anyone, is signified that He pities him from Divine affection, which is of love.

4797. The changes of state of the affections appear to the life in the face of angels. When they are in their own society they are in their own face, but when they come into another society their faces are changed according to the affections of good and truth of that society; and yet the genuine face is as a plane, which is recognized in these changes. I have seen the successive variations according to the affections of the societies with which they were communicating, for every angel is in some province of the Grand Man, and thus communicates generally and widely with all who are in the same province, though he himself is in the part of that province to which

he properly corresponds. I have seen that they varied their faces by changes from one limit of affection to another; but it was observed that the same face in general was retained, so that the ruling affection always shone forth with its variations, and thus the faces of the whole affection in its extension were shown.

[2] And what is more wonderful, the changes of affections from infancy even to adult age were also shown by means of variations of the face, and it was given me to know how much of infancy it had retained in adult age, and that this was the human itself of it. For in an infant there is innocence in external form, and innocence is the human itself, for into it as into a plane flow love and charity from the Lord. When man is being regenerated and becoming wise, the innocence of infancy, which was external, becomes internal. It is for this reason that genuine wisdom dwells in no other abode than innocence (see n. 2305, 2306, 3183, 3994); also that no one can enter heaven unless he has something of innocence, according to the Lord's words, "Except ye become as little children, ye shall not enter into the kingdom of the heavens" (Matt. 18:3; Mark 10:15).

4798. Evil spirits may also be known from their faces, for all their cupidities or evil affections are inscribed on their faces, and it may also be known from their faces with what hells they communicate; for there are very many hells, all distinct according to the genera and species of the cupidities of evil. Their faces in general when seen in the light of heaven are almost without life, some being ghastly like those of corpses, some black, and others monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy. But in their own light and among themselves they appear otherwise, from phantasy.

4799. There were spirits with me from another earth (of which elsewhere) whose faces were different from the faces of the men of our earth, being prominent, especially about the lips, and moreover free. I conversed with them about their manner of living, and the state of conversation among them. They said that they converse with one another chiefly by variations of the face, especially by variations about the lips; and that they express their affections by the parts of the face which are about the eyes, so that their companions can fully comprehend thence both what they are thinking and what they are willing. They endeavored also to show me this by means of an influx into my lips, by means of various foldings and bendings round

about them. But I could not receive the variations, because my lips had not been initiated from infancy into such things; and yet by the communication of their thought I could perceive what they said. But that speech in general can be expressed by the lips was evident to me from the manifold series of muscular fibers folded into one another in the lips, which if they should be unfolded, and thus should act openly and freely, would be able to present there many variations which are unknown to those in whom these muscular fibers lie compressed.

[2] That the speech of these people was of such a nature is because they are incapable of simulation, or of thinking one thing and looking another. For they live together in such sincerity that they conceal nothing at all from their companions, it being instantly known what they are thinking and willing, what is their quality, and also what they have been doing; for the acts performed by those who are in sincerity are in the conscience; and thus their interior expressions of countenance, that is, their minds, can be discriminated by others at first sight.

[3] They showed me that they do not force the face, but let it forth freely, otherwise than is the case with those who from youth have been accustomed to simulate, that is, to speak and act differently from what they think and will. The face of the latter is contracted, so as to be ready to vary itself as cunning suggests. Whatever a man wishes to conceal contracts his face, which from being contracted is expanded when anything seemingly sincere is feignedly put forth.

[4] While I was reading in the Word of the New Testament concerning the Lord, the spirits now described were present, and also some Christians, and it was perceived that the latter cherished inwardly stumbling blocks against the Lord, and also that they desired to tacitly communicate them. Those who were from another earth wondered at their being of such a quality, but it was given to tell them that in the world they had not been such in mouth but in heart; and that there were also some who, though of this quality, had preached the Lord, and were then able by the zeal of feigned piety to move the common people to sighs and sometimes to tears, not in the least communicating what was in their hearts. At this they were amazed in that there could be such a disagreement of interiors and exteriors, or of thought and speech, and then said that they were entirely ignorant of such a disagreement, and that it was impossible

for them to speak with their mouth and show in their face anything not in accordance with the affections of the heart; and that were it otherwise they would be torn asunder and would perish.

4800. Very few can believe that there are societies of spirits and of angels to which all the things in man correspond; also that the more societies there are, and the more in a society, the better and stronger is the correspondence; for in unanimous numbers there is strength. In order that I might know that this is so, it was shown how they act and flow into the face, how into the muscles of the forehead, into those of the cheeks, and into those of the chin and throat. Those who belonged to this province were permitted to flow in, and then every particular was varied according to their influx. Some of them also conversed with me, but they did not know that they were assigned to the province of the face; for to what province they are assigned is unknown to spirits, but not to angels.

4801. A certain one conversed with me who at the time that he lived in the world had more than others known the exterior truths of faith, but still had not led a life in conformity with the precepts of faith; for he had loved himself only, and had despised others in comparison with himself, and had believed that he would be among the first in heaven; but because he was of such a quality he could not have any other opinion of heaven than as of a worldly kingdom. When in the other life he found that heaven was entirely different from what he had conceived it to be, and that those were chief who had not set themselves above others, especially those who had believed that they were unworthy of mercy, and thus that according to their merits they were the last, he was very indignant, and rejected the things that in the life of the body had been of his faith. He was continually endeavoring to do violence to those who were in the province of the tongue. It was granted me clearly to perceive his effort for several weeks, and hence also to know who and of what quality are those who correspond to the tongue, and who they are that are opposed to them.

4802. There are also spirits who though evil still in some measure admit the light of heaven and receive the truths of faith, so that they have some perception of truth. They also eagerly receive truths, yet not for the purpose of living according to them, but that they may glory in seeming more intelligent and sharp sighted than others; for the intellect of man is such that it can receive truths, and

yet truths are not appropriated to any but those who live according to them. Unless man's intellect were such he could not be reformed.

[2] They who in the world have been of such a quality, that is, have understood truths and yet have lived a life of evil, are in the other life also of this quality, but there abuse their capacity to understand truths in order to acquire dominion; for they know there that by means of truths they have communication with some societies of heaven, and consequently that they can be with the evil and have power; for in the other life truths have power in them; but because their life is evil they are in hell.

[3] I have spoken with two persons who had been such in the life of the body, and they wondered at their being in hell, when yet they had had a persuasive belief in the truths of faith. But they were told that the light with them by which they understood truths was a light like that of winter in the world, in which objects appear in their beauty and colors equally as in the light of summer; but that nevertheless in this winter light all things are torpid, and nothing pleasant and gladsome is produced; and that as their end of understanding truths had been glorying, and consequently self, therefore when the sphere of their ends exalts itself toward the interior heavens to the angels there, by whom ends only are perceived, it cannot be endured, but is rejected; and that for this reason they are in hell.

[4] It was added that formerly such persons were pre-eminently called serpents of the tree of knowledge, because when they reason from the life they speak against truths; and moreover that they were like a woman with a lovely face, and a noisome odor, and who wherever she goes is therefore rejected from societies. Moreover, when in the other life such persons come to angelic societies they actually have a foul smell, and this even they themselves perceive as soon as they approach those societies. From this also it is evident what faith is without a life of faith.

4803. It is worthy of mention, being wholly unknown in the world, that the states of good spirits and of angels are continually changing and perfecting, and that they are thus raised into the interiors of the province in which they are, and so into nobler functions; for in heaven there is a continual purification, and so to speak new creation; but still the case is such that no angel can possibly attain absolute perfection even to eternity. The Lord alone is perfect; in Him and from Him is all perfection. They who correspond to the

mouth are continually desiring to speak, for in speaking they find their greatest pleasure. When they are being perfected they are reduced to this—that they do not speak anything but what is of service to their companions, to the common good, to heaven, and to the Lord. The delight of so speaking is enhanced with them in the degree of the loss of the desire to regard themselves in their speech, and to seek wisdom from their own.

4804. There are very many societies in the other life that are called societies of friendship. They are composed of those who in the life of the body preferred to every other delight that of conversation, and who loved those with whom they conversed, not caring whether they were good or evil, provided they were entertaining; and thus who were not friends to good or to truth. They who have been such in the life of the body are such also in the other life, in which they associate solely from the delight of conversation. Many such societies have been with me, but at a distance, being seen chiefly a little to the right above the head. That they were present it was given me to note by a torpor and dullness, and by a privation of the delight in which I was, the presence of such societies inducing these effects. For wherever they come they take delight away from others, and wonderful to say, they make it their own; for they turn away the spirits who are with others, and turn them to themselves, whereby they transfer another's delight to themselves; and as they are on this account troublesome and injurious to those who are in good, they are therefore kept away by the Lord, lest they should come near to the heavenly societies. From this it was given me to know how much injury friendship occasions man as to his spiritual life if the person and not good is regarded; every one may indeed be friendly to another, but still he should be most friendly to what is good.

4805. There are also societies of interior friendship which do not take away another's external delight and divert it to themselves, but take away his internal delight or blessedness, arising from the affection of spiritual things. These societies are in front to the right close above the lower earth, and some of them a little higher. I have several times conversed with those who were below; and then those who were above inflowed in general. In the life of the body their nature was such that they loved from the heart those who were within their common fellowship, and also embraced one another with

brotherly affection. They had believed that they only were living and in the light, and that those who were outside of their society were comparatively not living and not in the light; and because they were of such a quality they also thought that the Lord's heaven consists solely of those few.

[2] But it was given to tell them that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are there who have been in the good of love and of faith; and it was shown that there are those in heaven who relate to all the provinces of the body both as to its exteriors and as to its interiors; but that if they aspired beyond the things which correspond to their life, especially if they condemned others who were outside of their society, they could not have heaven; and that in this case their society is a society of interior friendship, which as before said is of such a nature that when they approach others they deprive them of the blessedness of spiritual affection; for they regard them as not being the elect, and as not living; and when this thought is communicated, it induces sadness, which however according to the law of order in the other life returns to themselves.

4806. A continuation concerning Correspondence with the Grand Man will be found at the end of the following chapter.

GENESIS

CHAPTER THIRTY-EIGHT

4807. Before the preceding chapter (n. 4661–4664) a beginning was made of unfolding what the Lord says in Matthew (chap. 25 from verse 31 to the end) concerning the Judgment upon the good and the evil, who are there called sheep and goats. What the internal sense of these words is, has not yet been unfolded, but is now to be unfolded before this and some following chapters. And it will then be evident that by the Last Judgment is not there meant the last time of the world, and that the dead will then for the first time rise again and be gathered together before the Lord and judged; but that there is meant the last time of every one who passes out of the world into the other life; for then is his Judgment, and this is the Judgment which is meant. Yet that this is so does not appear from the sense of the letter, but from the internal sense. The reason why the Lord so spoke, is that He spoke here, as everywhere else in the Word of the Old and the New Testament, by representatives and significatives; for to speak by representatives and significatives is to speak at the same time to the world and to heaven, or to men and to angels. Such speech is Divine, because universal, and hence is proper to the Word. Wherefore they who are in the world and care for worldly things only, do not apprehend anything else from what the Lord says here concerning the Last Judgment than that all are to rise again at one and the same time, and even that the Lord will then sit upon a throne of glory, and will speak to those gathered together according to these words. But they who care for heavenly things know that the time of every one's resurrection is when he dies, and that the Lord's words here involve that every one will be judged according to his life, thus that every one carries his judgment with him, because he carries his life.

4808. That this is involved in the internal sense of the words in question will appear from the explication of the particulars according

to this sense; but here only those things will be unfolded which are contained in verses 31 to 33:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. (Matt. 25:31–33).

4809. When the Son of man shall come in His glory;

signifies when the Divine truth shall appear in its light, which takes place with every man when he dies, for he then comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. The “Son of man,” in the internal sense of the Word, is the Lord as to Divine truth, thus is the Divine truth which is from the Lord. “Glory” is the intelligence and wisdom thence derived, which appear as light, and before the angels as the resplendence of light. This resplendence of light, in which are wisdom and intelligence derived from the Divine truth which is from the Lord, is what in the Word is called “glory.” (That the “Son of man” in the internal sense is the Divine truth, may be seen n. 2159, 2803, 2813, 3704.)

[2] And all the holy angels with Him;

signifies the angelic heaven. The “holy angels” are the truths which are from the Lord’s Divine good; for by “angels” in the Word are not meant angels, but those things which are from the Lord (see n. 1925, 4085); for the angels are recipients of the life of truth proceeding from the Lord’s Divine good, and insofar as they receive, so far they are angels. From this it is plain that “angels” are these truths. As the subject here treated of is the state of every one after death, and the judgment of every one according to his life, it is said that all the holy angels will be with Him; and by this is signified that the judgment will be effected by means of heaven; for all influx of Divine truth takes place through heaven, and immediate influx can be received by no one.

[3] Then shall He sit upon the throne of His glory;

signifies the Judgment, for a “throne” is predicated of the Lord’s royalty, and the Lord’s royalty is the Divine truth (n. 1728, 2015, 3009, 3670), and the Divine truth is that from which and according to which is the Judgment.

[4] And before Him shall be gathered all nations;

signifies that the goods and evils of all will be made manifest; for by “nations” in the internal sense of the Word are signified goods, and in the opposite sense evils (n. 1259, 1260, 1416, 2588, 4574); thus that goods and evils will appear in Divine light, that is, in light from the Divine truth, is signified by all nations being gathered before Him.

[5] And He shall separate them one from another, as the shepherd separateth the sheep from the goats;

signifies the separation of good from evil; for the “sheep” are they who are in good, and the “goats” they who are in evil. They are properly called “sheep” who are in charity and thence in faith, and they “goats” who are in faith and not in charity—both being here treated of. That “sheep” are they who are in charity and thence in faith, may be seen above (n. 2088, 4169), and “goats” they who are in faith and not in charity (n. 4769).

[6] And He shall set the sheep on His right hand, but the goats on the left;

signifies separation according to truths from good, and according to falsities from evil. In the other life they who are in truths from good actually appear to the right, and they who are in falsities from evil to the left. Hence to be set on the right hand and on the left, is to be set in order according to the life.

4810. From all this it is evident what these words of the Lord involve, and that they are not to be understood according to the letter (namely, that the Lord at some last time will come in glory, and all the holy angels with Him, and will sit upon a throne of glory, and judge all nations gathered before Him), but that every one will be judged according to his life, when he passes out of life in the world into life eternal.

GENESIS 38

1. And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah.

2. And Judah saw there a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her.
3. And she conceived and bare a son, and he called his name Er.
4. And she conceived again and bare a son, and she called his name Onan.
5. And she added again and bare a son, and she called his name Shelah; and he was in Chezib when she bare him.
6. And Judah took a woman for Er his firstborn, and her name was Tamar.
7. And Er, Judah's firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die.
8. And Judah said unto Onan, Come to thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother.
9. And Onan knew that the seed would not be his; and it came to pass when he came to his brother's wife, and he destroyed it to the earth, that he might not give seed to his brother.
10. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die.
11. And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house.
12. And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah.
13. And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his flock.
14. And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him for a woman.
15. And Judah saw her, and thought her to be a harlot, because she had covered her face.

16. And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me?
17. And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge, till thou send it?
18. And he said, What pledge shall I give thee? And she said, Thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him.
19. And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood.
20. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; and he found her not.
21. And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there.
22. And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there.
23. And Judah said, Let her take it to her, haply we shall be put to shame; behold I sent this kid, and thou hast not found her.
24. And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt.
25. She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray thee whose are these, the signet and the kerchief and the staff.
26. And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.
27. And it came to pass in the time of her travail, and behold twins were in her womb.

28. And it came to pass when she travailed, that one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first.
29. And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez.
30. And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah.

THE CONTENTS

4811. The subject treated of in this chapter, in the internal sense is the Jewish Church and the genuine church; the Jewish Church is described by Judah, and the genuine church by Tamar.

4812. The sons by Tamar signify the two essentials of the church, namely, faith and love—Perez faith, and Zerah love. Their birth represents that love is actually the firstborn of the church, and faith only apparently so.

THE INTERNAL SENSE

4813. Verses 1–5. *And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah. And Judah saw there a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her. And she conceived and bare a son, and he called his name Er. And she conceived again and bare a son, and she called his name Onan. And she added again and bare a son, and she called his name Shelah; and he was in Chezib when she bare him.*

“And it came to pass in this time,” signifies the state of the things that follow; “and Judah went down from his brethren,” signifies the posterity of Jacob, specifically the tribe of Judah, which was separated from the rest; “and turned aside even to a man, an Adullamite,” signifies to falsity; “and his name was Hirah,” signifies its quality; “and Judah saw there a daughter of a man, a Canaanite,”

signifies the affection of evil from the falsity of evil; “and her name was Shua,” signifies its quality; “and he took her, and came to her,” signifies that the tribe of Judah conjoined itself with these things; “and she conceived and bare a son,” signifies that the falsity of the church was thence derived; “and he called his name Er,” signifies its quality; “and she conceived again and bare a son,” signifies evil; “and she called his name Onan,” signifies its quality; “and she added again and bare a son,” signifies what is idolatrous; “and called his name Shelah,” signifies its quality; “and he was in Chezib when she bare him,” signifies the state.

4814. *And it came to pass in this time.* That this signifies the state of the things that follow, is evident from the signification of “time,” as being state (see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938). That it is the state of the things that follow, is signified by its being said “it came to pass in this time,” for what came to pass is related in what follows. Moreover, the things which follow in a series flow from those which precede, for in the preceding chapter it is said of the sons of Jacob that they sold Joseph, and that Judah persuaded them to do it; of whom it is said in that chapter, “And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites” (verses 26, 27), whereby was signified that the Divine truth was alienated by them, especially by Judah, by whom is there signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are against all good whatever (n. 4750, 4751). This is referred to by its being said “in this time,” for the subject now treated of is Judah, and his sons by the Canaanite woman, and afterward by Tamar his daughter-in-law; and by these things in the internal sense is described the tribe of Judah in respect to the things of the church instituted with that tribe.

[2] That by “time” is signified state, and hence by its “coming to pass in this time,” the state of the things that follow, cannot but appear strange; for the reason that it cannot be comprehended how the notion of time can be changed into the notion of state, or that when “time” occurs in the Word, something relating to state is to be understood. But be it known that the thoughts of angels do not derive anything from time or from space, because they are in heaven; for when they left the world, they left also the notion of time and space, and put on notions of state, that is, of the state of good

and truth. Wherefore when man reads the Word and then thinks of time and of the things belonging to time, the angels with him do not perceive anything of time, but perceive instead the things that are of state, which also correspond thereto. Neither does man in his interior thought perceive time, but only in his exterior, as may appear from the state of man when his exterior thought is lulled to rest, that is, when he is sleeping; and also from various other experiences.

[3] But be it known that there are in general two states, a state of good and a state of truth. The state of good is called a state of being, but the state of truth a state of coming into existence; for being is of good, and the derivative coming into existence is of truth. Space corresponds to the state of being, and time to the state of coming into existence. Hence it may be seen that when man reads “and it came to pass in this time,” the angels with him can by no means perceive these words as man does. So likewise in other instances. For whatever is written in the Word is of such a nature that with angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter; because what is worldly of the sense of the letter is turned into what is spiritual of the internal sense.

4815. *And Judah went down from his brethren.* That this signifies the posterity of Jacob, and specifically the tribe of Judah, which was separated from the rest, is evident from the representation of Judah, as being in the universal sense the posterity of Jacob, and in the specific sense the tribe called the tribe of Judah; and from the signification of “going down from his brethren,” as being to be separated from the rest of the tribes, here to go into worse evil than they; for “going down” involves to be cast down to evil, as “going up” involves elevation to good (n. 3084, 4539). The reason of this as before said is that the land of Canaan represented the Lord’s kingdom, and Jerusalem and Zion the inmost of it; but the regions outside the boundaries of that land represented those things which are outside the Lord’s kingdom, namely, falsity and evil. Therefore going from Zion and Jerusalem toward the boundaries was called “going down;” but going from the boundaries to Jerusalem and Zion was called “going up.” Hence “going up” involves elevation to what is true and good, and “going down,” to be cast down to what is false and evil. As the falsity and evil to which the tribe of Judah cast

itself down are here treated of, it is said that Judah “went down,” and then that he “turned aside to a man, an Adullamite;” and by “turning aside” is signified turning to falsity, and afterward to evil.

[2] It is known that the tribe of Judah was separated from the rest of the tribes, and the reason was that this tribe might represent the Lord’s celestial kingdom, but the rest of the tribes His spiritual kingdom. For this reason also Judah in the representative sense is the celestial man, and in the universal sense the Lord’s celestial kingdom (n. 3654, 3881); and the rest of the tribes were called by the one name, “Israelites,” for Israel in the representative sense is the spiritual man, and in the universal sense the Lord’s spiritual kingdom (n. 3654, 4286).

[3] That the tribe of Judah went into worse evil than the rest is specifically signified by these words: “Judah went down from his brethren, and turned aside.” That the tribe of Judah went into worse evil than the rest is evident from many passages in the Word, especially in the prophets; as in Jeremiah:

Her treacherous sister Judah saw when for all the ways whereby back-sliding Israel committed adultery I had put her away and given her a bill of divorcement; yet treacherous Judah her sister feared not, but she also went and committed whoredom, so that by the voice of her whoredom the land was profaned, she committed adultery with stone and wood; yet for all these things treacherous Judah hath not returned unto Me; back-sliding Israel hath justified her soul more than treacherous Judah (Jer. 3:7-11).

And in Ezekiel:

Her sister indeed saw, yet she corrupted her love more than she, and her whoredoms above the whoredoms of her sister (Ezek. 23:11 to end); speaking of Jerusalem and Samaria, or of the tribes of Judah and the tribes of Israel. So in many other places.

[4] In the internal sense that tribe is described as to how it lapsed into falsity, and thence into evil, and at last into mere idolatry. This is indeed described in the internal sense before that tribe was separated from the rest, and before it so came to pass; but what is in the internal sense is Divine, and to the Divine future things are present. (See what is foretold of this nation in Deut. 31:16-22; 32:15-44.)

4816. *And turned aside to a man, an Adullamite.* That this signifies to falsity, is evident from the signification of “turning aside,”

as being to go away into what is perverse, for “turning aside,” like “going down,” is predicated of far removal from good to evil, and from truth to falsity; and from the signification of a “man” (*vir*) as being one who is intelligent, and in the abstract sense truth, because the genuine intellectual is from truths (n. 265, 749, 1007, 3134, 3309); but in the opposite sense it is one who is not intelligent, and consequently falsity. This falsity is represented by an Adullamite, for Adullam was on the boundary of the inheritance of Judah (Josh. 15:35), and hence signified the truth which is from good; as also in Micah:

Yet will I bring an heir to thee O inhabitress of Mareshah, even to Adullam shall come the glory of Israel (Micah 1:15);

but as most things in the Word have also an opposite sense, so too has Adullam, and it then signifies the falsity which is from evil. That most things have also an opposite sense is because before the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by nations by whom were signified falsities and evils; and also afterwards when the sons of Jacob went into what is contrary; for lands take on the representation of the nations and peoples who inhabit them, according to their quality.

4817. *And his name was Hirah.* That this signifies its quality, is evident from the signification of “name,” and of “calling a name,” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality of the falsity spoken of just above is what is signified; for by the names both of places and of persons in the Word are signified states and things (n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 4298, 4442).

4818. *And Judah saw there a daughter of a man, a Canaanite.* That this signifies the affection of evil from the falsity of evil, is evident from the signification of a “daughter,” as being the affection of good (n. 2362), and in the opposite sense the affection of evil (n. 3024); and from the signification of a “man,” as being one who is intelligent, and in the abstract sense truth, but in the opposite sense one who is not intelligent, and falsity, as just above (n. 4816); and from the signification of a “Canaanite,” as being evil (n. 1573, 1574). From this it is evident that by a “daughter of a man a Canaanite” is signified evil which is from the falsity of evil. What evil from the falsity of evil is, will be shown below.

[2] Here something must first be said about the origins of the tribe of Judah, for they are described in this chapter. There are three origins of this tribe, or of the Jewish nation—one from Shelah, the son of Judah, by his Canaanite wife; another from Perez, and the third from Zerah, the sons of Judah by Tamar his daughter-in-law. That the whole Jewish nation was from these three sons of Judah is evident from the enumeration of the sons and grandsons of Jacob who came with him into Egypt (Gen. 46:12); and also from their classification according to families, in Moses:

The sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites (Num. 26:20; 1 Chron. 4:21);

this shows what the origin of that nation was, namely, that one third of them was from the Canaanite mother, and that two thirds of them were from the daughter-in-law; consequently that all were from an illegitimate connection, for marriages with the daughters of the Canaanites were strictly forbidden (as is evident from Gen. 24:3; Exod. 34:16; Deut. 7:3; 1 Kings 11:2; Ezra 9 and 10), and to lie with one's daughter-in-law was a capital offense, as is evident in Moses:

If a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their bloods shall be upon them (Lev. 20:12).

Judah's referring this deed with his daughter-in-law to the levirate law in which an ordinance is made regarding the brother, but by no means regarding the father (as appears from verse 26 of this chapter), implies that his sons by Tamar should be acknowledged as the sons of Er his firstborn, who was born of the Canaanite mother, and who was evil in the eyes of Jehovah, and was therefore caused to die (verse 7); for those who were born first to the husband's brother were not his by whom they were conceived, but his whose seed they raised up, as is evident from Deuteronomy 25:5, 6, and also from verses 8 and 9 of this chapter. Moreover, those who were born of Tamar were born of fornication; for Judah thought when he went unto her that she was a harlot (verses 15, 16, 21). This shows whence and of what quality was the origin of the Jewish nation, and that they spoke falsely when they said, "We were not born of fornication" (John 8:41).

[3] What this origin involves and represents is plain from what follows, namely, that their interiors were of such a quality, or had

such an origin. Judah's marrying a Canaanite involves an origin from the evil which is from the falsity of evil, for this is signified in the internal sense by "a daughter of a man, a Canaanite;" his lying with his daughter-in-law involves and represents damnation from falsified truth from evil, for everywhere in the Word whoredom signifies the falsification of truth (n. 3708). Evil from the falsity of evil is evil of life from false doctrine which has been hatched by the evil of the love of self (that is, by those who are in this evil), and confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation, and such is its origin with some in the Christian world, especially with those who in the Word are meant by Babylon. This evil is of such a nature that it closes every way to the internal man, insomuch that nothing of conscience can be formed therein; for the evil which a person does from false doctrine, he believes to be good, because he believes it to be true; and therefore he does it freely and with delight, as allowable. Thus heaven is so closed to him that it cannot be opened.

[4] The quality of this evil may be shown by an example. With those who from the evil of the love of self believe that Jehovah has chosen a single nation only, and that all the rest of mankind are relatively slaves, and so vile that they may be killed at pleasure or be cruelly treated—as the Jewish nation believed, and at this day the Babylonish nation also believes—and confirm this belief from the sense of the letter of the Word, then whatever evil they do from this false doctrine and others built upon this as a foundation, is evil from the falsity of evil, and destroys the internal man, preventing any conscience from ever being formed therein. These are they spoken of in the Word who are said to be "in bloods," for they are in cruel rage against the whole human race which does not adore their articles of faith, and thus themselves, and does not offer its gifts upon their altars.

[5] Take another example: with those who from the evil of the love of self and of the world believe that there must be someone as the Lord's vicar on earth, who has the power of opening and shutting heaven, and thus of ruling over the minds and consciences of all, and who confirm this falsity from the sense of the letter of the Word, whatever of evil they do from this belief is evil from the falsity of evil, which in like manner destroys the internal man with those who from this evil claim for themselves this power, and in this way

rule; and this evil is destructive to such a degree that they no longer know what the internal man is, nor that anyone has conscience, consequently they no longer believe that there is any life after death, nor that there is a heaven or a hell, no matter how they may speak of these things.

[6] This evil, as regards its quality, cannot be distinguished by men in the world from other evils, but in the other life it is known by the angels as in clear day; for evils and falsities are manifest in that life as to their distinctions of quality and origin, which are innumerable; and according to the genera and species of these also are the distinctions of the hells. Concerning these innumerable differences man knows scarcely anything; he merely believes that evil exists, but what its quality is he does not know, and this for the sole reason that he does not know what good is, and this because he does not know what charity is; for if he had known the good of charity he would have known also the opposites or evils, with their distinctions.

4819. *And her name was Shua.* That this signifies its quality, is evident from the signification of “name,” as being quality (of which above, n. 4817), here the quality of evil from the falsity of evil (of which also above, n. 4818).

4820. *And he took her, and came to her.* That this signifies that the tribe of Judah conjoined itself with these things, namely, with evils from the falsities of evil, is evident from the signification of “taking her”—that is to say, for a woman—and “coming” or “entering to her,” as being to be conjoined, as explained several times above. For in the internal sense marriages represent the conjunction of good and truth, because this is their source (n. 2727-2759), but in the opposite sense the conjunction of evil and falsity, here the conjunction of the tribe of Judah with evil and falsity; for this is said of Judah, by whom is signified the tribe named after him, as may be seen above (n. 4815). It is not said here that he took her for a wife, but only that he took her and came to her, for the reason that the connection was unlawful (n. 4818); and also because it was thus tacitly indicated that it was not a marriage, but a whoredom, thus that the sons born of her were born of whoredom. The conjunction of evil with falsity is nothing else. Her being afterwards called his wife; in these words—“and the days were multiplied, and Shua’s daughter died, the wife of Judah” (verse 12)—will be spoken of below.

4821. *And she conceived, and bare a son.* That this signifies that the falsity of the church was thence derived, is evident from the signification of “conceiving and bearing,” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the signification of a “son,” as being the truth of the church, but in the opposite sense falsity (n. 489, 491, 533, 1147, 2623, 3373, 4257). Hence by her “conceiving and bearing a son” is here signified that the church with the tribe of Judah acknowledges falsity in faith and act. That by this son is signified the falsity of the church, is because he was the firstborn, and in the ancient churches by the firstborn was signified the truth of faith (n. 352, 3325), and in the opposite sense falsity—as was also signified by the firstborn of men and of beasts in Egypt (n. 3325). That not truth but falsity is signified, is plain from what shortly follows; for it is said, “Er, Judah’s firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die” (verse 7). The name of his son Er also involves this quality, as likewise the name of the second son Onan involves his quality, namely, what is wrong or evil.

4822. *And he called his name Er.* That this signifies its quality, is evident from the signification of “calling a name,” as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), namely, the quality of the falsity of the church, of which just above (n. 4821). It is said “the quality of the falsity,” because falsities differ one from another, just as truths do, and to such a degree that their different kinds can scarcely be enumerated; and each kind of falsity has its own quality by which it is distinguished from another. There are general falsities which reign with the depraved in every church, and the falsity is varied with every one in the church according to his life. The falsity which was in the Jewish Church, and which is here treated of, was falsity from the evil of the love of self, and of the derivative love of the world (see n. 4818).

4823. *And she conceived again, and bare a son.* That this signifies evil, is evident from the signification of a “son,” as being truth, and also good (n. 264); thus in the opposite sense falsity and also evil, but the evil which is from falsity. This evil in its essence is falsity, because it is from it; for one who from a false doctrine does what is evil, does also what is false; but because it is done in act, it is called evil. That by the firstborn son is signified falsity, and by this one evil, is evident from its being related of this son that he did

evil in act, namely, that "he destroyed the seed to the earth, that he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and He caused him also to die" (verses 9 and 10). Here also it is evident that this evil was from falsity. Moreover, in the ancient churches by the second son was signified the truth of faith in act; and therefore by this son falsity in act, that is, evil. That evil is what is signified by him, may be seen also from the fact that Er the firstborn was named by his father, or Judah; while this son, or Onan, was named by his mother, the daughter of Shua, as may be seen in the original tongue. For in the Word by a "man" is signified falsity, and by a "woman" the evil thereof (see n. 915, 2517, 4510). That by the daughter of Shua is signified evil, may be seen above (n. 4818, 4819). Wherefore Er, because he was named by his father, signifies falsity, and Onan, because he was named by his mother, signifies evil; for the former was thus as it were the father's son, but the latter as it were the mother's.

[2] In the Word "man and wife," and also "husband and wife," are often mentioned; and when "man and wife" are mentioned, by "man" is signified truth, and by "wife" good, and in the opposite sense by "man" is signified falsity, and by "wife" evil; but when "husband and wife" are mentioned, good is signified by "husband," and truth by "wife," and in the opposite sense evil is signified by "husband," and falsity by "wife." The reason of this mystery is this: in the celestial church the husband was in good, and the wife in the truth of this good; but in the spiritual church the man is in truth, and the wife in the good of this truth; such were they in fact then, and such are they now, for the interiors of man have undergone this change. Hence where celestial good and celestial truth from it are treated of in the Word, it is said "husband and wife;" but where spiritual good and spiritual truth from it are treated of, it is said "man and wife," or rather "man and woman." From this, as also from the expressions themselves, it is known what good and what truth are treated of in the Word, in its internal sense.

[3] This too is the reason of its having been occasionally stated that marriages represent the conjunction of good and truth, and of truth and good. Moreover, conjugal love has its origin from this conjunction of good with truth; and conjugal love with the spiritual from the conjunction of truth with good. Marriages also actually correspond to these conjunctions. From all this it is evident what

is involved in the father's naming the first son, and the mother's naming the second, and also the third—as appears from the original tongue—namely, that the father named the first son, because by him was signified falsity, and that the mother named the second, because by him was signified evil.

4824. *And she called his name Onan.* That this signifies its quality, namely, the quality of the evil spoken of just above (n. 4823), is evident from the signification of “calling a name,” as being the quality (n. 4822). “Onan” signifies and involves the quality of this evil.

4825. *And she added again and bare a son.* That this signifies what is idolatrous, is evident from the signification of a “son” here, as being what is idolatrous, for those who were born before signified falsity and evil (n. 4821, 4823). From this it follows that the third son means what is idolatrous, for both falsity and evil produce this, and are in it. Of the three sons who were born to Judah of the Canaanite woman, this son was the only one that survived, from whom came a third part of the Jewish nation; and that this nation took its rise from what is idolatrous, is here meant in the internal sense. That this nation was very prone to idolatry is evident from the historic and prophetic parts of the Word according to the sense of the letter; and that it was continually idolatrous is plain from the internal sense. For idolatry consists not only in worshiping idols, graven images, and other gods, but also in worshiping external things without their internals. In this that nation was continually idolatrous, adoring external things only, and entirely removing internal things, not being willing even to know about them. They had indeed holy things with them—as the tent of meeting, with the ark, the mercy-seat on it, the tables on which were the loaves, the lampstand, incenses, and the altar outside the tent, on which were offered burnt-offerings and sacrifices—all which things were called holy; and the inmost of the tent was called the holy of holies, and also the sanctuary. They also had with them the garments that belonged to Aaron and to their high priests, and were called the garments of holiness; for there was the ephod with the breast-plate in which was the Urim and Thummim, besides other things. Yet these things were not holy in themselves, but were holy from representing holy things, namely, the Divine celestial and spiritual things of the Lord's kingdom, and also the Lord Himself. Still less were they holy

from the people with whom they were, for that people were not at all affected by the internal things which were represented, but only by the external; and to be affected by external things only is idolatrous, for it is to worship wood and stone, and also the gold and silver with which they are covered, from a phantasy that they are holy in themselves. Such was that nation, and such also it is at this day.

[2] But still there might be with them a representative of a church, because the representative does not regard the person, but the thing (see n. 665, 1097e, 3670, 4208, 4281, 4288). Thus their worship did not make them blessed and happy in the other life, but only prosperous in the world so long as they continued in the representatives, and did not turn aside to the idols of the Gentiles, and thus become openly idolaters; for then not anything of the church could any longer be represented with that nation. These are the things which are meant by what is idolatrous that is signified by the third son of Judah by the Canaanite woman. This idolatry with that nation had its origin from their internal idolatry, for they above other nations were in the love of self and the world (n. 4459e, 4750); and those who are in the love of self and of the world are in internal idolatry, for they worship themselves and the world, and perform holy ceremonies for the sake of self-adoration and gain, that is, for self as an end—not for the Lord’s church and kingdom as an end, thus not for the Lord.

4826. *And she called his name Shelah.* That this signifies its quality, is evident from the signification of “calling a name,” as being quality, of which above, where the two former sons of Judah, Er and Onan, are treated of (n. 4822, 4824). The quality of the idolatry is what is signified by Shelah, for there are many idolatries—there is external idolatry and there is internal, both being in general the worship of falsity and evil.

4827. *And he was in Chezib when she bare him.* That this signifies the state, is evident from the signification of “Chezib,” as being the state, namely, the state of the idolatry signified by Shelah, in which the Jewish nation was; and from the signification of “bearing,” as being to be conjoined in act (see n. 3905, 3915, 3919); and because the conjunction was with the evil that is in idolatry it is said that “she” called his name Shelah, as appears from the original

language; for by “her,” namely, the daughter of Shua, is signified evil from the falsity of evil (n. 4818, 4819).

4828. Verses 6–10. *And Judah took a woman for Er his first-born, and her name was Tamar. And Er, Judah’s firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die. And Judah said unto Onan, Come to thy brother’s wife, and perform the duty of a husband’s brother unto her, and raise up seed to thy brother. And Onan knew that the seed would not be his; and it came to pass when he came to his brother’s wife, and he destroyed it to the earth, that he might not give seed to his brother. And that which he did was evil in the eyes of Jehovah, and He caused him also to die.*

“And Judah took a woman,” signifies the church which was for his posterity; “for Er his firstborn,” signifies falsity of faith; “and her name was Tamar,” signifies the quality of the church, that it was a church representative of spiritual and celestial things; “and Er, Judah’s firstborn, was evil in the eyes of Jehovah,” signifies that it was in the falsity of evil; “and Jehovah caused him to die,” signifies that there was no representative of the church; “and Judah said unto Onan,” signifies to preserve a representative of the church; “Come to thy brother’s wife, and perform the duty of a husband’s brother unto her,” signifies that it should be continued; “and raise up seed to thy brother,” signifies lest the church should perish; “and Onan knew that the seed would not be his,” signifies aversion and hatred; “and it came to pass when he came to his brother’s wife, and he destroyed it to the earth,” signifies what is contrary to conjugal love; “that he might not give seed to his brother,” signifies that thus there was no continuation; “and that which he did was evil in the eyes of Jehovah,” signifies that it was contrary to the Divine order; “and He caused him also to die,” signifies that there was also no representative of the church.

4829. [v. 6] *And Judah took a woman.* That this signifies the church which was for his posterity, is evident from the representation of Tamar, who is the “woman” here, as being the church, of which in what follows. That it was for the posterity of Judah, is signified by his taking her for Er his first-born, that he might have descendants thence.

4830. *For Er his firstborn.* That this signifies falsity of faith, is evident from the representation of Er, as being falsity (n. 4821,

4822); and from the signification of the “firstborn,” as being faith (n. 352, 3325, 4821).

4831. *And her name was Tamar.* That this signifies the quality of the church, that it was a church representative of spiritual and celestial things, is evident from the signification of “name,” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), here the quality of the church, because in this chapter by Tamar is represented the church, and indeed a church representative of spiritual and celestial things which was to be instituted among the posterity of Judah. That this church is represented by Tamar, is evident from what follows. This entire chapter in the internal sense treats of the Jewish Church, that it should become representative of the spiritual and celestial things of the Lord’s kingdom, as had been the Ancient Church; and this not only in external, but also in internal form. For the church is not a church from externals, that is, from rituals, but from internals, which are essential, while externals are only formal. The posterity of Jacob were such as not to be willing to receive internal things; therefore with them the Ancient Church could not be renewed, but only a representative of that Church (n. 4307, 4444, 4500). The internal of the church here is Tamar, and its external is Judah with his three sons by the Canaanite woman.

4832. [v. 7] *And Er, Judah’s firstborn, was evil in the eyes of Jehovah.* That this signifies that he was in the falsity of evil, is evident from the representation of Er and the signification of the “firstborn,” as being falsity of faith, of which just above (n. 4830). That this falsity was the falsity of evil, is evident from what was said above (n. 4818); but the falsity of evil in this son was of such a nature that not even a representative of a church could be instituted among any posterity from him; wherefore it is said that he was “evil in the eyes of Jehovah and Jehovah caused him to die.” With that whole nation from its first origin, especially from Judah, there was falsity of evil, that is, false doctrine from evil of life, but different in one son of Judah from what it was in another. It was foreseen what might be serviceable, and that it was not that which was in Er the firstborn, nor that which was in Onan the second son, but only that which was in Shelah. Therefore the first two were destroyed, and the last was preserved. That falsity of evil was with that whole nation from its first origin is plainly described in Moses in these words:

They have corrupted themselves, they are not His sons, it is their blemish; they are a perverse and crooked generation. And Jehovah saw and reprobated because of indignation His sons and His daughters. And He said, I will hide My faces from them, I will see what their posterity shall be; for they are a generation of perversities, sons in whom is no faithfulness; I will add evils upon them, I will spend Mine arrows upon them. They shall be exhausted with hunger, and consumed with burning coals, and bitter overthrow. They are a nation void of counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are of bitternesses; their wine is the poison of dragons, and the cruel gall of asps. Is not this laid up in store with Me, sealed in My treasuries? The day of their destruction is at hand, and the things that are to come upon them make haste (Deut. 32:5, 19–24, 28, 32–35);

by these words in the internal sense is described the falsity of evil in which that nation was, and which was rooted in them.

4833. *And Jehovah caused him to die.* That this signifies that there was no representative of the church, is evident from the signification of “dying,” as being to cease to be such (see n. 494), and also the end of representation (n. 3253, 3259, 3276), here therefore is signified that there could be no representative of the church among any posterity from him, according to what was said just above (n. 4832).

4834. [v. 8] *And Judah said unto Onan.* That this signifies to preserve a representative of the church, is evident from the things which follow, to which they have reference; for he said to him that he should perform to his brother the duty of a husband’s brother, by which was represented the preservation and continuation of the church, now to be spoken of.

4835a. *Come to thy brother’s wife, and perform the duty of a husband’s brother unto her.* That this signifies that he should continue it, namely, the representative of the church, is evident from the signification of “to come” or “enter to a brother’s wife, and perform the duty of a husband’s brother unto her,” as being to preserve and continue that which is of the church. The commandment in the Mosaic law that if any man died childless, his brother should take the widow to wife and raise up seed to his brother, and that the firstborn should be called by the name of the deceased brother, but the rest of the sons should be his own, was called “the duty of the

husband's brother." That this statute was not a new thing originating in the Jewish Church, but had been in use before, is evident from this history, and the same is true of many other statutes that were commanded the Israelites by Moses—as that they should not take wives of the daughters of the Canaanites, and that they should marry within their families (Gen. 24:3, 4; 28:1, 2). From these and many other instances it is evident that there had been a church before, in which such things had been instituted as were afterwards promulgated and enjoined upon the sons of Jacob. That altars and sacrifices had been in use from ancient times is plain from Genesis 8:20, 21; 22:3, 7, 8, 13. From this it is clear that the Jewish Church was not a new church, but that it was a resuscitation of the Ancient Church which had perished.

[2] What the law in regard to the husband's brother had been is evident in Moses:

If brethren dwell together, and one of them die, and have no son, the wife of the deceased shall not marry without, to a strange man; her husband's brother shall enter to her, and take her to him to wife, and thus perform the duty of a husband's brother unto her. Then it shall be that the first-born whom she beareth shall stand upon the name of his deceased brother, that his name be not blotted out of Israel. But if the man will not marry his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me. Then the elders of his city shall call him, and speak unto him; and if he stand and say, I desire not to take her; then shall his brother's wife come near unto him in the sight of the elders, and shall draw his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house; whence his name shall be called in Israel, The house of him that hath his shoe taken off (Deut. 25:5–10).

[3] One who does not know what the duty of a husband's brother represents, can have no other belief than that it was merely for the sake of preserving the name, and hence the inheritance; but the preservation of a name and of an inheritance was not of so much importance that for the sake of it a brother should enter into marriage with his brother's wife; but this was enjoined that thereby might be represented the preservation and continuation of the church. For marriage represented the marriage of good and truth, that is, the heavenly marriage, and consequently the church also, for the church

is a church from the marriage of good and truth; and when the church is in this marriage it makes one with heaven, which is the heavenly marriage itself. As marriage has this representation, therefore sons and daughters represented and also signified truths and goods; wherefore to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion. Moreover, the brother represented kindred good, with which might be conjoined the truth which was represented by the widowed wife; for in order that truth may be the truth which has life and produces fruit, and so continue that which is of the church, it cannot be conjoined with any other than its own and kindred good. This is what is perceived in heaven by the duty prescribed to the husband's brother.

[4] That if the man would not perform the duty of a husband's brother, his brother's wife should take his shoe from off his foot and spit in his face, signified that, as one who was devoid of external and internal good and truth, he would destroy the things of the church; for a "shoe" is what is external (n. 1748), and the "face" is what is internal (n. 1999, 2434, 3527, 4066, 4796). From this it is evident that by the duty of the husband's brother was represented the preservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, then this law was abolished. This is circumstanced as are the soul or spirit of man and his body. The soul or spirit of man is his internal, and the body is his external; or what is the same, the soul or spirit is the very form of man, but the body is his representative image; and when a man rises again, his representative image, or his external, which is the body, is put off; for he is then in his internal, or in his form itself. It is circumstanced also as is one who is in darkness, and from it sees the things which are of the light; or what is the same as is one who is in the light of the world, and from this sees the things which are of the light of heaven; for the light of the world in comparison with the light of heaven is as darkness. In darkness, or in the light of the world, the things which are of the light of heaven do not appear such as they are in themselves, but as in a representative image, as the mind of man appears in his face; and therefore when the light of heaven appears in its clearness, the darkness or representative image is dissipated. This was effected by the coming of the Lord.

4835b. *And raise up seed to thy brother.* That this signifies lest the church should perish, is evident from the signification of “seed,” as being truth from good, or the faith of charity (n. 1025, 1447, 1610, 1940, 2848, 3310, 3373, 3671). The like is also signified by the “firstborn who was to stand upon the name of the deceased brother” (n. 352, 367, 2435, 3325, 3494). To “raise up the seed to a brother” is to continue that which is of the church, according to what was said just above (see n. 4834), thus lest the church should perish.

4836. [v. 9] *And Onan knew that the seed would not be his.* That this signifies aversion and hatred, is evident from the representation of Onan, as being evil (n. 4823, 4824); and because not to give seed to one’s brother, or not to perform the duty of a husband’s brother, is not to will the good and truth of the church, and its continuation (n. 4834), therefore by these words is signified aversion and hatred; for evil is nothing else than aversion and hatred toward the good and truth of the church.

4837. *And it came to pass, when he came to his brother’s wife, and he destroyed it to the earth.* That this signifies what is contrary to conjugal love, is evident from what now follows. By Er, Judah’s firstborn, is described the falsity of evil in which the Jewish nation was at first; by Onan the second son is described the evil which is from the falsity of evil, in which that nation was afterwards; and by Shelah the third son is described the idolatry thence derived, in which they were thereafter continually (n. 4826). Evil from the falsity of evil is described by what Onan did, that he was not willing to give seed to his brother, but that he destroyed it to the earth. That by this is signified what is contrary to conjugal love, is because in the internal sense by the conjugal is meant what is of the church; for the church is the marriage of good and truth, and to this marriage, evil from the falsity of evil is altogether contrary, that is, those who are in such evil are contrary to this marriage.

[2] That this nation had not anything conjugal, whether understood in a spiritual or in a natural sense, is very evident from the fact that they were permitted to have more wives than one; for where there is the conjugal as understood in a spiritual sense, that is, where the good and truth of the church are, consequently where the church is, this is by no means permitted, for the genuine conjugal is never possible except among those with whom the church or kingdom of the Lord is, and not with these except between two (n.

1907, 2740, 3246). Marriage between two persons who are in genuine conjugal love corresponds to the heavenly marriage, that is, to the conjunction of good and truth, the husband corresponding to good, and the wife to the truth of this good; moreover, when they are in genuine conjugal love, they are in this heavenly marriage. Therefore wherever the church is, it is never permitted to have more wives than one; but because there was no church among the posterity of Jacob, but only a representative of a church, or the external of a church without its internal (n. 4311, 4500), it was therefore permitted among them. Further, the marriage of one husband with several wives would present in heaven an idea or image as if one good were conjoined with several truths which do not agree together, and thus as if there was no good; for a good from truths which do not agree together becomes none at all, since good has its quality from truths and their agreement.

[3] It would also present an image as if the church were not one, but several, and these distinct from one another according to the truths of faith, or according to doctrinals; when yet it is one when good is the essential in it and this is qualified and as it were modified by truths. The church is an image of heaven; for it is the kingdom of the Lord on earth. Heaven is distinguished into many general societies, and into lesser ones subordinate to these; but still they are one through good; for the truths of faith there are in agreement according to good; for they have regard to good, and are from it. If heaven were distinguished according to the truths of faith, and not according to good, there would be no heaven, for there would be no unanimity; for the angels could not have from the Lord a oneness of life, or one soul. This is possible only in good, that is in love to the Lord, and in love toward the neighbor. For love conjoins all; and when every one has love for good and truth, they have a common life, which is from the Lord, and thus have the Lord, who conjoins all. The love of good and truth is what is called love toward the neighbor; for the neighbor is he who is in good and thence in truth, and in the abstract sense is good itself and its truth. From these things it may be seen why within the church marriage must be between one husband and one wife; and why it was permitted the descendants of Jacob to take a number of wives; and that the reason for this was that there was no church among them, and consequently

a representative of a church could not be instituted among them by marriages, because they were in what is contrary to conjugal love.

4838. *That he might not give seed to his brother.* That this signifies that thus there was no continuation, is evident from the signification of “giving seed to one’s brother,” or performing the duty of a husband’s brother, as being to continue that which is of the church, of which above (n. 4834); and therefore by “not giving seed to his brother,” is signified that there was no continuation.

4839. *And that which he did was evil in the eyes of Jehovah.* That this signifies that it was contrary to the Divine order, is evident from the signification of “evil in the eyes of Jehovah,” or evil against Him, as being what is contrary to the order which is from Him. This appears also from the deed, and likewise from the statute in regard to the husband’s brother, namely, that his brother’s wife should take his shoe from off his foot, and spit in his face, and that his name should be called in Israel, The house of him that hath his shoe taken off (Deut. 25:8–10), whereby was signified that he was without good external or internal; and they who are without good, and are in evil, are against Divine order. All that evil which springs or flows forth from interior evil (that is, from the intention or end of evil, such as was this of Onan’s), is contrary to Divine order; but that which does not spring or flow forth from interior evil, that is, from an intention or end of evil, though it sometimes appears like evil, yet is not so, provided the end is not evil, for the end qualifies every deed. For man’s life is in his end, because what he loves and thence thinks, he has for his end; the life of his soul being nothing else.

[2] Every one is able to know that evil is contrary to Divine order, and good according to it; for Divine order is the Lord Himself in heaven, because the Divine good and truth which are from Him constitute order, insomuch that they are order, Divine good its essential, and Divine truth its formal. When Divine order is represented in form it appears as a man; for the Lord, from whom it is, is the only Man (n. 49, 288, 477, 565, 1871, 1894, 3638, 3639); and insofar as angels, spirits, and men receive from Him, that is, insofar as they are in good and thence in truth, thus insofar as they are in His Divine order, so far they are men. From this it is that the universal heaven represents one man, which is called the Grand Man, and that the whole and every part of man corresponds thereto, as has been shown at the end of the chapters. From this also it is

that the angels in heaven all appear in the human form; and that, on the other hand, the evil spirits who are in hell, though from fantasy they appear to one another like men, in the light of heaven appear as monsters, more dire and horrible according to the evil in which they are (n. 4533); and this because evil itself is contrary to order, and thus contrary to the human form; for as before said the Divine order when represented in form appears as a man.

4840. [v. 10] *And He caused him also to die.* That this signifies that there was also no representative of the church, is evident from what was shown above (n. 4833), where similar words occur.

4841. Verse 11. *And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house.*

“And Judah said,” signifies in general the posterity of Jacob, specifically that from Judah; “to Tamar his daughter-in-law” signifies a church representative of spiritual and celestial things, which is called “daughter-in-law” from truth; “Remain a widow in thy father's house,” signifies alienation from itself; “till Shelah my son be grown up,” signifies until the time; “for he said,” signifies thought; “Lest he also die, like his brethren,” signifies fear lest it should perish; “and Tamar went and abode in her father's house,” signifies alienation from itself.

4842. *And Judah said.* That this signifies in general the posterity of Jacob, specifically that from Judah, is evident from the signification of “Judah” in the proximate sense, as being the nation which was from Jacob, and specifically that which was from Jacob by Judah, as also above (n. 4815). In the Word a distinction is indeed made between Judah and Israel, and in the historic sense by “Judah” is meant the tribe of Judah, and by “Israel” the ten tribes which were separated from that tribe. But in the internal or spiritual sense by Judah is represented the celestial or good of the church, and by Israel the spiritual or truth of the church; while in the opposite sense by Judah is represented the evil of the church, and by Israel the falsity of the church, wherever these existed, whether with the Jews or with the Israelites. For the internal or spiritual sense of the Word is universal, and does not distinguish the tribes, as does the

external or historic sense. Hence it is that by “Judah” in the proximate sense is signified the whole nation which was from Jacob, and specifically that which was from Jacob by Judah.

4843. *To Tamar his daughter-in-law.* That this signifies a church representative of spiritual and celestial things, which is called “daughter-in-law” from truth, is evident from the representation of Tamar, as being a church representative of spiritual and celestial things, of which above (n. 4831); and from the signification of a “daughter-in-law” as being the spiritual or truth of the church. That a “daughter-in-law” has this meaning in the internal sense is because all things belonging to marriage, and all who were born from marriage, represented such things as are of the heavenly marriage (see n. 4837), and consequently which are of good and truth; for these are of the heavenly marriage. From this it is that in the Word a husband signifies good, and a wife truth; and also that sons and daughters signify the truths and goods that are from them. Hence a daughter-in-law, being the wife of a son now become a husband, signifies the truth of the church conjoined with good and so on. But in regard to those who are of the celestial church these significations are different from what they are in regard to those who are of the spiritual church; for in the spiritual church the husband is called “man,” and signifies truth; and the wife is called “woman,” and signifies good (see n. 4823).

[2] That by a “daughter-in-law” in the internal sense of the Word is signified the truth of the church adjoined to its good, consequently in the opposite sense the falsity of the church adjoined to its evil, is also evident from the passages in the Word in which “daughter-in-law” is mentioned—as in Hosea:

They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the terebinth, because the shadow thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery. Shall not I visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? (Hos. 4:13, 14);

where the subject treated of is the worship of evil and falsity, the worship of evil being signified by “sacrificing upon the heads of the mountains,” and the worship of falsity by “burning incense upon the hills.” A life of evil is signified by the “daughters committing whoredom,” and the doctrine of falsity from which is a life of evil

is signified by the “daughters-in-law committing adultery.” That in the Word adulteries and whoredoms signify adulterations of good and falsifications of truth may be seen above (n. 2466, 2729, 3399); and therefore “daughters-in-law” here denote affections of falsity.

[3] In Micah:

The great one speaketh the perversity of his soul; and he wresteth it. Their good one is as a thorn; the upright, as a bramble. The son lightly esteemeth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man’s foes are they of his household (Micah 7:3, 4, 6);

where the subject treated of is the falsity from evil in which the church is in the last time, when vastated, and in the proximate sense that in which the Jewish Church was. The “daughter rising up against her mother,” signifies that the affection of evil is opposed to truth; and the “daughter-in-law against her mother-in-law,” that the affection of falsity is opposed to good.

[4] As the case is similar with the man who is in temptations—for in these there is a combat of evil against truth and of falsity against good, spiritual temptations being nothing else than vastations of the falsity and evil in a man—therefore temptations or spiritual combats are described by the Lord in almost the same words, in Matthew:

Jesus said, Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man’s foes shall be they of his household (Matt. 10:34–36);

the like words quoted just above from the prophet signified the vastation of the church, but here they signify the temptations of those who are of the church, because as already said temptations are nothing else than vastations, or removals, of falsity and evil; and for this reason both temptations and vastations are also signified and described by inundations of water and by floods (n. 705, 739, 756, 907). Here also therefore the “daughter being at variance against her mother” denotes the affection of evil opposed to truth, and the “daughter-in-law against her mother-in-law,” the affection of falsity opposed to good; and because in the man who is in temptation evils and falsities are within or are his, they are said to be of his household—“a man’s foes shall be they of his household.” That temptations are

what are thus described is plain from the Lord's saying that He came not to send peace upon the earth, but a sword, for by a "sword" is signified truth combating, and in the opposite sense falsity combating (n. 2799, 4499), when yet He came to give peace (John 14:27; 16:33). That it is temptations which are so described is evident from what follows in that chapter: "He that taketh not up his cross, and followeth after Me, is not worthy of Me." [5] So also in Luke:

Suppose ye that I am come to give peace in the earth? I tell you, Nay; but division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law (Luke 12:51-53);

from these sayings also it is plain that by "father," "mother," "son," "daughter," "daughter-in-law," and "mother-in-law" are signified those things which are from the heavenly marriage, namely, goods and truths in their order, and also their opposites; as likewise in Mark:

Jesus said, There is no man that has left house or brethren or sisters or father or mother or wife or children or fields, for My sake and the gospel's, but he shall receive a hundred-fold in this time, houses and brethren and sisters and mothers and children and fields, with persecutions; and in the age to come eternal life (Mark 10:29, 30);

one unacquainted with the internal sense of the Word will suppose that nothing more than house, brethren, sisters, father, mother, wife, children, and fields are signified by these words here; but it is such things as appertain to man, his own, which he must forsake; and the spiritual and celestial things that are of the Lord which he must receive in their place, and this by means of temptations, which are meant by "persecutions." Every one can see that if he forsake a mother he will not receive mothers; in like manner neither brethren, sisters, etc.

4844. *Remain a widow in thy father's house.* That this signifies alienation from itself, is evident from the fact that thereby he wanted her to go away and return no more to him. He indeed told her to remain there until Shelah his son was grown up; but still he thought that she would not be given to Shelah his son, for he said in himself, "Lest he also die, like his brethren." This is proved also

by his action in the matter, as appears from verse 14: "Tamar saw that Shelah was grown up, and she was not given unto him to wife." From this it follows that by his words is signified that he alienated her away from himself; that is, in the internal sense, that the church representative of spiritual and celestial things, which is represented by Tamar (n. 4811, 4831), was alienated from the Jewish Church, which is represented by Judah. For they could not agree together, because Judaism was only a representative of a church, and not a representative church (n. 4307, 4500); because it acknowledged what is external, but not what is internal.

[2] A "widow" also signifies the truth of the church without its good, because a "wife" in the representative sense signifies truth, and a "husband" good (see n. 4823, 4843); wherefore a wife without a husband is the truth of the church without its good. And when it is said of her that she should "remain in her father's house," it signifies that the truth of the church would be alienated, and also that it would not be received in his house; neither could the Jewish nation receive it, because it was not in good, but in evil.

[3] A "widow" is often mentioned in the Word, and one unacquainted with the internal sense cannot but believe that by a "widow" is signified a widow. But a "widow" in the internal sense signifies the truth of the church without good, that is, those who are in truth without good and still desire to be in good, consequently who love to be led by good; and a "husband" is the good which should lead. In the Ancient Church such persons were understood in the good sense by widows, whether they were women or men. For the Ancient Church distinguished the neighbor toward whom they were to exercise charity into a number of classes, some of which they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, and others strangers, orphans, and widows; and they dispensed works of charity to them according to their qualities. Their doctrinals taught them these things; and that church knew no other doctrinals. Wherefore they who lived at that time both taught and wrote according to their doctrinals, and consequently when they spoke of widows they had in mind no other than such as were in truth without good and yet desired to be led by good.

[4] From this it is also plain that the doctrinals of the Ancient Church taught those things which related to charity and the neighbor, and that their knowledges consisted in knowing what external things signified. For the church was representative of spiritual and celestial things, and therefore the spiritual and celestial things which were represented and signified were what they learned by means of doctrinals and knowledges. But these doctrinals and knowledges are at this day entirely obliterated, and indeed to such a degree that it is not known that they ever existed; for the doctrinals of faith succeeded in their place, which if widowed and separated from those of charity, teach almost nothing. For the doctrinals of faith teach what good is, but the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, because good is what teaches and leads, and truth is what is taught and led. There is as great a difference between these two doctrinals as between light and darkness; and unless the darkness be illumined by the light, that is, unless truth be illumined by good, or faith by charity, there is nothing but darkness. Hence it is that no one knows by looking at it, and consequently neither from perception, whether truth is truth, but only from doctrine imbibed in childhood and confirmed in adult age. Hence also it is that churches differ so widely that what one calls truth, another calls falsity, and they are never in agreement.

[5] That by “widows” in a good sense are signified those who are in truth without good, but still desire to be led by good, is evident from the passages in the Word in which “widows” are mentioned, as in David:

Jehovah, who executeth judgment for the oppressed, who giveth food to the hungry; Jehovah, who looseth the bound; Jehovah, who openeth [the eyes of] the blind; Jehovah, who raiseth up them that are bowed down; Jehovah, who loveth the just; Jehovah, who preserveth the sojourners; He upholdeth the orphan and the widow (Ps. 146:7-9);

here in the internal sense those are meant who are instructed in truths and led to good by the Lord; but some of these are called the “oppressed,” some the “hungry,” others the “bound,” the “blind,” those who are “bowed down,” the “sojourners,” the “orphan,” and the “widow,” and this according to their quality; but what this is, no one can know except from the internal sense. The doctrinals of the Ancient Church taught this. In this passage, as in several others, the sojourner, orphan, and widow are named jointly, because

by the “sojourner” are signified those who wish to be instructed in the truths of faith (n. 1463, 4444), by the “orphan,” those who are in good without truth and desire to be led to good by means of truth, and by the “widow,” those who are in truth without good, and desire to be led to truth by means of good. These three are named jointly here and elsewhere in the Word for the reason that in the internal sense they constitute one class, inasmuch as by them, taken together, are signified those who wish to be instructed and to be led to good and truth.

[6] Again:

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

the “orphans” denote those who, like little children, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because He leads them as a father, and this through truth into good, that is, into the good of life or of wisdom. “Widows” denote those who as adults are in truth, but not yet in good, whose judge is said to be the Lord, because He leads them, and this through good into truth, that is, into the truth of intelligence; for by a “judge” is signified one who leads. Good without truth, which is the “orphan,” becomes the good of wisdom through the doctrine of truth; and truth without good, which is the “widow,” becomes the truth of intelligence through a life of good.

[7] In Isaiah:

Woe unto them that decree statutes of iniquity to turn aside the poor from judgment, and to take away into judgment the miserable of My people, that widows may be their spoil, and that they may plunder the orphans (Isa. 10:1, 2);

here by the “miserable,” the “poor,” the “widows,” and the “orphans,” are signified not those who are naturally, but those who are spiritually such; and because in the Jewish church, as in the Ancient, all things were representative, it was also representative to do good to the orphans and the widows; for thus charity toward those who in the spiritual sense were such was represented in heaven.

[8] In Jeremiah:

Do ye judgment and justice, and rescue the spoiled out of the hand of the oppressor; and defraud not the sojourner, the orphan, or the widow, neither do violence, neither shed innocent blood in this place (Jer. 22:3);

here also by the “sojourner, the orphan, and the widow” are signified those who are spiritually such; for in the spiritual world or heaven it is not known who the sojourner, the orphan, and the widow are, those who have been in this condition in the world not being so there; and therefore when these words are read by man, they are perceived by angels according to their spiritual or internal sense.

[9] Likewise in Ezekiel:

Behold, the princes of Israel, every one according to his arm, have been in thee to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they defrauded the orphan and the widow (Ezek. 22:6, 7).

Also in Malachi:

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the orphan, and that turn aside the sojourner, and fear not Me (Mal. 3:5).

And in Moses:

A sojourner shalt thou not wrong, neither shalt thou oppress him. Ye shall not afflict any widow or orphan. If thou shalt afflict them in any wise, and they cry at all unto Me, I will surely hear their cry; and My anger shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your sons orphans (Exod. 22:21–24).

[10] This, like all the rest of the precepts, judgments, and statutes in the Jewish Church, was representative; and in that church they were kept so to do in externals, and by such things to represent the internal things of charity, although they had nothing of charity, nor did them from internal affection. The internal was from affection to instruct in truths and to lead by truths to good those who were in ignorance, and to lead by good to truths those who had knowledge; whereby they would have done good in the spiritual sense to the sojourner, the orphan, and the widow. Yet that the external might remain for the sake of representation, it was among the curses pronounced on Mount Ebal, to turn aside the judgment of the sojourner, the orphan, and the widow (Deut. 27:19). To “turn aside their judgment” means to do what is contrary, that is, by instruction and life to lead to what is false and evil. And because depriving others of goods and truths, and appropriating them to self for the sake of self-honor and gain was among those curses, the Lord said:

Woe unto you, scribes and Pharisees! For ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive more abundant judgment (Matt. 23:14; Luke 20:47);

“devouring widows' houses” means taking away truths from those who desire them, and teaching falsities.

[11] In like manner it was representative that what was left in the fields, oliveyards, and vineyards, should be for the sojourner, the orphan, and the widow (Deut. 24:19–22); and also that when they had made an end of tithing the tithes of their increase in the third year, they should give it to the sojourner, the orphan, and the widow, that they might eat within their gates, and be filled (Deut. 26:12). Because it is the Lord alone who instructs, and leads to good and truth, it is said in Jeremiah:

Leave thy orphans, I will make them alive; and the widows shall confide upon Me (Jer. 49:11);

and in Moses:

Jehovah doth execute the judgment of the orphan and widow, and loveth the sojourner, in giving him bread and raiment (Deut. 10:18);

“bread” denotes the good of love (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735); “raiment,” the truth of faith (n. 4545, 4763).

[12] What is related of Elijah, that when there was a famine for want of rain in the land he was sent to Zarephath to a widow, and that he asked of her a little cake, which she was first to make and to give to him, and was afterwards to make for herself and her son, and that then the barrel of meal with her was not consumed, and the cruse of oil did not fail (1 Kings 17:1–16), was representative, like all the other things related of Elijah, and in general all that are in the Word. The famine that was in the land because there was no rain, represented the vastation of truth in the church (see n. 1460, 3364); the widow in Zarephath represented those outside of the church who desire truth; the cake which she was to make for him first, represented the good of love to the Lord (n. 2177), whom, out of the little she had, she was to love above herself and her son; the barrel of meal signifies truth from good (n. 2177), and the cruse of oil charity and love (n. 886, 3728, 4582); Elijah represents the Word, by means of which such things are done (see n. 2762).

[13] This is meant also, in the internal sense, by the Lord's words in Luke:

No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine over all the land; but unto none of them was Elijah sent, except to Zarephath of Sidon, unto a woman that was a widow (Luke 4:24–26);

that is, to those without the church who desire truth. But the widows within the vastated church, to whom Elijah was not sent, are they who are not in truth, because not in good, for wherever there is no good there is also no truth, however much truth may appear with them in outer form like truth, and yet be as a shell without a kernel.

[14] They who are in such truth, and also they who are in falsity, are signified by “widows” in the opposite sense—as in Isaiah:

Jehovah will cut off from Israel head and tail, branch and rush, in one day. The elder and the honored in faces is the head, and the prophet the teacher of a lie is the tail. Therefore the Lord will not be glad over their young men, neither will He have compassion on their orphans and widows (Isa. 9:14, 15, 17).

In Jeremiah:

I will fan them with a winnowing fan in the gates of the land; I will bereave them of children, I will destroy My people; they have not turned from their ways. Their widows are increased to Me above the sand of the seas; I will bring to them, upon the mother a young man, a waster at noonday. She that hath borne seven languisheth; she hath breathed out her soul, her sun is gone down while it is yet day (Jer. 15:7–9).

Again:

Our inheritance is turned unto strangers, our houses unto aliens. We have become fatherless orphans, our mothers are as widows (Lam. 5:2, 3).

[15] As by “widows” were signified those who are not in truth because not in good, it was reproachful for churches, even such as were in falsities from evil, to be called widows—as in the Revelation:

She hath said in her heart, I sit a queen, and am no widow, and I shall not see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be burned with fire (Rev. 18:7, 8);

speaking of Babylon. In like manner of the same in Isaiah:

Hear this, thou delicate one, that sitteth securely, that sayest in thy heart, I am, and there is none else like me; I shall not sit a widow, neither shall I know the loss of children. But these two evils shall come to thee

in a moment in one day, the loss of children, and widowhood (Isa. 47:8, 9).

[16] From all this it is now evident what is meant by a “widow” in the internal sense of the Word; and as a widow represented and thence signified the truth of the church without its good—because a wife signifies truth and a husband good—therefore, in the ancient churches, where all things in general and particular were representative, it was forbidden the priests to marry a widow who was not the widow of a priest, as is written in Moses:

The high priest shall take a wife in her virginity. A widow, or one divorced, or a polluted woman, or a harlot, these shall he not take; but a virgin of his own people shall he take to wife (Lev. 21:13, 14);

and concerning the new temple and the new priesthood in Ezekiel:

The priests, the Levites, shall not take for their wives a widow, nor one divorced; but they shall take virgins of the seed of the house of Israel; yet a widow that is the widow of a priest they may take (Ezek. 44:22).

For the virgins whom they were to marry represented and thence signified the affection of truth, and the widow of a priest the affection of truth from good; for a “priest” in the representative sense is the good of the church. For this reason it was also allowed the widows who were daughters of a priest, who were childless, to eat of the offerings or holy things (Lev. 22:12, 13).

[17] That this is the signification of a “widow,” was known from their doctrinals to those who were of the Ancient Church; for their doctrinals were doctrinals of love and charity, which contained innumerable things that at this day are wholly obliterated. From these doctrinals they knew what charity to exercise, or what duty they owed the neighbor, thus who were called widows, who orphans, who sojourners, and so on. Their knowledges of truth and memory-knowledges were to know what the rituals of their church represented and signified; and those who were learned among them knew what the things on the earth and in the world represented; for they knew that universal nature was a theater representative of the heavenly kingdom (n. 2758, 2989, 2999, 3483). Such things elevated their minds to heavenly things, and their doctrinals led to life. But after the church turned aside from charity to faith, and still more after it separated faith from charity, and made faith saving without charity

and its works, men's minds could no longer be elevated by knowledges to heavenly things, nor by doctrinals be led to life; and this to such a degree that at last scarcely anyone believes that there is any life after death, and scarcely anyone knows what the heavenly is. That there is any spiritual sense in the Word which does not appear in the letter, cannot be believed. In this way men's minds have been closed.

4845. *Till Shelah my son be grown up.* That this signifies until the time, is evident from the signification of "growing up," as being to be of this age, thus until the time; and from the representation of Shelah, the son, as being what is idolatrous, of which above (n. 4825, 4826), thus the Jewish religion, which with them was idolatrous (n. 4825) Hence by the words, "till Shelah my son be grown up," is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Tamar (n. 4829, 4831, 4843).

4846. *For he said.* That this signifies thought, is evident from the signification of "saying" in the historic parts of the Word, as being to perceive and also to think (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395). Here therefore by "he said" is signified that he said in himself, or thought, that Tamar would not be given to Shelah his son for a wife—in the internal sense that the internal things of the representative church would be alienated (n. 4844).

4847. *Lest he also die, like his brethren.* That this signifies fear lest it should perish, namely, the representative of a church that was with the posterity descended from Jacob, and specifically that descended from Jacob through Judah, is evident from the signification of "lest he also die," as being fear lest it should perish. In regard to this—that the representative of a church which was with the posterity of Jacob would perish if the internal things of a genuine representative church were adjoined to it, the case is as follows. A representative church, such as had existed among the ancients, was to have been instituted with the posterity of Jacob; but that nation was of such a quality that they wished to worship and to adore external things only, and did not wish to know anything at all about internal things; for they were immersed in the cupidities of the love of self and of the world, and thence in falsities. That nation, more than the Gentiles, believed that there were many gods, but that Jehovah was greater than they because He could do greater miracles;

and therefore as soon as the miracles ceased, and also when they had become little esteemed because of being frequent and familiar, they straightway turned to other gods, as is very evident from the historic and prophetic parts of the Word.

[2] Because that nation was of such a quality, a representative church such as had existed among the ancients could not be instituted with them, but only the representative of a church; and it was provided by the Lord that some communication with heaven might thereby be effected; for what is representative is possible with the evil, because it regards not the person, but the thing. From this it is plain that insofar as they were concerned their worship was merely idolatrous (n. 4825), although the representatives contained within them holy Divine things. With such idolatrous worship, what is internal could not be conjoined, for if what is internal had been conjoined, that is, if they had acknowledged internal things, they would have profaned holy things; for if a holy internal is conjoined with an idolatrous external it becomes profane. It is for this reason that internal things were not disclosed to that nation, and that if they had been disclosed it would have perished.

[3] That that nation could not receive and acknowledge internal things, however much they might have been revealed to them, is very plain from what they are at this day; for they now know internal things, because they live among Christians; but still they reject and also scoff at them. Even the most of those who have been converted do the same at heart. Thus it is evident that a church representative of spiritual and celestial things was not with that nation, but only the representative of a church, that is, the external without the internal, which in itself is idolatrous. From these things it may also be seen how erroneously those Christians think who believe that at the end of the church the Jewish nation will be converted, and be chosen in preference to Christians; and still more those who believe that the Messiah, or the Lord, will then appear to them and by a great prophet and great miracles bring them back into the land of Canaan. But into these errors those fall who by "Judah," "Israel," and the "land of Canaan," in the prophetic parts of the Word, understand simply Judah, Israel, and the land of Canaan; and who thus believe only the literal sense, and care not for any internal sense.

4848. [*And Tamar went*] and abode in her father's house. That this signifies alienation from itself, is evident from the signification of abiding a widow in the house of a father, as being alienation, of which above (n. 4844).

4849. Verses 12–14. *And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah. And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnah to shear his flock. And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given to him for a woman.*

“And the days were multiplied,” signifies a change of state; “and Shua's daughter died,” signifies as to evil from falsity; “the wife of Judah,” signifies the religiosity with the nation descended from Jacob, specifically that from Judah; “and Judah was comforted,” signifies rest; “and went up unto the shearers of his flock,” signifies some elevation to take counsel for the church; “he and his companion Hirah the Adullamite,” signifies that it was still in falsity; “to Timnah,” signifies the state; “and it was told Tamar, saying,” signifies some communication with a church representative of spiritual and celestial things; “Behold thy father-in-law goeth up to Timnah to shear his flock,” signifies that the Jewish Church wished to take counsel for itself; “and she put off from upon her the garments of her widowhood,” signifies a simulation of the truth that is from good; “and covered herself in a veil,” signifies truth obscured; “and wrapped herself,” signifies thus not acknowledged; “and sat in the gate of the fountains which is upon the way to Timnah,” signifies what is intermediate to the truths of the church and to falsities; “for she saw that Shelah was grown up, and she was not given to him for a woman,” signifies discernment that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah.

4850. [v. 12] *And the days were multiplied.* That this signifies a change of state, is evident from the signification of “days being multiplied,” as being the changing of the states; for “day” or “time” in the internal sense is state (see n. 23, 487, 488, 893, 2788, 3462, 3785), and “being multiplied,” when predicated of days or times,

is being changed. That it is a change of state which is signified, is evident also from what follows. It is said “were multiplied,” because a change of state is involved as to truths, for “multiplying” is predicated of truths (see n. 43, 55, 913, 983, 2846, 2847). As state and change of state are so often mentioned, and as few know what is meant, it will be well to explain. Time and the succession of time, or space and the extension of space, cannot be predicated of man’s interiors, that is, of his affections and the thoughts therefrom; because these interiors are not in time nor in place—although to the senses in the world it appears as if they were—but are in interior things which correspond to time and place. These interior things which correspond we have to call states, because there is no other word by which these corresponding things can be expressed. The state of the interiors is said to be changed when the mind or heart is changed as to affections and consequent thoughts—as from sadness to joy, or from joy to sadness again; from impiety to piety or devotion; and so on. These changes are called changes of state, and are predicated of the affections, and of the thoughts also insofar as they are governed by the affections; but changes of state of the thoughts are in those of the affections like particulars in generals, and are relatively variations.

4851. *And Shua’s daughter died.* That this signifies as to evil from falsity, is evident from the signification of “dying,” as being to cease to be of such quality (n. 494); and from the signification of “Shua’s daughter,” as being evil from falsity, of which above (n. 4818, 4819). Here therefore by Shua’s daughter dying after multiplied or many days, is signified a change of state as to evil from falsity, so that it was not such as before.

4852. *The wife of Judah.* That this signifies the religiosity with the nation descended from Jacob, specifically that from Judah, is evident from the signification of a “wife,” as being the church (n. 252, 253, 409, 749, 770), but here a religiosity, because it is said of the Jewish nation, with which there was no church, but only the external of a church separate from the internal (see n. 4281, 4288, 4289, 4311, 4433, 4500, 4680, 4825, 4844, 4847), which cannot be called anything else than a religiosity, for they could be in a holy external, yet entirely without a holy internal (n. 4293); and from the representation of Judah, as being the nation descended from Jacob, and specifically from Judah, of which above (n. 4815, 4842).

4853. *And he went up unto the shearers of his flocks.* That this signifies some elevation to take counsel for the church, is evident from the signification of “going up,” as being to be elevated, namely, from what is exterior to what is interior (n. 3084, 4539); and from the signification of a “shearer,” as being use (n. 4110), thus to will use, or to take counsel for it; and from the signification of a “flock,” as being the church (n. 343, 3767, 3768, 3772).

4854. *He and his companion Hirah the Adullamite.* That this signifies that it was still in falsity, is evident from the representation of Hirah the Adullamite, as being falsity, of which above (n. 4816, 4817). When therefore he is said to be “his companion,” it is signified that falsity was adjoined to it, or that it was still in falsity.

4855. [v. 14] *To Timnah.* This signifies the state, namely, the state in which it was of taking counsel for the church. That “Timnah” signifies this state is evident also from the book of Judges, in which Samson is spoken of as going down to Timnah and taking there a wife of the daughters of the Philistines (Judg. 14:1–4, 7), where by “Timnah” in like manner is signified the state of taking counsel for the church. The wife whom he took of the daughters of the Philistines, in the representative sense, is truth from what is not good, thus truth obscured, which is represented here also by Tamar; for the “Philistines” are those who are in the doctrinals of faith, and not in a life according to them (n. 1197, 1198, 3412, 3413). Moreover, Timnah is mentioned among the places of inheritance for the tribe of Dan (Josh. 19:43). That all names of places in the Word signify things and states, may be seen above (see n. 1224, 1264, 1888, 3422, 4298, 4442).

4856. *And it was told Tamar, saying.* That this signifies some communication with a church representative of spiritual and celestial things, is evident from the signification of “being told,” as being perception (n. 3608), thus communication, here something of communication; and from the representation of Tamar, as being a church representative of spiritual and celestial things (n. 4829, 4831). There is said to be communication with this church when the state was changed and there was some elevation to take counsel for the church, as above (n. 4850, 4853).

4857. *Behold thy father-in-law goeth up to Timnah to shear his flock.* That this signifies that the Jewish Church wished to take counsel for itself, is evident from the representation of Judah, as

being the church that was with the nation descended from Jacob, specifically with Judah (see n. 4815, 4842, 4852), who is here called “father-in-law” because there was something of communication with a church representative of spiritual and celestial things, which is here the “daughter-in-law;” and from the signification of “going up,” as being some elevation, of which just above (n. 4853); and from the signification of “shearing the flock,” as being to consult for the church, of which above (n. 4853)—the state of taking counsel for it being “Timnah” (n. 4855).

[2] That this internal sense is contained in these words can by no means appear from the letter, for when they are read the mind thinks of Judah, Timnah, and the shearing of a flock, and not of spiritual things, which are separate from person, place, and worldly use. And yet angels, because they are in spiritual things, perceive nothing else by these words than such things as have been told; for when the literal sense passes into the spiritual, such things perish as relate to person, place, and the world; and those take their place that relate to the church, its state, and use therein.

[3] It indeed appears incredible that it should be so, but this is because so long as man lives in the world he thinks from the natural and worldly things which are there, and not from spiritual and celestial things; and they who are immersed in bodily and earthly things do not know that there is anything spiritual and celestial, and still less that spiritual and celestial things are distinct from worldly and natural things, when yet they are distinct as the spirit of man is distinct from his body. Neither do they know that the spiritual sense lives in the literal sense as the spirit of man in his body, and also that the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word.

4858. *And she put off from upon her the garments of her widowhood.* That this signifies a simulation of the truth that is from good, is evident from the signification of a “widow,” as being those who are in truth without good and yet desire to be led by good (see n. 4844). The garments with which widows were clothed represented such truth, and this because “garments” signify truths (n. 2576, 4545, 4763). Hence “to put off these garments” is to put off the representation of a widow, that is, of truth without good; and

because she covered herself with her veil, to simulate the truth that is from good.

4859. *And covered herself in a veil.* That this signifies truth obscured, is evident from the signification of “covering herself” or her face “with her veil,” as being to conceal, and thus to obscure the truth which pretended to be from good, as just above (n. 4858); and this for the purpose of conjunction with Judah. For when a bride first approached the bridegroom she covered herself with a veil—as we read of Rebekah when she came to Isaac (Gen. 24:65); and by this were signified appearances of truth (n. 3207). For a wife signifies truth, and a husband good; and as truth does not appear in its quality until it is being conjoined with its good, therefore for the sake of representing this the bride covered herself with a veil on first seeing her husband. The case is similar here with Tamar, for she regarded Shelah Judah’s son as her husband, but because she was not given to him, she regarded his father in his stead as one to perform the duty of a husband’s brother. Therefore she covered herself with a veil as a bride, and not as a harlot, though Judah believed the latter because harlots also were wont at that time to cover their faces, as is evident from verse 15. The reason why Judah so regarded her was that the Jewish nation, which is there signified by “Judah,” regarded the internal truths of the representative church no otherwise than as a harlot; and therefore Judah was conjoined with her as with a harlot, but not so Tamar with him. Because internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar’s covering herself in a veil. That the truth of the church is obscured to them, is represented also at this day by their covering themselves with veils in their synagogues.

[2] There was a similar representation with Moses when the skin of his face shone as he came down from Mount Sinai, so that he covered himself with a veil whenever he spoke to the people (Exod. 34:28 to the end). Moses represented the Word which is called the Law (see the preface to Gen. 18); for which reason it is sometimes said the “Law and the Prophets” (as in Matt. 5:17; 11:13; 22:36, 40); and sometimes “Moses and the Prophets” (as in Luke 16:29, 31; 24:27, 44). By the shining of the skin of his face was represented the internal of the Word, for the “face” is the internal (n. 358, 1999, 2434, 3527, 4066, 4796, 4797), which being spiritual is in the light of

heaven. His veiling his face whenever he spoke to the people represented that internal truth was covered to them, and thus obscured so that they should not have to endure any light from it.

4860. *And wrapped herself.* That this signifies thus not acknowledged, is evident from the signification of “wrapping,” as being to conceal, thus not to be acknowledged—see what was said just above (n. 4859).

4861. *And sat in the gate of the fountains which is upon the way to Timnah.* That this signifies what is intermediate to the truths of the church and to falsities, is evident from the signification of “fountains,” as being the truths of the church which are from the Word; for “fountain” in the universal sense is the Word (n. 2702, 3096, 3424). “In the gate of the fountains” is in the entrance to these truths; and because the external truths of the sense of the letter of the Word furnish an entrance, they are the “gate.” But unless these truths are enlightened by internal truths, that is, by those of the internal sense, they present falsities with those who are in evil; wherefore what is intermediate to the truths of the church and to falsities is here signified by the “gate of the fountains.” “Upon the way to Timnah” is to the use of the church, for “Timnah” is the state of taking counsel for the church (see n. 4855, 4857).

4862. *For she saw that Shelah was grown up, and she was not given to him for a woman.* That this signifies discernment that it [the truth of the representative church] could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is evident from the signification of “seeing,” as being discernment (n. 2150, 2325, 3764, 3863, 4403–4421). That the discernment here is that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is because by “Judah” is signified that posterity (n. 4815, 4842, 4852), consequently their religiosity, to which it was conjoined, because it could not be conjoined with Shelah. By Shelah also is represented what is idolatrous (n. 4825, 4826, 4845), with which the truth of a representative church, which is Tamar, could not be conjoined.

4863. Verses 15–18. *And Judah saw her, and thought her to be a harlot, because she had covered her faces. And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she*

said, What wilt thou give me, that thou mayest come to me? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him.

“And Judah saw her,” signifies how the religiosity of the Jewish nation at that time regarded the internal things of the representative church; “and thought her to be a harlot,” signifies no otherwise than as falsity; “because she had covered her faces,” signifies that interior things were hidden to them; “and he turned aside unto her to the way,” signifies that it adjoined itself because it was such; “and said, Grant I pray that I may come to thee,” signifies lust for conjunction; “for he knew not that she was his daughter-in-law” signifies that it did not perceive it to be the truth of the representative church; “and she said, What wilt thou give me, that thou mayest come to me?” signifies the reciprocal of conjunction with a condition; “and he said, I will send thee a kid of the goats from the flock,” signifies a pledge of conjunction; “and she said, If thou wilt give a pledge till thou send it?” signifies the reciprocal if there is certainty; “and he said, What pledge shall I give thee?” signifies that it was certain; “and she said, Thy signet,” signifies a token of consent; “and thy kerchief,” signifies by means of truth; “and thy staff that is in thy hand,” signifies by means of its power; “and he gave them to her,” signifies that thus it was certain; “and came to her,” signifies conjunction; “and she conceived to him,” signifies thus reception.

4864. [v. 15] *And Judah saw her.* That this signifies how the religiosity of the Jewish nation at that time regarded the internal things of the representative church, is evident from the signification of “seeing,” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863), thus to consider; and from the representation of Tamar, who is meant by “her,” as being a church representative of spiritual and celestial things (n. 4829, 4831), here the internal of that church, because the subject treated of is the way in which that internal was regarded and received by the religiosity of the Jewish nation; and from the representation of Judah, as being specifically the Jewish nation (n. 4815, 4842), consequently the religiosity of that nation; for where that nation is mentioned in the Word, something relating to its church is meant in the internal sense. For the internal sense has

no concern with the events and history of any nation, but only with its quality as to the things of the church. From this it is evident that by Judah's seeing her is signified how the religiosity of the Jewish nation at that time regarded the internal things of a representative church.

4865. *And thought her to be a harlot.* That this signifies no otherwise than as falsity, is evident from the signification of a "harlot," as being falsity (n. 2466, 2729, 3399); and thus it means that the Jewish nation from its religiosity regards the internal of the church no otherwise than as falsity. That a "harlot" denotes falsity, is because marriage represents the heavenly marriage, which is of good and truth, the husband representing good, and the wife truth; and hence sons represent truths, and daughters goods; and son-in-law and daughter-in-law, father-in-law and mother-in-law, and the several relationships, according to their degrees, represent those things which are of the heavenly marriage. Therefore adulteries and harlotries, being opposite, signify evil and falsity; and they are opposite in reality, for those who spend their lives in adultery and harlotry care nothing for good and truth. The reason is, that genuine conjugal love descends from the heavenly marriage, that is, from the marriage of good and truth; but adulteries and harlotries arise from the conjunction of evil and falsity, which is from hell (see n. 2727–2759).

[2] That the Jewish nation regarded, and also at this day regards, the internal things of the church no otherwise than as falsities, is what is signified by Judah's regarding Tamar his daughter-in-law no otherwise than as a harlot, and by his conjoining himself with her as with a harlot. By this origin of that nation is represented the origin and quality of their religiosity. That this nation regards the internal of the church as a harlot, or as falsity, is very evident. As for example, if anyone tells them that it is an internal of the church that the Messiah—whose coming is predicted in the prophetic parts of the Word and whom they therefore expect—is the Lord, they utterly reject it as false. If anyone tells them that it is an internal of the church that the Messiah's kingdom is not worldly and temporal, but heavenly and eternal, they pronounce this also to be false. If anyone tells them that the rituals of their church represented the Messiah and His heavenly kingdom, they do not know what this means.

[3] If anyone tells them that the internal of the church is the good of charity, and the truth of faith in doctrine and at the same time in life, they regard it as no otherwise than false. And so in all other instances. Nay, at the mere suggestion of the church having an internal, they laugh stupidly. The reason is that they are solely in externals, and indeed in the lowest of externals, namely, the love of earthly things; for they above all other men are in avarice, which is altogether earthly. Such men cannot possibly regard the interior things of the church in any other way; for they are more remote from heavenly light than the rest of mankind, thus above all others are in thick darkness.

4866. *For she had covered her faces.* That this signifies that interior things were hidden to them, is evident from the representation of Tamar, as being the representative church (n. 4829, 4831); and from the signification of “covering,” as being to be hidden; and from the signification of “faces,” as being the internals (n. 358, 1999, 2434, 3527, 3573, 4066, 4326, 4796–4799). From this it is evident that by her covering her face is signified that the interior things of the church were hidden to them (see n. 4859, 4865).

4867. [v. 16] *And he turned aside unto her to the way.* That this signifies that it [the religiosity of the Jewish nation] adjoined itself because it was of such a quality, is evident from the signification of a “way,” as being truth (see n. 627, 2333, 3123, 3142, 3477), thus in the opposite sense falsity, here falsity because he regarded her as a harlot, by whom falsity is signified, as may be seen just above (see n. 4865). On this account also it is said that he turned aside to the way; for “to turn aside” is predicated of falsity (n. 4815, 4816).

4868. *And said, Grant I pray that I may come to thee.* That this signifies lust for conjunction, is evident from the signification of “coming or entering to anyone” as being to be conjoined (n. 4820). That lust is meant such as is that for conjunction with a harlot, is plain; in the internal sense, with falsity. That the Jewish nation, which is here signified by “Judah” (n. 4815, 4842, 4864), regarded the internal truth of the representative church no otherwise than as falsity, and also at this day so regards it, can be seen above (n. 4865). What is now here treated of is that nevertheless this nation conjoined itself with this truth, yet not as with a wife, but as with a harlot, that is, not as with truth, but as with falsity. Lust is predicated of conjunction with falsity, just as of conjunction with a harlot.

[2] All those conjoin themselves with internal truth as with a harlot who believe only the external sense of the Word, that is, only its literal sense, and entirely reject all its internal, that is, its spiritual sense; but especially those who apply the external or literal sense of the Word to favor the cupidities of the love of self and of the world, or of rule and gain. They who do this cannot but regard internal truth in this way; and if they conjoin themselves with it, they do so from lust as for conjunction with a harlot. This is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babylon; but not by those who indeed believe in simplicity the literal sense of the Word, and yet live according to those things which are of the internal sense, that is in love and charity, and thence in faith—for these are of the internal sense of the Word—and who also from the literal sense teach these things; for the internal and the external sense come together in the two precepts—to love the Lord above all things, and the neighbor as one's self.

[3] That the Jewish nation regard internal truth as a harlot, and that, if they conjoin themselves with it, they do so from lust as for conjunction with a harlot, may be illustrated by the following examples. If they are told that the Word is holy, even most holy, also that every tittle therein is holy, they acknowledge it and conjoin themselves, but this from such lust; for they believe that it is holy in the letter, and not that by this means the holy flows in with those who when they read it are in the affection of good and truth.

[4] If they are told that many who are mentioned in the Word are to be venerated as holy—as Abraham, Isaac, Jacob, Moses, Aaron, David—they acknowledge it and conjoin themselves, but from such a lust; for they believe that these persons were chosen in preference to others, that they are therefore holy, and that they should for this reason be worshiped as deities; when yet these men have holiness from no other source than this, that they represented the Lord; and a holy representative does not at all affect the person. Moreover, the life of every one without distinction remains with him after death.

[5] If they are told that the ark that was with them, the temple, the altar of burnt offering, the altar of incense, the bread upon the table, the lampstand with its lamps, the perpetual fire, the sacrifices, the incenses, the oil, also the garments of Aaron, especially the breastplate on which were the Urim and Thummim, were holy,

they acknowledge it and conjoin themselves, but from the same lust; for they believe that these things were holy in themselves, thus that the wood, the stone, the gold, silver, bread, and fire were holy, and this interiorly because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them. This is their internal truth, which yet is relative falsity; for the holy is solely in good and truth, which is from the Lord in love to Him and in love toward the neighbor, and thence in faith; thus only in living subjects, that is, in men who receive these things from the Lord. [6] Again, if they are told that the Christian Church is one with the church that was instituted with them, but that it is internal, whereas theirs was external, so that when the church instituted with them is stripped of its externals and laid bare, the Christian Church comes to view, they do not acknowledge this truth otherwise than as a harlot, that is, as falsity. Nevertheless some of them, who are converted from Judaism to Christianity, conjoin themselves with this truth, but also from the same lust. Such things in the Word are often called “whoredoms.” In regard to those, however, who are signified in the Word by “Babylon,” these regard in a similar way the internal truths of the church; but because they are acquainted with internal things, and also acknowledge them in childhood, but deny them in adult age, they are described in the Word by foul adulteries and abominable copulations; for they are profanations.

4869. *For he knew not that she was his daughter-in-law.* That this signifies that it did not perceive it to be the truth of the representative church, is evident from the signification of a “daughter-in-law” as being the truth of the church adjoined to its good (see n. 4843). That it is the truth of the representative church which is signified, is because by Tamar, who is here the daughter-in-law, is represented a church representative of spiritual and celestial things (see n. 4829, 4831). On this subject see what was shown above (n. 4865, 4866, 4868).

4870. *And she said, What wilt thou give me that thou mayest come to me?* That this signifies the reciprocal of conjunction with a condition, is evident from the signification of “to come to me,” as being conjunction (n. 4820, 4868). That it is what is reciprocal with a condition, is evident without explication.

4871. [v. 17] *And he said, I will send thee a kid of the goats from the flock.* That this signifies a pledge of conjunction, is evident

from the signification of a “kid of the goats,” as being the innocence of the external or natural man (n. 3519); and because it is innocence, it is a pledge of conjugal love, or a pledge of conjunction, for genuine conjugal love is innocence (n. 2736). Hence it was a custom received from the ancients that when they went anew unto their wives, they sent beforehand a kid of the goats, as appears also from what is related of Samson in the book of Judges:

It came to pass after days, in the days of wheat harvest, that Samson visited his wife with a kid of the goats; for he said, I will enter to my wife into the chamber (Judg. 15:1).

In like manner in the present case; but as the promised kid of the goats was not to be accepted, Tamar required a pledge. It is said a pledge of conjunction, not a marriage pledge, because on the part of Judah it was conjunction like that with a harlot.

4872. *And she said, If thou wilt give a pledge till thou send it?* That this signifies the reciprocal if there is certainty, is evident from what was said above by Tamar, “What wilt thou give me, that thou mayest come to me?” as signifying the reciprocal of conjunction with a condition (n. 4870), here the reciprocal in case of certainty, because the pledge was for certainty that the thing promised would be given.

4873. [v. 18] *And he said, What pledge shall I give thee?* That this signifies that it was certain, is evident from the signification of a “pledge,” as being certainty, of which just above (n. 4872). That it was certain is evident also from what now follows—that the pledge was given.

4874. *And she said, Thy signet.* That this signifies a token of consent, is evident from the signification of a “signet,” as being a token of consent. That a “signet” is a token of consent, is because in ancient times decrees were confirmed by a signet, and therefore by a signet is properly signified confirmation itself and testification that it is so. Tamar’s asking for his signet, kerchief, and staff, as a pledge that a kid of the goats would be sent, which afterwards she did not accept, involves a mystery which without the internal sense cannot possibly be known. The mystery is this: as a kid of the goats signified the genuine conjugal, consequently what is internal—for everything genuine is at the same time internal—and as there was not this on the part of Judah, Tamar therefore did not accept a

kid of the goats, as appears from what follows; but instead of it took an external with which the internal of the church, signified by "Tamar," might be conjoined. The external of the church is signified by the signet, kerchief, and staff; by the "signet" consent itself, by the "kerchief" external truth, and by the "staff" the power of this truth; moreover, these things are pledges of the conjunction of the external or natural man.

[2] The conjunction of internal truth with the external or with the religiosity of the Jewish nation, is represented by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and the conjunction of the religiosity of the Jewish nation with the internal of the church is represented by the conjunction of Judah with Tamar as with a harlot. Moreover, the conjunctions are precisely of this nature; but their quality cannot be so well explained to the apprehension. To angels and good spirits, however, their quality is very manifest, for it is presented to them in the light of heaven, in which the arcana of the Word lie open as in clear day—quite otherwise than as in the light of the world, which exists with man. In brief: the representatives instituted with the posterity of Jacob were not precisely like those in the Ancient Church; but were for the most part like those in the church instituted by Heber, which was called the Hebrew Church. In this church were many new kinds of worship, such as burnt-offerings, sacrifices, and other things, which were unknown in the Ancient Church; but the internal of the church was not conjoined with these representatives in the same way as with those of the Ancient Church. But the way in which the internal of the church was conjoined with the representatives among the Jewish nation, and the converse, is described in the internal sense by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and by the conjunction of Judah with Tamar as with a harlot. In regard to the Hebrew Church see above (n. 1238, 1241, 1327, 1343, 3031, 4516, 4517); and in regard to the sacrifices in this church not existing in the Ancient (see n. 923, 1128, 1343, 2180, 2818).

4875. *And thy kerchief.* That this signifies by means of truth, namely, a token of consent, is evident from the signification of a "kerchief," as being truth. That a "kerchief" denotes truth, is because it is among those things which relate to garments, and by garments

are in general signified truths; for as garments clothe the flesh, so truths clothe good (see n. 297, 2132, 2576, 4545, 4763). Among the ancients therefore, everything with which they were clothed signified some special and particular truth; hence a tunic signified one truth, the outer garment (*chlamys*) another, the outermost garment (*toga*) another; the coverings of the head too, as the miter and turban, another; also the coverings of the thighs and feet, as breeches and stockings, another; and so on. But a “kerchief” signified outermost or lowest truth, being made of threads twisted together, by which the determinations of such truth are signified. A “kerchief” signifies such truth also in Moses:

Every open vessel upon which there is not a cloth (or kerchief) for a covering, it is unclean (Num. 20:15);

whereby was signified that nothing should be indeterminate; for whatever is indeterminate is open. Moreover, it is outermost truths to which interior truths are determined, and in which they terminate.

4876. *And thy staff that is in thy hand.* That this signifies by means of its power, that is, of that truth, is evident from the signification of a “staff,” as being power, of which presently; and from the signification of a “hand,” as being also power (n. 878, 3091, 3387, 3563). It is said “that is in thy hand,” because the power of that lowest truth is signified such as belonged to the religiosity of the Jewish nation, which here is “Judah.” That power is predicated of truth may be seen above (n. 3091, 3563). A “staff” is frequently mentioned in the Word, and it is surprising that scarcely anyone at this day knows that anything in the spiritual world was represented by it, as where Moses was commanded that whenever miracles were wrought, he was to lift up his staff, and thereby they were wrought. This was known among Gentiles also, as is evident from their fabulous tales in which staffs are ascribed to magicians. That a “staff” signifies power, is because it is a support; for it supports the hand and arm, and through them the whole body; wherefore a staff takes on the signification of the part which it immediately supports, that is, the hand and arm, by both of which in the Word is signified the power of truth. Moreover, it will be seen at the end of the chapters that in the Grand Man the hand and arm correspond to this power.

[2] That by a staff was represented power, appears, as just said, from what is related of Moses, in that he was commanded to take a

staff (or rod), with which he was to do miracles; and that he took the rod of God in his hand (Exod. 4:17, 20); that when smitten by the rod, the waters in Egypt became blood (Exod. 7:15, 19, 20); that when the rod was stretched out over the streams, frogs came up (Exod. 8:1–11); that when the dust was smitten by the rod, it became lice (Exod. 8:16–20); that when the rod was stretched out toward heaven, there was hail (Exod. 9:23); and that when the rod was stretched out over the land, locusts came up (Exod. 10:3–21). As the hand is the principal, by which power is signified, and a rod is the instrumental, therefore miracles were also wrought when his hand was stretched forth (Exod. 10:12, 13); when his hand was stretched forth toward heaven, there was thick darkness over the land of Egypt (Exod. 10:21, 22); and when his hand was stretched forth over the sea Suph, by an east wind the sea was made dry land; and on again stretching forth his hand, the waters returned (Exod. 14:21, 26, 27).

[3] Moreover, when the rock of Horeb was smitten with the rod, waters flowed out (Exod. 17:5, 6; Num. 20:7–10). When Joshua fought against Amalek, “Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed” (Exod. 17:9, 11). From these passages it is very evident that a rod or staff, like the hand, represented power, and in the supreme sense the Divine omnipotence of the Lord; and it is also evident that at that time representatives constituted the externals of the church; and that the internals, which are spiritual and celestial things such as are in heaven, corresponded to them; and that from this came their efficacy. From this it is also plain how irrational those are who believe that there was any power infused into the staff or the hand of Moses.

[4] That in the spiritual sense, a “staff” is power, appears also from many passages in the prophets, as in Isaiah: Behold the Lord Jehovah Zebaoth doth take away from Jerusalem staff and stay, the whole staff of bread, and the whole staff of water (Isa. 3:1); the “staff of bread” denotes support and power from the good of love, and the “staff of water,” support and power from the truth of faith. That “bread” is the good of love may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735); and that “water”

is the truth of faith (n. 28, 680, 739, 2702, 3058, 3424). The “staff of bread” is mentioned in like manner in Ezekiel (Ezek. 4:16; 5:16; 14:13; and Ps. 105:16).

[5] Again in Isaiah:

Thus said the Lord Jehovih Zebaoth, O My people that dwellest in Zion, be not afraid of Asshur, who shall smite thee with a rod, and shall lift up his staff upon thee, in the way of Egypt. Jehovah shall stir up against him a scourge, as in the plague of Midian at the rock of Oreb; and his staff shall be over the sea, and he shall lift it up in the way of Egypt (Isa. 10:24, 26);

where “staff” denotes power from reasoning and memory-knowledge, such as is the power of those who reason from memory-knowledges against the truths of faith, and either pervert them or make them of no account. This is signified by the “rod” with which Asshur shall smite, and by the “staff” which he shall lift up in the way of Egypt. That by “Asshur” is meant reasoning may be seen above (n. 1186); and that by “Egypt” is meant memory-knowledge (n. 1164, 1165, 1186, 1462).

[6] In like manner in Zechariah:

The pride of Assyria shall be brought down, and the staff of Egypt shall depart away (Zech. 10:11).

In Isaiah:

Thou hast trusted on the staff of a bruised reed, even upon Egypt; whereon if a man lean it will go into his hand and pierce it (Isa. 36:6);

“Egypt” denotes memory-knowledges, as above; power from them in spiritual things is the “staff of a bruised reed;” the “hand” which it goes into and pierces, is power from the Word. Again:

Jehovah hath broken the staff of the wicked, the rod of the rulers (Isa. 14:5);

where “staff” and “rod” manifestly denote power.

[7] In Jeremiah:

Grieve, all ye circuits of Moab, and say, How is the staff of strength broken, the staff of beauty (Jer. 48:17);

the “staff of strength” denotes power from good, and the “staff of beauty” power from truth.

[8] In Hosea:

My people interrogate their wood, and their staff will answer them; for the spirit of whoredom hath led them astray (Hos. 4:12);

“interrogating wood” means consulting evils; the “staff answering” means that falsity is thence, which has power from the evil which they confirm; the “spirit of whoredom” denotes a life of falsity from evil. In David:

Yea, when I walk in the valley of shadow, I will fear not evil to me; for Thou art with me; Thy rod and Thy staff comfort me (Ps. 23:4);

“Thy rod and Thy staff” denote the Divine truth and good, which have power. Again:

The staff of wickedness shall not rest upon the lot of the just (Ps. 125:3).

[9] Again:

Thou shalt crush them with a rod of iron; thou shalt scatter them like a potter’s vessels (Ps. 2:9);

a “rod of iron” denotes the power of spiritual truth in natural, for all natural truth in which there is spiritual truth has power; “iron” is natural truth (n. 425, 426). So also in the Revelation:

He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; that he may pasture them with a rod of iron; as the vessels of a potter shall they be broken to shivers (Rev. 2:26, 27; and also 12:5; 19:15).

[10] Because a staff represented the power of truth, that is, the power of good through truth, therefore kings had scepters, which were made like short staffs; for by kings the Lord is represented as to truth, the Divine truth being the royalty itself (n. 1672, 1728, 2015, 2069, 3670, 4581). The scepter signifies the power belonging to them, not by dignity, but by the truth which should rule, and no other truth than that which is from good; thus principally the Divine truth, and with Christians the Lord, from whom is all Divine truth.

4877. *And he gave them to her.* That this signifies that thus it was certain, is evident from the signification of the pledge which Tamar requested and which was given to her, as being what is certain, of which above (n. 4872, 4873).

4878. *And came to her.* That this signifies conjunction, is evident from the signification of “coming” or “entering to anyone,” as being conjunction, of which also above (n. 4820, 4868, 4870).

4879. *And she conceived to him.* That this signifies reception thereby, is evident from the signification of “conceiving,” as being

reception (n. 3860, 3868, 3919); but what the quality of the reception was may be seen above (n. 4874).

4880. Verses 19–23. *And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; and he found her not. And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there. And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there. And Judah said, Let her take it to her; haply we be put to shame; behold I sent this kid, and thou hast not found her.*

“And she arose,” signifies elevation; “and went,” signifies life; “and put off her veil from upon her,” signifies that what was obscure was dissipated; “and put on the garments of her widowhood,” signifies intelligence; “and Judah sent the kid of the goats,” signifies a marriage pledge; “by the hand of his companion the Adullamite,” signifies by falsity; “to receive the pledge from the woman's hand,” signifies in the place of external pledges; “but he found her not,” signifies because there was not anything conjugal on his part; “and he asked the men of that place, saying,” signifies that truths were consulted; “Where is the harlot?” signifies whether it was falsity; “that was at the fountains upon the way,” signifies that it appeared as truth; “and they said,” signifies perception from truths; “There was no harlot there,” signifies that it was not falsity; “and he returned to Judah,” signifies reflection; “and said, I have not found her,” signifies that this cannot be disclosed by falsity; “and also the men of the place said, There was no harlot there,” signifies perception from truths that it was not falsity; “and Judah said, Let her take it to her,” signifies that it was indifferent to him; “haply we be put to shame,” signifies although it was a disgrace; “behold I sent this kid,” signifies that it is enough that there is a pledge; “and thou hast not found her,” signifies if there is not anything conjugal.

4881. [v. 19] *And she arose.* That this signifies elevation, is evident from the signification of “arising,” as involving some elevation (n. 2401, 2785, 2912, 2927, 3171, 4103). The elevation which is signified by “arising” is in the spiritual sense an elevation from an obscure state into a clearer one, as from a state of ignorance into

one of intelligence; for in this way man is elevated from a state of the light of the world into a state of the light of heaven.

4882. *And went.* That this signifies life, is evident from the signification of “going,” as being to live (n. 3335, 3690). That in the internal sense “to go” is to live does indeed appear rather remote or abstracted from the ideas of thought in which man is, and this because man is in space and in time, and has formed the ideas of his thought therefrom, as for instance his idea of going, advancing, journeying, traveling, and moving. As these actions exist in space, and also in time, and as space and time are therefore inwoven in his ideas concerning them, it is difficult for man to apprehend that states of life are signified by them. But when the idea from space and time concerning them is separated or put off, there results the spiritual thing which is signified. For in the spiritual world or in heaven nothing of space or time enters the ideas, but instead what belongs to the state of life (n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814). It does indeed appear to spirits and angels that they advance and move from place to place, just as it appears to men; but still it is changes of the state of life that produce this appearance; just as it appears to them, as well as to men, that they live from themselves, when yet they do not live from themselves, but from the Divine of the Lord from whom is the all of life. These appearances with the angels are called real, because they appear as if they really were.

[2] I have sometimes spoken with spirits about these appearances; and those who are not in good, and consequently not in truth, are unwilling to hear that it is an appearance that they live of themselves, for they wish to live of themselves. But besides their being shown by living experience that they do not live of themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told that they might be satisfied in not knowing but that they have life from themselves, as they could have no more even if the life in them were really from themselves; but that still it is better to know how the case really is, because then they are in the truth, and if in the truth, they are also in the light of heaven, for the light of heaven is the truth itself which is from the Divine of the Lord; and thus they would neither claim good for themselves, nor would evil adhere to them. The angels are in this truth, not only by knowledge, but also by perception.

[3] That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may be seen from the following experience. Every spirit and angel sees the good at the right, and the evil at the left, and this to whatever quarter he turns; the good and the evil so appear to him if he looks toward the east, and so if he looks to the west, or to the south, or the north. This is true of every spirit and angel; so that if two were looking, one toward the east, and the other toward the west, still to both the good would appear on the right, and the evil on the left. The appearance is the same to those who are remote from the spirits who are seen, even though these should be behind them. From this it may be clearly inferred that the all of life is from the Lord, or that the Lord is in the life of every one; for the Lord appears there as the sun, and on His right are the good, or the sheep, and on his left are the evil, or the goats. Hence it is similar with every one, because as already said the Lord is the all of life. This cannot but seem a paradox to man, because so long as he is in the world he has ideas from worldly things, and consequently from space and time; whereas in the spiritual world, as said above, the ideas are not from space and time, but from the state of the affections and of the derivative thoughts. From this also it is that spaces and times in the Word signify states.

4883. *And put off her veil from upon her.* That this signifies that what was obscure was dissipated, is evident from the signification of “covering herself with her veil,” as being to obscure the truth, of which above (n. 4859); hence “to put off the veil” is to dissipate this obscurity.

4884. *And put on the garments of her widowhood.* That this signifies intelligence, is evident from the signification of a “widow,” as being one who is in truth without good but still desires to be led by good, of which above (n. 4844); and from the signification of “garments,” as being truths (n. 297, 2576, 4545, 4763). That these things taken together signify intelligence, is because nothing but truths constitute intelligence, since those who are in truths from good are in intelligence; for through truths from good the intellectual mind is in the light of heaven, and the light of heaven is intelligence, because it is Divine truth from Divine good. A further reason why putting on the garments of widowhood here signifies intelligence is that in the general sense a “widow” is one who is in truth and desires

to be led by means of good into the truth of intelligence (as also was shown above, n. 4844), thus into intelligence.

[2] That it may be known how the case herein is, it must be briefly explained. The truth in man is not the truth of intelligence until it is led by means of good; and when it is led by means of good, it then for the first time becomes the truth of intelligence. For truth has no life from itself, but from good, and it has life from good when man lives according to truth; for then it infuses itself into man's will, and from his will into his actions, thus into the whole man. The truth which man only knows or apprehends, remains outside of his will, and so outside of his life; for man's will is his life. But when man wills the truth, it is then on the threshold of his life; and when from willing he does it, then the truth is in the whole man; and when he does it frequently, it not only recurs from habit, but also from affection, thus from freedom. Let anyone who pleases, consider whether man can be imbued with anything but that which he does from will. That which he only thinks and does not do, and still more that which he thinks and is not willing to do, is merely outside of him, and is also dissipated like chaff by the slightest wind, as it is in fact dissipated in the other life; from which it may be known what faith is without works. From these things it is now plain what the truth of intelligence is, namely, that it is the truth which is from good. Truth is predicated of the understanding, and good of the will, or what is the same, truth is of doctrine and good is of life.

4885. [v. 20] *And Judah sent the kid of the goats.* That this signifies a marriage pledge, is evident from the signification of a "kid of the goats," as being a pledge of conjugal love, or a pledge of conjunction, of which above (n. 4871).

4886. *By the hand of his companion the Adullamite.* That this signifies by falsity, is evident from the representation of Hirah the Adullamite, who was the "companion" of Judah, as being falsity (n. 4817, 4854).

4887. *To receive the pledge from the woman's hand.* That this signifies in the place of external pledges, is evident from the signification of the "signet, kerchief, and staff," which were the pledge, as being pledges of the conjunction of the external or natural man, and thus external pledges (see n. 4874).

4888. *But he found her not.* This signifies because there was not anything conjugal on his part, namely, on the part of Judah; for

he came to her, not as to a wife, but as to a harlot; for which reason Tamar did not desire a kid of the goats, by which a marriage pledge was signified (n. 4885). Nor indeed was there anything of genuine marriage on the part of Tamar; for her conjunction was that of a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother. These things are signified by his not finding her.

4889. [v. 21] *And he asked the men of that place.* That this signifies that truths were consulted, is evident from the signification of "asking," as being to consult; and from the signification of "men," as being truths (n. 265, 749, 1007, 3134, 3309). "The men of the place" are truths in respect to the state of this thing, for "place" is state (n. 2625, 2837, 3356, 3387).

4890. *Where is the harlot?* That this signifies as to whether it was falsity, is evident from the signification of a "harlot," as being falsity (n. 4865).

4891. *That was at the fountains upon the way.* That this signifies that it appeared as truth, is evident from the signification of "fountains," as being the truths of the church (see n. 2702, 3096, 3424, 4861). It is said "upon the way," because a "way" is predicated of truth, and in the opposite sense of falsity (n. 627, 2333, 3123, 3142); and as it is asked, "where is the harlot that was at the fountains upon the way?" thereby is signified whether it was falsity that appeared as truth.

4892. *And they said.* That this signifies perception from truths, is evident from the signification of "saying," in the historic parts of the Word, as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509). That perception from truths is signified is because "the men of the place said," and that "the men of the place" are truths may be seen just above (n. 4889).

4893. [v. 22] *There was no harlot there.* That this signifies that it was not falsity, is evident from the signification of a "harlot," as being falsity, as above (n. 4890). What these things which have thus far been unfolded in respect to the signification of the words, involve in a series, may in some measure appear from what has been said above (n. 4865, 4868, 4874); and, moreover, they are things which cannot be comprehended unless the nature of the conjunction between internal truth and the external truth of the Jewish Church is known, both on the part of the internal truth represented by Tamar,

and on the part of the external represented by Judah. As these are unknown they would fall into shade if further unfolded, thus into no idea of the understanding; for the understanding, which is the sight of the internal man, has its light and its shade, and those things fall into its shade which do not coincide with what it has had some notion of before. Yet all these particulars in a series, together with innumerable things which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels. From this then it is evident how great and how excellent is angelic intelligence in comparison with that of man.

4894. *And he returned to Judah.* That this signifies reflection, is evident from the fact that by the “Adullamite the companion of Judah” is signified falsity (n. 4816, 4854, 4886); and when falsity is said to return and to relate what happened, as is here said of the companion of Judah, nothing else is signified than recalling to mind, and reflection how the case is.

4895. *And said, I have not found her.* That this signifies that this cannot be disclosed by falsity, is evident from the signification of “not having found,” as being not to have disclosed; and because the Adullamite says this, by whom falsity is signified (as above, n. 4894), it follows that by his saying “I have not found her” is signified that falsity could not disclose it, or that this cannot be disclosed by falsity.

4896. *And also the men of the place said, There was no harlot there.* That this signifies perception from truths that it was not falsity, is evident from what was said just above (n. 4892, 4893), where similar words occur.

4897. [v. 23] *And Judah said, Let her take it to her.* That this signifies that it was indifferent to it, is evident from the affection in these words, as being indignation and thence indifference.

4898. *Haply we be put to shame.* That this signifies although it was a disgrace, is evident from the signification of “being put to shame,” as being disgrace.

4899. *Behold I sent this kid.* That this signifies that it is enough that there is a pledge, is evident from the signification of a “kid of the goats,” as being a pledge of conjugal love, or of conjunction (n. 4871), here only a pledge, because the kid was not accepted, for the reason (of which above) that there was nothing conjugal; and as this was the reason, therefore by thou hast not

found her is signified if there is not anything conjugal; this also flows from indifference, of which above (n. 4897). It is needless to explain these things any further, for the reason stated above (n. 4893), that they would fall into the shade of the understanding; and whatever falls into this shade, falls into unbelief, as for instance that there must be what is conjugal in order that there may be a church, namely, the conjugal between truth and good; and also that there must be an internal in the external; and that without the two there is nothing of a church. In the present words the internal and external in the Jewish Church are described in the internal sense, and it is shown that as to that nation there was not any internal in the external; but that in respect to the statutes and laws abstracted from the nation, there was.

[2] Who at this day has any other belief than that there was a church with the Jewish nation, and that it was chosen and loved above all others, the reason for this belief being chiefly that miracles so many and so great were wrought among them, and that so many prophets were sent to them, and also that they had the Word. And yet that nation in itself had nothing of the church, for it was not in any charity, did not know even what genuine charity is, and also had no faith in the Lord. They indeed knew that He was to come, but supposed that it was to exalt them above all in the whole world; and because this was not done they entirely rejected Him, being unwilling to know anything about His heavenly kingdom. These things, which are the internals of the church, that nation did not acknowledge even in doctrine and still less in life. From all this alone it may be concluded that there was nothing of the church in that nation.

[3] It is one thing for the church to be with a people, and another for the church to be in a people—as for example, the Christian Church is with those who have the Word, and from doctrine preach the Lord; but still there is nothing of the church in them unless they are in the marriage of good and truth, that is, unless they are in charity toward the neighbor, and thence in faith; thus unless the internals of the church are in the externals. The church is not in those who are solely in externals separate from internals; neither is it in those who are in faith separate from charity, nor in those who acknowledge the Lord from doctrine and not life. Hence it is plain that it is one thing for the church to be with a nation, and quite another to be in the nation.

[4] In the internal sense of this chapter is described the church as it was with the Jewish nation, and as it was in that nation. The quality of the church with that nation is described by the conjunction of Tamar with Judah under the pretext of the duty of a husband's brother, and the quality of the church in that nation is described by the conjunction of Judah with Tamar as with a harlot. But a more particular description of these things is omitted for the reason spoken of above, for as there stated they would fall into the shade of the understanding. That the shade of the understanding is in these things may be seen from the fact that at this day scarcely anyone knows what the internal of the church is. And who knows that charity toward the neighbor consists in willing, and from willing in acting, and hence that faith consists in perceiving? When this is unknown, and especially when it is denied, as it is by those who make faith saving without the works of charity, into what shade must those things fall which are here said in the internal sense concerning the conjunction of what is internal with the external of the church with the Jewish nation and in that nation. They who do not know that charity is the internal and thus the essential of the church, stand very remote from the first step toward the understanding of such things, and therefore very far from the innumerable and ineffable things that are in heaven, where the things relating to love to the Lord and love toward the neighbor are the all of life, and consequently the all of wisdom and of intelligence.

4900. Verses 24-26. *And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and, moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt. She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff. And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.*

"And it came to pass about three months after," signifies a new state; "and it was told Judah," signifies communication; "saying, Tamar thy daughter-in-law hath played the harlot," signifies perception then that it is false that anything conjugal exists between

them; “and, moreover, behold she is with child to whoredoms,” signifies and that anything can be produced thence; “and Judah said,” signifies sentence from the religiosity in which the Jewish nation was; “Bring her forth, and let her be burnt,” signifies that it ought to be extirpated; “she was brought forth,” signifies that it was nearly effected; “and she sent to her father-in-law” signifies instilling; “saying, By the man whose these are, am I with child” signifies that such a quality was in their religiosity; “and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff,” signifies that it might be known from the pledges; “and Judah acknowledged them,” signifies that being theirs they made affirmation; “and said, She is more just than I,” signifies that there was no conjunction of the external with the internal, but of the internal with the external; “forasmuch as I gave her not to Shelah my son,” signifies because the external was of such a quality; “and he added no further to know her,” signifies that there was no further conjunction.

4901. [v. 24] *And it came to pass about three months after.* That this signifies a new state, is evident from the signification of “three” as being what is complete, and hence the last and the first together, or the end and the beginning together (see n. 1825, 2788, 4495); and from the signification of “month” as being state (n. 3814). For in the internal sense all periods of time signify states, as hour, day, week, month, year, age; and also the lesser divisions of time, as noon, evening, night, and morning, which are times of the day; and as summer, autumn, winter, and spring, which are times of the year; and also the several periods of life, as infancy and childhood, youth, adult age, and old age; all of which times, with others, signify states. What states are may be seen above (n. 4850).

[2] That times signify states is because times do not exist in the other life. The progression of the life of spirits and angels indeed appears as in time; but they have no thought from times, as men in the world have; their thought is from states of the life, and this without notion of times. The reason of this is that the progressions of their life are not distinguished into different ages, for there they do not grow old, and there are no days or years, because their sun, which is the Lord, is always rising and never sets. Hence no notion of time enters their thoughts, but only a notion of state and its progressions— notions being taken from the things that are and exist before the senses.

[3] These things must needs seem paradoxical, but only for the reason that man in every idea of his thought has somewhat adjoined from time and space. From this source are his memory and recollection, and also his lower thought, the ideas of which are called material. But that memory out of which comes such ideas is quiescent in the other life. They who are in that life are in interior memory, and in the ideas of its thought; and thought from this latter memory has not times and spaces adjoined to it, but states and their progressions instead. Hence also it is that they correspond, and in consequence of such correspondence times in the Word signify states. (That man has an exterior memory which is proper to him in the body, and also an interior memory which is proper to his spirit, may be seen above, n. 2469–2494.)

[4] That by “about three months after” is signified a new state, is because by “months,” into which also times in the world are distinguished, is signified state, and by “three” is signified the last and the first together, or the end and the beginning together, as said above. Because in the spiritual world there is a continual progression of states from one into another, and consequently in the last or end of every state there is a first or beginning, hence what is continuous, therefore by the words “about three months after” is signified a new state. It is similar also in the church, which is the spiritual world or the Lord’s kingdom on earth, the last of the church with one nation being always the first of the church with another. As the last is thus continued into the first, it is several times said of the Lord that He is the Last and the First (as in Isaiah 41:4; 44:6; Rev. 21:6; 22:13); and thereby in the relative sense is signified what is perpetual, and in the supreme sense what is eternal.

4902. *And it was told Judah.* That this signifies communication, is evident from the signification of “being told,” as being communication, of which above (n. 4856).

4903. *Saying, Tamar thy daughter-in-law hath played the harlot.* That this signifies perception then that it is false that anything conjugal exists between them, is evident from the signification of “saying” in the historic parts of the Word, as being perception, of which above (n. 4892); from the signification of “playing the harlot,” as being falsity (n. 2466, 2729, 3399, 4865); from the representation of Tamar, as being the internal of the representative church, of which also above (n. 4864); and from the signification of “daughter-in-law”

as being the truth of the church (n. 4843, 4869). Hence by the words “saying, Tamar thy daughter-in-law hath played the harlot” is signified perception then that it is false that anything conjugal exists between them. How these things stand in the series may be seen above (n. 4864–4866), namely, that the Jewish nation from their religiosity perceived the internal of the church simply as a harlot, and its preaching and consequent life simply as whoredom. For they who are in the external alone without the internal do not otherwise regard the internal of the church, since they call that false which is true, and that true which is false. The reason is that no one can see from the external alone whether a thing be false or true, but only from the internal. There must be an internal sight which shall judge of those things which are of external sight, and in order to do this the internal sight must be wholly in the light of heaven; and it is not in the light of heaven unless it is in faith in the Lord, and from this faith reads the Word.

[2] That the Jewish nation were in the external without the internal, and therefore believed truth to be falsity, and falsity truth, is evident from their teaching that it was allowable to hate an enemy; and also from their life in that they hated all who were not of their religiosity. They even believed that they were pleasing and serving Jehovah when they treated the Gentiles with barbarity and cruelty, exposing their bodies after they had been slain to be devoured by birds and wild beasts, cutting them in two with saws while alive, lacerating them with harrows and axes of iron, and making them pass through the brick-kiln (2 Sam. 12:31). Moreover, it was in accordance with their teachings to treat in almost the same way a companion who for any cause was declared an enemy. Thus it is plainly evident that there was nothing internal in their religiosity. If anyone had then said to them that such things are contrary to the internal of the church, they would have replied that this was false. That they were merely in externals, were wholly ignorant of what the internal is, and led a life contrary to the internal, is plain also from what the Lord teaches in Matthew, chapter 5, verses 21 to 48.

4904. *And Moreover, behold she is with child to whoredoms.* That this signifies, and that anything can be produced thence, is evident from the signification of “carrying in the womb” or “being with child,” as being to produce something, for by “seed” is signified the truth of faith, and by “conception” its reception, whence by

“carrying in the womb” or “being with child” is signified producing; and from the signification of “whoredom,” as being falsity, namely, from their religiosity, as above (n. 4903). From this it is evident that by these words, “saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child to whoredoms” is signified a perception that it is false that anything conjugal exists between them, and that anything can be produced thence. To be produced, when predicated of the church, denotes the good which is produced by means of truth; and it is produced when truth passes through the understanding into the will, and from the will into act. For as before said, the “seed” is the truth of faith, and “conception” is reception, and reception is effected when truth which is of the understanding passes into good which is of the will, or when truth which is of faith passes into good which is of charity; and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, thus from delight and freedom, it then goes forth from the womb or is born—which also is meant by being reborn or regenerated. From this it is evident what is signified in the spiritual sense by “being with child.” Here however the contrary is signified—that nothing of good could be produced; for that nation which is here described was not in any truth, because not in any internal of the church, but in falsity.

[2] That to be reborn or regenerated, that is, to be made an internal man, was a thing wholly unknown to that nation, and consequently that it seemed to them as a harlot is evident from Nicodemus, who was a ruler of the Jews (John 3:1–13), for he said, “How can a man be born when he is old? Can he enter a second time into his mother’s womb?” (verse 4). It is known that the Lord opened the internal things of His kingdom and church, and yet these internal things were known to the ancients—as, that man should be reborn in order to enter into life; and that he should then put off the old man, that is, the loves of self and of the world with their evil desires, and should put on the new, that is, love toward the neighbor and to God; and also that heaven was in the regenerate man—besides other internal things. These things were known to those who belonged to the Ancient Church, but they were led to them by external things which were representative. But as such things were entirely lost with

the Jewish nation, the Lord taught them, but abolished the representatives themselves, because most of these had respect to Himself; for the image must vanish when the form itself appears.

[3] He therefore set up a new church, which should not like the former be led by representatives to internal things, but should know them without representatives; and He enjoined instead only a few external observances, namely, baptism and the Holy Supper—baptism, that by it regeneration might be remembered; and the Holy Supper, that by it might be remembered the Lord, and His love toward the whole human race, and the reciprocal love of man to Him. These things are said that it may be known that the internal things of the church, which the Lord taught, were known to the ancients, but were so entirely lost with the Jewish nation that they were regarded merely as falsities.

4905. *And Judah said.* That this signifies sentence from the religiosity in which the Jewish nation was, is evident from the representation of Judah, as being the religiosity of the Jewish nation (n. 4864). That sentence from this is signified is plain from what now follows.

4906. *Bring her forth, and let her be burnt.* That this signifies that it ought to be extirpated, namely, the internal of the church which is represented by Tamar, is evident from the signification of “bringing her forth and burning her,” as being to extirpate. “Bringing forth” is predicated of the truth, and “burning” of the good, which was to be extirpated. That “burning” is predicated of the extirpation of good is evident from many passages in the Word; and the reason is that “fire” and “flame” in the spiritual sense denote good, and hence “heat” denotes the affection of good; but in the opposite sense “fire” and “flame” denote evil, and the “heat” thence the affection of evil (n. 1297, 1861, 2446). Moreover, good is actually spiritual fire, from which comes the spiritual heat which vivifies, and evil is the fire and the consequent heat which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual heat, will be very evident to one who attends and reflects; for if he reflects whence man has vital fire and heat, he will find that it is from love; because as soon as love ceases, the man grows cold, while the more he is in love, the warmer he grows. Unless man’s vitality were from this origin he could have no life at all. But this

spiritual fire or heat which produces life becomes a burning and consuming fire with the evil, for with them it is turned into this kind of fire. With animals devoid of reason spiritual heat likewise flows in and produces life, but a life according to the reception in their organic forms, for which reason their knowledges and affections are connate, as with bees and the rest.

4907. [v. 25] *She was brought forth.* That this signifies that it was nearly effected, that is, its extirpation, is evident from the signification of “being brought forth and burnt,” as being to be extirpated, of which just above (n. 4906). Here therefore by “being brought forth to be burnt” is meant that extirpation was nearly effected.

4908. *And she sent to her father-in-law.* That this signifies instilling, namely, that she was with child by him, is evident from the series, from which this meaning results.

4909. *Saying, By the man whose these are am I with child.* That this signifies that such a quality was in their religiosity, is evident from the representation of Judah, who here is “the man,” as being the religiosity of the Jewish nation (n. 4864, 4905); and from the signification of “carrying in the womb” or “being with child,” as being to be produced (n. 4904); but here to be in, for that which has been produced (that is, that which is conceived) is in. This product is the first effect, which because efficient is called a cause, from which is further effect, of which above (see n. 4904). What was in their religiosity may be seen from what was said above (n. 4899), and also from what follows.

4910. *And she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff.* That this signifies that it might be known from the pledges, is evident from the signification of the “signet, kerchief, and staff,” as being pledges of the conjunction of the external or natural man (see n. 4874, 4887).

4911. [v. 26] *And Judah acknowledged them.* That this signifies that being theirs they made affirmation, is evident from the signification of “acknowledging,” as being to affirm, and this because he acknowledged from the pledges that it was his. In this passage the genius of that nation is described, which is such that though they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm it. They who are in the filth of loves, that is, in avarice, and at the same time in the

love of self, as that nation is, cannot elevate the mind's view and see truth from any other source than self; and therefore when it is attributed to themselves, they affirm it. For example, if they are told that the Word in itself is Divine, and contains arcana of heaven, and also such arcana as can be comprehended only by angels, they affirm this to be true, for they regard the Word as their own, because it was for them, among them, and treats of them in the letter; but if the arcana or spiritual truths themselves are disclosed to them, they reject them.

[2] If they are told that the rituals of their church were all holy in themselves, they affirm this to be true, because they regard these rituals as their own; but if it is said that those holy things were in the rituals apart from them, this they deny. Again, if they should be told that the Jewish Church was celestial and the Israelitish Church spiritual, and if it were explained to them what the celestial and spiritual are, they would affirm this also; but if it were said that these churches are called celestial and spiritual for the reason that every particular in them represented celestial and spiritual things, and that representatives have regard to the thing and not to the person, they would deny it. Again, if they are told that in the staff of Moses there was power from Jehovah, and thus Divine power, they affirm it and call it true; but if they are told that this power was not in the staff, but only in the Divine command, this they deny and call it false.

[3] If they are told that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they affirm it; but if it is said that it was not healing and miraculous in itself, but from the Lord who was represented, they deny it and call it false. (Compare what is related and said of the serpent in several passages, Num. 21:7-9; 2 Kings 18:4; John 3:14, 15.) So also in all other instances. Such are the things which are signified by Judah's acknowledging, and which on the part of the nation signified by him were conjoined with the internal of the church which is represented by Tamar; and because they were such, Judah did not come to her as a husband's brother to a wife, but as a whoremonger to a harlot.

4912. *And said, She is more just than I.* That this signifies that there was no conjunction of the external with the internal, but only of the internal with the external, is evident from what was said

above (n. 4899) about the church with the Jewish nation, and in them, namely, that there was a church with that people, that is, the internal was conjoined with the external; but that there was no church in them, that is, the external was not conjoined with the internal; for that the church may be in a nation there must be reciprocity.

4913. *Forasmuch as I gave her not to Shelah my son.* That this signifies because the external was of such a quality, is evident from what has been explained above—that Tamar could not be given to Shelah, Judah's son, because in this case there would be conjunction as of a wife with her husband in accordance with the law in regard to the duty of a husband's brother; whereas the religiosity of the Jewish nation, which was to be represented, was not such, but was such as is the conjunction of a father-in-law with a daughter-in-law as with a harlot.

4914. *And he added no further to know her.* That this signifies that there was no further conjunction, is evident from the signification of "knowing," as being to be conjoined; and from the signification of "adding no further," as being that it was no further, consequently that there was no further any conjunction with the internal of the church; for the internal of the church is represented by Tamar. For this reason also Judah had no more sons.

4915. Verses 27–30. *And it came to pass in the time of her travail, and behold twins were in her womb. And it came to pass when she travailed, and one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first. And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez. And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah.*

"And it came to pass in the time," signifies a following state; "of her travail," signifies acknowledgement on the part of internal truth; "and behold twins were in her womb," signifies both things of the church; "and it came to pass when she travailed," signifies production; "and one put out a hand," signifies power; "and the midwife took," signifies the natural; "and bound double-dyed upon his hand" signifies that she put a mark upon it—"double-dyed" denotes good; "saying, This came out first," signifies that it had the

priority; “and it came to pass, as he drew back his hand,” signifies that it concealed its power; “that behold his brother came out,” signifies the truth of good; “and she said, Wherefore hast thou broken upon thee a breach?” signifies its apparent separation from good; “and he called his name Perez,” signifies the quality; “and afterward came out his brother,” signifies good actually prior; “that had the double-dyed upon his hand” signifies acknowledgment that it was good; “and he called his name Zerah,” signifies the quality.

4916. [v. 27] *And it came to pass in the time.* That this signifies a following state, is evident from the signification of “time,” as being state (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901). That its “coming to pass in the time” signifies a following state is evident, because what came to pass now follows (see also n. 4814).

4917. *Of her travail.* That this signifies acknowledgment on the part of internal truth, is evident from the signification of “travailing,” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the representation of Tamar, who is meant by “her,” as being the internal of the representative church, consequently internal truth.

4918. *And behold twins were in her womb.* That this signifies both things of the church, is evident from the signification of “twins,” as being both good and truth (n. 3299); and from the signification of the “womb,” as being where good and truth lie conceived, consequently, where that is which is of the church. The “womb” in the genuine sense signifies the inmost of conjugal love in which is innocence, because in the Grand Man the womb corresponds to this love; and as conjugal love has its origin from the love of good and truth which belongs to the heavenly marriage, and as this marriage is heaven itself, or the Lord’s kingdom, and as the Lord’s kingdom on earth is the church, therefore the church also is signified by the “womb;” for the church is where the marriage of good and truth is. For this reason it is that “opening the womb” denotes the derivative doctrines of churches (n. 3856), and also the capacity to receive the truths and goods of the church (n. 3967); and that “coming forth from the womb” denotes to be reborn or regenerated (see n. 4904), that is, to be made a church, for whoever is reborn or regenerated is made a church.

[2] As rebirth, and hence the church, are signified by “going forth from the womb,” therefore the Lord is called in the Word,

“He that formeth from the womb,” “He that bringeth forth from the womb;” and they who are regenerated and made a church are said to be “carried from the womb,” as in Isaiah:

Thus said Jehovah thy Maker, He that formeth thee from the womb, He helpeth thee (Isa. 44:2).

Again:

Thus said Jehovah thy Redeemer, and He that formed thee from the womb (Isa. 44:24).

Again:

Said Jehovah that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him (Isa. 49:5)

In David:

Jehovah who brought me forth from the womb (Ps. 22:9).

Again in Isaiah:

Attend to Me, O house of Jacob, and all the remains of the house of Israel, carried from the womb and borne from the matrix (Isa. 46:3).

In David:

The wicked are estranged from the womb; they go astray from the belly, with words of a lie (Ps. 58:3);

where “being estranged from the womb” means from the good which is of the church, and “going astray from the belly” means going astray from truth. In Hosea:

The pangs of a travailing woman shall come upon him; he is an unwise son, for at the time he standeth not in the womb of sons (Hos. 13:13);

where “not standing in the womb of sons” means not being in the good of truth which is of the church.

[3] Again:

Their glory shall fly away like a bird; from the birth, from the belly, and from conception (Hos. 9:11);

meaning that the truth of the church will entirely perish; “from the birth” meaning what is born; “from the belly,” what is in gestation; “from conception,” what is begun. In Isaiah:

I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb (Isa. 48:8);

meaning that such was their quality from the beginning of the church. In the Revelation:

A great sign was seen in heaven, a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she bearing in the belly, cried out, travailing in birth, and in pain to be delivered (Rev. 12:1, 2);

the “woman” is the church (n. 252, 253, 255); the “sun with which she was encompassed” is the good of love (n. 30–38, 1529, 1530, 2441, 2495, 4060, 4696); the “moon which was under her feet” is the truth of faith (n. 30–38, 1529, 1530, 2120, 2495, 4696); the “stars” are the knowledges of good and truth (n. 2495, 2849, 4697); that there were “twelve” stars is because “twelve” means all, and thus all things of faith (n. 577, 2089, 2129, 2130, 3272, 3858, 3913); “bearing in the belly” means the truth of the church conceived; “travailing in birth and in pain to be delivered” means that it was received with difficulty.

4919. [v. 28] *And it came to pass when she travailed.* That this signifies production, is evident from the signification of “travailing,” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and as whatever is acknowledged in faith and act is produced, therefore by “travailing” is also signified production, namely of good and truth, which are of the church.

4920. *And one put out a hand.* That this signifies power, is evident from the signification of a “hand,” as being power (n. 878, 3387).

4921. *And the midwife took.* That this signifies the natural, is evident from the signification of a “midwife,” as being the natural (n. 4588). How the case herein is will appear from what follows. That in the spiritual world a midwife has a signification other than in the natural world, is evident from the fact that none of the things relating to birth, and consequently to the office of a midwife, exist there; whence it is evident that when a man is reading these words, the angels with him perceive something else in place of a midwife, and indeed something spiritual. Consequently, as angels keep their ideas in those things which relate to spiritual birth, by a midwife they perceive that which assists and receives this birth; and that this is the natural may be seen above (n. 4588).

4922. *And bound double-dyed upon his hand.* That this signifies that she put a mark upon it, namely, upon the power, and that “double-dyed” is good, is evident from the signification of “binding upon the hand,” as being to put a mark upon power, for the “hand”

is power (n. 4920); and from the signification of “double-dyed” as being good, and indeed spiritual good. That “double-dyed” denotes spiritual good, is because it was of a scarlet color; and the color of scarlet when seen in the other life signifies spiritual good, that is, the good of charity toward the neighbor. For all colors visible in the other life signify something of good and truth, because they come into existence from the light of heaven, which in itself is wisdom and intelligence from the Lord’s Divine. The variations or modifications of that light are the consequent variations, and so to speak modifications, of wisdom and intelligence, consequently of good and truth. That the light in heaven is from the Divine wisdom and intelligence of the Lord, who appears there as a sun, may be seen above (n. 1053, 1521–1533, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3340, 3485, 3636, 3643, 3862, 3993, 4180, 4214, 4302, 4405, 4408, 4413, 4415, 4523–4533). That colors are from this source, and that they are the variations and modifications of that light, and consequently of intelligence and wisdom, may be seen above (n. 1042, 1043, 1053, 1624, 3993, 4530, 4677, 4742).

[2] That “double-dyed” denotes spiritual good, is plain from the passages in the Word in which it is mentioned, as in Jeremiah:

If then thou art laid waste what wilt thou do? If thou clothest thyself with double-dyed, and adornest thyself with an ornament of gold, in vain shalt thou make thyself beautiful; the lovers will abhor thee (Jer. 4:30); where Judah is spoken of; “clothing thyself with double-dyed” denotes spiritual good, and “adorning thyself with an ornament of gold” denotes celestial good. In the second book of Samuel:

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

where “teaching the bow” is teaching the doctrine of love and charity, for a “bow” signifies this doctrine; “clothing in double-dyed” denotes spiritual good, as before; and “putting an ornament of gold upon the apparel” denotes celestial good.

[3] Because this was the signification of “double-dyed,” it was commanded that double-dyed scarlet should be used on the curtains of the tabernacle, on the veil, on the covering for the door of the tent, on the covering for the gate of the court, on the table of faces when they journeyed, and on Aaron’s garments of holiness, as on the

ephod, the breastplate of judgment, and the fringe of the robe of the ephod—as is evident from the following passages:

[4] Thou shalt make for the tabernacle ten curtains; of fine-twined linen, and blue, and crimson, and scarlet double-dyed (Exod. 26:1).

Thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:31).

Thou shalt make a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:36).

For the gate of the court thou shalt make a covering of blue, and crimson, and scarlet double-dyed, and fine-twined linen, the work of the embroiderer (Exod. 27:16).

When the camp setteth forward they shall spread upon the table of faces a cloth of scarlet double-dyed, and cover the same with a covering of badger's skin (Num. 4:5, 7, 8).

Thou shalt make the ephod of gold, of blue, and crimson, and scarlet double-dyed and fine-twined linen, the work of the artificer. Likewise on the belt (Exod. 28:6, 8).

Thou shalt make a breastplate of judgment, the work of the artificer; like the work of the ephod, of gold, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 27:15).

Upon the fringe of the robe of the ephod [thou shalt make] pomegranates of blue, and of crimson, and of scarlet double-dyed (Exod. 27:33).

[5] As the tent of assembly with the ark represented heaven, therefore the above-mentioned colors were commanded to be used; and they signify in their order the celestial and spiritual things there, “blue and crimson” signifying celestial goods and truths, and “scarlet double-dyed and fine-twined linen,” spiritual goods and truths. Every one who believes the Word to be holy can know that everything in it has some signification; and whoever believes that the Word is holy because it was sent down by the Lord through heaven, can know that the celestial and spiritual things of His kingdom are signified. In like manner it was commanded that cedar wood, and scarlet, and hyssop should be used in the cleansing from leprosy (Lev. 14:4, 6, 52); and that cedar wood, and hyssop, and double-dyed crimson should be cast upon the burning of a red heifer, from which was to be prepared the water of separation (Num. 19:6, 9).

[6] The profanation of good and truth is described by similar expressions in the Revelation.

I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in crimson and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredoms (Rev. 17:3, 4).

And afterward:

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

speaking of Babylon, by which is signified the profanation of good (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326), here the profanation of good and truth, which is Babylonish. In the prophets of the Old Testament, “Babylon” is the profanation of good, and “Chaldea” the profanation of truth.

[7] “Scarlet,” in the opposite sense, signifies the evil which is opposite to spiritual good, as in Isaiah:

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

That “scarlet” signifies this evil is because “blood”—also from its redness—signifies in the genuine sense spiritual good, or charity toward the neighbor, but in the opposite sense violence offered to charity.

4923. *Saying, this came out first.* That this signifies that it had the priority, is evident from the signification of “coming out first,” or being the firstborn, as being priority and superiority (n. 3325). The subject treated of here and through the remainder of this chapter is primogeniture. One who has no knowledge of the internal sense of the Word may suppose that it is primogeniture only that is treated of, and consequently the prerogatives which the firstborn would have according to the laws; but one who knows anything of the internal sense can see plainly enough that something more exalted also lies concealed and stored up in these words, not only from the very fact that one of the children put out his hand and drew it back again, whereupon the other came out, but also from the fact that they were named from this, and that the midwife bound double-dyed upon the hand of the first; and further from the fact that very similar incidents were related of Esau and Jacob—that they struggled together in the womb, and that when Esau came out first, Jacob took hold of his heel (Gen. 25:22, 26); and from the similarity of the case of the two

sons of Joseph, on the younger of whom Jacob placed his right hand, and on the other his left hand, when he blessed them (Gen. 48:14, 17–19).

[2] The Jews and also some Christians believe indeed that in these, and also in the rest of the passages of the Word, there is some meaning stored up, which they call mystical, the reason of this belief being that an idea of holiness in regard to the Word has been impressed upon them from early childhood; but when it is inquired what this mystical meaning is, they do not know. If they are told that because the Word is Divine, this meaning must necessarily be such as is in heaven among the angels; and that no other mystical meaning can exist in the Word, or if so, that it would be either fabulous or magical or idolatrous; and furthermore that this mystical meaning which is in heaven among the angels is nothing else than what is called the spiritual and celestial, and treats solely of the Lord, of His kingdom, and of the church, consequently of good and truth; and that if they knew what good and truth, or what faith and love, are, they would be able to know this meaning—when this is told them, scarcely anyone believes it; nay, in such ignorance at the present day are they who are of the church, that what is related concerning the celestial and spiritual, is scarcely comprehensible to them. Be it so; nevertheless as it has been granted me of the Lord's Divine mercy to be at the same time in heaven as a spirit and on earth as a man, and therefore to speak with angels, and this now continually for many years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. But what the incidents related of the two sons of Tamar involve in the internal sense, will be shown in the following pages.

4924. [v. 29] *And it came to pass as he drew back his hand.* That this signifies that it concealed its power, is evident from the signification of “hand,” as being power (n. 878, 3387, 4920); to conceal which is signified by “drawing back.”

4925. *That behold his brother came out.* That this signifies the truth of good, is evident from the signification of a “brother,” as being what is kindred from good (n. 3815, 4267), thus the truth of good; the truth of good is that truth which is from good, or that faith which is from charity. The subject treated of here in the internal sense is primogeniture in the case of those who are being

reborn or regenerated by the Lord, consequently primogeniture in the church. It has been a matter of dispute from the most ancient times which is the firstborn, whether the good which is of charity, or the truth which is of faith; and as good does not appear while man is being reborn and made a church, but conceals itself in the interior man, and manifests itself only in a certain affection which does not fall clearly into the sensation of the external or natural man, until he has been reborn—whereas truth makes itself manifest, because it enters through the senses and stores itself in the memory of the external or natural man—therefore many persons have fallen into the error of thinking that truth is the firstborn, and at last even into that of thinking that truth is the essential of the church, and so essential that truth, which they call faith, has power to save without the good which is of charity.

[2] From this one error very many others have been derived, which have infected not only doctrine, but also life; as for instance that no matter how a man lives, provided he has faith he is saved; that even the most wicked are received into heaven if in the hour of death they make profession of such things as are of faith; and that every one can be received into heaven merely from grace, whatever his life has been. In consequence of holding this doctrine they at last do not know what charity is, nor do they care for it; and finally they do not believe there is such a thing, nor consequently that there is a heaven or a hell. The reason is that faith without charity, or truth without good, teaches nothing; and the more it recedes from good, the more foolish it renders a man. For it is good into which and through which the Lord flows and gives intelligence and wisdom, thus a higher mental view, and also perception as to whether a thing be so or not so.

[3] All this shows how the case is in regard to primogeniture—it actually belongs to good, and to truth only apparently. This then is what is described in the internal sense by the birth of Tamar's two sons, for by the "double-dyed" which the midwife bound upon the hand is signified good (see n. 4922); by "coming out first" is signified priority (n. 4923); by "drawing back his hand" is signified that good concealed its power, as was said just above; by his "brother coming out" is signified truth; by "thou hast broken upon thee a breach" is signified the apparent separation of truth from good; by his "brother coming out afterward" is signified that good is actually

prior; and by “that had the double-dyed upon his hand” is signified acknowledgment that it is good; for good is not acknowledged to be prior until after the man has been reborn, for he then acts from good and from it regards truth and its quality.

[4] These are the things which are contained in the internal sense, which teaches how the case is with good and truth in the man who is being born anew, namely, that good is actually in the first place, but truth apparently; and that good does not appear to be in the first place while the man is being regenerated, but becomes manifestly so when he has been regenerated. But these things need not be further explained here, because they have been explained before (see n. 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337). That from ancient times it has been a matter of controversy whether primogeniture belongs to good or to truth, or whether to charity or to faith, has also been shown above (n. 2435).

[5] As the Lord in the supreme sense is the “Firstborn,” consequently love to Him and charity toward the neighbor, therefore it was ordained as a law in the representative church that the firstborn should be Jehovah’s, as we read in Moses:

Sanctify to Me all the firstborn, whatsoever openeth the womb among the sons of Israel, in man and in beast, let them be Mine (Exod. 13:2).

Thou shalt cause to pass to Jehovah everything that openeth the womb, and everything that openeth the offspring of a beast, as many as shall be males to thee, shall be Jehovah’s (Exod. 13:12).

Everything that openeth the womb is Mine; therefore as to all thy cattle thou shalt give the male, that openeth of ox and small cattle (Exod. 34:19).

Everything that openeth the womb of all flesh, which they shall bring to Jehovah, of men and of beasts, shall be thine; nevertheless every first born of man shalt thou surely redeem (Num. 18:15).

Behold I have taken the Levites from the midst of the sons of Israel, instead of every firstborn that openeth the womb of the sons of Israel; that the Levites may be Mine (Num. 3:12).

[6] As that which opens the womb is the firstborn, therefore where the word “firstborn” is mentioned, it is also said “that which openeth the womb;” in order that good may be signified. That this signifies good is evident from the particulars in the internal sense, especially from what is related of Tamar’s sons—that Zerah opened the womb with his hand, by whom good is represented, as is evident from the

double-dyed upon his hand (n. 4922). Moreover, the “womb,” which is said to be “opened,” is where good and truth are, consequently the church (n. 4918); and to “open the womb” is to give power that truth may be born.

[7] As the Lord alone is the Firstborn—for He is good itself, and from His good is all truth—therefore in order that Jacob, who was not the firstborn, might represent Him, he was permitted to buy the primogeniture from Esau his brother; and because this was not sufficient, he was called Israel, in order that by this name he might represent the good of truth; for Israel in the representative sense is the good which comes by means of truth (n. 3654, 4286, 4598).

4926. *And she said, Wherefore hast thou broken upon thee a breach?* That this signifies its apparent separation from good, is evident from the signification of a “breach,” as being the infraction and perversion of truth by separation from good—of which presently. That “to break a breach” here is to pull off the double-dyed from the hand, and thus to separate good, is evident, for by “double-dyed” is signified good (n. 4922); that this was apparently so follows from the fact that it so appeared to the midwife; for this was not the one who had the double-dyed, but his brother, by whom is represented truth. On this subject see what is shown just above (n. 4925), namely that good is actually the firstborn, but truth apparently. This may be further illustrated from the uses and members in the human body. It appears as if the members and organs are prior, and that their uses follow; for the former are first presented to the eye, and are also known before the uses. Nevertheless the use is prior to the members and organs, these latter being from the uses, and therefore formed according to them; nay, the use itself forms them, and adapts them to itself. Unless this were so, all and each of the things in man would by no means conspire so unanimously to a one. It is similar with good and truth: it appears as if truth were prior, but it is good, for good forms truths and adapts them to itself; wherefore regarded in themselves truths are nothing else than goods formed, or forms of good. Truths also in respect to good are like the viscera and fibers in the body in respect to uses; and regarded in itself good is nothing else than use.

[2] That a “breach” signifies infraction of truth and perversion of it by separation from good, is evident also from other passages in the Word, as in David:

Our garners are full, affording from food to food; our flocks are thousands and ten thousands in our streets; our oxen are laden; there is no breach (Ps. 144:13, 14);

treating of the Ancient Church, such as it was in its youth; the “food with which the garners were full” denotes spiritual food, that is, truth and good; “flocks” and “oxen” denote internal and external goods; “there is no breach” denotes that truth is not infracted or broken through by separation from good.

[3] In Amos:

I will raise up the tent of David that is fallen, and fence up the breaches thereof; and I will restore its ruins, and I will build it according to the days of eternity (Amos 9:11);

describing the church which is in good, the “tent of David that is fallen” being the good of love and charity from the Lord. (That “tent” is this good, may be seen above, n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599, and that “David” is the Lord, n. 1888.) To “fence up the breaches” means to amend the falsities which have entered by the separation of truth from good; “to build it according to the days of eternity” denotes according to the state of the church in ancient times; that state and those times are called in the Word the “days of eternity,” the “days of an age,” and also “of generation and generation”—as in Isaiah:

[4] Builds of thee the wastes of an age, the foundations of generation and generation; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in (Isa. 58:12);

describing the church in which charity and life is the essential. Here also “repairing the breach” denotes amending the falsities which have crept in by the separation of good from truth, every falsity being from this source; and “restoring paths to dwell in” denotes truths which are of good, for “paths” or “ways” are truths (n. 627, 2333), and “dwelling” is predicated of good (n. 2268, 2451, 2712, 3613).

[5] Again:

Ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool (Isa. 22:9);

the “breaches of the city of David” denote falsities of doctrine, and the “waters of the lower pool” the traditions by which they made infractions of the truths that are in the Word (Matt. 15:1–6; Mark 7:1–14). In Ezekiel:

Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, that ye might stand in the war in the days of Jehovah (Ezek. 13:5).

Again,

I sought from them a man that buildeth the fence, and standeth in the breach before Me for the land, that I should not destroy it; but I found none (Ezek. 22:30);

to “stand in the breach” denotes to defend and to take heed lest falsities break in. In David:

Jehovah said that He would destroy the people, unless Moses His chosen had stood before Him in the breach (Ps. 106:23);

where also “to stand in the breach” denotes to take heed lest falsities break in. “Moses” is the Word (see preface to Gen. 18, and n. 4859e).

[6] In Amos:

They shall draw out your posterity with fish-hooks. Ye shall go forth through the breaches, every one straight before her; and ye shall throw down the palace (Amos 4:2, 3);

“to go forth through the breaches” denotes through falsities from reasonings; the “palace” is the Word, consequently the truth of doctrine which is from good. And as by “breaches” is signified the falsity which comes into existence by the separation of good from truth, the same is also signified, in the representative sense, by “strengthening and repairing the breaches of the house of Jehovah” (2 Kings 12:6-8, 12; 22:5). In the second book of Samuel:

It grieved David because Jehovah had broken a breach upon Uzzah; therefore he called that place Perez Uzzah (2 Sam. 6:8);

speaking of Uzzah, who died because he touched the ark; by the ark was represented heaven, in the supreme sense the Lord, consequently Divine good; by Uzzah however was represented that which ministers, thus truth, for this ministers to good. The separation above described is signified by the “breach upon Uzzah.”

4927. *And he called his name Perez.* That this signifies the quality, namely, of the apparent separation of truth from good, is evident from the signification of “calling a name,” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is “Perez;” for in the original language “Perez” means a “breach.”

4928. [v. 30] *And afterward came out his brother.* That this signifies good actually prior, is evident from the representation of Zerah, who here is the “brother,” as being good; for he it was who opened the womb, thus who was the firstborn, and upon whose hand was the double-dyed, which, as shown above (n. 4925), is good. That by his brother’s coming out afterward is signified that good is actually prior, is because during man’s regeneration good does not appear, because it conceals itself in the interior man, and only flows into truth through affection according to the degrees of conjunction of truth with it. But when truth has been conjoined with good, as when man has been regenerated, good manifests itself; for man then acts from good and regards truths as from good, because he is then more studious of life than of doctrine.

4929. *That had the double-dyed upon his hand.* That this signifies acknowledgment that it is good, is evident from the fact that he was now acknowledged from the double-dyed upon his hand, thus it was acknowledged that it was good which opened the womb, or which was the firstborn. By the midwife’s binding double-dyed upon his hand is signified that she marked who was the firstborn, and hence acknowledgment is here signified.

4930. *And he called his name Zerah.* That this signifies the quality, is evident from the signification of “calling a name,” as being the quality (see n. 4927). The quality which is signified by “Zerah,” is the quality of what has been hitherto the subject treated of in the internal sense, namely, that good is actually the firstborn and truth only apparently so. The quality itself contains innumerable things within it which cannot be seen in the light of the world, but only in the light of heaven, thus before the angels. If man should see the quality of a single thing as it appears before the angels, he would be amazed, and would confess that he would never have believed it, and that in comparison he had known scarcely anything. “Zerah,” in the original language, signifies a “rising,” and is applied to the sun and to the first appearance of its light. He was named Zerah from this because it is similar with good in the man who is being regenerated, for this first rises and gives light, from which light are enlightened the things in the natural man, so that they may be seen, and acknowledged, and finally believed. Unless there were light from good inwardly in man, he would never be able to see truths so as to acknowledge and believe them, but would look upon them either as

things to be called true on account of the common people, or else as falsities.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE OF THE HANDS,
ARMS, FEET, AND LOINS THEREWITH.

4931. It has been already shown that the whole heaven has reference to one Man with his several organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven is in the proper sense the Divine good and Divine truth which are from the Lord. For this reason heaven is distinguished into as many provinces, so to speak, as there are viscera, organs, and members in man, and with these also there is correspondence. Unless there were such a correspondence of man with heaven, and through heaven with the Lord, man would not subsist even a single moment. All these things are kept in connection by influx.

[2] But all these provinces have reference to two kingdoms—the celestial kingdom and the spiritual kingdom. The celestial kingdom is the kingdom of the heart in the Grand Man, and the spiritual kingdom is the kingdom of the lungs; in like manner as in man, in the whole and every part of whom reign the heart and the lungs. These two kingdoms are wonderfully conjoined; and this conjunction is represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in the several members and viscera.

[3] While man is an embryo, or while he is yet in the womb, he is in the kingdom of the heart; but when he has come forth from the womb, he comes into the kingdom of the lungs; and if through the truths of faith he suffers himself to be brought into the good of love, he then returns from the kingdom of the lungs into the kingdom of the heart in the Grand Man; for he thus comes a second time into the womb and is born again. Then also these two kingdoms are conjoined in him, but in an inverted order; for previously the

kingdom of the heart in him was under the rule of the lungs, that is, the truth of faith previously ruled in him; but afterward the good of charity rules. That the heart corresponds to the good of love, and the lungs to the truth of faith, may be seen above (n. 3635, 3883–3896).

4932. They in the Grand Man who correspond to the hands and arms, and also to the shoulders, are those who have power by the truth of faith from good. For those who are in the truth of faith from good are in the power of the Lord because they attribute all power to Him, and none to themselves; and the more they attribute none to themselves—not with the lips, but with the heart—the more they are in power. From this the angels are called potencies and powers.

4933. That in the Grand Man the hands, arms, and shoulders correspond to power, is because the forces and powers of the whole body and of all its viscera have reference to them; for the body exerts its forces and powers by the arms and hands. It is for this reason also that power is signified in the Word by the “hands,” “arms,” and “shoulders.” That this is signified by the “hands,” may be seen above (n. 878, 3387); and that it is signified by the “arms” also, is plain from many passages, as from the following:

Be Thou their arm every morning (Isa. 33:2).

The Lord Jehovih cometh in strength, and His arm shall rule for Him (Isa. 40:10).

He worketh it with the arm of His strength (Isa. 44:12).

Mine arms shall judge the peoples (Isa. 51:5).

Put on strength, O arm of Jehovah (Isa. 51:9).

I looked, and there was no one helping, therefore Mine arm brought salvation unto Me (Isa. 63:5).

Cursed is he that trusteth in man, and maketh flesh his arm (Jer. 17:5).

I have made the earth, the man, and the beast, by My great power and by My outstretched arm (Isa. 27:5; 32:17).

The horn of Moab is cut off, and His arm is broken (Isa. 48:25).

I break the arms of the king of Egypt, but I will strengthen the arms of the king of Babylon (Ezek. 30:22, 24, 25).

O Jehovah, break Thou the arm of the wicked (Ps. 10:15).

According to the greatness of Thine arm reserve the sons of death (Ps. 79:11).

Brought out of Egypt with a mighty hand and with an outstretched arm (Deut. 7:19; 11:2, 3; 26:8; Jer. 32:21; Ps. 136:12).

From these passages it is also evident that by “right hand” in the Word is signified superior power, and by “sitting at the right hand of Jehovah,” omnipotence (Matt. 26:63, 64; Luke 22:69; Mark 14:61, 62; 16:19).

4934. I have seen a bare arm, bent forward, which was possessed of such force and such power to inflict terror that I was not only horrified, but felt as if I might be crushed to atoms, even as to my inmost things, for it was irresistible. This arm has been seen by me twice; and from it I was given to know that the arms signify strength, and the hands power. A warmth was also felt exhaling from that arm.

4935. This bare arm is presented to view in various positions, according to which it excites terror, and in the position described just above, incredible terror; for it appears able to crush the bones and marrows in an instant. Even those who have not been timorous in the life of the body are thrown into extreme terror in the other life by this arm.

4936. Several times spirits have been seen who had rods, and who were said to be magicians. They are in front, far away to the right, deep in caverns; and those who have been more malign magicians are hidden away still deeper. They seem to themselves to have rods, and they also by phantasies make many kinds of rods, and believe that they can perform miracles with them; for they suppose potency to be in the rods, and this because they are what support the right hand and arm, which by correspondence are strength and power. From this it was plain to me why men of old attributed rods to magicians; for the ancient Gentiles had this from the ancient representative church, in which rods, like hands, signified power (see n. 4876). And because they signified power, Moses was commanded, when miracles were wrought, to stretch out his rod, or his hand (Exod. 4:17, 20; 8:1–11, 16–18; 9:23; 10:3–21; 14:21, 26, 27; 17:5, 6, 11, 12; Num. 20:7–11).

4937. Infernal spirits also sometimes by phantasy exhibit a shoulder, by which they cause force to be repelled; and it cannot go beyond this; but this is only for those who are in such phantasy, for they know that in the spiritual world the shoulder corresponds to all power. By the “shoulder,” in the Word also is signified all power, as is evident in the following passages:

Thou hast broken the yoke of his burden, and the staff of his shoulder (Isa. 9:4).

Ye thrust with side and with shoulder, and push with your horns (Ezek. 34:21).

Thou cleavest for them every shoulder (Ezek. 29:7).

That they may serve Jehovah with one shoulder (Zeph. 3:9).

Unto us a Child is born, and the government shall be upon His shoulder (Isa. 9:6).

The key of the house of David will I put upon his shoulder (Isa. 22:22).

4938. They in the Grand Man who correspond to the feet, the soles of the feet, and the heels, are they who are natural; wherefore by “feet” in the Word are signified natural things (n. 2162, 3147, 3761, 3986, 4280), by “soles of the feet” lower natural things, and by “heels” the lowest natural things. For in the Grand Man celestial things constitute the head, spiritual the body, and natural the feet; and they follow in this order. Celestial things also, which are highest, terminate in spiritual, which are middle; and spiritual in natural, which are last.

4939. Once when I was elevated into heaven, it appeared to me as if I were there with my head, and below with my body, but with my feet still lower. And from this it was perceived how the higher and lower things in man correspond to those which are in the Grand Man, and how the one flows into the other, namely, that the celestial, which is the good of love and the first in order, flows into the spiritual, which is the truth thence derived and the second in order, and finally into the natural, which is the third in order. From this it is evident that natural things are like the feet, on which the higher things rest. Nature also is that in which the spiritual world and heaven terminate. Thence it is that universal nature is a theater representative of the Lord’s kingdom, and that everything in it is representative (n. 2758, 3483); and that nature subsists from influx according to this order, and that without such influx it could not subsist even for a moment.

4940. At another time when, encompassed with an angelic column, I was let down into the places of lower things, it was given me sensibly to perceive that they who were in the earth of lower things correspond to the feet, and to the soles of the feet. Moreover, these places are under the feet and the soles of the feet. I also conversed with the spirits there. They are such as have been in natural, and

not in spiritual delight. (Concerning the lower earth see above, n. 4728.)

4941. In these places also are they who have ascribed all things to nature, and but little to the Divine. I conversed with them there, and when the conversation turned on the Divine providence, they attributed everything to nature. Nevertheless when those who have led a good moral life have been detained there for a time, they successively put off such principles, and put on principles of truth.

4942. While I was there, I heard in one of the rooms a noise as if there were some persons on the other side of the wall trying to break in. Those in the room were terrified at the sound, believing that it was thieves; and I was told that they who are there are kept in such fear in order that they may be deterred from evils, because fear is to some a means of amendment.

4943. In the lower earth, under the feet and the soles of the feet, are also those who have placed merit in good deeds and in works. Some of them appear to themselves to cut wood. The place where they are is rather cold, and they seem to themselves to acquire warmth by their labor. With these also I conversed, and it was given me to ask them whether they wished to come out of that place. They replied that they had not yet merited it by their labor. But when this state has been passed through, they are taken out thence. These also are natural, because the desire to merit salvation is not spiritual; and moreover, they regard themselves as superior to others, and some of them even despise others. If such persons do not receive more joy than others in the other life, they are indignant against the Lord; and therefore when they cut wood there sometimes appears as it were somewhat of the Lord under the wood, and this from their indignation. But as they have led a pious life, and have acted in this way from ignorance, in which there was something of innocence, therefore angels are occasionally sent to them who console them. And sometimes there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation.

4944. They who come out of the world from Christendom, and who have led a good moral life, and have had something of charity toward the neighbor, but have had little concern about spiritual things, are for the most part sent into the places under the feet and the soles of the feet; and are kept there until they put off the natural things in which they have been, and become imbued with

spiritual and heavenly things insofar as they can be in accordance with their life; and when they have become imbued with these, they are elevated thence to heavenly societies. I have at times seen them emerging, and beheld their gladness at coming into heavenly light.

4945. In what situation the places under the feet are, it has not yet been given me to know. There are very many of them, and all most distinct from one another. In general they are called the earth of lower things.

4946. There are some who in the life of the body have become imbued with the idea that man ought not to be concerned about those things which are of the internal man, thus about spiritual things, but only about those which are of the external man, or that are natural, for the reason that interior things disturb the delights of their life, and produce discomfort. They acted upon the left knee, and a little above the knee in front, and also upon the sole of the right foot. I conversed with them in their place of abode; and they said that they had been of opinion in the life of the body that only external things are living, and that they did not understand what internal things are, consequently that they knew what is natural, but not what the spiritual is. But it was given me to tell them that by this means they had shut out from themselves innumerable things which might have flowed in from the spiritual world if they had acknowledged interior things, and thus had admitted them into the ideas of their thought. And it was also given to tell them that in every idea of thought there are innumerable things which to man, especially the natural man, appear merely as a single uncompound thing; when yet there are indefinite things in it which flow in from the spiritual world, and in a spiritual man produce superior insight, by which he can see and also perceive whether anything is true or not. And because they were in doubt in regard to this, it was shown them by living experience. There was represented to them a single idea, which they saw as one simple idea, and thus as an obscure point (by a mode of representation very easy in the light of heaven); but when that idea was unfolded, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord; and it was said that so it is with every idea of good and truth, namely, that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that itself which is called heaven.

4947. Under the soles of the feet are they also who in the life of the body have lived for the world and their own pleasure, being delighted with such things as are of the world, and have loved to live in splendor, but only from external cupidity or that of the body, not from internal desire or that of the mind; for they have not been proud in spirit—setting themselves before others—though in stations of honor; thus in so living they have acted from the body, and therefore have not rejected the teachings of the church, still less confirmed themselves against them, but at heart have said of them that it is so, because those who study the Word know it. In some who are of this character, the interiors are open toward heaven, and into them are successively inseminated heavenly things, such as justice, uprightness, piety, charity, and mercy; and they are afterward taken up into heaven.

4948. Those, however, who in the life of the body have from within thought and taken interest in nothing else than what relates to self and the world, have closed to themselves every way or every influx from heaven; because the love of self and the world is opposite to heavenly love. Those of them who have lived at the same time in pleasures, or in a luxurious life conjoined with interior cunning, are under the sole of the right foot, but at a great depth there, thus beneath the earth of lower things, where is the hell of such spirits. In their dwellings is nothing but filth; they also seem to themselves to carry filth, for it corresponds to such a life. The stench of different kinds of filth is smelled there according to the genera and species of their life. Many have their abode there who have been among the more celebrated in the world.

4949. There are some who have abodes under the soles of the feet, with whom I have occasionally conversed. I have seen some of them endeavoring to ascend, and it was also granted me to feel their endeavor, and this even to the knees; but they fell back again. In this manner is it represented to the sense when any are desirous of ascending from their own abodes to higher ones, as these were of ascending to the abodes of those who are in the province of the knees and thighs. I was told that such are they who have despised others in comparison with themselves; for which reason also they wish to emerge, and not only through the foot into the thigh, but also if possible above the head; yet still they fall back again. They are in a kind of stupidity; for such arrogance extinguishes and suffocates the

light of heaven, and consequently intelligence. Wherefore the sphere which surrounds them appears like thick dregs.

4950. Under the left foot, a little to the left, are such as have attributed all things to nature, but yet have made a confession of an Ens of the universe from which come all the things of nature. Exploration was made as to whether they had believed in any Ens of the universe, or Supreme Deity, that had created all things; but it was perceived from their thought communicated to me, that what they had believed in was like something inanimate, in which there was nothing of life; and from this it was evident that they had not acknowledged a Creator of the universe, but nature. They also said that they could have no idea of a living Deity.

4951. Under the heel, somewhat farther back, is a hell at a great depth, the intermediate space appearing empty. In this hell are the most malicious, who secretly explore minds for the purpose of doing harm, and secretly lay snares in order to destroy, this having been the delight of their life. I have frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various wiles. They are interiorly malicious. They appear as it were in cloaks, and sometimes otherwise. They are often punished, and are then let down to a greater depth, and veiled as it were with a cloud, which is the sphere of malice exhaling from them. Out of that depth at times a tumult is heard as of a slaughter. They can move others to tears, and can also strike terror. This habit they have acquired in the life of the body, by having been with the sick and simple for the purpose of obtaining wealth, whom they constrained to weep and so moved to pity; and if they did not obtain their ends in this way, they inflicted terror. They are for the most part such as in this manner plundered many houses for the benefit of monasteries. Some were also observed at a middle distance, but appearing to themselves to be sitting in a room and consulting together. These also are malicious, but not in the same degree.

4952. Some of those who are natural have said that they know not what to believe, because a lot awaits every one according to his life, and also according to his thoughts from confirmed principles; but it was answered them that it would have sufficed if they had believed that it is God who governs all things, and that there is a life after death; and especially if they had lived not as a wild beast,

but as a man, that is, in love to God and in charity toward the neighbor; and thus in truth and in good, but not contrary to them. But they said that they had so lived; but again it was answered that in externals they had appeared to do so, when nevertheless had not the laws opposed, they would have invaded every one's life and property with more fury than wild beasts. They again said that they did not know what charity toward the neighbor is, nor what the internal is; but it was answered them that they could not know these things because the love of self and of the world, and external things, had engrossed the whole of their thought and will.

4953. A continuation will be found at the end of the following chapter.

GENESIS

CHAPTER THIRTY-NINE

4954. In the prefatory remarks to the preceding chapter, the Lord's words in Matthew 25, verses 31 to 33, concerning the Judgment upon the good and the evil were unfolded (see n. 4807–4810). There now come to be unfolded the words which there follow in order, namely:

Then shall the king say to them on His right hand, Come, ye blessed of My Father, possess 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 drink; I was a stranger, and ye gathered Me; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me (Matt. 25:34–36).

4955. What these words involve in the internal sense will appear from what follows. Be it known in the first place that the works here enumerated are the very works of charity in their order. This no one can see who is not acquainted with the internal sense of the Word, that is, who does not know what is meant by giving the hungry to eat, giving the thirsty to drink, gathering the stranger, clothing the naked, visiting the sick, and coming unto those who are in prison. He who thinks of these acts from the sense of the letter only, infers that they mean good works in the external form, and that there is nothing secret in them beyond this; and yet there is something secret in each of them, which is Divine, because from the Lord. But the secret is not at this day understood, because at this day there are no doctrinals of charity; for ever since men have separated charity from faith, these doctrinals have perished, and in place of them the doctrinals of faith have been invented and received, which do not at all teach what charity is and what the neighbor. The doctrinals existing among the ancients taught all the genera and all the species of charity, and also who the neighbor is toward whom charity is to be exercised, and how one is the neighbor in a different degree and in a different

respect from another, and consequently how the exercise of charity varies in its application toward different persons. They also grouped the neighbor together into classes, and assigned them names, calling some the poor, needy, miserable, afflicted; some the blind, lame, halt, and also fatherless and widows; and others the hungry, thirsty, strangers, naked, sick, bound, and so on; thus knowing what duty they owed toward one and toward another. But as before said these doctrinals perished, and with them the understanding of the Word, insomuch that no one at this day knows otherwise than that by the "poor," the "widows," and the "fatherless," in the Word, none other are meant than they who are so called; in like manner here by the "hungry," the "thirsty," the "strangers," the "naked," the "sick," and those who are "in prison;" when yet by these charity is described such as it is in its essence, and the exercise of it such as it must be in its life.

4956. The essence of charity toward the neighbor is the affection of good and truth, and the acknowledgment of self as being evil and false; yea, the neighbor is good and truth itself, and to be affected by these is to have charity. The opposite to the neighbor is evil and falsity, which are held in aversion by one who has charity. He therefore who has charity toward the neighbor is affected by good and truth, because they are from the Lord, and holds in aversion what is evil and what is false because these are from self; and when he does this, he is in humiliation from self-acknowledgment, and when he is in humiliation, he is in a state of reception of good and truth from the Lord. These are the characteristics of charity which in the internal sense are involved in these words of the Lord: "I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye gathered Me; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." That these words involve such things, no one can know except from the internal sense. The ancients, who had the doctrinals of charity, knew these things; but at this day they appear so remote that every one will wonder at its being said that these things are within. Moreover, the angels who are with man perceive these words no otherwise, for by the "hungry" they perceive those who from affection desire good; by the "thirsty," those who from affection desire truth; by a "stranger," those who are willing to be instructed; by the "naked," those who acknowledge that there is nothing of good and of truth in

themselves; by the “sick,” those who acknowledge that in themselves there is nothing but evil; and by the “bound,” or those who are “in prison,” those who acknowledge that in themselves there is nothing but falsity. If these things are reduced into one meaning, they signify what has been stated just above.

4957. From all this it is evident that there were Divine things within everything the Lord said, although to those who are in merely worldly things, and especially to those who are in bodily things, His words appear to be such as any man might say. Nay, they who are in bodily things will say of these and all other words of the Lord, that they have not so much grace, and therefore not so much weight, as the discourse and preaching of those of the present age who speak with eloquence and learning; when yet their discourse and preaching are like the husk and chaff in comparison with the kernel and grain.

4958. That “to hunger” is from affection to desire good, is because “bread” in the internal sense is the good of love and of charity, and “food” in general is good (n. 2165, 2177, 3478, 4211, 4217, 4735). That “to thirst” is from affection to desire truth, is because “wine” and also “water” denote the truth of faith (that it is so with “wine,” see above n. 1071, 1798; and with “water,” n. 2702). That a “stranger” is one who is willing to be instructed, may also be seen above (n. 1463, 4444). That the “naked” means one who acknowledges that there is nothing of good or truth in himself, the “sick” one who acknowledges that he is in evil, and the “bound,” or he that is “in prison,” one who acknowledges that he is in falsity, is plain from the many passages in the Word in which they are mentioned.

4959. The reason why the Lord says these things of Himself is that He is in those who are such, and therefore He also says:

Verily I say unto you, Insofar as ye have done it to one of the least of these My brethren, ye have done it to Me (Matt. 25:40).

GENESIS 39

1. And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh's chamberlain, prince of the guards, an Egyptian man, of the hand of the Ishmaelites, who had brought him down thither.

2. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian.
3. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand.
4. And Joseph found grace in his eyes, and he ministered to him; and he set him over his house, and all that he had he gave into his hand.
5. And it came to pass from the time that he set him over in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was in all that he had, in the house and in the field.
6. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look.
7. And it came to pass after these words that his lord's wife lifted up her eyes to Joseph, and she said, Lie with me.
8. And he refused, and said unto his lord's wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand.
9. He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to God?
10. And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, to be with her.
11. And it came to pass on a certain day when he went into the house to do his work; and no man of the men of the house was there in the house.
12. And she caught hold of him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out.
13. And it came to pass when she saw that he had left his garment in her hand, and was fled forth,
14. That she cried unto the men of her house, and spake unto them, saying, See, he hath brought us a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice;
15. And it came to pass when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out.
16. And she laid up his garment by her, until his lord came to his house.
17. And she spake unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came unto me to mock me;
18. And it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.

19. And it came to pass when his lord heard the words of his wife, which she spake unto him, saying, According to these words did thy servant to me; that his anger was kindled.
20. And Joseph's lord took him, and put him into the prison house, the place where the king's bound ones were bound; and he was there in the prison house.
21. And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house.
22. And the prince of the prison house gave into Joseph's hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer.
23. The prince of the prison house saw naught of anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

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4960. In the internal sense here the subject treated of is the Lord, how He made His internal man Divine. "Jacob" was the external man, as described in the preceding chapters; "Joseph" is the internal man, as described in this and the following chapters.

4961. And because this was done according to Divine order, this order is here described; and also temptation, which is the means of conjunction.

THE INTERNAL SENSE

4962. Verse 1. *And Joseph was brought down to Egypt; and Potiphar bought him, Pharaoh's chamberlain, prince of the guards, an Egyptian man, of the hand of the Ishmaelites, who had brought him down thither.*

"And Joseph," signifies the celestial of the spiritual from the rational; "was brought down to Egypt," signifies to the memory-knowledges (*scientifica*)¹ of the church; "and Potiphar bought him, Pharaoh's chamberlain," signifies that it was among the interior

¹ What Swedenborg calls *scientifica* are defined in this volume (n. 5212) as being "the lowest truths," which he says "are called *scientifica* because they are in man's natural of external memory." [REVISER.]

things of memory-knowledges; “prince of the guards,” signifies those which are primary for interpretation; “an Egyptian man,” signifies natural truth; “of the hand of the Ishmaelites,” signifies from simple good; “who had brought him down thither,” signifies the descent from that good to these memory-knowledges.

4963. *And Joseph.* That this signifies the celestial of the spiritual from the rational, is evident from the representation of Joseph, as being the celestial spiritual man that is from the rational (n. 4286); here therefore, because it treats of the Lord, Joseph represents the Lord’s internal man. Every one who is born a man is external and internal; his external is that which is seen with the eyes, and by which he is in company with men, and by which the things proper to the natural world are done; and the internal is that which is not seen with the eyes, and by which man is in company with spirits and angels, and by which the things proper to the spiritual world are done. The reason why every man has an internal and an external, or is an internal and an external man, is that through man there may be a conjunction of heaven with the world; for heaven flows in through the internal man into the external, and thereby perceives what is in the world; and the external man which is in the world thence perceives what is in heaven. It is to this end that man has been so created.

[2] In respect to His Human the Lord also had an external and an internal, because it pleased Him to be born like other men. The external (that is, His external man) was represented by Jacob, and afterward by Israel; but His internal man is represented by Joseph. This internal man is what is called the celestial spiritual from the rational; or what is the same thing, the Lord’s internal, which was human, was the celestial of the spiritual from the rational. This, and the glorification of it, are treated of in the internal sense of this and the following chapters wherein Joseph is treated of. But what the celestial of the spiritual from the rational is has been explained above (n. 4286, 4585, 4592, 4594), namely, that it is above the celestial of the spiritual from the natural, which is represented by Israel.

[3] The Lord was indeed born as are other men, but it is known that he who is born a man derives what is his from both the father and the mother, and that he has his inmost from the father, but his exteriors (that is, the things which clothe this inmost) from the mother. Both that which he derives from the father, and that which

he derives from the mother, are defiled with hereditary evil. But it was different with the Lord: that which He derived from the mother in like manner had in it an heredity such as is that of any other man; but that which He derived from the Father, who was Jehovah, was Divine. For this reason the Lord's internal man was not like the internal of another man; for His inmost was Jehovah. This is therefore the intermediate which is called the celestial of the spiritual from the rational. But concerning this, of the Lord's Divine mercy more will be said in the following pages.

4964. *Was brought down to Egypt.* That this signifies to the memory-knowledges (*scientifica*) of the church is evident from the signification of "Egypt" as being memory-knowledge (that is, memory-knowledge in general), treated of in n. 1164, 1165, 1186, 1462; but what the nature of that memory-knowledge was which is properly signified by "Egypt," has not as yet been explained. In the Ancient Church there were doctrinal things and there were memory-knowledges. The doctrinal things treated of love to God and of charity toward the neighbor; but the memory-knowledges treated of the correspondences of the natural world with the spiritual world, and of the representatives of spiritual and celestial things in things natural and earthly. Such were the memory-knowledges of those who were in the Ancient Church.

[2] Egypt was one of those countries and kingdoms where the Ancient Church was (1238, 2385); but as in Egypt it was chiefly memory-knowledges that were handed down to posterity, therefore such knowledge in general is signified by "Egypt;" and it is for this reason also that Egypt is so often treated of in the prophetic Word, and by it such knowledge is specifically meant. The very magic of the Egyptians also had its origin thence; for they were acquainted with the correspondences of the natural world with the spiritual, and afterward, when the church among them was at an end, these correspondences were abused by being turned to magical things. Now because they had such knowledges (that taught correspondences, and also representatives and significatives) and as these knowledges were of service to the doctrinal things of the church, especially to the understanding of those things which were said in their Word (that the Ancient Church had a Word both prophetic and historic, similar to the present Word, but yet a different one, can be seen in

n. 2686); therefore by “being brought down to Egypt” is signified to the memory-knowledges of the church.

[3] As the Lord is represented by Joseph, its being here said that Joseph was “brought down to Egypt,” signifies that when the Lord glorified His internal man, that is made it Divine, He was first imbued with the memory-knowledges of the church, and from and by them advanced to things more and more interior, and at last even to those which are Divine. For it pleased Him to glorify Himself, that is, to make Himself Divine, according to the same order as that in which He regenerates man, that is, makes him spiritual (n. 3138, 3212, 3296, 3490, 4402), namely, from external things, which are memory-knowledges and the truths of faith, successively to internal things, which are of charity toward the neighbor and of love to Him. From this it is plain what is signified by the following words in Hosea:

When Israel was a child, then I loved him, and called My son out of Egypt (Hos. 11:1);

that these words were spoken of the Lord can be seen in Matthew 2:15.

4965. *And Potiphar bought him, Pharaoh’s chamberlain.* That this signifies that it was among the interior things of memory-knowledges, is evident from the signification of “Pharaoh’s chamberlain,” as being the interior things of memory-knowledges (see n. 4789); his “buying” signifies that he ascribed these things to himself (n. 4397, 4487). The interior things of memory-knowledges are those which approach more nearly to spiritual things, and are applications of memory-knowledges to heavenly things; for these are what the internal man sees, when the external only sees the memory-knowledges in the outward form.

4966. *Prince of the guards.* That this signifies those which are primary for interpretation, is evident from the signification of “prince of the guards,” as being things primary for interpretation (n. 4790): things primary for interpretation are those which primarily conduce to the interpretation of the Word, and thus to the understanding of the doctrinal things of love to God and of charity toward the neighbor, which are from the Word. Be it known that the memory-knowledges of the ancients were altogether different from those of the present day. As before said the memory-knowledges of the ancients treated of the correspondence of things in the natural world

with things in the spiritual world. The memory-knowledges which are now called philosophy, such as that of Aristotle and others like him, were unknown to them. This is evident also from the books of the ancient writers, most of which were written in language that signified, represented, and corresponded to interior things, as is evident from the following instances, not to mention others.

[2] They located Helicon on a mountain, and by it they meant heaven; they gave to Parnassus a place below on a hill, by which they meant memory-knowledges, where they said that a flying horse, called Pegasus, broke open a fountain with his hoof; the sciences they called virgins, with other such traditions. For they knew from correspondences and representatives that a mountain denotes heaven; a hill, that heaven which is beneath, or which is with man; a horse, the understanding; the wings with which he flew, spiritual things; a hoof, the natural mind; a fountain, intelligence; the three virgins who were called the Graces, affections of good; and the virgins who were called the Muses, affections of truth. So also they assigned to the sun horses, the food of which they called ambrosia, and their drink, nectar; for they knew that the sun signified celestial love, horses the intellectual things therefrom; and that food signifies celestial things, and drink spiritual things.

[3] From the ancients also there still survives the custom for kings at their coronation to sit upon a silver throne, to be clothed with a crimson robe, to be anointed with oil, to wear a crown on the head, and to carry a scepter, sword, and keys in their hands, to ride in royal pomp upon a white horse whose hoofs are shod with silver, and to be waited on at table by the chiefs of the kingdom, with other ceremonies; for they knew that a king represented Divine truth which is from Divine good, and hence they knew what is signified by a silver throne, a crimson robe, anointing oil, a crown, a scepter, a sword, keys, a white horse, hoofs shod with silver, and being waited on by chief men. Who at this day knows these significations, and where are the knowledges that teach them? Men call such things emblems, not knowing anything whatever about correspondence and representation. From all this it is evident of what nature were the knowledges of the ancients, and that they brought them into a knowledge of spiritual and heavenly things which at this day are scarcely known to exist.

[4] The knowledges which succeeded those of the ancients, and are properly called philosophy, rather draw away the mind from the knowledge of such things, because they can also be applied to the confirmation of falsities; and moreover when truths are confirmed by means of them, they plunge the mind into darkness, because they are for the most part bare expressions, whereby confirmations are effected which are comprehended by few, and regarding which even these few are not agreed. From this it is evident how far mankind has receded from the erudition of the ancients, which led to wisdom. The Gentiles received those knowledges from the Ancient Church, the external worship of which consisted in representatives and significatives, and the internal in those things which were represented and signified. These were the knowledges which, in the genuine sense, are signified by "Egypt."

4967. *An Egyptian man.* That this signifies natural truth, is evident from the signification of a "man," as being truth (see n. 3134); and from the signification of "Egypt," as being memory-knowledge in general, treated of just above (n. 4964, 4966); and because "Egypt" is memory-knowledge, it is also the natural; for all the memory-knowledge in man is natural, because it is in his natural man, even the memory-knowledge concerning spiritual and celestial things. The reason of this is that man sees these knowledges in the natural, and from it; and those which he does not see from the natural, he does not apprehend. But the regenerate man, who is called spiritual, and the unregenerate man, who is merely natural, see these knowledges in different ways; with the former the knowledges are enlightened by the light of heaven, but with the latter not so, but by the light which flows in through spirits who are in falsity and evil; which light is indeed from the light of heaven, but becomes in them opaque, like the light of evening or of night; for such spirits, and hence such men, see as owls—clearly at night, and obscurely in the daytime, that is, they see falsities clearly and truths obscurely; and hence see clearly the things of the world, and obscurely, if at all, the things of heaven. From these considerations it is evident that genuine memory-knowledge is natural truth; for all genuine memory-knowledge, such as is signified by "Egypt" in a good sense, is natural truth.

4968. *Of the hand of the Ishmaelites.* That this signifies from simple good, is evident from the representation of the Ishmaelites,

as being those who are in simple good (see n. 3263, 4747), here therefore the natural truth which is from simple good. In chapter 37, verse 36, it is so said that the Midianites sold Joseph into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards; but here it is said that Potiphar, Pharaoh's chamberlain, prince of the guards, bought him of the hand of the Ishmaelites, who had brought him down thither. This way of speaking is used for the sake of the internal sense; for in the first instance the alienation of Divine truth is treated of, which is not wrought by those who are in simple good, but by those who are in simple truth, who are represented by the Midianites (see n. 4788); but here it treats of the acquisition or attainment of memory-knowledges, and of the natural truth which is from simple good; and therefore it is said "of the Ishmaelites," for these represent those who are in simple good. From this it is plain that it is so said for the sake of the internal sense. Nor is there any contradiction in the historical narrative; for it is said of the Midianites that they drew Joseph out of the pit, and consequently that they delivered him to the Ishmaelites, by whom he was brought down into Egypt; thus that as the Midianites delivered him up to the Ishmaelites who were going to Egypt, they sold him into Egypt.

4969. *Who had brought him down thither.* That this signifies the descent from that good to these memory-knowledges, is evident from the representation of the Ishmaelites, who brought him down, as being those who are in simple good (treated of just above, n. 4968); and from the signification of "Egypt," which is meant by "thither," as being memory-knowledge in general (of which just above, n. 4964, 4966). It is said "go down," because memory-knowledges are treated of, which are exterior; for in the Word to go from interior to exterior things is called "going down," but from exterior to interior "going up" (n. 3084, 4539).

4970. Verses 2-6. *And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his lord the Egyptian. And his lord saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found grace in his eyes, and he ministered to him; and he set him over his house, and all that he had he gave into his hand. And it came to pass from the time that he set him over in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was in all that he had, in the*

house and in the field. And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was beautiful in form, and beautiful in look.

"And Jehovah was with Joseph," signifies that the Divine was in the celestial of the spiritual; "and he was a prosperous man," signifies that all things were provided; "and he was in the house of his lord the Egyptian," signifies that it might be initiated into natural good; "and his lord saw that Jehovah was with him," signifies that it was perceived in natural good that the Divine was therein; "and that Jehovah made all that he did to prosper in his hand," signifies that all things were of the Divine providence; "and Joseph found grace in his eyes," signifies that it was accepted; "and he ministered to him," signifies that the memory-knowledge was appropriated to its good; "and he set him over his house," signifies that good applied itself thereto; "and all that he had he gave into his hand," signifies that all that belonged to it was as it were in its power; "and it came to pass from the time that he set him over in his house, and over all that he had," signifies a second state after good applied itself thereto, and all that belonged to it was as it were in its power; "that Jehovah blessed the Egyptian's house for Joseph's sake," signifies that from the Divine it then had the celestial natural; "and the blessing of Jehovah," signifies increase; "was in all that he had, in the house and in the field," signifies in life and in doctrine; "and he left all that he had in Joseph's hand," signifies that it appeared as if all things were in its power; "and he knew not aught that was with him, save the bread which he did eat" signifies that good was thence made its own; "and Joseph was beautiful in form," signifies the good of life thence derived; "and beautiful in look," signifies the truth of faith thence derived.

4971. [v. 2] *And Jehovah was with Joseph.* That this signifies that the Divine was in the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual from the rational (of which above, n. 4963); and because the subject treated of is the Lord here as to the internal man in His Human—by "Jehovah was with him" is signified that the Divine was therein; for the Divine was in His Human, because He was conceived of Jehovah. In the case of the angels, the Divine is not in them, but is present

with them, because they are only forms recipient of the Divine from the Lord.

4972. *And he was a prosperous man.* That this signifies that all things were provided, is evident from the signification of “being prosperous,” when said of the Lord, as being that it was provided, namely, that He should be enriched with all good.

4973. *And he was in the house of his lord the Egyptian.* That this signifies that it might be initiated into natural good, is evident from the signification of a “lord,” as being good, of which presently; and from the signification of an “Egyptian,” as being memory-knowledge in general, and hence the natural (see n. 4967). That to be “in a house” is to be initiated, is because a “house” is the mind in which good is (see n. 3538), here the natural mind; and moreover “house” is predicated of good (n. 3652, 3720). There is in man a natural mind and a rational mind; the natural mind is in his external man, the rational mind in his internal. memory-knowledges are the truths of the natural mind, which are said to be “in their house” when they are conjoined there with good; for good and truth constitute together one house, as husband and wife. But the goods and truths here treated of are interior; for they correspond to the celestial of the spiritual from the rational, which is represented by Joseph. The interior corresponding truths in the natural mind are applications to uses, and the interior goods therein are uses.

[2] The name “Lord” is often used in the Word; and one who has no knowledge of the internal sense supposes that nothing more is meant by it than what is meant by the use of this term in common speech; but “Lord” is never used in the Word except where good is treated of, and the same is true of “Jehovah;” but when truth is treated of, “God” and “King” are used. For this reason by a “lord” is signified good, as is evident from the following passages. In Moses:

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

In David:

Confess ye to Jehovah. Confess ye to the God of gods. Confess ye to the Lord of lords (Ps. 136:1–3);

where Jehovah or the Lord is called “God of gods” from the Divine truth which proceeds from Him, and “Lord of lords” from the Divine good which is in Him.

[3] So in the the Revelation:

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

And again:

He that sat upon the white horse hath upon His vesture and upon His thigh a name written, King of kings, and Lord of lords (Rev. 19:16); that the Lord is here called "King of kings" from Divine truth, and "Lord of lords" from Divine good, is plain from the particulars; the "name written" is His quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006); the "vesture" on which it was written is the truth of faith (n. 1073, 2576, 4545, 4763); the "thigh" on which also that quality was written, is the good of love (n. 3021, 4277, 4280, 4575). From this also it is plain that the Lord from Divine truth is called "King of kings" and from Divine good "Lord of lords." (That the Lord is called "King" from Divine truth may be seen above, n. 2015, 2069, 3009, 3670, 4581.)

[4] From this it is also clear what is meant by the "Lord's Christ," in Luke:

Answer was made to Simeon by the Holy Spirit, that he should not see death, until he had seen the Lord's Christ (Luke 2:26);

the "Lord's Christ" is the Divine truth of the Divine good; for "Christ" is the same as "Messiah," and "Messiah" is the "Anointed" or "King" (n. 3008, 3009). "The Lord" here is Jehovah. In the Word of the New Testament the name "Jehovah" is nowhere used; but instead of it "Lord" and "God" (n. 2921); as also in Luke:

Jesus said, How say they that the Christ is David's Son? for David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand (Luke 20:41, 42).

The same passage reads thus in David:

The saying of Jehovah unto my Lord, Sit Thou on My right hand (Ps. 110:1).

It is plain that "Jehovah" in David is called "Lord" in the Evangelist. "Lord" there denotes the Divine good of the Divine Human; omnipotence is signified by "sitting at the right hand" (n. 3387, 4592, 4933e).

[5] When the Lord was in the world He was Divine truth; but when He was glorified, that is, when He had made the Human in

Himself Divine, He became Divine good, from which thereafter Divine truth proceeds. For this reason the disciples after the resurrection did not call Him “Master,” as before, but “Lord,” as is evident in John (21:7, 12, 15–17, 20), and also in the rest of the Evangelists. The Divine truth, which the Lord was when in the world, and which thereafter proceeds from Him, that is, from the Divine good, is called also “the angel of the covenant,” in Malachi:

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

[6] As Divine good is meant by “Lord,” and Divine truth by “King,” therefore where the Lord is spoken of as having dominion and a kingdom, “dominion” is predicated of Divine good, and a “kingdom” of Divine truth, and therefore also the Lord is called “Lord of nations,” and “King of peoples,” for by “nations” are signified those who are in good, and by “peoples” those who are in truth (n. 1259, 1260, 1849, 3581).

[7] Good is called a “lord” relatively to a servant, and it is called a “father” relatively to a son—as in Malachi:

A son honoreth his father, and a servant his lord; if then I be a father, where is My honor; and if I be a lord, where is My fear? (Mal. 1:6).

And in David:

Joseph was sold for a servant. The discourse of Jehovah proved him. The king sent and loosed him, the ruler of nations opened for him, he set him lord of his house, and ruler in all his possession (Ps. 105:17, 19–21); that by “Joseph” here is meant the Lord, is evident from the several particulars; the “lord” here is the Divine good of the Divine Human.

4974. [v. 3] *And his lord saw that Jehovah was with him.* That this signifies that it was perceived in natural good that the Divine was therein, is evident from the signification of “seeing,” as being understanding and perceiving (n. 2150, 3764, 4339, 4567, 4723); and from the signification of “lord,” as being good (as shown just above, n. 4973), here natural good, because it is an Egyptian who is here the “lord.” That the Divine was therein, is signified by Jehovah being with him (as above, n. 4971).

4975a. *And that Jehovah made all that he did to prosper in his hand.* That this signifies that all things were of the Divine providence, is evident from the signification of “being made to prosper”

as being to be provided (of which above, n. 4972). Hence “Jehovah’s making it to prosper in his hand” denotes the Divine providence.

4975b. [v. 4] *And Joseph found grace in his eyes.* That this signifies that it was accepted, namely, by natural good, which is signified by his “lord,” is evident from the signification of “finding grace in one’s sight,” as being to be accepted. It is said “in the eyes,” because grace is predicated of the understanding, and this is signified by the “eyes” (see n. 2701, 3820, 4526).

4976. *And he ministered unto him.* That this signifies that the memory-knowledge was appropriated to its good, is evident from the signification of “ministering,” as being to be of service by supplying that which another needs, here to be appropriated, because the subject treated of is natural good to which memory-knowledge was to be appropriated. Moreover, “to minister” is predicated of memory-knowledges; for in the Word by a “minister” and by a “servant” is signified memory-knowledge or natural truth, because this is subordinate to good, as to its lord. memory-knowledge relatively to the delight of the natural man, or what is the same thing, natural truth relatively to its good, is circumstanced exactly as is water to bread, or drink to food. Water or drink causes bread and food to be diluted, so that they may be conveyed into the blood, and thence into all parts of the body, to nourish them; for without water or drink, bread or food is not resolved into its minute particles, nor is it distributed for use.

[2] The same is true of memory-knowledge relatively to delight, or of truth relatively to good; and therefore good has an appetite for and desires truth, and this for the sake of its use in ministering to and being of service to itself. Moreover, they correspond in a similar way, for in the other life man is not nourished by any natural food and drink, but by spiritual food and drink. Spiritual food is good, and spiritual drink is truth; and therefore when “bread” or “food” is mentioned in the Word, the angels understand spiritual bread or food, that is, the good of love and of charity; and when “water” or “drink” is mentioned, they understand spiritual water or drink, that is, the truth of faith. From this we can see what the truth of faith is without the good of charity, and also in what way the former without the latter can nourish the internal man, that is to say in the same way as water or drink alone can nourish without bread and food, for it is known that the result of this is emaciation and death.

4977. *And he set him over his house.* That this signifies that good applied itself thereto, is evident from the signification of the “lord,” who set him over, as being good (see n. 4973); and from the signification of “setting him over his house,” as being to apply itself thereto, namely, to memory-knowledge or natural truth. That this is the meaning is plain from the words that follow, where it is said that “all that he had he gave into his hand,” by which is signified that all that belonged to it was as it were in its power. For good is lord, and truth is minister; and when it is said of a lord that he “set a minister over,” or of good that it “set truth over,” in the internal sense it is not signified that it ceded the dominion thereto, but that it applied itself. For in the internal sense a thing is perceived as it is in itself; but in the sense of the letter it is set forth according to the appearance; for good always has the dominion, but applies itself in order that truth may be conjoined with it. When man is in truth, as is the case before he has been regenerated, he knows scarcely anything about good; for truth flows in by an external or sensuous way, but good by an internal way. Man is sensible of that which flows in by an external way, but not, until he has been regenerated, of that which flows in by an internal way; so that unless in the prior state a sort of dominion were given to truth, or unless good so applied itself, truth would never be made good’s own. This is the same as what has already been often shown—that while man is being regenerated truth is apparently in the first place, or as it were the lord; but that good is manifestly in the first place and lord when he has been regenerated (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930).

4978. *And all that he had he gave into his hand.* That this signifies that all that belonged to it was as it were in its power, is evident from the signification of the “hand,” as being power (n. 878, 3091, 3387, 3563, 4931–4937). Thus “to put into his hand” is to put into its power; but as this is done only apparently, it is said as it were in its power. (That it is only apparently, or as it were, may be seen just above, n. 4977.)

4979. [v. 5] *And it came to pass from the time that he set him over in his house, and over all that he had.* That this signifies a second state, after good applied itself thereto, and all that belonged to it was as it were in its power, is evident from the signification of the expression “it came to pass,” or “it was,” so often found in

the Word, as involving something new, and consequently another state (as likewise in the following verses, 7, 10, 11, 13, 15, 18, 19); and from the signification of “from the time that he set him over in his house,” as being after good had applied itself thereto (of which above, n. 4977); and from the signification of “over all that he had,” as being that all that belonged to it was as it were in its power (of which also above, n. 4978).

4980. *That Jehovah blessed the Egyptian’s house for Joseph’s sake.* That this signifies that from the Divine it then had the celestial natural, is evident from the signification of “being blessed,” as being to be enriched with celestial and spiritual good, and that it was from the Divine is signified by its being said that “Jehovah blessed;” and from the signification of the “Egyptian’s house,” as being the good of the natural mind (as above, n. 4973). Hence it follows that by “Jehovah blessed the Egyptian’s house” is signified that from the Divine it then had the celestial natural. The celestial natural is the good in the natural which corresponds to the good of the rational, that is, which corresponds to the celestial of the spiritual from the rational, which is “Joseph” (n. 4963).

[2] The celestial as well as the spiritual is predicated of both the rational and the natural, that is, of the internal man, which is the rational man, and of the external, which is the natural man; for in its essence the spiritual is the Divine truth which proceeds from the Lord, and the celestial is the Divine good which is in this Divine truth. When Divine truth in which is Divine good is received by the rational or internal man, it is called the spiritual in the rational; and when received by the natural or external man, it is called the spiritual in the natural. In like manner when the Divine good which is in Divine truth is received by the rational or internal man, it is called the celestial in the rational; and when received by the natural or external man, it is called the celestial in the natural. Both flow in with man from the Lord immediately, as well as mediately through angels and spirits; but with the Lord when He was in the world, the inflow was from Himself, because the Divine was in Him.

4981. *And the blessing of Jehovah.* That this signifies increasings, is evident from the signification of the “blessing of Jehovah.” The “blessing of Jehovah” in the genuine sense signifies love to the Lord and charity toward the neighbor; for they who are gifted with these are called the “blessed of Jehovah,” being then gifted with

heaven and eternal salvation. Hence the “blessing of Jehovah,” in the external sense or in the sense which relates to the state of man in the world, is to be content in God, and thence to be content with the state of honor and wealth in which one is, whether it be among the honored and rich, or among the less honored and poor; for he who is content in God regards honors and riches as means for uses; and when he thinks of them and at the same time of eternal life, he regards the honor and riches as of no importance, and eternal life as essential. Because the “blessing of Jehovah,” or of the Lord, in the genuine sense involves these things, “blessing” also contains numberless things within it, and hence signifies various things which follow therefrom; as to be enriched with spiritual and celestial good (n. 981, 1731); to be made fruitful from the affection of truth (n. 2846); to be disposed in heavenly order (n. 3017); to be gifted with the good of love, and so to be conjoined with the Lord (n. 3406, 3504, 3514, 3530, 3584); and joy (n. 4216). What therefore “blessing” signifies specifically may be seen from the series of the things that precede and that follow. That here the “blessing of Jehovah” signifies increasings in good and truth, or in life and doctrine, is plain from the words that follow, for it is said “the blessing of Jehovah was in the house and in the field,” and by a “house” is signified the good which is of the life, and by a “field” the truth which is of doctrine. From this it is plain that increasings in these things is here signified by the “blessing of Jehovah.”

4982. *Was upon all that he had in the house and in the field.* That this signifies in life and in doctrine, is evident from the signification of “house,” as being good (n. 2048, 2233, 2559, 3128, 3652, 3720), and because it signifies good, it signifies also life, for all good is of life; and from the signification of “field,” as being the truth of the church (n. 368, 3508, 3766, 4440, 4443), and because it signifies the truth of the church, it signifies also doctrine, for all truth is of doctrine. “House” and “field” are occasionally mentioned in other parts of the Word, and when the subject treated of is the celestial man, by “house” is signified celestial good, and by “field” spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor. But when the spiritual man is treated of, by “house” is signified the celestial that is in him, which is the good of charity toward the neighbor; and by

“field,” the spiritual that is in him, which is the truth of faith. Both the one and the other are signified in Matthew:

Let him that is upon the housetop not go down to take anything that is in his house, and let him that is in the field not return back to take his garment (Matt. 24:17, 18; see n. 3652).

4983. [v. 6] *And he left all that he had in Joseph's hand.* That this signifies that it appeared as if all things were in its power, is evident from the things above unfolded (see n. 4978, where almost the same words occur), and also from what was said in n. 4977.

4984. *And he knew not aught that was with him, save the bread which he did eat.* That this signifies that good was thence made its own, is evident from the signification of “bread,” as being good (n. 276, 680, 3478, 3735, 4211, 4217, 4735); and from the signification of “eating,” as being to make one's own (n. 3168, 3513, 3596, 3832, 4745). His “not knowing aught that was with him save the bread” signifies that nothing was received but good. It may be believed that when good makes truth its own, it is such truth as is the truth of faith that it makes its own; but it is the good of truth. Truths which are not for use do indeed approach, but do not enter. All uses from truths are goods of truth. Truths which are not for use are separated; some being retained, and some rejected. Those which are retained are such as introduce to a good more or less remote, and are the very uses. Those which are rejected are such as do not so introduce, nor apply, themselves. In their beginning all uses are truths of doctrine, but in their progression they become goods; they become goods when the man acts according to these truths. Thus the very action gives quality to truths, for all action descends from the will, and the will itself makes that become good which before was truth. From this it is plain that truth in the will is no longer the truth of faith, but the good of faith; and that no one is made happy by the truth of faith, but by the good of faith; for this affects the very thing which is of man's life, namely, his will, and gives it interior delight or bliss, and in the other life the happiness which is called heavenly joy.

4985. *And Joseph was beautiful in form,* signifies the good of life thence derived, *and beautiful in look,* signifies the truth of faith thence derived, as is evident from the signification of “beautiful in form” and “beautiful in look;” for “form” is the essence of a thing, and “look” is the manifestation thence derived; and because good is

the very essence, and truth the manifestation thence derived; thence, by “beautiful in form” is signified the good of life, and by “beautiful in look” the truth of faith. For the good of life is the very being of man, because it is of his will; and the truth of faith is the coming forth thence derived, because it is of his understanding; for whatever is of the understanding comes forth from the will. The being of man’s life is in his willing, and the coming forth of his life is in his understanding. The understanding of man is nothing else than the will unfolded, and so put in form that its quality may appear in its look. From this it is plain whence is the beauty (that is, of the interior man), namely, from the good of the will through the truth of faith. The very truth of faith presents beauty in the external form, but the good of the will imparts and forms it. From this it is that the angels of heaven are of ineffable beauty, being as it were loves and charities in form; and therefore when they appear in their beauty, they affect the inmosts. With them, the good of love from the Lord shines forth through the truth of faith, and as it penetrates it affects. Hence it is evident what is signified in the internal sense by “beautiful in form and beautiful in look” (see also n. 3821).

4986. Verses 7–9. *And it came to pass after these words that his lord’s wife lifted up her eyes to Joseph, and she said, Lie with me. And he refused, and said unto his lord’s wife, Behold, my lord knoweth not what is with me in the house, and all that he hath he hath given into my hand. He is not greater in this house than I; and he hath not withheld from me anything but thee, because thou art his wife; and how shall I do this great evil, and sin to God?*

“And it came to pass after these words,” signifies a third state; “that his lord’s wife lifted up her eyes to Joseph,” signifies truth natural, not spiritual, adjoined to natural good, and its perception; “and she said, Lie with me,” signifies that it desired conjunction; “and he refused,” signifies aversion; “and said unto his lord’s wife,” signifies perception concerning this truth; “Behold, my lord knoweth not what is with me in the house,” signifies that natural good did not desire even appropriation; “and all that he hath he hath given into my hand,” signifies that all was in its power; “he is not greater in this house than I,” signifies that that good was prior in time, not in state; “and he hath not withheld from me anything but thee,” signifies that to be conjoined with the truth of that good was forbidden; “because thou art his wife,” signifies because it was not to be conjoined with

another good; “and how shall I do this great evil, and sin to God?” signifies that thus there would be disjunction, and no conjunction.

4987. [v. 7] *And it came to pass after these words.* That this signifies a third state, is evident from the signification of “it came to pass,” or “it was,” as involving something new (see n. 4979), here consequently a third state; and from the signification of “after these words,” as being after these things were transacted. In the original language one series is not distinguished from another by intervening marks, as in other languages; but the text appears to be as it were continuous from beginning to end. The things in the internal sense are also in like manner continuous and flowing from one state of a thing into another; but when one state terminates, and another of importance succeeds, this is indicated by “it was” or “it came to pass;” and a change of state less important by “and.” This is the reason why these expressions so frequently occur. This state, which is the third, and which is now treated of, is more interior than the former.

4988. *That his lord's wife lifted up her eyes to Joseph.* That this signifies truth natural not spiritual adjoined to natural good, and its perception, is evident from the signification of a “wife,” as being truth adjoined to good (n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual adjoined to natural good, because this truth and this good are treated of, that good to which this truth is conjoined being here the “lord” (n. 4973); and from the signification of “lifting up the eyes,” as being thought, intention, and also perception (n. 2789, 2829, 3198, 3202, 4339).

[2] By the “wife” is here signified truth natural, but not truth spiritual natural; and by the husband, who is here the “lord,” is signified good natural, but not good spiritual natural. It must therefore be explained what is meant by good and truth natural not spiritual, and good and truth spiritual natural. Good in man is from a twofold source—from what is hereditary and hence additional, and also from the doctrine of faith and of charity, or with the Gentiles from their religiosity. Good² from the former origin is good natural not spiritual, while good from the latter origin is good spiritual natural. From a like origin is truth, because all good has its own truth adjoined to it.

² The Latin here has *bonum et verum*.

[3] Good natural from the former origin, that is, from what is hereditary and hence adventitious, has much that is akin to good natural from the second origin, that is, from the doctrine of faith and charity, or from some religiosity, but only in the external form, being entirely different in the internal form. Good natural from the former origin may be compared to the good that exists with gentle animals; but good natural from the second origin is proper to the man who acts from reason, and consequently knows how to dispense what is good in various ways in accordance with uses. This dispensing of what is good is taught by the doctrine of what is just and fair, and in a higher degree by the doctrine of faith and charity, and with those who are truly rational is also confirmed in many ways by reason.

[4] They who do good from the former origin are borne blindly along as it were by instinct into the exercise of charity; but they who perform what is good from the second origin are borne along by an internal obligation, and as it were with their eyes open. In a word, they who do what is good from the former origin, do it from no conscience of what is just and fair, still less from any conscience of spiritual truth and good; whereas they who do what is good from the second origin, do it from conscience. (See what has been said before on this subject, n. 3040, 3470, 3471, 3518, and what follows, n. 4992.) But how the case is with these things can by no means be explained to the apprehension; for every one who is not spiritual, or who has not been regenerated, sees good from its external form, and this for the reason that he does not know what charity is, or what the neighbor is; and the reason why he does not know these things is that he has no doctrinals of charity. In the light of heaven these things appear most distinctly, and hence they appear distinctly also with the spiritual or regenerate, because these are in the light of heaven.

4989. *And she said, Lie with me.* That this signifies that it desired conjunction, is evident from the signification of “lying with me,” as being conjunction (that is, of good spiritual natural, which now is “Joseph,” with truth natural not spiritual, which is his “lord’s wife”), but unlawful conjunction. The conjunctions of good with truth, and of truth with good, are described in the Word by marriages (see n. 2727–2759, 3132, 3665, 4434, 4837); and hence unlawful conjunctions are described by harlotries. And so here the conjunction of truth natural not spiritual with good spiritual natural is described

by his lord's wife being desirous to lie with Joseph. Between these no conjunction is possible in internals, but only in externals, in which there is an apparent conjunction, but it is only an affinity. For this reason also she caught him by his garment, and he left the garment in her hand; for by "garment" in the internal sense is signified what is external, by which there is an apparent conjunction, or by which there is an affinity, as will be seen below at verses 12, 13.

[2] That these things are signified cannot be seen so long as the mind or thought is kept in the historicals; for then nothing is thought of but Joseph, Potiphar's wife, and the flight of Joseph when he had left his garment. But if the mind or thought were kept in those things which are signified by Joseph, by Potiphar's wife, and by a garment, it would then be perceived that some unlawful spiritual conjunction is here described; and the mind or thought can be kept in the things which are signified, provided it is believed that the historic Word is Divine, not from the mere history, but from the fact that within the history there is what is spiritual and Divine; and if this were believed, it would be known that the spiritual and Divine therein are concerning the good and truth of the Lord's church and kingdom, and in the supreme sense concerning the Lord Himself. When a man comes into the other life, as he does immediately after death, if he is one of those who are taken up into heaven, he will then know that he retains nothing of the historicals of the Word, and indeed knows nothing about Joseph, nor about Abraham, Isaac, and Jacob; but only about the spiritual and Divine things which he had learnt from the Word and had applied to his life. Such things therefore are what are inwardly contained in the Word, and are called its internal sense.

4990. [v. 8] *And he refused.* That this signifies aversion, is evident from the signification of "refusing," as being to be averse, namely, to the conjunction in question; for he who refuses, even to fleeing away, is averse.

4991. *And said unto his lord's wife.* That this signifies perception concerning this truth, is evident from the signification of "saying," in the historicals of the Word, as being to perceive (of which often above); and from the signification of "his lord's wife," as being truth natural not spiritual adjoined to natural good (as above, n. 4988).

4992. *Behold, my lord knoweth not what is with me in the house.* That this signifies that natural good did not desire even appropriation, is evident from the signification of his “lord,” as being natural good (see n. 4973); and from the signification of “not knowing what is with me in the house,” as being not to desire appropriation. That this is the meaning cannot be seen except from the series of things in the internal sense; for a third state is now treated of, in which the celestial of the spiritual was in the natural: in this state the good and truth natural which is spiritual, is separate from the good and truth natural which is not spiritual; and consequently by “not knowing what is in the house” is signified that there is no desire for appropriation. But these things, being arcana, cannot be made clear except by examples. Let the following example therefore serve for illustration. To be conjoined with one’s wife from lust alone, this is natural not spiritual; but to be conjoined with one’s wife from conjugal love, this is spiritual natural; and when the husband is afterward conjoined from lust alone, he believes that he transgresses, as one who does what is lascivious, and therefore he no longer desires that this should be appropriated to him. Let this also serve as an example. To benefit a friend, no matter what his quality, provided he is a friend is natural not spiritual; but to benefit a friend for the sake of the good that is in him, and still more to hold good itself as the friend which is to be benefited, this is spiritual natural; and when anyone is in this, he knows that he transgresses if he benefits a friend who is evil, for then through him he injures others. When he is in this state, he holds in aversion the appropriation of good natural not spiritual, in which good he was before. And so it is with everything else.

4993. *And all that he hath he hath given into my hand.* That this signifies that all was in its power, is evident from what was said above (n. 4978), where similar words occur. But there is this difference, that the subject there treated of was the second state in which was the celestial of the spiritual in the natural; for then natural good applied itself, and appropriated to itself truth (n. 4976, 4977); in which state good had the dominion actually, but truth apparently; and therefore these words then signified that its all was as it were in its power. But here the subject treated of is the third state in which is the celestial of the spiritual, when it has become spiritual in the

natural; and as in this state there is no appropriation, therefore by these words is signified that all was in its power.

4994. [v. 9] *He is not greater in this house than I.* That this signifies that that good was prior in time, not in state, is evident from the signification of “not being greater in this house than I” as being that the dominions were on an equality, consequently that both of them are prior. From the series in the internal sense it is plain that good natural not spiritual is prior in time, and that good spiritual natural is prior in state (as is clear also from what was shown above, n. 4992). To be prior in state is to be more eminent as to quality.

4995. *And he hath not withheld from me anything but thee.* That this signifies that to be conjoined with the truth of that good was forbidden, is evident from the signification of “withholding from him,” as being to be forbidden; and from the signification of a “wife,” who is the one withheld, and is here meant by “thee,” as being truth natural not spiritual (n. 4988).

4996. *Because thou art his wife.* That this signifies because it was not to be conjoined with another good, is evident from the signification of “wife,” as being truth adjoined to its good (see n. 1468, 2517, 3236, 4510, 4823), here truth natural not spiritual to good natural not spiritual (as above, n. 4988).

4997. *And how shall I do this great evil, and sin to God?* That this signifies that thus there would be disjunction and no conjunction, is evident from the signification of “evil,” and also of “sin,” as being disjunction and no conjunction, namely, when good spiritual natural is conjoined with truth natural not spiritual; for they are unlike and unsuited, and tear themselves away from each other. It is said “to do evil and sin to God,” because regarded in itself, evil, and also sin, is nothing else than disjunction from good. Moreover, evil itself consists in disunion. This is plain from good, for good is conjunction, because all good is of love to the Lord and of love toward the neighbor. The good of love to the Lord conjoins the man with the Lord, and consequently with all the good which proceeds from Him; and the good of love toward the neighbor conjoins him with heaven, and the societies there; and therefore by this love also the man is conjoined with the Lord; for heaven properly so called is the Lord, because He is the all in all there.

[2] But with evil the reverse is the case. Evil is of the love of self and of the love of the world. The evil of the love of self disjoins

the man not only from the Lord, but also from heaven; for he loves no one but himself, others only so far as he regards them in himself, or so far as they make one with him. Hence he diverts to himself the attention of all, and entirely averts it from others, most especially from the Lord; and when many in a society do this, it follows that all are disjoined, and at heart each regards the others as enemies, and if anyone does aught against him, he holds him in hatred, and takes delight in his destruction. Nor is it different with the evil of the love of the world, for this covets the wealth and goods of others, and desires to possess all that belongs to them; whence also arise enmities and hatreds, but in a less degree. In order for anyone to know what evil is, and consequently what sin is, let him merely study to know what the love of self and of the world is; and in order to know what good is, let him merely study to know what love to God and love toward the neighbor is. In this way he will know what evil is, and consequently what falsity is; and from this he will know what good is, and consequently what truth is.

4998. Verses 10–15. *And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, to be with her. And it came to pass on a certain day that he went into the house to do his work; and no man of the men of the house was there in the house. And she caught hold of him in his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out. And it came to pass when she saw that he had left his garment in her hand, and was fled forth, that she cried unto the men of her house, and spake unto them, saying, See, he hath brought thus a Hebrew man to mock us; he came to me to lie with me, and I cried with a great voice; and it came to pass when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out.*

“And it came to pass,” signifies a fourth state; “as she spake to Joseph day by day,” signifies thought concerning this matter; “that he hearkened not unto her, to lie by her,” signifies that it was averse to being conjoined; “to be with her,” signifies lest in this way it should be united; “and it came to pass on a certain day,” signifies a fifth state; “that he went into the house to do his work,” signifies when it was in the work of conjunction with spiritual good in the natural; “and no man of the men of the house was there in the house,” signifies that it was without the aid of anyone; “and she caught hold

of him in his garment," signifies that truth not spiritual applied itself to the ultimate of spiritual truth; "saying, Lie with me," signifies for the purpose of conjunction; "and he left his garment in her hand," signifies that it took away this ultimate truth; "and fled, and got him out," signifies that thus it had no truth by which to defend itself; "and it came to pass when she saw," signifies perception concerning this matter; "that he had left his garment in her hand, and was fled forth," signifies concerning the separation of ultimate truth; "that she cried unto the men of her house," signifies falsities; "and spake unto them, saying," signifies exhortation; "See, he hath brought us a Hebrew man," signifies a servant; "to mock us," signifies that it rose up; "he came to me to lie with me," signifies that it desired to conjoin itself; "and I cried with a great voice," signifies aversion; "and it came to pass when he heard," signifies when it was perceived; "that I lifted up my voice and cried," signifies that there was great aversion; "that he left his garment by me," signifies a witness that it made an approach; "and fled and got him out," signifies that nevertheless it separated itself.

4999. [v. 15] *And it came to pass.* That this signifies a fourth state, may be seen from what was said above (n. 4979, 4987).

5000. *As she spake to Joseph day by day.* That this signifies thought concerning this matter, is evident from the signification of "speaking," as being to think (see n. 2271, 2287, 2619), namely, concerning Joseph, and therefore concerning that matter which is here meant by "Joseph." "Day by day," or every day, means intensely. "To speak," in the internal sense, is to think, because thought is interior speech; and when man thinks, he is then speaking with himself. Interior things are expressed in the sense of the letter by the exterior things which correspond.

5001. *That he hearkened not unto her, to lie by her.* That this signifies that it was averse to being conjoined, is evident from the signification of "hearkening not" as being not to listen or obey (n. 2542, 3869), here to be averse to, because he was so far from listening that he left his garment and fled; and from the signification of "lying by her," as being to be conjoined unlawfully (n. 4989).

5002. *To be with her.* That this signifies lest in this way it should be united, is evident from the signification of "being with" anyone, as being to be more closely conjoined, or to be united. That "to be" means to be united, is because the very being of a thing

is good, and all good is of love, which is spiritual conjunction or union. Hence in the supreme sense the Lord is called being or Jehovah, because from Him is all the good which is of love or of spiritual conjunction. As heaven makes a one through love from Him and the reciprocal love to Him through reception, and through mutual love, it is therefore called a marriage, through which it is. It would be similar with the church, if love and charity were the being of it. Therefore where there is no conjunction or union, there is no being; for unless there is something to bring to a one or to unite, there must be dissolution and extinction.

[2] Thus in a civil society, where every one is for himself and no one for another except for the sake of himself, unless there were laws to unite, and fears of the loss of gain, honor, fame, and life, the society would be utterly dissipated; so that the being of such a society is also conjunction or union, but only in externals, while in respect to internals there is no being in it. For this reason also such persons in the other life are kept in hell, and are in like manner held together there by external bonds, especially by fears; but whenever these bonds are relaxed, one rushes to compass the destruction of another, and desires nothing more than to put him out of existence. It is otherwise in heaven, where there is internal conjunction through love to the Lord and the derivative mutual love. When external bonds are relaxed there, they are more closely conjoined together; and because they are thus brought nearer to the Divine being which is from the Lord, they are more interiorly in affection and thence in freedom, consequently in blessedness, happiness, and joy.

5003. *And it came to pass on a certain day.* That this signifies a fifth state, is evident from the signification of “it came to pass,” or “it was,” as involving what is new (as was shown above, n. 4979, 4987, 4999), thus a new state, here a fifth.

5004. *That he went into the house to do his work.* That this signifies when it was in the work of conjunction with spiritual good in the natural, is evident from the fact that it is this conjunction which is treated of in this chapter under the representation of Joseph; and therefore when it is said, “he went into the house to do his work,” the work of this conjunction is signified.

5005. *And no man of the men of the house was there in the house.* That this signifies that it was without the aid of anyone is evident from the fact that hereby is signified that he was alone; and

because in the internal sense by “Joseph” is signified the Lord, and how He glorified His internal Human, or made it Divine, by these words is signified that He did this without the aid of anyone. That the Lord made His Human Divine by His own power, thus without the aid of anyone, may be seen from the fact that because He was conceived of Jehovah, the Divine was in Him, and thus the Divine was His; and therefore when He was in the world, and made the Human in Himself Divine, He did this from His own Divine, or from Himself. This is described in Isaiah in the words:

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is honorable in His apparel, marching in the multitude of His strength? I have trodden the wine-press alone; and of the peoples there was no man with Me. I looked but there was no one helping: and I was amazed, but there was no one upholding; therefore Mine own arm brought salvation to Me (Isa. 63:1, 3, 5).

And again in the same prophet:

He saw that there was no man, and was as it were amazed that there was no one interceding; therefore His own arm brought salvation to Him; and His justice stirred Him up. Therefore He put on justice as a coat of mail, and a helmet of salvation upon His head (Isa. 59:16, 17).

(That the Lord by His own power made the Human in Himself Divine may be seen above, n. 1616, 1749, 1755, 1812, 1813, 1921, 1928, 1999, 2025, 2026, 2083, 2500, 2523, 2776, 3043, 3141, 3381, 3382, 3637, 4286.)

5006. *And she caught hold of him in his garment.* That this signifies that truth not spiritual applied itself to the ultimate of spiritual truth, is evident from the representation of Potiphar’s wife, of whom these things are said, as being truth natural not spiritual (n. 4988); from the signification here of “to catch hold of” as being to apply itself; and from the signification of a “garment,” as being truth (n. 1073, 2576, 4545, 4763), here the ultimate of spiritual truth, which in this state is Joseph’s, for “Joseph” here is good spiritual natural (n. 4988, 4992). That it is the truth of this good with which truth natural not spiritual wished to be conjoined, is plain from the series of things in the internal sense.

[2] But what it means, and what it involves, to say that truth natural not spiritual wished to be conjoined with truth spiritual natural, is at this day a secret, chiefly because few are solicitous or wish to know what spiritual truth is; and what truth not spiritual;

and they are so far from being solicitous about it as to be scarcely willing to hear the word “spiritual,” for at the bare mention of it gloom assails them, together with sadness, and loathing is excited, and so it is rejected. That this really happens has also been shown me. While my mind was dwelling on such things, there were spirits present from Christendom, who were then let into the state in which they had been in the world; and they were not only affected with sadness at the mere thought of spiritual good and truth, but were also seized with so great a loathing, from aversion, that they said they felt within them the like of that which in the world excites vomiting. But it was given me to tell them that this was in consequence of their affections having been fixed upon merely earthly, bodily, and worldly things, for when a man is immersed in these he loathes the things of heaven; and that they had frequented places of worship where the Word is preached, from no desire to know the things which are of heaven, but from some other desire contracted from the time of early childhood. From this it was plain what is the quality of Christendom at this day.

[3] The cause—to speak generally—is that the Christian Church at this day preaches faith alone and not charity, and thus doctrine but not life; and when life is not preached, a man comes into no affection of good; and when he is in no affection of good, he is also in no affection of truth. It is for this reason that it is contrary to the delight of the life of most persons to hear anything more about the things of heaven than what they have known from infancy.

[4] And yet the fact is that man is in this world in order to be initiated by his activities there into the things which are of heaven, and that his life in this world is hardly a moment in comparison with his life after death, for this is eternal. But there are few who believe that they will live after death; and for this reason also, heavenly things are of no account to them. But this I can declare with certainty: that man immediately after death is in the other life, and that his life in this world is wholly continued there, and is of the same quality as it had been in this world. This I can assert, because I know it; for I have talked after their decease with almost all with whom I had been acquainted in the life of the body, and thus by living experience it has been given me to know what lot awaits every one, namely, a lot according to his life; yet those who are of such a quality do not believe even these things. But what is meant and

involved in truth natural not spiritual wishing to be conjoined with truth spiritual natural, which is signified by her “catching hold of Joseph in his garment,” will be shown in what presently follows.

5007. *Saying, Lie with me.* That this signifies for the purpose of conjunction, is evident from the signification of “lying with,” as being conjunction (of which above, n. 4989, 5001); here for the purpose of conjunction, or to the intent that it might be conjoined.

5008. *And he left his garment in her hand.* That this signifies that it took away this ultimate truth, is evident from the signification of “leaving in her hand,” as being in her power, for “hand” is ability or power (n. 878, 3091, 3387, 3563, 4931–4937); and because she caught hold of his garment, it is here meant to take away; and from the signification of a “garment,” as being ultimate truth (of which above, n. 5006). That truth natural not spiritual wished to conjoin itself with truth spiritual natural, and that this was averse to conjunction, and for this reason left ultimate truth, or suffered it to be taken away, cannot be comprehended by anyone unless it is made clear by examples. But first let it be seen what truth natural not spiritual is, and what truth spiritual natural (n. 4988, 4992), and that there is an affinity in their ultimates, yet not any conjunction.

[2] But as before said, let this be made clear by examples, and let this be the first. It is a truth natural not spiritual, within the church, that good ought to be done to the poor, to widows, and to the fatherless, and that to do good to them is the charity which is enjoined in the Word; but truth not spiritual—that is, they who are in truth not spiritual—understand by the poor, the widows, and the fatherless, only those who are so called; whereas truth spiritual natural—that is, they who are in this truth—do indeed confirm this, but put in the last place this meaning of the poor, the widows, and the fatherless; for they say in their hearts that not all are poor who call themselves poor, and that among the poor there are those who live most wickedly, and fear neither God nor men, and who would rush into every iniquity unless withheld by fear; and moreover that by the “poor” in the Word are meant those who are spiritually such, who know and confess at heart that they have nothing of truth and good from themselves, but that all things are bestowed on them by free gift.

The same is true of the “widows” and the “fatherless,” with a difference in respect to state. From this example it is plain that to do

good to the poor, to the widows, and to the fatherless, under these names, is an ultimate of truth to those who are in truth spiritual natural; and that this truth is like a garment, which clothes interior things. It is also plain that this ultimate of truth concurs with the truth possessed by those who are in truth natural not spiritual, but that still there is not conjunction but affinity.

[3] Let us take as an example that good ought to be done to the neighbor. They who are in truth spiritual natural regard every one as the neighbor, but yet all in different respects and degrees; and they say at heart that those who are in good are in preference to others the neighbor to whom good is to be done; and that those who are in evil are also the neighbor, but that good is done to them when they are punished according to the laws, because by means of punishments they are amended; and in this way also care is taken lest evil be done to the good by them and by their example. Those within the church who are in truth natural not spiritual also say that every one is the neighbor, but they do not admit of degrees and distinctions; and therefore if they are in natural good they do good without distinction to every one who excites their pity, and oftener to the evil than to the good, because in their knavery the evil know how to excite pity. From this example also it is plain that they who are in truth natural not spiritual, and they who are in truth spiritual natural, are agreed in this ultimate truth; but that nevertheless there is not conjunction therein, but only affinity, because the one regards the neighbor and charity toward him with a different idea and in a different sense from that of the other.

[4] Let us take also this example. They who are in truth spiritual natural say, in general, that the poor and miserable shall inherit the heavenly kingdom. But this is to them an ultimate truth, for inwardly they hold that those are poor and miserable who are spiritually such, and that it is these who are meant in the Word as inheriting the kingdom of heaven. But those within the church who are in truth natural not spiritual say that none can inherit the heavenly kingdom except those who in the world have been reduced to poverty, who live in misery, and who are more afflicted than others; they also call riches, dignities, and worldly joys, so many distractions, or means of withdrawing man from heaven. From this example also it is plain what the ultimate truth is, and of what nature, in which they agree; yet that there is not conjunction, but affinity.

[5] Let us take also this example. They who are in truth spiritual natural regard it as an ultimate truth, that those things which are called holy in the Word, were holy, as the ark with the mercy-seat, the lampstand, the incense, bread, altar, and so on, and also as the temple, and the garments of Aaron, which are called holy garments, especially the ephod with the breastplate containing the Urim and Thummim. And yet in regard to this ultimate truth they have the idea that these things were not holy in themselves, nor was any holiness infused into them, but that they were holy representatively, that is, they represented spiritual and celestial things of the Lord's kingdom, and in the supreme sense the Lord Himself. But they who are in truth natural not spiritual in like manner call these things holy, but holy in themselves by infusion. From this it is plain that the two are agreed, but that they do not conjoin themselves; for this truth is of a different form—because of a different idea—with the spiritual man from what it is with the merely natural man.

[6] Let us take one other example. It is an ultimate truth to the spiritual man that all Divine truths can be confirmed from the literal sense of the Word, and also, with those who are enlightened, by rational or intellectual things. This ultimate and general truth is acknowledged by the natural man also; but he believes in simplicity that everything is true which can be confirmed from the Word, and especially that which he himself has confirmed from it. In this therefore they concur—that all Divine truth can be confirmed; but this general truth is viewed differently by the one from what it is by the other. The merely natural man believes to be Divine truth whatever he has confirmed in himself, or has heard confirmed by others, not knowing that falsity can be confirmed as well as truth, and that falsity when confirmed appears exactly like truth, and even more true than truth itself, because the fallacies of the senses chime in, and present it in the light of the world separate from the light of heaven.

[7] From this it is plain what is the quality of ultimate spiritual truth in the sight of the natural man—that it is like a garment; and when this garment is withdrawn, the natural and the spiritual man do not at all agree, and consequently the spiritual man has no longer anything by which to defend himself against the natural man. This is what is signified by Joseph's fleeing and getting out when he had left his garment. For the merely natural man does not acknowledge

interior things; and therefore when exterior things are taken away or withdrawn, the two are at once dissociated. Furthermore, the natural man calls all things false by which the spiritual man confirms ultimate truth; for he cannot see whether that which he confirms is really so, it being impossible from natural light to see the things which are of spiritual light. This is contrary to order; but it is according to order that the things which are in natural light should be seen from spiritual light.

5009. *And fled, and got him out.* That this signifies that thus truth spiritual natural had no truth by which to defend itself, is evident from the signification of “fleeing and getting out,” after he had left his garment, as being that separation was effected, or that there was no longer anything in common; and consequently as a “garment” is ultimate truth, that it had no truth by which to defend itself (on which subject see what was shown just above, n. 5008e).

5010. *And it came to pass when she saw.* That this signifies perception concerning this matter, is evident from the signification of “seeing,” as being perception (n. 2150, 3764, 4567, 4723). Concerning this matter, is concerning the separation effected by ultimate truth being no longer acknowledged, which is signified by his “leaving his garment in her hand, and fleeing out” (as is plain from what was said above, n. 5008, 5009).

5011. *That she cried unto the men of her house.* That this signifies falsities, is evident from the signification of a “cry,” as being falsity (see n. 2240); hence “to cry” is predicated of falsity. The “men of her house” in the genuine sense are the truths of good, but in the opposite sense they are the falsities of evil. That the things which Potiphar’s wife now tells to the men of the house, and afterward to her husband, are falsities, is evident from her very words. That natural truth, which is here the wife of Potiphar, after ultimate spiritual truth (which in its outmost appearance seems as if conjoined with it) has been torn away, cannot but speak falsities, or things contrary to the truth, may be seen above (n. 5008e).

5012. *And spake unto them, saying.* That this signifies exhortation, is evident from the signification of “saying” here, as being exhortation; for “saying” in the internal sense is perception (see n. 2862, 3395, 3509), and also communication (n. 3060, 4131); here therefore, because it is said that she “cried,” and afterward that she

“spake, saying,” vehement communication is meant, that is, exhortation to hear.

5013. *See, he hath brought us a Hebrew man.* That this signifies a servant, is evident from the signification of a “Hebrew man” as being predicated of service (n. 1703), and as is also clear from what is said later, where Joseph is called a “Hebrew servant,” and also simply a “servant:” “the Hebrew servant whom thou hast brought to us came to me” (verse 17); “according to these words did thy servant to me” (verse 19). That a “Hebrew man” here is a servant, is chiefly for the reason that those who are in truth and good natural not spiritual, who are here represented by Potiphar and his wife, regard spiritual truth and good, which is represented by Joseph, no otherwise than as a servant; for in both life and doctrine they are in inverted order, because with them the natural rules and the spiritual serves; when yet it is according to order that the spiritual should rule and the natural serve; for the spiritual is prior, interior, and higher, and nearer the Divine; while the natural is posterior, exterior, and lower, and more remote from the Divine. For this reason the spiritual in man and in the church is compared to heaven, and is also called heaven; and the natural is compared to earth, and is also called earth. Hence also it is that they who are spiritual, that is, in whom the spiritual has ruled, appear in the other life in the light of heaven with the head upward toward the Lord, and with the feet downward toward hell; whereas they who are natural, that is, they in whom the natural has ruled, appear in the light of heaven with the feet upward and the head downward, however differently they may appear in their own light, which is a fatuous light resulting from the evil affections and consequent phantasies in which they are (n. 1528, 3340, 4214, 4418, 4531, 4532). That natural men regard spiritual things as subservient, was also represented by the Egyptians regarding the Hebrews no otherwise than as servants; for by the Egyptians were represented those who are in natural knowledge and who therefore are natural, but by the Hebrews, those who are of the church and are therefore relatively spiritual. Moreover the Egyptians regarded the Hebrews as being so vile—as servants—that it was an abomination to them to eat with the Hebrews (Gen. 43:32); and the sacrifices offered by the Hebrews were also an abomination to them (Exod. 8:26).

5014. *To mock us.* That this signifies that it rose up, is evident from the series itself in the internal sense, and also from the signification of “mocking,” when said with vehemence, as being to rise up.

5015. *He came to me to lie with me.* That this signifies that it, namely, truth spiritual natural, desired to conjoin itself, is evident from the signification of “coming,” as here being to desire, for he who comes with a purpose, desires; and from the signification of “lying with,” as being to conjoin itself (of which above, n. 4989, 5001, 5007).

5016. *And I cried with a great voice.* That this signifies that there was aversion, is evident from the signification of a “cry,” as being false speaking (n. 5011); and therefore “to cry,” in the present instance, involves such false speaking, namely, in that she “cried unto the men of the house” for help, that it was repugnant to her; and in that it is said that she “cried with a great voice,” that she felt aversion for it.

5017. *And it came to pass when he heard.* That this signifies when it was perceived, is evident from the signification of “hearing,” as being to obey, and also as being to perceive. That it means to obey may be seen above (n. 2542, 3869); that it means also to perceive is plain from the very function of the ear, and hence from the nature of the hearing. The function of the ear is to receive another’s speech and convey it to the common sensory, in order that the sensory may perceive what the other person is thinking, so that “to hear” is to perceive. Thus it is the nature of the hearing to transfer what anyone is speaking from his own thought into the thought of another, and from the thought into his will, and from the will into act; hence “to hear” is to obey. These two offices are proper to the hearing. In the languages these are distinguished by “hearing” anyone, which is to perceive, and by “listening,” or “hearkening” to anyone, which is to obey. That these two offices belong to hearing is because man cannot communicate the things of his thought, and also the things of his will, by any other way; nor can he otherwise persuade and by reasons induce others to do and to obey what he wills. From all this it is evident by what a circle communications are effected—from will into thought, and so into speech; and from speech through the ear into another’s thought and will. Hence also it is that the spirits and angels who correspond to the ear or to the sense of hearing in

the Grand Man, are not only perceptions, but also obediences. That they are obediences, may be seen above (n. 4652–4660); and because they are obediences, they are also perceptions, for the one involves the other.

5018. *That I lifted up my voice and cried.* That this signifies that there was great aversion, is evident from the signification of “crying with a great voice,” as being aversion (see n. 5016); here therefore “lifting up the voice and crying” denotes great aversion.

5019. *That he left his garment by me.* That this signifies a witness that it made an approach, is evident from the signification of “leaving the garment,” as being to take away ultimate truth (n. 5008); but here a witness, because the garment in her hand and which she showed (that is, the ultimate truth by which it proved that it desired to conjoin itself), was a witness that it made an approach. This meaning does indeed seem somewhat remote, but still it is that which is involved in what she said (see below, n. 5028).

5020. *And fled, and got him out.* That this signifies that nevertheless it separated itself, is evident from the signification of “fleeing and getting out,” as being to separate itself (as above, n. 5009). These then are the falsities which Potiphar’s wife spoke to the men of the house concerning Joseph—in the internal sense, which truth natural not spiritual spoke concerning truth spiritual natural, or which the natural man not spiritual spoke concerning the spiritual natural man (n. 4988, 4992, 5008).

5021. Verses 16–18. *And she laid up his garment by her, until his lord came to his house. And she spoke unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us came unto me to mock me; and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.*

“And she laid up his garment by her,” signifies that it retained ultimate truth; “until his lord came to his house,” signifies that it might communicate with natural good; “and she spoke unto him according to these words,” signifies false speaking; “saying, The Hebrew servant whom thou hast brought unto us, came unto me,” signifies that servant; “to mock me,” signifies that it rose up; “and it came to pass, as I lifted up my voice and cried,” signifies when great aversion was perceived; “that he left his garment by me,” signifies testification; “and fled out,” signifies that then it separated itself.

5022. [v. 16] *And she laid up his garment by her.* That this signifies that it retained ultimate truth, is evident from the signification of “laying up by her,” as being to retain; and from the signification of a “garment,” as being ultimate truth (of which above, n. 5006, 5008), which truth being taken away, the spiritual man has no longer anything with which to defend himself against those who are merely natural (n. 5008e, 5009), and in this event injury is done to him; for whatever the spiritual man then speaks, merely natural men say that they do not perceive, and also that it is not so. And if what is internal or spiritual is but mentioned, they either ridicule it or call it mystical; wherefore all conjunction between them is then broken, and when this is broken, the spiritual man suffers hard things among the merely natural, which is represented by Joseph’s being cast into prison, after the wife had testified by the garment in the presence of her husband.

5023. *Until his lord came to his house.* That this signifies that it might communicate with natural good, is evident from the signification of the “lord,” as being good natural not spiritual (n. 4973, 4988). A “house” in the internal sense is the natural mind, for the natural mind, as also the rational mind, is like a house: the husband therein is good, the wife is truth, the daughters and sons are affections of good and truth, and also goods and truth derived from the former as parents; the maidservants and menservants are the pleasures and memory-knowledges which minister and confirm. Here therefore by “until his lord came to his house” is signified until natural good came to its dwelling place, where there is also truth conjoined with it; but here falsity persuading good that it is truth, for good natural not spiritual is easily persuaded that falsity is truth, and that truth is falsity. It is said “his lord,” because the natural not spiritual considers the spiritual as a servant (n. 5013).

[2] That the natural and the rational mind of man are called a “house,” is evident from the following passages:

When the unclean spirit is gone out from a man, he wandereth through dry places, seeking rest; and if he findeth it not, he saith, I will return unto my house whence I came out. And if on coming he findeth it swept and garnished, he then goeth away and taketh to him seven other spirits worse than himself; and they enter in and dwell there (Luke 11:24-26);

the “house” here denotes the natural mind, which is called a “house that is empty and swept” when there are within it no goods and

truths, which are the husband and wife; no affections of good and truth, which are the daughters and sons; nor such things as confirm, which are the maidservants and menservants. The man himself is the “house,” because the rational and the natural mind make the man; and without these things, that is, without goods and truths and their affections and the ministry of these affections, he is not a man, but a brute.

[3] The mind of man is also meant by a “house” in the same evangelist:

Every kingdom divided against itself is laid waste, and house falleth upon house (Luke 11:17);

And in Mark:

If a kingdom be divided against itself, this Kingdom cannot stand. And if a house be divided against itself, this house cannot stand. No one can pillage the vessels of a strong man after entering into his house, unless he first bind the strong man; and then he pillages his house (Mark 3:24, 25, 27);

by “kingdom” is signified truth (n. 1672, 2547, 4691), and by “house,” good (n. 2233, 2234, 3720, 4982); “house” signifies good in an eminent sense.

[4] In Luke:

If the master of the house had known in what hour the thief would come, he would at least have watched, and would not have suffered his house to be broken through (Luke 12:39).

Again:

From henceforth there shall be five in one house [divided], three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother (Luke 12:52, 53);

where the subject treated of is the spiritual combats into which those who are of the church will come, after the internal or spiritual things of the Word have been opened. The “house” denotes man, or his mind; “father,” “mother,” “son,” and “daughter” are goods and truths with their affections, and in the opposite sense evils and falsities with their affections, from which and with which there is combat.

[5] The Lord’s command to His disciples:

Into whatsoever house ye enter, first say, Peace be to this house; and if a son of peace be there, your peace shall rest upon it; but if not, it shall

return upon you; but remain in the same house; eat and drink what they have; pass not from house to house (Luke 10:5–7);

represented that they should abide in good itself, that is, in the good of love to the Lord and of charity toward the neighbor, and not pass into any other. (That man or his mind is a “house” may be seen also above, n. 3538, 4973.)

5024. *And she spoke unto him according to these words.* That this signifies false speaking, is evident from what follows; for the things which she told her husband are falsities.

5025. [v. 17] *Saying, The Hebrew servant whom thou hast brought unto us, came unto me.* That this signifies that servant, is evident from what was said above (see n. 5013); here by that servant is meant spiritual truth and good, which here is “Joseph,” and which appears to the natural not spiritual as a servant. For example, spiritual truth and good desire that a man should not take pleasure in dignities or in any preeminence over others, but in services rendered to his country, and to societies in general and in particular, and thus should take pleasure in the use of dignities. The merely natural man is wholly ignorant what this pleasure is, and denies its existence; and although he too can hypocritically say the same thing, he nevertheless makes pleasure from dignities for the sake of self the lord, and pleasure from dignities for the sake of societies, in general and particular, the servant; for he regards himself in everything he does, and societies after himself, favoring them only insofar as they favor him.

[2] Let us take another example. If it is said that the use and the end make a thing spiritual or not spiritual—use and end for the common good, the church, and the kingdom of God, making it to be spiritual, but use and end for the sake of self and one’s own prevailing over the former use and end, making it to be not spiritual—this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth from an instructed understanding, not with the heart from an understanding destroyed by evil affections. From this latter he makes use and end for the sake of self a lord, and use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; nay, he says in his heart, Who can ever be otherwise?

[3] In a word, the natural man regards as utterly worthless and rejects whatever he regards as separate from himself, and he values and accepts whatever he regards as conjoined with himself—not knowing nor wishing to know that it is spiritual to regard every one as conjoined with himself who is in good, whether he is unknown or known; and to regard every one as separate from himself who is in evil, whether he is known or unknown; for he is then conjoined with those who are in heaven, and disjoined from those who are in hell. But because the natural man feels no pleasure from this (for he receives no spiritual influx), he therefore regards it as utterly vile and servile, and thus as of no account in comparison with the pleasure he feels that flows in through the senses of the body and through the evil affections of the love of self and of the world; yet this pleasure is dead because it is from hell, whereas the pleasure from spiritual influx is living because it is from the Lord through heaven.

5026. *To mock me.* That this signifies that it rose up, is evident from the signification of “mocking,” as being to rise up (as above, n. 5014).

5027. [v. 18] *And it came to pass, as I lifted up my voice and cried.* That this signifies when great aversion was perceived, is evident from the signification of “lifting up the voice and crying,” as being great aversion (as also above, n. 5018).

5028. *That he left his garment by me.* That this signifies testification, is evident from the signification of “leaving his garment by her,” that is to say, as a witness that it made an approach (n. 5019). A “garment” in the internal sense signifies truth, and “leaving the garment,” taking away ultimate truth (n. 5008). That it here signifies a witness or testification that it made an approach, is because ultimate truth, when it is left or taken away, is a witness to the natural man against the spiritual. That the natural man is as it were conjoined with the spiritual man by ultimate truth, but still is not conjoined, may be seen above (n. 5009); for when the spiritual man unfolds this truth, the dissimilarity becomes apparent.

[2] The examples adduced above (n. 5008), may serve for illustration. The spiritual man as well as the natural says that aid should be given to the poor, to widows, and to orphans; but the spiritual man thinks that aid should not be given to the poor, to widows, and to orphans who are evil, and who call themselves needy and yet are rich, for in this way they would deceive by mere names; and so he

concludes that by the “poor,” the “widows,” and the “orphans” in the Word, are meant those who are spiritually so. But the natural man thinks that aid should be given to the poor, widows, and orphans who are so called, and that these and no others are meant in the Word; neither does he care whether they are evil or good, not knowing nor wishing to know what it is to be so spiritually. It is plain from this that the ultimate truth, that aid should be given to the poor, widows, and orphans, appears similar to both; but when unfolded, it is dissimilar; and when it becomes dissimilar and causes disjunction, it serves the natural man as a witness or testification that the spiritual man had made an approach; hence he speaks what is false against the spiritual man, who no longer has anything by which to defend himself. So it is clear whence and in what respect a “garment” signifies also a witness or testification.

[3] Let us take also this example. The spiritual man as well as the natural man says that aid should be given to the neighbor, and he also says that every one is the neighbor; but he thinks that one person is the neighbor in a different respect and degree than another, and that to give aid to an evil person because he calls himself neighbor, is to do harm to the neighbor. The natural man conjoins himself with the spiritual in the ultimate truth that aid should be given to the neighbor, and also in this, that every man is the neighbor; but he thinks that he who favors him is the neighbor, not caring whether he is good or evil. From this too it is plain that in this ultimate truth they are apparently conjoined, but that nevertheless there is no conjunction; and that as soon as the matter is explained, there is disjunction. And then this ultimate truth serves the natural man as a witness against the spiritual man for as it were mocking at him. So in all other cases.

5029. *And fled out.* That this signifies that then it separated itself, is evident from the signification of “fleeing out,” as being to separate itself (as above n. 5020); and consequently that it had no truth whereby to defend itself (as in n. 5009).

5030. Verses 19, 20. *And it came to pass when his lord heard the words of his wife, which she spoke unto him, saying, According to these words did thy servant to me; that his anger was kindled. And Joseph's lord took him, and put him into the prison house, the place where the king's bound ones were bound; and he was there in the prison house.*

“And it came to pass,” signifies a new state; “when his lord heard the words of his wife, which she spoke unto him,” signifies communication of falsity which appeared as truth; “saying, According to these words did thy servant to me,” signifies confirmation; “that his anger was kindled,” signifies aversion to spiritual truth. “And Joseph’s lord took him,” signifies temptation from the natural; “and put him into the prison house,” signifies as to false-speaking against good; “the place where the king’s bound ones were bound,” signifies the state in which those are who are in falsities; “and he was there in the prison house,” signifies the duration of the temptation.

5031. [v. 19] *And it came to pass.* That this signifies a new state, is evident from the signification of “it came to pass,” or “it was,” as involving something new, or a new state (see n. 4979, 4987, 4999), here the state of spiritual natural good, which state is represented by Joseph, after the ultimate of truth had been taken away from him, and thus after there was no longer any conjunction with truth and good natural not spiritual.

5032. *When his lord heard the words of his wife, which she spoke unto him.* That this signifies communication of falsity which appeared as truth, is evident from the signification of “hearing words,” as being communication, for “hearing” is perceiving (n. 5017), thus to be communicated; and from the signification of “wife,” as being truth natural not spiritual, of which above, but in the present instance falsity. The false speaking itself is signified by the words which she spoke to him (as above, n. 5024). The communication of falsity is with good natural not spiritual, which is here signified by his “lord” (as above, n. 5023). That the falsity appeared to him as truth, is evident from what follows. [2] The subject treated of here is that good natural not spiritual is easily persuaded, inasmuch that falsity appears to it altogether as truth. What good natural not spiritual is, and what its quality, or who and of what quality are those who are in this good, may be seen above (n. 4988, 4992, 5008, 5013, 5028), namely, that they are such as are gentle and well disposed from what is hereditary and hence adventitious, thus such as do what is good from nature, but not from religion. It is one thing to do good from nature, and quite another to do it from religion. These two things cannot be distinguished by man in the world, for man is not acquainted with the interiors, but in the other life they are plainly discerned; for in that life the interiors lie open,

the thoughts, intentions, and ends manifesting themselves and being open to view as in clear day.

[3] In consequence of this it has been given me to know the quality of those who are in good not spiritual, and that of those who are in spiritual good. They who are in good natural not spiritual suffer themselves to be persuaded by every one, and easily by the evil; for evil spirits and genii are in their life, or the delight of their life, when they can enter into the evil affections of anyone; and when they have entered into them, they entice him to every kind of evil, for they then persuade him that falsity is truth. This they do easily with those who are in good natural not spiritual, but cannot do so with those who are in spiritual good, for these know from within what is evil and false. The reason is that when those in spiritual good lived in the world they received precepts from doctrine, and with these they imbued the internal man, the result being that heaven can operate into it; whereas when they who are in good natural not spiritual lived in the world, they did not receive any precepts from doctrine with which they imbued the internal man, and therefore with them there is no plane into which heaven can operate; but whatever flows in with them out of heaven, flows through, and when it comes into the natural man, it is not received, because the evil or diabolical crew instantly take it away, either by suffocating, by reflecting, or by perverting it.

[4] Therefore those who are in natural good only, in the other life suffer hard things, and sometimes complain much that they are among the infernals, when yet, as they believe, they had done what is good equally as well as others. But they were told that they had done what is good no otherwise than as gentle animals devoid of reason, and had not been solicitous about any good or truth of the church; and that as for this reason they have not in the internal man any receptacle for good and truth, therefore they cannot be defended by the angels; and also that they had done many evils under an appearance of good.

5033. *Saying, According to these words did thy servant to me.* That this signifies confirmation, is evident from the belief in which he was that his wife had spoken the truth, and from its being thus confirmed to him; for the wife who persuaded him is truth natural not spiritual, but here falsity. That good natural not spiritual suffers itself to be easily persuaded by falsity, may be seen just above

(n. 5032). It is well known that falsities can be confirmed so as to appear altogether as truths. This is plain from every heresy, and all its particulars, which, though they are falsities, yet by confirmations appear as truths to those who are in the heresy. It is plain too from those who have no religion, who confirm themselves so thoroughly against the things of the church, that they see as a truth the notion that the church is only for the sake of the common people, to keep them in some restraint; also that nature is all in all, and the Divine so remote as to be scarcely anything, and that man dies like a beast. Regarding these and the like opinions, they who are in good natural not spiritual suffer themselves to be more easily persuaded and confirmed than others, since they have as it were no mirror within, but only outside of them, before which falsities appear as realities.

5034. *That his anger was kindled.* That this signifies aversion to spiritual truth, is evident from the signification of “anger,” as being a receding from the good of charity (n. 357), thus aversion, and here aversion to spiritual truth, because this is the subject treated of. That “anger” denotes aversion, is because so long as a man is in anger against anyone, he averts his mind from him; for anger exists or is excited when anyone or anything is contrary to one’s love, by which there is conjunction with anyone or anything. When this conjunction is broken, the man becomes angry or wrathful, as if something were lost from the delight of his life, and consequently from his life. This sadness is turned into grief, and the grief into anger.

5035. [v. 20] *And Joseph’s lord took him.* That this signifies temptation from the natural, is evident from what now follows, where it is told of Joseph that he was put into the prison house, by which is described in the internal sense the temptation of spiritual good in the natural; and because the words, “Joseph’s lord took him” involve this, they also signify it. Temptations are of two kinds—as to truths, and as to goods. Temptations as to truths are effected by spirits, but temptations as to good are effected by genii. Spirits and genii in the other life are distinguished by the fact that spirits act into the intellectual part of the mind, consequently into those things which are of faith; while genii act into the will part, consequently into those things which are of love. Spirits present themselves to view, and also manifest themselves by speech; but genii make themselves invisible, and do not manifest themselves except by an influx into the desires

and cupidities. In the other life the two are kept separate, evil or infernal spirits appearing in front and on both sides under the earth of the lower regions, while evil or infernal genii appear under the hinder part and behind the back deep down under the earth there. As already said, temptations as to truths are effected by evil spirits, and temptations as to goods by evil genii. In the following pages those temptations are treated of which are effected by evil spirits, and thus which are effected as to false-speaking against good. These temptations are milder than those which are effected by evil genii, and they also occur first.

5036. *And put him into the prison house.* That this signifies as to false-speaking against good, is evident from the signification of being “put into the prison house, and kept bound there,” as being to be let into temptations as to false-speaking against good, of which in what follows; but something must first be said in regard to temptations. Scarcely anyone in the Christian world at this day knows whence temptations come. He who undergoes them has no other belief than that they are torments arising from the evils which are within man, and which at first make him uneasy, then anxious, and finally torment him; but he is altogether ignorant that they are effected by the evil spirits who are with him. The reason why he is ignorant of this, is that he does not believe that he is in company with spirits while he lives in the world, and scarcely believes that there is any spirit with him; when yet as to his interiors man is continually in the society of spirits and angels.

[2] As regards temptations, they take place when the man is in the act of regeneration; for no one can be regenerated unless he undergoes temptations, and they then arise from evil spirits who are about him. For the man is then let into the state of evil in which he is, that is, in which is that very [life] which is his own; and when he comes into this state, evil or infernal spirits encompass him, and when they perceive that he is inwardly protected by angels, the evil spirits excite the falsities which he has thought, and the evils which he has done, but the angels defend him from within. It is this combat which is perceived in the man as temptation, but so obscurely that he scarcely knows otherwise than that it is merely an anxiety; for man—especially if he believes nothing about influx—is in a state that is wholly obscure, and he perceives scarcely a thousandth part of the things about which the evil spirits and angels are contending.

And yet the battle is then being fought for the man and his eternal salvation, and it is fought from the man himself; for they fight from those things which are in man, and concerning them. That this is the case has been given me to know with the utmost certainty. I have heard the combat, I have perceived the influx, I have seen the spirits and angels, and at the time and afterward have conversed with them on the subject.

[3] As before said, temptations take place chiefly at the time when the man is becoming spiritual; for he then apprehends spiritually the truths of doctrine. The man is often unaware of this, but still the angels with him see in his natural things the spiritual; for his interiors are then open toward heaven. For this reason also the man who has been regenerated is among angels after his life in the world, and there both sees and perceives the spiritual things which before appeared to him as natural. When therefore a man has come into such a state, then in temptation, when assaulted by evil spirits, he can be defended by angels, who then have a plane into which they can operate; for they flow into what is spiritual with him, and through this into what is natural.

[4] But when ultimate truth has been withdrawn, and therefore the man has nothing by which to defend himself against those who are natural (see n. 5006, 5008, 5009, 5022, 5028), he then comes into temptations, and by evil spirits—who are all merely natural—he is accused especially of speaking falsely against good; as for example of having thought and said that the neighbor ought to be benefited, and having also approved this in act, and yet now meaning by the neighbor only those who are in good and truth, and not those who are in evil and falsity and cannot be amended; and consequently, because he is no longer willing to benefit the evil, or if he will benefit them, he desires them to be punished for the sake of their amendment, and for the purpose of averting evil from his neighbor, they charge him with thinking and speaking what is false, and with not thinking as he speaks.

[5] Take another example. Because when a man becomes spiritual, he no longer believes it holy and for pious use to give to monasteries, or even to churches which abound in wealth; and because before he became spiritual he had thought that such giving was holy and pious, they charge him with falsehood, and stir up all his thoughts which he had before cherished as to its being holy

and pious, and also the works which he had done from such thought. And so they do in numberless other cases, but let these few examples serve by way of illustration. These spirits enter principally into the affections which the man had before, and excite them, and also the false and evil things which he had thought and done; and thus they bring him into anxiety, and often into doubt even to despair.

[6] Such then is the source of spiritual anxieties, and of the torments which are called torments of conscience. By influx and communication these things appear to the man as if they were in himself. One who knows and believes this may be compared to a man who sees himself in a mirror, and knows that it is not himself that appears in it, or on the other side of it, but only his image; whereas one who does not know and believe this, may be compared to a person who sees himself in a mirror, and supposes it is himself that appears there, and not his image.

5037. That “to be put into the prison house, and to be kept bound there,” denotes to be let into temptations as to false-speaking against good, is because all that region next under the sole of the foot and around about, is called a “prison house,” where those are kept who are in vastation, that is, those who have been in principles of falsity and in a life of evil from falsity, and yet in good as to intentions. Such cannot be received into heaven until they have put off the principles of falsity, and also the delight of life thence derived. They who are there are let into temptations; for principles of falsity and the derivative delights of life cannot be cast out except by means of temptations. The place where they are, or rather the state in which they are, is signified in general by a “prison house,” and the places themselves by “pits.” In regard to vastations in the other life, see what has been said above (n. 698, 699, 1106–1113, 2699, 2701, 2704). They who are in vastations are called the “bound”—not that they are in any bond or chain, but that they are not in freedom as to their former thoughts and the derivative affections.

[2] That such are they who are meant in the Word by the “bound,” and by those who are “in prison,” is plain from other passages in the Word, as in Isaiah:

I will give Thee for a covenant of 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 house of confinement (Isa. 42:6, 7);

speaking of the Lord, and of His coming. Here “to open the blind eyes, and to bring out the bound from the prison, and them that sit in darkness out of the house of confinement,” denotes those who are in ignorance of good and truth, and yet are in the desire of knowing and being imbued with them; but in the original language “prison” is here expressed by a different word.

[3] Again:

All the youths are hid in prison houses; they are made for a prey, and none rescueth, and none saith, Bring forth (Isa. 42:22);

“youths” in the internal sense are the truths of faith, which are said “to be hid in prison houses,” and “to be made for a prey,” when they are no longer acknowledged. Again:

It shall be in that day that Jehovah shall visit upon the army of the height in the height, and upon the kings of the ground upon the ground. And they shall be gathered, the bound over the pit, and they shall be shut over the place of confinement; after a multitude of days they shall be visited (Isa. 24:21, 22);

“the bound over the pit” denotes those who are in vastations or those who are in temptations.

[4] Again:

What will ye do in the day of visitation, and of laying waste? It cometh from afar; to whom will ye flee for help? He who hath not bowed down himself; they shall fall under the bound, and under the slain (Isa. 10:3, 4);

“under the bound” denotes the hell which is under the places of vastation; and “the slain” denotes those who have extinguished in themselves the truths of faith by principles of falsity, in a less degree than “the pierced,” of whom see above (n. 4503).

[5] In Zechariah:

He shall speak peace to the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for Thee also, by the blood of Thy covenant I will send forth the bound ones out of the pit wherein is no water. Return ye to the stronghold, ye bound ones of hope (Zech. 9:10–12);

“sending forth the bound out of the pit” denotes those who are in vastation and those who are in temptation. That the places where they are who are in vastation are called “pits” may be seen above (n. 4728, 4744). In David:

Jehovah heareth the needy, and despiseth not His bound ones (Ps. 69:33).

Again:

Let the sighing of the bound one come before Thee (Ps. 79:11).

Again:

From the heavens did Jehovah look back to the earth, to hear the sighing of the bound one, to open to the sons of death (Ps. 102:19, 20); where “the bound ones” denote those who are in vastation, and those who are in temptations. In Isaiah:

In the time of what is well pleasing have I answered Thee, and in the day of salvation have I heard Thee; and I have also guarded Thee, and I gave Thee for a covenant of the people, to restore the land, to share the wasted heritages, to say to them that are bound, Go forth; and to them that are in darkness, Unveil yourselves. They shall feed upon the ways, and in all the heights there is good pasture; and they shall not hunger nor thirst (Isa. 49:8–10).

[6] Again:

The spirit of the Lord Jehovih is upon me, Jehovah hath anointed me, He hath sent me to preach good tidings to the poor, and to bind up the broken-hearted; to proclaim liberty to the captives, and to the bound, to the holden in eyes, to proclaim the year of what is well pleasing to Jehovah (Isa. 61:1, 2).

In David:

Jehovah, who executeth judgment for the oppressed; who giveth food to the hungry; Jehovah who looseth the prisoners; Jehovah who openeth the blind; Jehovah who raiseth up the bowed down; Jehovah who loveth the just; Jehovah who guardeth the strangers; He upholdeth the fatherless and the widow (Ps. 146:7–9);

“the bound” denote those who are in vastation and in temptations on account of falsities. From these passages it is also plain who are meant in Matthew by the “bound,” or “those who are in prison,” and likewise by the “hungry,” the “thirsty,” and “strangers”:

Then shall the King say to those who are on His right hand, I was hungry and ye gave Me to eat, I was thirsty and ye gave Me drink, I was a stranger and ye gathered Me, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me (Matt. 25:34–36);

regarding whom see the preface to this chapter (n. 4954–4958).

5038. *The place where the king's bound ones were bound.* That this signifies the state in which those are who are in falsities, is evident from the signification of "place," as being state (n. 2625, 2837, 3356, 3387, 4321, 4882); and from the signification of the "king's bound ones," as being those who are in falsities, and because they are in falsities they are in vastation, and who are being regenerated in the world in temptation; for temptation is the vastation of what is false, and at the same time the confirmation of what is true. They are called the "king's bound ones," because a "king" in the internal sense is truth (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966), and his "bound ones" are therefore those who are in falsity. Moreover the places where the king's bound ones were kept, were called "pits;" wherefore Joseph says, "I was taken away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit" (Gen. 40:15). That a "pit" denotes a place of vastation may be seen above (n. 4728, 4744).

5039. *And he was there in the prison house.* That this signifies the duration of the temptation, is evident from the signification of a "prison house," as being vastation, and also temptation (of which just above, n. 5036, 5037); and from the signification of "being in it," as being to stay there, thus duration.

5040. Verses 21–23. *And Jehovah was with Joseph, and inclined mercy unto him, and gave him grace in the eyes of the prince of the prison house. And the prince of the prison house gave into Joseph's hand all the bound ones that were in the prison house; and whatsoever they did there, he was the doer. The prince of the prison house saw naught of anything that was in his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.*

"And Jehovah was with Joseph," signifies that the Divine was in Him; "and inclined mercy unto him," signifies the Divine love in everything; "and gave him grace in the eyes of the prince of the prison house," signifies relief in consequence; "and the prince of the prison house," signifies truth governing in a state of temptations; "gave into Joseph's hand all the bound ones that were in the prison house," signifies from Himself over all falsities; "and whatsoever they did there, he was the doer," signifies absolute power; "the prince of the prison house saw naught of anything that was in his hand," signifies that He Himself governed truth; "because Jehovah was with him,"

signifies from the Divine which was in Him; “and that which he did, Jehovah made it to prosper,” signifies that the Divine providence was from Himself.

5041. [v. 21] *And Jehovah was with Joseph.* That this signifies that the Divine was in Him, that is, in the Lord (who in the supreme sense is represented by Joseph), here the Divine in temptations, which are here treated of, is evident; for the Divine Itself is Jehovah; and that He was in the Lord, or within Him, is signified by “Jehovah was with Joseph.” As in the sense of the letter Joseph is treated of, it is said with him; but in the internal sense, where the Lord is treated of, it is in Him. That the Divine was in Him, may be seen by every one within the church from the fact that He was conceived of Jehovah, for which reason He so frequently calls Him His “Father.” The very being of a man, and hence the inmost of his life, is from the father; the clothings or exteriors are from the mother; therefore the Lord’s being, and hence the inmost of His life, was Divine, because it was Jehovah Himself; and the clothings or exteriors made the human which He took from the mother by birth. This human was such that it could be tempted, for it was polluted with hereditary evil from the mother; but because the inmost was Divine, He was able by His own power to cast out that evil heredity from the mother; which was done successively by means of temptations, and finally by the last, that of the cross, when He fully glorified His Human, that is, made it Divine. From this it may be seen what is meant by the statement that the Divine was in Him.

5042. *And inclined mercy unto him.* That this signifies the Divine love in everything, is evident from the signification of “mercy,” as being in the supreme sense the Divine love (see n. 1735, 3063, 3073, 3120, 3875). The Divine being itself, understood in the supreme sense, is love utterly incomprehensible to man; and from this love through truth all things come forth and subsist, both those which have life and those which have not. This Divine love from the very being through the inmost of life in the Lord, flowed into everything He did from the human taken from the mother, and directed all to ends, and these ends to the ultimate end that mankind might be saved. And because the Lord, from the Divine Itself in Him, saw the nature of His human, that it was hereditarily in evil, therefore it is said that “Jehovah inclined mercy unto him;” and by this in the supreme sense is meant the Divine love in everything. For the

Divine mercy is nothing else than the Divine love toward those who are immersed in miseries (n. 1049, 3063, 3875), that is, toward those who are in temptations; for these are in miseries, and are chiefly meant in the Word by the “miserable.”

5043. *And gave him grace in the eyes of the prince of the prison house.* That this signifies relief in consequence, is evident from the signification of “giving grace,” as being relief, for “to give grace” in temptations is to comfort and relieve with hope; and from the signification of a “prince,” as being primary truth (of which in the following paragraph); and from the signification of a “prison house,” as being the vastation of falsity, and consequently temptation (of which above, n. 5038, 5039).

5044. [v. 22] *And the prince of the prison house.* That this signifies truth governing in a state of temptations, is evident from the signification of a “prince,” as being primary truth, thus the governing truth, of which presently; and from the signification of a “prison house” as being the vastation of falsity, and consequently temptation (of which above, n. 5038, 5039, 5043). What is meant by truth governing in a state of temptations must first be told. With all who are in temptations there flows in truth from the Lord, which rules and governs the thoughts and raises up the sufferers whenever they fall into doubts and even into despair. This governing truth is that truth and such truth as they have learned from the Word or from doctrine, and have confirmed in themselves. Other truths are indeed at such times also called to mind, but they do not govern the interiors. Sometimes the truth which governs is not presented visibly before the understanding, but lies hid in obscurity, yet it still governs; for the Divine of the Lord flows into it, and thus keeps the interiors of the mind in it, and therefore when it comes into light, the person who is in temptation receives consolation and is relieved.

[2] It is not this truth itself, but the affection of it, by which the Lord governs those who are in temptations; for the Divine flows only into those things which are of the affection. The truth which is implanted and rooted in a man’s interiors is implanted and rooted by affection, and not at all without affection; and the truth which has been implanted and rooted by affection, clings there, and is recalled by affection; and when this truth is so recalled, it presents the affection that is conjoined with it, which is the man’s reciprocal affection. As such is the case with the man who is in temptations, therefore no

one is admitted into any spiritual temptation until he reaches adult age, and has thus become imbued with some truth by which he can be governed; otherwise he sinks under the temptation, and then his latter state is worse than the first. From these things it may be seen what is meant by truth governing in a state of temptations, which is signified by the “prince of the prison house.”

[3] That a “prince” denotes primary truth, is because a “king” in the internal sense signifies truth itself (see n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4789, 4966); hence “princes,” because they are the sons of a king, signify the primary things of that truth. That “princes” have this signification may be seen above in n. 1482 and 2089, but as this was not there proved from many other passages in the Word, some may be cited here. In Isaiah:

Unto us a Child is born, unto us a Son is given; and the principality shall be upon His shoulder—the Prince of peace. Of the multiplying of His principality and peace there shall be no end (Isa. 9:6, 7);

which is said of the Lord. The “principality upon the shoulder” is all Divine truth in the heavens from Him; for the heavens are distinguished into principalities according to truths from good, whence also the angels are called “principalities.” Peace is a state of blessedness in the heavens, affecting with good and truth from the inmosts (n. 3780); hence the Lord is called the “Prince of peace,” and it is said that “of the multiplying of His principality and peace there shall be no end.”

[4] Again in the same prophet:

The princes of Zoan are foolish, the wise, the counselors of Pharaoh. How say ye unto Pharaoh, I am the son of the wise, the son of the kings of antiquity? The princes of Zoan are become fools, the princes of Noph are deceived; and they have seduced Egypt, the corner stone of the tribes (Isa. 19:11, 13);

treating of Egypt, by which is signified the memory-knowledge of the church (n. 4749), thus natural truth, which is the ultimate of order; wherefore also Egypt is here called the “corner stone of the tribes,” for the “tribes” are all things of truth in one complex (n. 3858, 3862, 3926, 3939, 4060). But in this passage “Egypt” is the memory-knowledge which perverts the truths of the church, thus truths in the ultimate of order falsified, which are the “princes of Zoan” and the “princes of Noph.” He calls himself the “son of the kings of antiquity,” because the memory-knowledges in Egypt were from the

truths of the Ancient Church. The truths themselves are signified by “kings,” as was shown above, and the truths of the Ancient Church are signified by the “kings of antiquity.”

[5] Again:

Asshur thinketh not right, and his heart doth not meditate right; for his heart is to destroy, and to cut off nations not a few. For he saith, Are not my princes kings? (Isa. 10:7, 8);

“Asshur” denotes reasoning about Divine truths, from which come falsities, thus perverse reasoning (n. 1186). The truths thus falsified, or falsities, which are produced by reasoning and which appear as the veriest truths, are signified by his saying, “Are not my princes kings?” That “Asshur” is reasoning, and that his “princes who are kings” are primary falsities which are believed to be the veriest truths, cannot be seen and thence believed so long as the mind is kept in the historic sense of the letter, and still less if it is in the negative as to there being anything more holy and more universal in the Divine Word than what appears in the letter; and yet in the internal sense by “Asshur” nothing else than reason and reasoning is understood in the Word, and by “kings” truths themselves, and by “princes” the primary things of truth. Nothing is known in heaven of Asshur, and the angels also reject from themselves the idea of a king and a prince; and when they perceive it in man, they transfer it to the Lord, and perceive that which proceeds from the Lord and is the Lord’s in heaven, namely, the Divine truth from His Divine good.

[6] Again:

Asshur shall fall with the sword, not of a man; and the sword, not of a man, shall devour him; his rock shall also pass away by reason of dread, but his princes shall be dismayed by the ensign (Isa. 31:8, 9);

also said of Egypt, which is the memory-knowledge of the church perverted. Reasoning from memory-knowledges about Divine truths, from which come perversion and falsification, is “Asshur,” these truths perverted and falsified are the “princes,” the “sword with which Asshur shall fall” is falsity battling with and vastating truth (n. 2799, 4499). Again:

The strength of Pharaoh shall become to you for a shame, and the trust in the shadow of Egypt for a reproach, when his princes shall be in Zoan (Isa. 30:3, 4);

the “princes in Zoan” denote truths falsified, thus falsities, as above.

[7] Again:

The pelican and the bittern shall possess it; and the owl and the raven shall dwell therein; he shall stretch over it the line of emptiness, and the plummet of a waste. The nobles thereof are not there, they shall call a kingdom, and all her princes shall be nothing (Isa. 34:11, 12);

the “pelican,” the “bittern,” the “owl,” and the “raven,” denote the different kinds of falsity which come into existence when the Divine truths that are in the Word become of no account. The desolation and vastation of truth are signified by the “line of emptiness, and the plummet of a waste;” and the falsities, which to them are primary truths, are signified by “princes.” Again:

I will render profane the princes of holiness, and I will give Jacob for a curse, and Israel for reproaches (Isa. 43:28);

“to profane the princes of holiness” denotes to profane holy truths; the extirpation of the truth of the external and the internal church is signified by “giving Jacob for a curse, and Israel for reproaches”; that “Jacob” is the external church, and “Israel” the internal, may be seen above (n. 4286).

[8] In Jeremiah:

There shall enter in by the gates of this city kings and princes sitting upon the throne of David, riding in chariot and on horses, they and their princes (Jer. 17:25);

one who here understands the Word in the historic sense, cannot be aware that the words store within them anything more deep and holy than that kings and princes would enter in by the gates of the city in chariots and on horses, and he gathers from it that the duration of the kingdom is referred to; but he who knows what a “city,” “kings,” “princes,” the “throne of David,” and “riding in chariot and on horses” signify in the internal sense, sees there things more deep and holy; for the “city” or Jerusalem signifies the spiritual kingdom of the Lord (n. 2117, 3654); “kings” signify Divine truths (as shown above); “princes,” the primary things of truth; the “throne of David,” the heaven of the Lord (n. 1888); “riding in chariot and on horses,” the spiritual understanding of the church (n. 2760, 2761, 3217).

[9] Again:

O sword against the Chaldeans, and against the inhabitants of Babylon, and against her princes and against her wise men. O sword against

the liars. O sword against her horses and against her chariots (Jer. 50:35–37);

a “sword” denotes truth fighting against falsity, and falsity fighting against truth and vastating it (n. 2799, 4499); the “Chaldeans” denote those who profane truths; and the “inhabitants of Babylon,” those who profane good (n. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326, 1327e); “princes” denote the falsities which to such are primary truths; “horses,” the intellectual of the church, and “chariots,” its doctrine, the vastation of which is signified by a “sword against the horses and against the chariots.”

[10] Again:

How doth the Lord in His anger cloud over the daughter of Zion! The Lord hath swallowed up, He hath not spared, all the habitations of Jacob; He hath destroyed in His wrath the stronghold of the daughter of Judah; He hath cast them forth to the earth; He hath profaned the kingdom and the princes thereof; the gates have sunk into the earth, and He hath broken the bars in pieces; the king and the princes are among the nations (Lam. 2:1, 2, 9);

the “daughter of Zion and of Judah” denotes the celestial church, here this church destroyed; the “kingdom,” the truths of doctrine therein (n. 2547, 4691); the “king,” the truth itself, and the “princes,” its primaries.

[11] Again:

Our skins have been blackened like an oven, because of the storms of famine. They ravished the women in Zion, the virgins in the cities of Judah, the princes were hanged up by their hand (Lam. 5:10–12);

“the princes being hanged up by their hand” denotes that truths are profaned, for hanging represented the damnation of profanation; and because of this representation, it was also commanded when the people committed whoredom after Baalpeor and worshiped their gods, that the princes should be hanged up before the sun (Num. 25:1–4); for to commit whoredom after Baalpeor, and to worship their gods, was to profane worship. In Ezekiel:

The king shall mourn, and the prince shall be clothed with astonishment, and the hands of the people of the land shall be terrified; I will deal with them after their way (Ezek. 7:27);

where the “king” in like manner denotes truth in general, and the “prince,” its primaries.

[12] Again:

The prince that is in the midst of them shall be borne upon the shoulder in the dark, and shall go forth; they shall dig through the wall to bring out through it; he will veil over his faces that he see not the earth at his eye (Ezek. 12:12);

that a “prince” here does not mean a prince, but the truth of the church, is very manifest; and when it is said of this that it shall be “borne on the shoulder in the dark,” it means that with all their might it should be conveyed down among falsities, for “darkness” is falsities; “to veil over the faces” denotes that truth should not be seen at all; his “not seeing the earth at his eye,” means that nothing of the church would be seen. (That the “earth” is the church may be seen above, n. 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118e, 2928, 3355, 4447, 4535.) In Hosea:

The sons of Israel shall sit many days, there is no king, and no prince, and no sacrifice, and no pillar, and no ephod, and no teraphim (Hos. 3:4).

[13] And in David:

The king’s daughter is all glorious within; and of inweavings of gold is her garment, in needlework shall she be brought to the king; instead of thy fathers shall be thy sons, thou shalt set them for princes in the whole earth (Ps. 45:13–16);

the “king’s daughter” is the Lord’s spiritual kingdom, which is called His spiritual kingdom from the Lord’s Divine truth, here described by her garment of inweavings of gold and of needlework; “sons” are the truths of that kingdom which are from the Lord’s Divine, which must be “princes,” that is, primary truths. The “prince” who together with his possessions in the New Jerusalem and in the new earth is described in Ezekiel (44:3; 45:7, 8, 17; 46:8, 10, 12, 16, 18; 48:21) signifies in general the truth which is from the Lord’s Divine; for by the “New Jerusalem,” the “new temple,” and the “new earth” there, is meant the Lord’s kingdom in heaven and on earth, which is there described by representatives such as are found in other parts of the Word.

5045. *Gave into Joseph’s hand all the bound ones that were in the prison house.* That this signifies from Himself over all falsities, namely, truth governing in a state of temptations, is evident from the signification of “giving into Joseph’s hand,” as being into his power, the “hand” being power (see n. 5008); thus meaning that it was from Himself, for what is effected from His power is effected from Himself—by “Joseph” being meant in the internal sense the Lord,

as often shown above; and from the signification of the “bound ones in the prison house,” as being falsities (as shown above, n. 5037, 5038). Thus by “the prince of the prison gave into Joseph’s hand all the bound ones that were in the prison house,” is signified truth governing in a state of temptations from Himself over all falsities; that is, that the truth by which He governed falsities in a state of temptations was from Himself. Here, and in what follows to the end of this chapter, in the internal sense the subject treated of is the Lord, how He from His own power governed in a state of temptations, that is, overcame the hells, which were in evils and falsities and were continually pouring them into mankind. That the Lord by His own power overcame and subdued the hells, and thus glorified or made Divine the Human in Himself, may be seen above (n. 1616, 1749, 1755, 1813, 1904, 1914, 1921, 1935, 2025, 2026, 2083, 2159, 2574, 2786, 2795, 3036, 3381, 3382, 4075, 4286, 5005). This is evident from many passages in the Word, as from this in John:

I lay down My soul, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:17, 18).

That the passion of the cross was the last of the temptations, and that by it the Lord fully glorified the Human in Himself, that is, made it Divine, is also plain from many passages in the Word, as in John 13:31, 32; 17:1, 5; Luke 24:26.

5046. *And whatsoever they did there, he was the doer.* That this signifies absolute power, may be seen without explication, for the words involve that all things were from Himself, thus that He had the absolute power of doing and of leaving undone.

5047. [v. 23] *The prince of the prison house saw naught of anything that was in his hand.* That this signifies that He Himself governed truth, is evident from the signification of the “prince of the prison house,” as being truth governing in a state of temptations (of which above, n. 5044); and from the signification of “not seeing anything that was in his hand,” as being that it is from Himself, thus from absolute power (as also above, n. 5045, 5046).

5048. *Because Jehovah was with him.* That this signifies from the Divine which was in Him, is evident from what was said above (n. 5041).

5049. *And that which he did, Jehovah made it to prosper.* That this signifies that the Divine providence was from Himself,

is evident from the signification of “making to prosper,” as being providence (see n. 4972, 4975); that it is Divine is meant by “Jehovah,” and that it was from Himself, by “that which he did.” That “making to prosper,” in the supreme sense, is providence, is because everything prosperous which appears in the ultimates of nature is in its origin from the Divine providence of the Lord. That this is so, and also that everything which is said to be of fortune is therefrom, will of the Lord’s Divine mercy be shown elsewhere from experiences in the spiritual world.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE THEREWITH OF THE
LOINS AND OF THE MEMBERS OF
GENERATION.

5050. At the end of the preceding chapter (n. 4931–4953), it was shown from experience who in the Grand Man or heaven belong to the province of the hands, of the arms, and of the feet; and it will now be shown what are the societies in heaven or the Grand Man to which the loins correspond, and also the members adhering to the loins, which are called the members of generation. In general, be it known that the loins and the members adhering to them correspond to genuine conjugal love, and consequently to the societies in which are those who are in this love. They who are in these societies are more celestial than others, and more than others live in the delight of peace.

5051. In a quiet dream I saw some trees planted in a wooden receptacle, one of which was tall, another lower, and two were small. The lower tree delighted me very greatly, and all the while a very pleasant rest, such as I cannot express, affected my mind. On awaking from sleep I conversed with those who induced the dream. They were angelic spirits (see n. 1977, 1979), and they told me what was signified by what I had seen—that it was conjugal love, the tall tree signifying the husband, the lower tree the wife, and the two small ones the children. They told me further that the very pleasant rest

which affected my mind indicated what pleasantness of peace those have in the other life who have lived in genuine conjugal love. They added that such are those who belong to the province of the thighs next above the knees, and that those who are in a still more pleasant state belong to the province of the loins. It was also shown that this province communicates through the feet with the soles and the heels. That this is so, is plain from that great nerve in the thigh which sends forth its branches not only through the loins to the members of generation (which are the organs of conjugal love), but also through the feet to the soles and the heels. It was also then discovered what is meant in the Word by the hollow and the nerve of the thigh which was put out of joint in Jacob, when he wrestled with the angel (Gen. 32:25, 31, 32; see n. 4280, 4281, 4314–4317).

[2] I afterward saw a great dog, such as that called Cerberus by ancient writers, with a frightful open mouth; and I was told that such a dog signifies a guard to prevent man's passing over from heavenly conjugal love to the love of adultery, which is infernal; for heavenly conjugal love exists when a man together with his wife, whom he loves most tenderly, and with his children, lives content in the Lord. From this he has in this world an inward pleasantness, and in the other life heavenly joy; but when he passes from this love into the opposite, and finds in this a delight that seems to him heavenly, although it is infernal, then such a dog is presented as a guard lest there should be a communication between these opposite delights.

5052. The Lord instills conjugal love through the inmost heaven, the angels of which are in peace beyond all others. Peace in the heavens is comparatively like springtime in the world, which renders all things joyous, for in its origin peace is the celestial itself. The angels who are in the inmost heaven are the wisest of all, and from their innocence they appear to others as infants, for they love infants much more than do their fathers and mothers. They are present with infants in the womb, and through them the Lord cares for the feeding and full development of the infants therein; thus they have charge over those who are with child.

5053. There are heavenly societies to which correspond all and each of the members and organs allotted to generation in both sexes. These societies are distinct from others, just as this province in man is quite distinct and separate from the rest. The reason why these societies are celestial, is that conjugal love is the fundamental love

of all loves (n. 686, 2733, 2737, 2738). It also excels the rest in use, and consequently in delight; for marriages are the nurseries of the whole human race, and are also the nurseries of the Lord's heavenly kingdom; for heaven is from the human race.

5054. They who have loved infants most tenderly, as for instance such mothers, are in the province of the womb and the organs round about, namely, in the province of the neck of the womb and of the ovaries; and they who are there are in a life most sweet and soft, and are in heavenly joy beyond others.

5055. But what and of what quality those heavenly societies are which belong to the several organs of generation, it has not been given me to know; for they are too interior to be comprehended by anyone who is in a lower sphere. They bear relation to the uses of these organs, which uses are hidden, and are far from ken, for the reason (which also is of Providence) that such things, in themselves most heavenly, may not suffer injury by filthy thoughts of lasciviousness, of whoredom, and of adultery, which are excited in very many persons at the bare mention of these organs. For this reason I may relate some of the more remote things that I have seen.

5056. A certain spirit from another earth was with me (of which spirits from other earths of the Lord's Divine mercy I shall speak elsewhere), and he anxiously begged me to intercede for him, that he might come into heaven. He said that he was not aware of having done what is evil, except that he had rebuked the inhabitants of that earth (for there are spirits who chide and chastise those who do not live rightly, who also will be described when I speak of the inhabitants of other earths). He added that after chiding he instructed them. He then talked with as it were a broken voice, and he could move one to pity. But I could only reply that I could give him no help, and that admission into heaven is of the Lord alone, but that if worthy he might hope. He was then sent back among upright spirits from his own earth; but these said that he could not be in their company, because he was not such as they were. Yet because with intense longing he importuned to be let into heaven, he was sent into a society of upright spirits of this earth; but these also said that he could not remain with them. In the light of heaven he was of a black color; but he himself said that he was not of a black, but of a murrhine color.

[2] I was told that they are such in the beginning who are afterward received among those who constitute the province of the seminal vesicles; for in these vesicles is collected the semen with its proper serum with which it is combined and thereby rendered fit, after it has been emitted, to be resolved in the neck of the womb, and thus to be serviceable for conception; and there is in such a substance an endeavor and as it were a longing to perform a use, thus to put off the serum with which it is clothed. Something similar showed itself in this spirit. He came again to me, but in vile clothing, and said that he was burning to come into heaven, and that he now perceived that he was fit for it. I was given to tell him that perhaps this was an indication that he would soon be received. He was then told by angels to cast off his garment; and in his longing he cast it off so quickly that scarcely anything could be quicker. By this was represented the nature of the ardent desires of those who are in the province to which the seminal vesicles correspond.

5057. A large mortar was seen, and standing by it a man with an iron instrument, who from phantasy seemed to himself to pound men in that vessel, torturing them in direful ways. This he did with great delight, which was communicated to me, that I might know the quality and intensity of it in those who are of this nature. It was an infernal delight. I was told by angels that such was the ruling delight with the posterity of Jacob; and that they perceived nothing more delightful than to treat the nations with cruelty, to expose them when slain to be devoured by wild beasts and birds, to cut them alive with saws and axes, to make them pass through the brick-kiln (2 Sam. 12:31), and to dash their little children together and throw them away. Such things were never commanded, nor were they ever permitted except to those the nerve of whose thigh was out of joint (n. 5051). Such spirits dwell under the right heel, where are adulterers who are also cruel.

[2] It is therefore surprising that anyone should ever have believed that that nation was chosen more than others; and from this also many confirm themselves in the idea that the life effects nothing, but that election, and hence reception into heaven, is of mere mercy, whatever the life may have been; when yet every one from sound reason may see that to think in this way is contrary to the Divine, for the Divine is mercy itself, and therefore if heaven were of mere mercy without regard to the life, everybody would be received. To

thrust down anyone into hell to be tormented there, when it would be possible to receive him into heaven, would be unmercifulness and not mercy; and to elect one in preference to another would be injustice, and not justice.

[3] Wherefore they who have believed and have confirmed themselves in the idea that some are elected, and the rest not, and that admission into heaven is of mere mercy, without regard to the life, are told (as I have several times heard and seen) that heaven is never denied by the Lord to anyone, and that if they desire they may know this from experience. For this purpose they are taken up into some society of heaven where are those who have lived in the affection of good, or in charity; but being evil, as soon as they come there they begin to be tormented and to be inwardly tortured, because their life is contrary; and when the heavenly light appears, they appear in it like devils, almost devoid of human form, some with the face sunken, some like grates of teeth, and some monstrous in other ways. Thus they abhor themselves, and cast themselves down headlong into hell, and for them the deeper the better.

5058. There was also a certain person who in the world had been a man of position, and who was then known to me, although not as to his inner quality; but in the other life, after some revolvings of the state of his life, it became evident that he was deceitful. When he had been for some time among the deceitful in the other life, and had suffered hard things there, he desired to be separated from them. I heard him then saying that he desired to come into heaven; and he too had believed that reception is of mere mercy. But he was told that if he got there he could not stay there, and that he would be tormented like those who in the world are in the death agony. Nevertheless he insisted, and was therefore admitted into a society consisting of the simple good who are in front above the head; but as soon as he arrived he began to act craftily and deceitfully, according to his life. The result was that within an hour the good in that society, who were simple, began to lament, saying that he took away from them their perception of good and of truth, and consequently their delight, thus destroying their state. Then some light from the interior heaven was admitted, in which he appeared as a devil, with the upper part of his nose loathsomely furrowed with a foul wound. He also began to be inwardly tortured; and when he felt this, he cast himself down into hell. From this it is plain that it is not election and

reception from mercy, but the life, that makes heaven; nevertheless all things of the life of good and of the faith of truth are from mercy given to those who receive mercy in the world; and with these there is reception from mercy, and they are those who are called the "elect" (see n. 3755e, 3900).

5059. When those have approached me who have lived in what is contrary to conjugal love—that is, in adulteries—they always injected pain in the loins, more or less severe according to the life of adulteries which they had lived; from which influx also it has been evident that the loins correspond to conjugal love. The hell of these is under the hinder part of the loins, beneath the buttocks, where they dwell in filth and excrements; and these things are delightful to them because in the spiritual world they are in correspondence with these pleasures. But more will be said about these spirits, when of the Lord's Divine mercy I come to speak of the hells in general and in particular.

5060. Who they are that correspond to the testicles, was in like manner evident to me from those who are in what is contrary to conjugal love, and who inflict pain on the testicles; for when societies operate they act upon those parts and those members of the body to which they correspond—heavenly societies by a gentle, sweet, delightful influx; and infernal ones, who are in what is contrary, by a severe and painful influx. But their influx is perceived by those only whose interiors have been opened, and who thereby have received perceptible communication with the spiritual world. They who are in what is contrary to conjugal love and who inflict pain on the testicles, are those who ensnare by love, friendship, and kind offices. When such spirits approached me they desired to speak with me in private, being exceedingly fearful lest anyone should be present, for this had been their character in the life of the body; and being such then, they are such in the other life also, because every one's life remains with him.

[2] There arose from the region about Gehenna somewhat aerial and inconspicuous. It was a company of such spirits, but though there were many in it, it afterward appeared to me as only one spirit hampered with bandages, which however he seemed to himself to remove, whereby was signified that they desired to remove obstacles; for in such a manner do the thoughts and efforts of the mind appear representatively in the world of spirits, and when they appear, it is

instantly perceived what they signify. Afterward it seemed as if there came forth from his body a little snow-white spirit, who drew near to me, by which was represented their thought and intention—that they desired to assume a state of innocence, so that no one might suspect their real character. When he came to me, he let himself down toward the loins, and seemed to wind himself as it were about both of them, whereby was represented that they desired to exhibit themselves in chaste conjugal love; afterward he seemed to wind himself about the feet in spiral coils, whereby was represented that they desired to insinuate themselves by such things as are delightful in nature. At last that little spirit became almost invisible, by which was represented that they desire to lie wholly concealed.

[3] I was told by angels that such instilling belongs to those who seek to ensnare in conjugal love, that is to say, those who in the world have instilled themselves with the end to commit adultery with wives, by speaking chastely and sanely about conjugal love, by caressing the children, by praising the husband in every possible way, so as to be believed to be friendly, chaste, and innocent, when yet they are deceitful adulterers. Their quality was also shown me, for after these things had been done, that little snow-white spirit became visible, and appeared dusky and very black, and also very deformed; and he was cast out into his hell, which was deep under the middle part of the loins. There they dwell in the foulest excrements; and they are also among the robbers there who bear relation to the general involuntary sense (n. 4327). I afterward conversed with such spirits, and they were surprised that anyone should make adultery a matter of conscience, that is, that from conscience he would not lie with another's wife when allowed; and when I talked with them about conscience, they denied that anyone has conscience. I was told that such spirits are for the most part from Christendom, and seldom from other parts of the world.

5061. By way of corollary I may add this memorable circumstance. There were some spirits who had long lain concealed, shut up in a peculiar hell, from which they could not break out. I sometimes wondered who they were. One evening they were let out, and then was heard from them a very tumultuous noise of murmurs, which continued a long time; and when opportunity was given, I heard from them scoffings against me, and perceived that they desired and were endeavoring to come up and destroy me. I asked the angels

the reason of this; and they said that during their lifetime these persons had hated me, although I had never harmed them; and I was instructed that when such spirits merely perceive the sphere of the person whom they have hated, they breathe his destruction; but they were sent back into their own hell. From this it is evident that those who have hated each other in the world meet in the other life, and attempt many evils against each other, as has often been granted me to know by other examples. For hatred is opposite to love and charity, and is an aversion, and as it were a spiritual antipathy; and therefore the moment that such spirits perceive in the other life the sphere of the person against whom they have borne hatred, they come as it were into a fury. It is plain from this what is involved in the Lord's words in Matthew 5:22-26.

5062. A continuation concerning correspondence with the Grand Man will be found at the end of the following chapter.

GENESIS

CHAPTER FORTY

5063. In the preface to the preceding chapter an explication was given of what the Lord said concerning the Judgment upon the good and the evil, in Matthew 25, verses 34 to 36. Then follow these words:

Then shall the just answer Him, saying, Lord, when saw we Thee hungry and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and gathered Thee? or naked and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the King shall say to them, Verily I say to you, Insofar as ye did it to one of the least of these My brethren, ye did it to Me. Then shall He say also unto them on the left hand, Depart from Me ye cursed into the eternal fire, prepared for the devil and his angels; for I was hungry and ye gave Me not to eat, I was thirsty and ye gave Me not to drink, I was a stranger and ye gathered Me not, naked and ye clothed Me not, sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say to you, Insofar as ye did it not to one of these least, ye did it not to Me. And these shall go away into eternal punishment, but the just into life eternal (Matt. 25:37–46).

5064. In the prefatory remarks to the preceding chapter (n. 4954–4959), it was explained what is signified in the internal sense by “giving meat to the hungry and drink to the thirsty,” by “gathering the stranger, clothing the naked, and visiting the sick and him that is in prison”—that it is the essence of charity which is involved and is thus described. By the “hungry,” the “thirsty,” and the “stranger,” is signified the affection of good and truth; and by the “naked,” the “sick,” and “those who are in prison,” self-acknowledgment (see n. 4956, 4958).

5065. As the same things are thrice repeated in what has already been quoted and explained, it is unnecessary to show in detail, or word by word, what these expressions signify in the internal sense.

In this place I will merely state what is signified by the answer made both by those on the right hand, and by those on the left—that they had not seen Him hungry, thirsty, a stranger, naked, sick, and in prison; and afterward what is signified by the “King,” and also by the “just and eternal life,” and by the “cursed and eternal fire.”

5066. The answer made by those on the right hand:

Lord, when saw we Thee hungry and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and gathered Thee? or naked and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee?

signifies that if they had seen the Lord Himself, every one of them would have performed these offices; yet not from love toward Him, but from fear because He was to be the judge of the universe; thus not for His sake, but for the sake of themselves; thus not from within or from the heart, but from without and in act only.

This is as when one sees a king whose favor he desires to gain in order that he may become great or rich, and therefore bears himself submissively toward him. It is similar with those who are in holy external worship, in which they as it were see the Lord, and submit themselves to Him, believing that in this way they will receive eternal life; and yet they have no charity, and do no good to anyone except for their own sake, thus only to themselves. They are like persons who in outward form pay court to their king with much respect, and yet deride his commands because at heart they disregard him. These and similar things are what are signified by those on the right hand so answering; and as the evil also do the like things in outward form, therefore they who were on the left made nearly the same answer.

5067. As therefore the Lord cares not for external but for internal things, and as man testifies to his internal things, not by worship only, but by charity and its acts, the Lord answered:

Verily I say to you, Insofar as ye did it to one of the least of these My brethren, ye did it to Me;

those are called “brethren” who are in the good of charity and of life; for the Lord is with them, because they are in good itself; and it is they who are properly meant by the neighbor. In these also the Lord does not manifest Himself, for in respect to Him they are vile; but the man manifests himself before the Lord, in that he worships Him from within.

5068. That the Lord calls Himself “King”—in these words:

When the Son of man shall come in His glory, then shall He sit upon the throne of His glory, then shall the King say unto them;

is because the Lord’s royalty is the Divine truth, from which and according to which judgment is effected. But from and according to it the good are judged in one way, and the evil in another. The good, because they have received Divine truth, are judged from good, and thus from mercy; the evil, because they have not received Divine truth, are judged from truth, and thus not from mercy; for this they have rejected, and hence they continue to reject it in the other life. To receive Divine truth is not only to have faith, but also to practice it, that is, to cause that which is of doctrine to become of the life. It is from this that the Lord calls Himself “King.” (That the Lord’s royalty is the Divine truth has been shown above, n. 1728, 2015, 3009, 3670, 4581, 4966.)

5069. That they on the right hand are called “the just:”—

Then shall the just answer Him, saying, etc.,

and,

The just shall go into eternal life;

signifies that they are in the Lord’s justice. All who are in the good of charity are called the “just”—not that they are just from themselves, but from the Lord, whose justice is appropriated to them. They who believe themselves just from themselves, or made so just that there is no longer anything of evil in them, are not among the just, but among the unjust; for they attribute good to themselves, and also feel self-merit on account of it, and such can never adore the Lord from true humiliation; so that those who in the Word are called the “just,” and the “saints,” are those who know and acknowledge that all good is from the Lord, and that all evil is from themselves, that is, is theirs from hell.

5070. The “eternal life” which is given to the just, is life from good. Good has life in itself, because it is from the Lord, who is life itself. In the life which is from the Lord there are wisdom and intelligence; for to receive good from the Lord and thence to will good, is wisdom; and to receive truth from the Lord and thence to believe truth, is intelligence; and they who have this wisdom and intelligence have life; and as happiness is joined to such life, eternal happiness also is signified by “life.” The contrary is the case with those who

are in evil. These do indeed appear—especially to themselves—as if they had life, but it is such life as in the Word is called “death,” and also is spiritual death; for they are not wise in any good, nor intelligent in any truth. This may be seen by every one who takes the matter into consideration, for as there is life in good and in its truth, there cannot be life in evil and in its falsity, because these are opposite and extinguish life. Therefore the persons in question have no other life than such as belongs to the insane.

5071. That they on the left hand are called “cursed,” and their punishment “eternal fire,” as where it is said:

Then shall He say also unto them on the left hand, Depart from Me ye cursed into the eternal fire, prepared for the devil and his angels; and,

These shall go away into eternal punishment;

is because they have averted themselves from good and truth, and have turned to evil and falsity. A “curse,” in the internal sense of the Word, signifies a turning away (n. 245, 379, 1423, 3530, 3584). The “eternal fire” into which they must depart is not natural fire, nor is it torment of conscience, but is concupiscence of evil; for the concupiscences in man are spiritual fires which consume him in the life of the body, and torment him in the other life. By these fires the infernals torture one another in direful ways.

[2] That “eternal fire” is not natural fire, is evident. That it is not torment of conscience, is because all who are in evil have no conscience, and they who have had none in the life of the body cannot have any in the other life. But that it is concupiscence is because all vital fire is from the loves in man—heavenly fire from the love of good and truth, and infernal fire from the love of evil and falsity—or what is the same, heavenly fire is from love to the Lord and love toward the neighbor, and infernal fire is from the love of self and the love of the world. That all the fire or heat within man is from this source, anyone may know if he pays attention to the matter. It is for this reason also that love is called spiritual heat, and that by “fire” and “heat” in the Word nothing else is signified (n. 934e, 1297, 1527, 1528, 1861, 2446, 4906). The vital fire in the evil is such that when they are in the vehemence of their concupiscences, they are also in a kind of fire, from which they are in the ardor and fury of tormenting others; but the vital fire in the good is such that

when in a high degree of affection, they also are in a kind of fire, but from it they are in the love and zeal of benefiting others.

GENESIS 40

1. And it came to pass after these words that they sinned, the butler of the king of Egypt and the baker, to their lord the king of Egypt.
2. And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the prince of the bakers.
3. And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound.
4. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody.
5. And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house.
6. And Joseph came unto them in the morning, and saw them, and behold they were troubled.
7. And he asked Pharaoh's court ministers that were with him in the custody of his lord's house, saying, Wherefore are your faces evil today?
8. And they said unto him, We have dreamed a dream and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell it me, I pray.
9. And the prince of the butlers told his dream to Joseph, and said to him, In my dream behold a vine was before me.
10. And in the vine were three shoots, and it was as though it budded, its blossom went up, and the clusters thereof ripened grapes.
11. And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup upon the palm of Pharaoh.

12. And Joseph said to him, This is the interpretation of it; the three shoots three days are these.
 13. In yet three days shall Pharaoh lift up thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler.
 14. But remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house.
 15. For being carried off by theft I was carried away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit.
 16. And the prince of the bakers saw that he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head.
 17. And in the uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head.
 18. And Joseph answered and said, This is the interpretation thereof. The three baskets three days are these.
 19. In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee.
 20. And it came to pass on the third day, on Pharaoh's birthday, and he made a feast unto all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers in the midst of his servants.
 21. And he brought back the prince of the butlers upon his butlership; and he gave the cup upon Pharaoh's palm.
 22. And he hanged the prince of the bakers; as Joseph interpreted to them.
 23. And the prince of the butlers did not remember Joseph, and he forgot him.
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THE CONTENTS

5072. In the internal sense of this chapter the subject is continued of a state of temptations, by which even bodily things might be brought into correspondence. Bodily things properly so called are sensuous things¹ which are of two kinds, some being subordinate to the intellectual part, and some to the will part. Those which are subordinate to the intellectual part are represented by the butler of the king of Egypt, and those which are subordinate to the will part are represented by his baker; that the former are for a time retained, but the latter cast out, is represented by the butler returning to his place, and the baker being hanged. The rest will be plain from the series in the internal sense.

THE INTERNAL SENSE

5073. Verses 1–4. *And it came to pass after these words that they sinned, the butler of the king of Egypt and the baker, to their lord the king of Egypt. And Pharaoh was wroth over his two court ministers, over the prince of the butlers, and over the prince of the bakers. And he put them into the custody of the house of the prince of the guards, unto the prison house, the place where Joseph was bound. And the prince of the guards set Joseph over them, and he ministered to them; and they were for days in custody.*

“And it came to pass,” signifies a new state, and the things which follow; “after these words,” signifies after the things which precede; “that they sinned,” signifies inverted order; “the butler of the king of Egypt,” signifies in those things in the body which are subject to the intellectual part; “and the baker,” signifies in those things in the body which are subject to the will part; “to their lord the king of Egypt,” signifies that they were contrary to the new state of the natural man; “and Pharaoh was wroth,” signifies that the new

¹ That which Swedenborg calls the sensuous region of the natural degree of the mind (Divine Love and Wisdom n. 254:3), or more briefly “the sensuous (sensuale),” is the lowest or ultimate of man’s life (Arcana Coelestia n. 9996); and what he calls “sensuous things (sensualia),” are those which belong to this lowest region of the mind. [REVISER.]

natural man averted itself; “over his two court ministers” signifies from the sensuous things of the body of both kinds; “over the prince of the butlers, and over the prince of the bakers,” signifies in general from the sensuous things subordinate to the intellectual part and to the will part; “and he put them into the custody,” signifies rejection; “of the house of the prince of the guards,” signifies by those things which are primary for interpretation; “unto the prison house,” signifies among falsities; “the place where Joseph was bound,” signifies the state of the celestial of the natural now as to these things; “and the prince of the guards set Joseph over them,” signifies that the celestial of the natural taught them from things primary for interpretation; “and he ministered to them,” signifies that he instructed them; “and they were for days in custody,” signifies that they were long in a state of rejection.

5074. *And it came to pass.* That this signifies a new state and the things which follow, is evident from the fact that the expression “it came to pass,” or “it was,” in the Word, involves a new state (see n. 4979, 4999); and that in the original language it serves as a mark of distinction between the series of things which precede and those which follow (see n. 4987); hence it also signifies the things which follow.

5075. *After these words.* That this signifies after the things which precede, is evident from the signification of “words,” in the original language, as being things; here therefore “after these words” means after these things, thus after the things which precede. That “words,” in the original language signify things also, is because “words,” in the internal sense signify truths of doctrine; and therefore all Divine truth in general is called the “Word,” and the Lord Himself, from whom comes all Divine truth, is in the supreme sense the “Word” (n. 1288). And because nothing that exists in the universe is anything, that is, is a real thing, unless it is from Divine good by Divine truth, therefore “words” in the Hebrew language mean things also. That nothing in the universe is anything, that is, a real thing, unless it is from Divine good by Divine truth, that is, by the “Word,” is plain in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him; and without Him was not anything made that was made (John 1:1, 3).

[2] The interior significations of expressions for the most part originate in the interior man, which is among spirits and angels; for every man as to his spirit, or as to that very man which lives after the decease of the body, is in company with angels and spirits, although the external man is not aware of this; and because he is in company with them, he is also with them in the universal language, and thus in the origins of words. Hence there are imparted to words many significations which in the external form appear out of agreement, although in the internal form they are entirely in agreement—as here, that “words” signify things. It is the same in a host of cases, as that the understanding is called the inward “sight,” light being attributed to it; that attention and obedience are called “hearing” and “hearkening;” that the perception of a thing is called “smelling;” and so forth.

5076. *That they sinned.* That this signifies inverted order, is evident from the signification of “sinning,” as being to act contrary to Divine order: whatever is contrary to this is “sin.” Divine order itself is Divine truth from Divine good. All are in this order who are in truth from good, that is, who are in faith from charity, for truth is of faith, and good is of charity; and they are contrary to this order who are not in truth from good, consequently who are in truth from evil, or in falsity from evil; nothing else is signified by “sin.” Here by their “sinning”—the butler and the baker—is signified that external sensuous things were in inverted order relatively to interior things, so that they did not accord or did not correspond.

5077. *The butler of the king of Egypt.* That this signifies in those things in the body which are subject to the intellectual part, is evident from the signification of a “butler,” as being that external sensuous, or sensuous of the body, which is subordinate or subject to the intellectual part of the internal man (of which hereafter); and from the signification of the “king of Egypt,” as being the natural man (of which below, n. 5079). As the butler and the baker are treated of in the following verses, and as they signify the external sensuous things which are of the body, something must first be said about these sensuous things. It is known that the external or bodily senses are five, namely, sight, hearing, smelling, taste, and touch, and that these constitute all the life of the body; for without these senses the body does not live at all, and therefore when deprived of them it dies and becomes a corpse; so that the very bodily part of

man is nothing else than a receptacle of sensations, and consequently of the life from them. The sensitive is the principal, and the bodily is the instrumental. The instrumental without its principal to which it is adapted cannot even be called that bodily with which man is invested during his life in the world; but only the instrumental together with the principal, when they act as one. This therefore is the bodily part.

[2] All the external sensuous things of man bear relation to his internal sensuous things, for they are given to man and placed in his body in order that they may serve the internal man while it is in the world, and be subject to its sensuous things; and therefore when a man's external sensuous things begin to rule over his internal sensuous things, the man is lost; for then the internal sensuous things are considered to be mere servants, to serve for confirming those things which the external sensuous things command with authority. When the external sensuous things are in this state, they are in the inverted order spoken of just above (n. 5076).

[3] As before said, the external sensuous things of man bear relation to his internal sensuous things; in general, to his intellectual part and to his will part; there are therefore external sensuous things which are subject or subordinate to his intellectual part, and there are those which are subject to his will part. That sensuous which is especially subject to the intellectual part is the sight; that which is subject to the intellectual part and secondarily to the will part is the hearing; that which is subject to both together is the sense of smell, and still more the taste; but that which is subject to the will part is the touch. That the external sensuous things are subject to these parts, and in what manner, might be abundantly shown; but to enter upon the investigation of this now would lead us too far afield; yet the facts may in some measure be known from what has been shown concerning the correspondence of these senses, at the end of the preceding chapters.

[4] And be it known further that all the truths which are said to be of faith pertain to the intellectual part; and that all the goods which are of love and charity are of the will part. Consequently it belongs to the intellectual part to believe, to acknowledge, to know, and to see truth and also good, but to the will part to be affected with and to love these; and that which man is affected with and loves, is good. But how the intellect flows into the will, when truth passes

into good; and how the will flows into the intellect, when it acts upon it, are matters of still deeper investigation, concerning which, of the Lord's Divine mercy more will be said below as occasion offers.

[5] The reason why a "butler" signifies that sensuous which is subject or subordinate to the intellectual part of the internal man, is that everything which serves for drinking, or which is drunk—as wine, milk, water—bears relation to truth, which is of the intellectual part, thus bears relation to the intellectual part; and because it is an external sensuous, or sensuous of the body, that subserves, therefore by a "butler" is signified this sensuous, or this part of the sensuous things. (That "to give to drink" and "to drink" are in general predicated of the truths which are of the intellectual part, may be seen above, n. 3069, 3071, 3168, 3772, 4017, 4018; and that specifically they are predicated of the truth which is from good, or of the faith which is from charity, n. 1071, 1798; and that "water" is truth, n. 680, 2702, 3058, 3424, 4976.) From all this it may now be seen what is signified by a "butler."

5078. *And the baker.* That this signifies in those things in the body which are subject to the will part, is evident from the signification of a "baker," as being that external sensuous, or sensuous of the body, which is subordinate or subject to the will part of the internal man. A "baker" has this signification because everything that serves for food, or that is eaten, such as bread, food in general, and all the work of the baker, is predicated of good, and therefore bears relation to the will part; for all good is of this part, just as all truth is of the intellectual part (as was said just above, n. 5077). (That "bread" is the celestial, or good, may be seen above, n. 1798, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976.)

[2] The reason why here and in the following verses of this chapter the external sensuous things of both kinds are treated of in the internal sense is that in the previous chapter the subject treated of was the Lord, and how He glorified or made Divine the interiors of His natural; here therefore the subject treated of is the Lord, and how He glorified or made Divine the exteriors of His natural. The exteriors of the natural are what are properly called the bodily things, or the sensuous things of both kinds together with their recipient organs, for these together constitute what is called the body (as shown above, n. 5077). The Lord made the very bodily in Himself Divine, both its sensuous things and their recipient organs; and He therefore

rose again from the sepulcher with His body, and likewise after His resurrection said to the disciples:

Behold My hands and My feet, that it is I Myself; feel Me and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:39).

[3] Most of those who are of the church at this day believe that every one is to rise again at the last day, and with his body; which opinion is so universal that from doctrine scarcely anyone believes otherwise. But this opinion has prevailed because the natural man supposes that it is only the body that lives; and therefore unless he believed that the body would receive life again, he would deny the resurrection altogether. But the truth of the matter is this. Man rises again immediately after death, and he then appears to himself in a body just as in this world, with a similar face, members, arms, hands, feet, breast, belly, and loins; so that when he sees and touches himself, he says that he is a man as in the world. Nevertheless what he sees and touches is not his external which he carried about in the world, but it is the internal which constitutes that very human which is alive, and which had an external about it, or outside of every part of it, by which it could be in the world and be adapted for acting and performing its functions there.

[4] The earthly bodily part is no longer of any use to him, he being in another world where are other functions, and other powers and abilities, to which the nature of his body there is adapted. This body he sees with his eyes, not those which he had in the world, but those which he has there, which are the eyes of his internal man and by which through the eyes of the body he had before seen worldly and earthly things. This body he also feels with the touch, not with the hands or the sense of touch which he enjoyed in the world, but with the hands and the sense of touch which he enjoys there, which is that from which his sense of touch in the world came forth. Moreover, every sense is more exquisite and more perfect there, because it is the sense of the internal of man freed from the external; for the internal is in a more perfect state, because it gives to the external the power of sensation; but when it acts into the external, as is the case in the world, sensation is dulled and obscured. Moreover, it is the internal which is sensible of the internal, and the external which is sensible of the external. Thus it is that men after death see one another, and are in company together according to their interiors. In order that

I might be certain in regard to this matter, it has been given me to touch the spirits themselves, and often to converse with them about it (see n. 322, 1630, 4622).

[5] Men after death, who are then called spirits, and if they have lived in good, angels, marvel exceedingly that the man of the church believes that he is not to see eternal life until the last day when the world shall perish, and that he is then to be clothed again with the cast-off dust; when yet the man of the church knows that he rises again after death; for when a man dies, who does not then say that his soul or spirit is in heaven or else in hell? And who does not say of his children who have died that they are in heaven? And who does not comfort a sick person, or one appointed to die, by the assurance that he will shortly come into the other life? And he who is in the agony of death and is prepared, believes no otherwise; nay, from this belief many also claim for themselves the power of delivering others from places of damnation, and of admitting them into heaven, while saying masses on their behalf. Who does not know what the Lord said to the thief, “Today shalt thou be with Me in paradise” (Luke 23:43), and what He said of the rich man and Lazarus, that the former was carried into hell, but the latter borne by the angels into heaven (Luke 16:22, 23)? And who does not know what the Lord taught concerning the resurrection, that “He is not the God of the dead, but of the living” (Luke 20:38)?

[6] A man knows these things, and so thinks and speaks when he thinks and speaks from his spirit; but when he thinks and speaks from his doctrine, he says very differently—that he is not to rise again till the last day; when yet the last day to every one is when he dies, and then also is his judgment, as indeed many say. What is meant by “being encompassed with skin, and from the flesh seeing God” (Job 19:25, 26), may be seen above (n. 3540e). These things are said in order that it may be known that no man rises again in the body with which he was clothed in the world; but that the Lord alone so rose, and this because He glorified His body, or made it Divine, while He was in the world.

5079. *Against their lord the king of Egypt.* That this signifies that they—namely, the external sensuous things, or those of the body, signified by “the butler and the baker”—were contrary to the new state of the natural man, is evident from the signification of the “king of Egypt” as being memory-knowledge in general (see n. 1164,

1165, 1186, 1462, 4749, 4964, 4966). For the same is signified by the "king of Egypt" as by "Egypt," the king being the head of the nation; and it is the same in other passages also where mention is made of the "king" of any nation (n. 4789). As memory-knowledge in general is signified by the "king of Egypt," the natural man is also signified thereby, because all memory-knowledge is the truth of the natural man (4967): the good itself of the natural man is signified by "lord" (n. 4973).

That a new state of the natural man is here signified, is because in the preceding chapter there was described the making new of the interiors of the natural, and in the supreme sense, which relates to the Lord, that they were glorified; but the subject here treated of is the exteriors of the natural, which were to be reduced to harmony or correspondence with the interiors. Those interiors of the natural which were new, or what is the same thing, the new state of the natural man, is what is signified by "their lord the king of Egypt;" and the exteriors which were not reduced into order, and hence were contrary to order, are what are signified by "the butler and the baker."

[2] There are interiors and there are exteriors of the natural, the interiors of the natural being memory-knowledges and the affections of them, while its exteriors are the sensuous things of both kinds, spoken of above (n. 5077). When a man dies he leaves behind him these exteriors of the natural, but carries with him into the other life the interiors of the natural, where they serve as a plane for things spiritual and celestial. For when a man dies he loses nothing except his bones and flesh; he has with him the memory of all that he had done, spoken, or thought, and he has with him all his natural affections and desires, thus all the interiors of the natural. Of its exteriors he has no need; for he does not see, nor hear, nor smell, nor taste, nor touch, what is in this world, but only such things as are in the other life, which indeed look for the most part like those which are in this world; but still are not like them, for they have in them what is living, which those things which properly belong to the natural world have not. For all and each of the things in the other life come forth and subsist from the sun there, which is the Lord, whence they have in them what is living; whereas all and each of the things in the natural world come forth and subsist from its sun, which is elementary fire, and hence have not in them what is

living. What appears living in them is from no other source than the spiritual world, that is, through the spiritual world from the Lord.

5080. *And Pharaoh was wroth.* That this signifies that the new natural man averted itself, is evident from the representation of Pharaoh, or the king of Egypt, as being the new natural man, or the new state of the natural man (spoken of just above, n. 5079); and from the signification of “being wroth or angry,” as being to avert itself (n. 5034); here therefore it signifies that the interior natural, which was made new, averted itself from the exterior natural or bodily sensuous part, because this did not correspond with it.

5081. *Against his two courtministers.* That this signifies that it averted itself from the sensuous things of the body, of both kinds, is evident from the signification of “courtministers,” who here are the butler and the baker, as being the sensuous things of both kinds (of which above, n. 5077, 5078). The sensuous things of the body, namely, the sight, hearing, smell, taste, and touch, are as it were ministers of the court relatively to the interior man, who is their lord the king; for they minister to him, so that from the things in the visible world and in human society he may come into the teachings of experience, and may in this way acquire intelligence and wisdom. For man is not born into any knowledge, still less into any intelligence or wisdom, but only into the capability of receiving and becoming imbued with them. This is effected in two ways, namely, by an internal way, and by an external way. By the internal way flows in what is Divine, by the external way flows in what is of the world. These meet within man, and then insofar as he suffers himself to be enlightened by what is Divine, he comes into wisdom. The things which flow in by the external way, flow in through the sensuous things of the body; although they never flow in of themselves, but are called forth by the internal man to serve as a plane for the celestial and spiritual things which flow in by the internal way from the Divine. From this it is evident that the sensuous things of the body are like the ministers of a court. In general, all exterior things are ministers relatively to interior things. Relatively to the spiritual man the whole natural man is nothing else.

[2] In the original language the term here used means a minister, courtier, chamberlain, or eunuch; in the internal sense it signifies, as here, the natural man as to good and truth, but specifically the natural man as to good; as in Isaiah:

Let not the son of the stranger, that cleaveth to Jehovah, speak, saying, Jehovah will surely separate me from His people; neither let the eunuch say, Behold I am dry wood. For thus hath said Jehovah to the eunuchs that keep My sabbaths, and choose that wherewith I am delighted, and are holding My covenant; I will give them in My house and within My walls a place and a name, a good better than sons and daughters; I will give them a name of eternity that shall not be cut off (Isa. 56:3-5);

here a "eunuch" denotes the natural man as to good, and the "son of the stranger" the natural man as to truth; for the church of the Lord is external and internal, and they who are of the external church are natural, while they who are of the internal church are spiritual. They who are natural, and yet are in good, are "eunuchs," and they who are in truth are the "sons of the stranger;" and as the truly spiritual or internal are to be found only within the church, therefore also by the "sons of the stranger" are signified those who are outside the church, or the Gentiles, and yet are in truth according to their religiosity (n. 2049, 2593, 2599, 2600, 2602, 2603, 2861, 2863, 3263); and by "eunuchs," those who are in good.

5082. *Over the prince of the butlers, and over the prince of the bakers.* That this signifies in general from the sensuous things subordinate to the intellectual part and to the will part, is evident from the signification of a "butler," as being the sensuous subordinate and subject to the intellectual part (of which above, n. 5077); and from the signification of a "baker," as being the sensuous subordinate and subject to the will part (of which also above, n. 5078); and from the signification of a "prince," as being what is primary (see n. 1482, 2089, 5044), here in general or in common; for what is primary is also common, because it rules in the rest; for particulars bear relation to primaries as to generals, in order that they may make a one and that no contradiction should appear.

5083. *And he put them into the custody.* That this signifies rejection, is evident from the signification of "putting into custody," as being rejection; for he who is put into custody is rejected.

5084. *Of the house of the prince of the guards.* That this signifies by those things which are primary for interpretation, is evident from the signification of the "prince of the guards," as being what is primary for interpretation (n. 4790, 4966). Here therefore the signification is that the sensuous things of both kinds were rejected

by the things primary for interpretation, namely those which are of the Word as to the internal sense; and these sensuous things are said to be rejected when they have no faith in such things; for sensuous things and those which by their means enter immediately into the thought, are fallacious, and all the fallacies which prevail in man are from this source. It is from these that few believe the truths of faith, and that the natural man is opposed to the spiritual, that is, the external man to the internal; and therefore if the natural or external man begins to rule over the spiritual or internal man, the things of faith are no longer believed; for fallacies overshadow and cupidities suffocate them.

[2] As few know what the fallacies of the senses are, and few believe that they induce so great a shade on rational things, and most of all on the spiritual things of faith, even so as to extinguish them, especially when the man is at the same time in the delight of the cupidities from the love of self and the love of the world, the subject may be illustrated by examples, showing first what are the fallacies of the senses which are merely natural, or in those things which are in nature, and then what are the fallacies of the senses in spiritual things. (1) It is a fallacy of merely natural sense, or that which is in nature, to believe that the sun revolves once each day around this earth, and also the sky with all the stars; and although it is said that it is incredible—because impossible—that so great an ocean of fire as is the sun, and not only the sun but also innumerable stars, should revolve around the earth once every day without any change of place relatively to one another, and although it is added that it may be seen from the planets that the earth performs a daily and annual motion by rotation and revolution, the planets also being earths, some of them with moons revolving around them, and making—as is known by observation—daily and annual motions like our earth; nevertheless with very many persons the fallacy of sense prevails, that it is as it appears to the eye.

[3] (2) It is a fallacy of merely natural sense, or that which is in nature, that there is only a single atmosphere, and that this is merely successively purer from one portion to another, and that where it ceases there is a vacuum. When only the external sensuous of man is consulted, it apprehends no otherwise. (3) It is a fallacy of merely natural sense, that from the first creation there has been impressed on seeds a property of growing up into trees and flowers,

and of reproducing themselves, and that from this is the coming into existence and subsistence of all things. And if it is urged that it is not possible for anything to subsist unless it perpetually comes into existence, according to the law that subsistence is a perpetual coming into existence, and also that everything not connected with something prior to itself falls into nothing, still the sensuous of the body and the thought from this sensuous does not apprehend it, nor that each and all things subsist in the same way that they came into existence, by influx from the spiritual world, that is to say through the spiritual world from the Divine.

[4] (4) Hence it is a fallacy of merely natural sense that there are simple substances, which are monads and atoms; for whatever is within the range of the external sensuous, the natural man believes to be a simple substance, or else nothing. (5) It is a fallacy of merely natural sense that all things are of nature and from nature, and that there indeed is something in purer or interior nature which is not apprehended; but if it is said that within or above nature there is what is spiritual and celestial, this is rejected; and it is believed that if it is not natural, it is nothing. (6) It is a fallacy of sense that only the body lives, and that its life perishes when it dies. The sensuous does not at all apprehend that the internal man is in every particular of the external man, and that the internal man is within nature, and in the spiritual world; hence it does not believe, because it does not apprehend, that the internal man will live after death unless it is again clothed with the body (n. 5078, 5079).

[5] (7) Hence it is a fallacy of sense that man cannot live after death any more than the beasts, because these also have a life similar in many respects to that of man, man being only a more perfect animal. The sensuous, that is, the man who thinks and draws conclusions therefrom, does not apprehend that man is above the beasts and has a higher life, because he can think not only about the causes of things, but also about the Divine, and can by faith and love be conjoined with the Divine, and also receive influx therefrom and make it his own, thus that as there is reciprocity in man there is also reception, as is by no means the case with beasts.

[6] (8) It is a fallacy thence derived that the very living part of man, which is called the soul, is merely something ethereal, or flamy, which is dissipated when the man dies; and that it resides in the heart, or in the brain, or in some part of this, and from thence

rules the body as if this were a machine. That the internal man is in every part of the external man, and that the eye does not see from itself, nor the ear hear from itself, but from the internal man, the sensuous man does not apprehend. (9) It is a fallacy of sense that light, and also heat, can come from no other source than the sun or elementary fire. That there is light in which is intelligence, and heat in which is heavenly love, and that all the angels are in this light and heat, the sensuous does not apprehend. (10) It is a fallacy of sense that man believes that he lives of himself, or that life has been imparted to him; for so it appears to the sensuous mind. That it is the Divine alone which has life of itself, and thus that there is only one life, and that the lives in the world are only recipient forms, the sensuous mind does not at all apprehend (see n. 1954, 2706, 2886–2889, 2893, 3001, 3318, 3337, 3338, 3484, 3742, 3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882).

[7] (11) The sensuous man believes from fallacy that adulteries are allowable; for from the sensuous he concludes that marriages are instituted merely in behalf of order for the sake of the education of the offspring; and that so long as this order is not destroyed, it is immaterial from whom the offspring comes; and also that what is of marriage differs from lasciviousness merely in its being allowed; thus also that it would not be contrary to order to marry more than one wife, if it were not forbidden by the Christian world from Holy Scripture. If they are told that there is a correspondence between the heavenly marriage and marriages on earth, and that no one can have in himself anything of marriage unless he is in spiritual truth and good, also that genuine marriage cannot possibly exist between a husband and several wives, and hence that marriages are in themselves holy, these things are rejected by the sensuous man as of no account. (12) It is a fallacy of sense that the Lord's kingdom, or heaven, resembles an earthly kingdom in respect that the joy and happiness there consist in one being greater than another, and hence having more glory than another; for the sensuous does not at all comprehend what is meant by the least being greatest, or the last first. If they are told that joy in heaven or to the angels consists in serving others by benefiting them, without any thought of merit or recompense, this strikes them as something sad. (13) It is a fallacy of sense that good works merit reward, and that to benefit anyone for the sake of self is a good work. (14) It is also a fallacy

of sense that man is saved by faith alone, and that faith can exist in one who has no charity, and also that it is the faith, and not the life, that remains after death. In like manner in very many other instances. When therefore what is sensuous rules in man, the rational enlightened from the Divine sees nothing and is in thick darkness, and it is then believed that everything is rational which is concluded from what is sensuous.

5085. *Unto the prison house.* That this signifies among falsities, is evident from the signification of a "prison house," as being the vastation of falsity, and hence falsity (n. 4958, 5037, 5038).

5086. *The place where Joseph was bound.* That this signifies the state of the celestial of the natural now as to these things, is evident from the signification of "place," as being state (see n. 2625, 2837, 3356, 3387, 4321, 4882); from the representation of Joseph, as being the celestial of the spiritual from the rational (n. 4286, 4585, 4592, 4594, 4963), here the celestial of the natural, because now in the natural from which are temptations (n. 5035, 5039); and from the signification of "being bound," as being a state of temptations (see n. 5037). In the foregoing chapter the subject treated of is the state of temptations of the celestial of the spiritual in the natural as to those things which were of the interior natural, and here as to those things which are of the exterior natural.

5087. *And the prince of the guards set Joseph over them.* That this signifies that the celestial of the natural taught them from things primary for interpretation, is evident from the signification of the "prince of the guards," as being things primary for interpretation (n. 4790, 4966, 5084); from the representation of Joseph, as being the celestial of the natural (of which just above, n. 5086); and from the signification of "to be set over," as here being to teach; for he who for the purpose of exploration or amendment is set over those things which are being rejected, performs the office of a teacher.

5088. *And he ministered to them.* That this signifies that he instructed them, is evident from the signification of "ministering," as being to instruct. That "ministering" does not here mean ministering as a servant, is evident from the fact that Joseph was set over them, and therefore "to minister" here denotes to furnish the things which would be of benefit to them; and because the subject here treated of is the new natural or external sensuous, by "being set over" is signified to teach, and by "ministering" is signified to

instruct. "To be set over" is predicated of the good which is of life; and to "minister" of the truth which is of doctrine (n. 4976).

5089. *And they were for days in custody.* That this signifies that they were long in a state of rejection, is evident from the signification of "days," as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); here therefore "for days" means that they were long in the state of rejection which is signified by "custody" (n. 5083). The particulars which are contained in the internal sense cannot be here set forth more fully, because they are of such a nature that no idea can be formed of them from the things in this world; as for instance of the celestial of the spiritual man, and of its state in the natural when the interior natural is being made new, and afterward, when it has been made new and the exterior natural is rejected. But of these and similar things an idea may be formed from the things in heaven, which idea is such that it does not fall into any idea formed from the things in this world, except with those who while in thought can be withdrawn from sensuous things.

[2] Unless man's thought can be elevated above sensuous things, so that these are seen as below him, he cannot understand any interior thing in the Word, still less such things as are of heaven abstracted from those which are of the world; for sensuous things absorb and suffocate them. It is for this reason that those who are sensuous and have zealously devoted themselves to getting knowledges, rarely apprehend anything of the things of heaven; for they have immersed their thoughts in such things as are of the world, that is, in terms and distinctions drawn from these, thus in sensuous things, from which they can no longer be elevated and thus kept in a point of view above them; thus neither can their thought be any longer freely extended over the whole field of the things of the memory, so as to select what agrees and reject what is in opposition, and apply whatever is in connection; for as already said their thought is kept closed and immersed in terms, and thus in sensuous things, so that it cannot look around. This is the reason why the learned believe less than the simple, and are even less wise in heavenly things; for the simple can look at a thing above terms and above mere knowledges, thus above sensuous things; whereas the learned cannot do so, but look at everything from terms and knowledges, their mind being fixed in these things, and thus bound as in jail or in prison.

5090. Verses 5-8. *And they dreamed a dream both of them, each his dream in one night, each according to the interpretation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison house. And Joseph came unto them in the morning, and saw them, and behold they were troubled. And he asked Pharaoh's courtministers that were with him in the custody of his lord's house, saying, Wherefore are your faces evil today? And they said unto him, we have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell it me, I pray.*

"And they dreamed a dream both of them," signifies foresight concerning them; "each his dream in one night," signifies concerning the event which to them was in obscurity; "each according to the interpretation of his dream," signifies which they had in themselves; "the butler and the baker," signifies concerning the sensuous things of both kinds; "of the king of Egypt," signifies which were subordinate to the interior natural; "who were bound in the prison house," signifies which were among falsities; "and Joseph came unto them in the morning," signifies revealed and clear to the celestial of the natural; "and saw them," signifies perception; "and behold they were troubled," signifies that they were in a sad state; "and he asked Pharaoh's court ministers" signifies the sensuous things in question; "that were with him in the custody of his lord's house," signifies which were rejected; "saying, Wherefore are your faces evil today?" signifies from what affection was this sadness; "and they said unto him," signifies perception concerning these things; "We have dreamed a dream," signifies prediction; "and there is no interpreter of it," signifies that no one knows what is in them; "and Joseph said unto them," signifies the celestial of the natural; "Do not interpretations belong to God?" signifies that the Divine is in these things; "tell it me, I pray," signifies that it should be known.

5091. [v. 5] *And they dreamed a dream both of them.* That this signifies foresight concerning them, is evident from the signification of a "dream," as being foresight (n. 3698); "both of them," denotes the sensuous things of both kinds signified by "the butler and the baker." That the dreams were concerning these things is plain from the following verses. That a "dream" in the supreme sense denotes foresight, is because dreams which flow in immediately through heaven from the Lord foretell things to come. Such

were the dreams of Joseph, the dreams of the butler and the baker, the dream of Pharaoh, the dream of Nebuchadnezzar, and prophetic dreams in general. The things to come which are foretold by such dreams are from no other source than the Lord's Divine foresight. Hence also it may be known that all things both in general and in particular are foreseen.

5092. *Each his dream in one night.* That this signifies concerning the event which to them was in obscurity, is evident from the signification of a "dream," as being foresight, and hence prediction, and because it signifies prediction, it also signifies the event, for prediction is concerning the event; and from the signification of "night," as being obscurity. "Night" in the spiritual sense signifies a state of shade brought on by falsity from evil (n. 1712, 2353), thus also obscurity, namely, of the mind. The obscurity of night in the world is natural obscurity; but the obscurity of night in the other life is spiritual obscurity. The former arises from the absence of the sun of this world and the deprivation of light therefrom, but the latter from the absence of the sun of heaven which is the Lord, and the deprivation of light (that is, of intelligence) therefrom. This deprivation does not arise from the sun of heaven setting, like the sun of the world, but from a man or spirit being in falsity from evil, and removing himself, and thus bringing obscurity upon himself. From the mere idea of night and its obscurity in both senses, it is evident how the spiritual sense stands relatively to the natural sense of this same thing. Moreover, spiritual obscurity is threefold, one kind being from the falsity of evil, the second from ignorance of truth, and the third is that of exterior things relatively to interior things, thus of the sensuous things of the external man relatively to the rational things of the internal man. All these kinds of obscurity however, arise from the fact that the light of heaven (or intelligence and wisdom from the Lord) is not received; for this light is continually flowing in, but it is rejected, suffocated, or perverted by the falsity of evil; is but little received by ignorance of truth; and is dulled by being made general by the sensuous things of the external man.

5093. *Each according to the interpretation of his dream.* That this signifies which they had in themselves (namely, the event), is evident from the signification of the "interpretation of a dream," as being the unfolding of it, and hence the knowledge of the event, thus

the event which they had in themselves. That a “dream” denotes the event may be seen just above (n. 5092).

5094. *The butler and the baker.* That this signifies concerning the sensuous things of both kinds, is evident from the signification of a “butler,” as being the sensuous subordinate to the intellectual part (see n. 5077); and from the signification of a “baker,” as being the sensuous subordinate to the will part (n. 5078). That these were rejected by the interior natural has been said above (n. 5083, 5089). Be it known, however, that it was not the sensuous things themselves—namely, those of the sight, hearing, smell, taste, and touch—that were rejected, for from these the body lives; but it was the views or thoughts, and also the affections and desires, from them. Objects from the world enter into the external or natural memory of man through these sensuous things on the one hand, and objects through rational things on the other. These objects separate themselves in his memory. Those which have entered through rational things take a more interior place, but those which have entered through the sensuous things have a more exterior place; hence as before said the natural becomes twofold, interior and exterior.

[2] The interior natural is what is represented by Pharaoh the king of Egypt, but the exterior natural by the butler and the baker. What the difference is may be seen from their respective views of things, or thoughts, and the conclusions thence derived. One who thinks and concludes from the interior natural is so far rational as he imbibes what enters through the rational; but one who thinks and concludes from the exterior natural, is so far sensuous as he imbibes what enters from sensuous things. Such a man is also called a sensuous man, but the other a rational man. When a man dies he takes with him all the natural; and such as it has been formed with him in the world, such it remains; insofar as he has become imbued with what is from the rational, insofar he is rational; and insofar as he has become imbued with what is from the sensuous, so far he is sensuous. The difference is that insofar as the natural has drawn and appropriated to itself what is from the rational, so far it looks at as beneath itself the sensuous things of the exterior natural, and insofar it has dominion over them, deeming worthless and rejecting the fallacies thence derived, whereas insofar as the natural has drawn and appropriated to itself anything from the sensuous things of the

body, so far it looks at rational things as beneath itself, deeming them worthless and rejecting them.

[3] For example, the rational natural man can comprehend that man does not live from himself, but by an influx of life through heaven from the Lord; but the sensuous man cannot comprehend this, for he says that he plainly feels and perceives that life is in himself, and that it is idle to speak contrary to the evidence of the senses. As another example: the rational natural man comprehends that there is a heaven and a hell, whereas the sensuous man denies this, because he does not apprehend that there is any purer world than that which he sees with his eyes. The rational natural man comprehends that there are spirits and angels who are unseen; but the sensuous man does not comprehend this, supposing that to be nothing which he does not see and touch.

[4] As still another example: the rational natural man comprehends that it is the part of an intelligent man to look at ends, and to foresee and to dispose the means to some ultimate end. When he looks at nature from the order of things, he sees that nature is a complex of means, and he then perceives that a Supreme Being of intelligence has disposed them; but to what ultimate end he does not see unless he becomes spiritual. On the other hand the sensuous man does not comprehend that there can be anything distinct from nature, thus neither that there can be any Entity which is above nature. What it is to understand, to be wise, to look at ends, and to dispose means, he does not apprehend unless it is called natural; and when it is called natural, he has an idea of these operations like that which an artificer has of an automaton. From these few instances it may be seen what is meant by the interior natural and the exterior natural, and also what by sensuous things being rejected; namely, not the rejection of the things of sight, hearing, smell, taste, and touch, in the body, but of the conclusions therefrom concerning interior things.

5095. *Of the king of Egypt.* That this signifies which were subordinate to the interior natural, is evident from the representation of Pharaoh or the king of Egypt in this chapter, as being a new state of the natural (n. 5079, 5080), consequently the interior natural, for this was made new. What the interior natural is, and what the exterior, may be seen just above (n. 5094). What is the nature of the internal sense in the historic and prophetic portions of the Word,

must be briefly told. Where several persons are mentioned in the historic sense—as here Joseph, Pharaoh, the prince of the guards, the butler and the baker—in the internal sense they indeed signify various things; but only in one person. The reason is that names signify things, as for instance Joseph here represents the Lord as to the celestial spiritual from the rational and also in the natural, Pharaoh represents Him as to the new state of the natural or as to the interior natural, the butler and the baker represent Him as to those things which are of the exterior natural. Such is the internal sense; and it is the same in other places, as where Abraham, Isaac, and Jacob are mentioned. In the sense of the letter these are three persons, but in the supreme sense all three represent the Lord—Abraham the Divine Itself, Isaac the Divine intellectual, and Jacob His Divine natural. It is the same in the prophets, where sometimes the narration consists of mere names, such as those of persons, kingdoms, or cities, and yet in the internal sense these names together present and describe one thing. One who is not aware of this may easily be led away by the sense of the letter into thinking of a variety of things, and thus the idea of one thing is dissipated.

5096. *Who were bound in the prison house.* That this signifies which were among falsities, is evident from the signification of “being bound in a prison house,” as being to be among falsities (see n. 4958, 5037, 5038, 5085). They who are in falsities, and still more they who are in evils, are said to be “bound,” and in “prison”—not that they are in any bond, but for the reason that they are not in freedom, for those who are not in freedom are interiorly bound. For they who have confirmed themselves in falsity are no longer in any freedom to choose and receive truth; and they who have much confirmed themselves therein are not even in freedom to see truth, still less to acknowledge and believe it; for they are in the persuasion that falsity is truth, and truth falsity. This persuasion is such that it takes away all freedom to think anything else, and consequently holds the very thought in bonds and as it were in prison. This has become evident to me from much experience with those in the other life who have been in persuasion of falsity through confirmations in themselves.

[2] They are such as not at all to admit truths, but to reflect or strike them back again, and this with hardness according to the degree of the persuasion, especially when the falsity is from evil, or

when evil has persuaded them. These are they who are meant in the Lord's parable in Matthew:

Some seeds fell upon the hard way, and the birds came and devoured them (Matt. 13:4);

the "seeds" are Divine truths; the "hard rock" is persuasion; the "birds" are principles of falsity. They who are such do not even know that they are in bonds or in prison, for they are affected with their own falsity, and love it for the sake of the evil from which it springs; hence they suppose that they are in freedom, for whatever is of the affection or love appears free. But they who are not in confirmed falsity—that is, in the persuasion of falsity—easily admit truths, and see and choose them, and are affected with them, and afterward see falsities as it were beneath themselves, and also see how they who are in the persuasion of falsity are bound. These are in so much freedom that in view and thought they can as it were range through the whole heaven to innumerable truths; but no one can be in this freedom unless he is in good; for from good man is in heaven, and in heaven truths appear from good.

5097. [v. 6] *And Joseph came unto them in the morning.* That this signifies revealed and clear to the celestial of the spiritual, is evident from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4592, 4963); and from the signification of "morning," as being a state of enlightenment, (n. 3458), thus what is revealed and clear. That "morning" has this signification is because all times of the day, like all times of the year, signify various states in accordance with the variations of the light of heaven. The variations of the light of heaven are not variations like those of the light of the world every day and every year, but are variations of intelligence and love; for the light of heaven is nothing else than Divine intelligence from the Lord, which is bright before the eyes; and the heat of this light is the Lord's Divine love, which is warm to the sense. It is this light which gives man understanding, and this heat which gives him vital warmth and a will of good. Morning in heaven is a state of enlightenment as to those things which are of good and truth, which state exists when it is acknowledged, and still more when it is perceived, that good is good and that truth is truth. Perception is internal revelation; hence by the "morning" is signified what is

revealed; and because then that becomes clear which before was obscure, by “morning” is also signified what is clear.

[2] Moreover, by “morning” is signified in the supreme sense the Lord Himself, for the reason that the Lord is the Sun from which comes all the light in heaven, and He is always in the rising, thus in the morning. Moreover, He is always rising with every one who receives the truth which is of faith and the good which is of love, but He is setting with every one who does not receive these—not that the Sun there sets, for as just said He is always in the rising; but that he who does not receive, causes Him as it were to set with himself. This may be compared in some degree to the changes of the sun of this world in respect to the inhabitants of the earth; for neither does this sun set, since it always remains in its place and is always shining thence; but it appears as if it set, because the earth rotates about its axis once every day, and at the same time removes its inhabitant from the sight of the sun (see n. 5084); and therefore the setting is not in the sun, but in the removal of the inhabitant of the earth from its light. This comparison is illustrative; and because in every part of nature there is something representative of the Lord’s kingdom, it also instructs us that the deprivation of the light of heaven—that is, of intelligence and wisdom—does not take place because the Lord, who is the Sun of intelligence and wisdom, sets with anyone, but because the inhabitant of His kingdom removes himself, that is, suffers himself to be led by the hell by which he is removed.

5098. *And saw them.* That this signifies perception, is evident from the signification of “seeing,” as being to understand and perceive (n. 2150, 3764, 4567, 4723).

5099. *And behold they were troubled.* That this signifies that they were in a sad state, is evident without explication.

5100. [v. 7] *And he asked Pharaoh’s court ministers.* That this signifies the sensuous things in question, is evident from the signification of “Pharaoh’s court ministers” as being the sensuous things of both kinds—those which are subordinate to the intellectual part, and those which are subordinate to the will part (of which above, n. 5081).

5101. *That were with him in the custody of his lord’s house.* That this signifies which were rejected, is evident from the signification of “being given into custody,” thus of “being in custody,” as being to be in a state of rejection (of which also above, n. 5083).

5102. *Saying, Wherefore are your faces evil today?* That this signifies from what affection was this sadness, is evident from the signification of “faces,” as being the interiors (see n. 358, 1999, 2434, 3527, 4066, 4796, 4797), thus the affections. For the interiors of man from which come the thoughts which are also interiors, are the affections; because as these are of his love, they are of his life. It is known that with those who are in innocence the affections are presented visibly in the face; and as the affections are so presented, so also are the thoughts in general, for these are the forms of the affections. Hence regarded in itself the face is nothing else than a representative image of the interiors. To the angels all faces appear thus, and not otherwise; for the angels do not see the faces of men in their material form, but in their spiritual form, that is, in the form which the affections and the derivative thoughts present. These are what make the very face of man, as may be known from the fact that when the face is deprived of them it is a mere dead thing, and that the face has life from them, and is pleasing according to them. The sadness of the affection, or “from what affection is it,” is signified by his saying, “Wherefore are your faces evil today?”

5103. [v. 8] *And they said unto him.* That this signifies perception concerning these things, is evident from the signification of “saying” in the historic parts of the Word, as being perception (of which frequently above).

5104. *We have dreamed a dream.* That this signifies prediction, is evident from the signification of a “dream,” as being foresight, and hence prediction (of which also above n. 5091).

5105. *And there is no interpreter of it.* That this signifies that no one knows what is in them, is evident from the signification of an “interpretation,” as being an unfolding of what there is within (see n. 5093), thus of what is in them.

5106. *And Joseph said unto them.* That this signifies the celestial of the natural, is evident from the representation of Joseph, as being the celestial of the natural (as above, n. 5086).

5107. *Do not interpretations belong to God?* That this signifies that the Divine is in these things, is evident from the signification of an “interpretation,” when predicated of dreams, as being that which is in them (as just above, n. 5105). The Divine is signified by “God.”

5108. *Tell it me, I pray.* That this signifies that it should be known, is evident from the signification of “tell it, I pray,” as involving that it be known; as is plain from the following verses.

5109. Verses 9–13. *And the prince of the butlers told his dream to Joseph, and said to him, In my dream behold a vine was before me; and in the vine were three shoots, and it was as though it budded, its blossom went up, and the clusters thereof ripened grapes. And Pharaoh’s cup was in my hand, and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup upon the palm of Pharaoh. And Joseph said to him, This is the interpretation of it; The three shoots three days are these. In yet three days shall Pharaoh lift up thy head, and shall bring thee back upon thy station, and thou shalt give Pharaoh’s cup into his hand, after the former manner when thou wast his butler.*

“And the prince of the butlers told his dream to Joseph,” signifies that the celestial of the spiritual perceived the event concerning those things which were of the sensuous subject to the intellectual part, and which had hitherto been rejected; “and said to him,” signifies revelation from perception; “In my dream,” signifies prediction; “behold a vine was before me,” signifies the intellectual part; “and in the vine were three shoots,” signifies the derivations thence even to the last; “and it was as though it budded,” signifies the influx by which the rebirth is effected; “its blossom went up,” signifies the state near regeneration; “and the clusters thereof ripened grapes,” signifies conjunction of spiritual truth with celestial good; “and Pharaoh’s cup was in my hand,” signifies the influx of the interior natural into the exterior, and the beginning of reception; “and I took the grapes, and pressed them into Pharaoh’s cup,” signifies reciprocal influx into the goods from a spiritual origin there; “and I gave the cup upon the palm of Pharaoh,” signifies appropriation by the interior natural; “and Joseph said to him, This is the interpretation of it,” signifies revelation from perception from the celestial in the natural as to what it had in itself; “the three shoots three days are these,” signifies continuous derivations down to the last one; “in yet three days,” signifies that there would then be a new state; “shall Pharaoh lift up thy head,” signifies what is provided, and hence what is concluded; “and shall bring thee back upon thy station,” signifies that the things which are of the sensuous subject to the intellectual part would be reduced into order, that they might be in the last place; “and thou

shalt give Pharaoh's cup into his hand," signifies that thereby they may serve the interior natural; "after the former manner," signifies in accordance with the law of order; "when thou wast his butler," signifies as is usual with sensuous things of this kind.

5110. [v. 9] *And the prince of the butlers told his dream to Joseph.* That this signifies that the celestial of the spiritual perceived the event concerning the things of the sensuous subject to the intellectual part and which had hitherto been rejected, is evident from the representation of Joseph, as being the celestial of the spiritual (n. 4286, 4585, 4592, 4594, 4963); and from the signification of a "dream," as being foresight and hence the event (of which above, n. 5091, 5092, 5104), thus the event that was foreseen or perceived; and from the signification of the "prince of the butlers," as being the sensuous subject to the intellectual part in general (n. 5077, 5082). That it was rejected is meant by his being in custody (n. 5083, 5101). From these things it is plain that such is the internal sense of these words. Moreover that Joseph, by whom is represented the celestial of the spiritual, perceived the event, is evident from the verses that follow.

[2] It is said, "the celestial of the spiritual," and thereby is meant the Lord; the same may also be said abstractedly of Him, because He is the celestial itself and the spiritual itself, that is, good itself and truth itself. As regards man, these cannot indeed be conceived of abstractedly from person, because what is natural is adjoined to everything of his thought; nevertheless, when we consider that everything in the Lord is Divine, and that the Divine is above all thought, and altogether incomprehensible even to the angels, consequently if we then abstract that which is comprehensible, there remains being and coming-forth itself, which is the celestial itself and the spiritual itself, that is, good itself and truth itself.

[3] Nevertheless, as man is such that he can have no idea of thought whatever about abstract things unless he adjoins something natural which has entered from the world through the senses (for without some such natural thing his thought perishes as in an abyss and is dissipated), therefore lest what is Divine should perish in man when he is wholly immersed in bodily and earthly things, and with whomsoever it remained it should be defiled by an unclean idea, and together with what is Divine everything celestial and spiritual thence derived should also perish, it pleased Jehovah to present Himself such

as He actually is, and such as He appears in heaven, namely, as a Divine Man. For everything of heaven conspires to the human form, as may be seen from what has been shown at the end of the chapters concerning the correspondence of all things of man with the Grand Man, which is heaven. This Divine, or this of Jehovah in heaven, is the Lord from eternity. The same the Lord took also upon Him when He glorified or made Divine the human in Himself, as is very evident from the form in which He appeared before Peter, James, and John, when He was transfigured (Matt. 17:1, 2); and also in which He at times appeared to the prophets. It is from this that every one is able to think of the Divine Itself as of a Man, and at the same time of the Lord, in whom is all the Divine, and a perfect Trinity, for in the Lord the Divine Itself is the Father, this Divine in heaven is the Son, and the Divine thence proceeding is the Holy Spirit. That these are a one, as He Himself teaches, is hence manifest.

5111. *And said to him.* That this signifies revelation from perception, is evident from the signification of “saying” in the historic parts of the Word, as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), thus also revelation, for this is internal perception, and is from perception.

5112. *In my dream.* That this signifies prediction, is evident from the signification of a “dream,” as being foresight and prediction therefrom (of which above, n. 5091, 5092, 5104).

5113. *Behold, a vine was before me.* That this signifies the intellectual part, is evident from the signification of a “vine,” as being the intellectual part in the spiritual church, of which hereafter. As by the “butler” is signified the sensuous subject to the intellectual part, and as the influx of the intellectual into the sensuous subordinate thereto is here treated of, therefore in the dream there appeared a vine with shoots, blossom, clusters, and grapes, by which is described influx and the rebirth of this sensuous. As regards the intellectual of the spiritual church, be it known that where this church is described in the Word, its intellectual part is everywhere treated of, for the reason that it is the intellectual part which in the man of this church is regenerated and becomes a church.

[2] For there are in general two churches, the celestial and the spiritual. The celestial church is with the man who can be regenerated or become a church as to the will part; and the spiritual church is with the man who, as just said, can be regenerated only as to the

intellectual part. The Most Ancient Church, which was before the flood, was celestial, because with those who belonged to it there was some wholeness in the will part; but the Ancient Church, which was after the flood, was spiritual, because with those who belonged to it there was not anything whole in the will part, but only in the intellectual part. For this reason where the spiritual church is treated of in the Word, its intellectual part is chiefly treated of (on which subject see above, n. 640, 641, 765, 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2124, 2256, 2669, 4328, 4493). That with those who are of the spiritual church it is the intellectual part that is regenerated, may be seen also from the fact that the man of this church has no perception of truth from good, as had they who were of the celestial church; but must first learn the truth which is of faith, and become imbued with what is intellectual, and thus from truth learn what is good; and after he has thus learned it, he is able to think it, and then to will it, and at last to do it; and then a new will is formed in him by the Lord in the intellectual part. By this new will the spiritual man is elevated by the Lord into heaven, evil still remaining in the will that is proper to him; which will is then miraculously separated, and this by a higher force, whereby he is withheld from evil and kept in good.

[3] But the man of the celestial church was regenerated as to the will part, by being imbued from infancy with the good of charity; and when he had attained to a perception of this, he was led into the perception of love to the Lord, whereby all the truths of faith appeared to him in the intellect as in a mirror. The understanding and the will made in him a mind wholly one; for by the things in the understanding it was perceived what was in the will. In this consisted the wholeness of that first “man” by whom the celestial church is signified.

[4] That a “vine” is the intellectual part of the spiritual church is evident from many other passages in the Word; as in Jeremiah:

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? And yet I had planted thee a wholly noble vine, a seed of truth; how then art thou turned to Me into the degenerate shoots of a strange vine? (Jer. 2:18, 21);

speaking of Israel, by whom is signified the spiritual church (n. 3654, 4286). "Egypt" and "the waters of Shihor" denote memory-knowledges which pervert (n. 1164, 1165, 1186, 1462); "Assyria" and "the waters of the river" denote reasoning from these knowledges against the good of life and the truth of faith (n. 119, 1186); a "noble vine" denotes the man of the spiritual church, who is called a "vine" from the intellectual part; the "degenerate shoots of a strange vine" denote the man of the perverted church.

[5] In Ezekiel:

A riddle and a parable concerning the house of Israel. A great eagle took of the seed of the land, and placed it in a field of sowing; it budded and became a luxuriant vine of low stature, so that its shoots looked back toward her, and the roots thereof were under her; so it became a vine that made shoots, and sent forth sprigs to the eagle. This vine applied its roots, and sent its shoots toward her, in a good field by many waters. It was planted that it might make a branch, that it might be for a vine of magnificence (Ezek. 17:2, 3, 5-8);

the "eagle" denotes the rational (n. 3901); the "seed of the land" denotes the truth of the church (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); its "becoming a luxuriant vine" and a "vine of magnificence" denotes becoming a spiritual church, which is called a "vine" from the wine thence produced, which signifies spiritual good or the good of charity from whence comes the truth of faith, implanted in the intellectual part.

[6] In the same:

Thy mother was like a vine, in thy likeness, planted by the waters; a fruitful one, and made full of branches by reason of many waters; whence she had rods of strength for the scepter of them that bear rule; and its stature lifted itself above among the tangled boughs, and appeared in its height in the multitude of shoots (Ezek. 19:10, 11);

also said of Israel, by whom is signified the spiritual church, which is compared to a "vine" for a reason like that mentioned just above. In this passage are described its derivations in the natural man even to the last, namely, to memory-knowledges from the senses, which are the "tangled boughs" (n. 2831).

[7] In Hosea:

I will be as the dew to Israel; his branches shall go, and his honor shall be as the olive's, and his odor as Lebanon's. They that dwell in his shadow shall return; they shall vivify the corn, and blossom as the vine;

his memory shall be as the wine of Lebanon. O Ephraim, what have I to do any more with idols? (Hos. 14:5–8);

“Israel” denotes the spiritual church, whose blossoming is compared to a “vine,” and its memory to the “wine of Lebanon,” from the good of faith implanted in the intellectual part; “Ephraim” is the intellectual part in the spiritual church (n. 3969).

[8] In Zechariah:

The remains of the people; the seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:11, 12);

the “remains of the people” denote truths stored up by the Lord in the interior man (see n. 468, 530, 560, 561, 660, 798, 1050, 1738, 1906, 2284); the “seed of peace” denotes good there; the “vine,” the intellectual part.

[9] In Malachi:

I will rebuke for you him that consumeth, that he corrupt not for you the fruit of the land; neither shall the vine be bereaved for you in the field (Mal. 3:11);

the “vine” denotes the intellectual part; the vine is said “not to be bereaved” when the intellectual part is not deprived of the truths and goods of faith; on the other hand it is said to be “empty” when there are falsities therein and consequent evils; as in Hosea:

Israel is an empty vine, he maketh fruit like himself (Hos. 10:1).

[10] In Moses:

He shall bind his ass’s colt unto the vine, and the son of his ass unto the choice vine, after he hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11);

from the prophecy of Jacob, then Israel, about his twelve sons, here about Judah, by whom is represented the Lord (n. 3881). The “vine” here denotes the intellectual part in the spiritual church, and the “choice vine,” the intellectual part in the celestial church.

[11] In David:

Jehovah, Thou hast made to come forth a vine out of Egypt; Thou didst drive out the nations, and plantedst it. Thou didst cleanse before it, and didst cause its roots to be rooted so that it filled the land. The mountains were covered with the shadow of it, and the cedars of God with the boughs. Thou hast sent forth the shoots thereof even to the sea, and the little branches thereof to the Euphrates. The boar out of the

forest trampleth it, and the wild beast of the field grazeth it down (Ps. 80:8–11, 13);

the “vine out of Egypt” in the supreme sense denotes the Lord, the glorification of His Human being described by it and its shoots. In the internal sense the “vine” here is the spiritual church, and also the man of this church, such as he is when made new or regenerated by the Lord as to the intellectual and will parts. The “boar in the forest” is the falsity, and the “wild beast of the fields” the evil, which destroy the church as to faith in the Lord.

[12] In the Revelation:

The angel thrust his sickle into the earth, and vintaged the vine of the earth; and cast it into the great winepress of the anger of God; the winepress was trodden outside the city, and there came forth blood out of the winepress even to the horses’ bridles (Rev. 14:19, 20);

“to vintage the vine of the earth” denotes to destroy the intellectual part in the church; and because this is signified by the “vine,” it is also said that “there came forth blood out of the winepress even to the horses’ bridles;” for by “horses” are signified intellectual things (n. 2761, 2762, 3217). In Isaiah:

It shall come to pass in that day, that every place where there were a thousand vines for a thousand of silver, shall be for briars and brambles (Isa. 7:23).

Again:

The inhabitants of the earth shall be burned, and man shall be left rare; the new wine shall mourn, the vine shall languish (Isa. 24:6, 7).

Again:

They shall beat themselves upon the paps for the fields of unmixed wine, for the fruitful vine. Upon the land of My people come up thorn and briar (Isa. 32:12, 13).

In these passages the subject treated of is the vastation of the spiritual church as to the good and truth of faith, thus as to the intellectual part; for as before said the truth and good of faith are in the intellectual part of the man of this church. Every one can see that by a “vine” here is not meant a vine, nor by the “earth” the earth; but that they mean something of the church.

[13] As in the genuine sense a “vine” signifies the good of the intellectual part; and a “fig tree” the good of the natural man, or what is the same, that a “vine” signifies the good of the interior man,

and a “fig tree” the good of the exterior man, therefore a “fig tree” is often mentioned in the Word at the same time as a “vine”; as in the following passages:

Consuming I will consume them; no grapes on the vine nor figs on the fig tree, and the leaf is fallen (Jer. 8:13).

Again:

I will bring a nation upon you from far, O house of Israel, which shall eat up thy vine and thy fig tree (Jer. 5:15, 17).

In Hosea:

I will lay waste her vine and her fig tree (Hos. 2:12).

In Joel:

A nation is come up upon My land, it hath reduced My vine into a waste, and My fig tree into froth, stripping it hath stripped it, and cast it forth, the shoots thereof are made white; the vine is withered, and the fig tree languisheth (Joel 1:6, 7, 12).

Again:

Be not afraid, ye beasts of My fields; for the dwelling places of the wilderness are become grassy; because the tree hath made its fruit, and the fig tree and the vine shall yield their strength (Joel 2:22).

In David:

He smote their vine and their fig tree, and brake the tree of their border (Ps. 105:33).

In Habakkuk:

The fig tree shall not blossom, and no produce is in the vines (Hab. 3:17).

In Micah:

Out of Zion shall go forth doctrine, and the word of Jehovah from Jerusalem; they shall sit every one under his vine and under his fig tree, and none maketh afraid (Micah 4:2, 4).

In Zechariah:

In that day shall ye call a man to his fellow, under the vine and under the fig tree (Zech. 3:10).

In the first book of Kings:

In the time of Solomon there was peace from all the passes round about; and Judah and Israel dwelt in confidence, every one under his vine and under his fig tree (1 Kings 4:24, 25).

That a “fig tree” is the good of the natural or exterior man, may be seen above (n. 217).

[14] That a “vine” is the intellectual part made new or regenerated by good from truth and by truth from good is evident from the Lord’s words to the disciples, after he had instituted the holy supper:

I say to you, I will not drink henceforth of this product of the vine, until that day when I shall drink it new with you in My Father’s kingdom (Matt. 26:29);

good from truth and truth from good, by which the intellectual part is made new, or man is made spiritual, are signified by the “product of the vine” and the appropriation thereof by “drinking.” (That “to drink” is to appropriate, and that it is predicated of truth, may be seen above, n. 3168.) That this is not done fully except in the other life is signified by “until that day when I shall drink it new with you in My Father’s kingdom.” That by the “product of the vine” is not meant must or wine, but something heavenly of the Lord’s kingdom is very manifest.

[15] As the intellectual part in the spiritual man is made new and regenerated by truth which is from the Lord alone, therefore the Lord compares Himself to a “vine” and those who are implanted in the truth which is from Him, and consequently in Him, He compares to the “shoots” and the good therefrom to the “fruit” in John:

I am the true vine, and My Father is the vine dresser; every shoot in Me that beareth not fruit, He taketh away; but every shoot that beareth fruit, He pruneth it, that it may bear more fruit. Abide in Me, and I in you. As the shoot 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 shoots; he that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. This is My commandment, that ye love one another as I have loved you (John 15:1, 2, 4, 5, 12).

[16] As in the supreme sense a “vine” signifies the Lord as to Divine truth, and hence in the internal sense the man of the spiritual church, therefore a “vineyard” signifies the spiritual church itself (n. 1069, 3220). As the Nazirite represented the celestial man, who is regenerated through the good of love, and not through the truth of faith like the spiritual man, and who consequently is not regenerated as to the intellectual part, but as to the will part (as may be seen above), therefore the Nazirite was forbidden to eat anything which

came forth from the vine, thus was not to drink wine (Num. 6:3, 4; Judges 13:14); from this also it is evident that by the “vine” is signified the intellectual part that belongs to the spiritual man, as already shown.

[17] (That the Nazirite represented the celestial man may be seen above, n. 3301.) Hence also it may be seen that it cannot possibly be known why the Nazirite was forbidden whatever came forth from the vine (not to mention many other things regarding him), unless it is known what the “vine” signifies in its own sense, and also unless it is known that there is a celestial church and a spiritual church, and that the man of the celestial church is regenerated in a manner different from the man of the spiritual church—the former by means of seed implanted in the will part, the latter by means of seed implanted in the intellectual part. Such are the arcana stored up in the internal sense of the Word.

5114. [v. 10] *And in the vine were three shoots.* That this signifies the derivations thence even to the last, is evident from the signification of the “vine,” as being the intellectual part (of which just above, n. 5113); and from the signification of “three,” as being what is complete and continuous even to the end (n. 2788, 4495); and from the signification of “shoots,” as being derivations. For as the “vine” is the intellectual part, the “shoots” are nothing else than derivations thence; and as “three” signifies what is continuous even to the end, or from the first even to the last, by “three shoots” are signified the derivations from the intellectual part down to the last, which is the sensuous; for the first in order is the intellectual part, and the last is the sensuous. The intellectual part in general is the sight of the internal man, which sees from the light of heaven, which is from the Lord, and all that it sees is spiritual and celestial. But the sensuous in general is of the external man, here the sensuous of the sight, because this corresponds and is subordinate to the intellectual; this sensuous sees from the light of the world, which is from the sun, and all that it sees is worldly, bodily, and earthly.

[2] There are in man derivations from the intellectual part, which is in the light of heaven, down to the sensuous, which is in the light of the world; unless this were so, the sensuous could not have any human life. The sensuous of man has no life in consequence of seeing from the light of the world, for the light of the world has no life in it; but in consequence of seeing from the light of heaven, for

this light has life in it. When this light falls with man into those things which are from the light of the world, it vivifies them and causes him to see objects intellectually, thus as a man; and from this, by knowledges born from things he has seen and heard in the world, thus from things that have entered through the senses, man has intelligence and wisdom, and from these has civil, moral, and spiritual life.

[3] As regards the derivations specially, in man they are of such a nature that they cannot be briefly set forth. They are steps or degrees as of a ladder between the intellectual part and the sensuous, but no one can apprehend these degrees unless he knows that they are most distinct from one another, so distinct that the interior can exist and subsist without the exterior, but not the exterior without the interior. For example: the spirit of man can subsist without the material body, and also actually does so subsist when by death it is separated from the body. The spirit of man is in an interior degree, and the body is in an exterior degree. It is similar with the spirit of man after death: if he is among the blessed, he is in the last degree among them when in the first heaven, in an interior degree when in the second, and in the inmost when in the third; and when he is in this, he is indeed at the same time in the rest, but these are quiescent in him, almost as the bodily part in man is quiescent in sleep, but with this difference, that with the angels the interiors are then in the highest wakefulness. Therefore there are as many distinct degrees in man as there are heavens, besides the last, which is the body with its sensuous things.

[4] From this it may in some measure appear how the case is with the derivations from first to last, or from the intellectual part down to the sensuous. The life of man, which is from the Lord's Divine, passes through these degrees from the inmost down to the last or ultimate degree, and in each degree it is derived from what is prior, becoming more and more general, and in the ultimate degree most general. The derivations in the lower degrees are merely compositions, or rather combinations [conformationes], of the singulars and particulars of the higher degrees in succession, together with an addition from purer nature, and then from grosser nature, of such things as may serve for containing vessels; and if these vessels are decomposed, the singulars and particulars of the interior degrees, which had been combined therein, return to the degree next higher.

And as with man there is a connection with the Divine, and his inmost is of such a nature that he can receive the Divine, and not only receive it, but also make it his own by acknowledgment and affection, thus by reciprocation, he therefore can never die, because he has thus been implanted in the Divine, and is therefore in what is eternal and infinite, not merely through the influx thence, but also through the reception of it.

[5] From this it may be seen how unlearnedly and inanely those think about man who compare him to the brute animals, and believe that he will not live after death any more than they—not considering that with the brute animals there is no reception, nor through acknowledgment and affection any reciprocal appropriation, of the Divine, and consequent conjunction with it; and not considering that in consequence of the state of animals being of this nature, the recipient forms of their life cannot but be dissipated; for with them the influx passes through their organic forms down into the world, and there terminates and vanishes, and never returns.

5115. *And it was as though it budded.* That this signifies the influx by which the rebirth is effected, is evident from the signification of “budding,” or producing leaves and afterward blossoms, as being the first of rebirth. The reason why influx is signified is that when man is being reborn, spiritual life flows into him, exactly as when a tree is budding its life flows in through the heat from the sun. He who is born a man is in the Word occasionally compared to the subjects of the vegetable kingdom, especially to trees; and this because the whole vegetable kingdom, as well as the animal kingdom, represents such things as are in man, and consequently such as are in the Lord’s kingdom; for man is a heaven in the least form, as is evident from what has been shown at the end of the chapters concerning the correspondence of man with the Grand Man, or heaven. Hence also the ancients called man a microcosm; and they might also have called him a little heaven had they known more about the state of heaven. (That universal nature is a theater representative of the Lord’s kingdom, may be seen above, n. 2758, 3483, 4939.)

[2] But it is especially the man who is being born anew, that is, who is being regenerated by the Lord, who is called a heaven; for he is then implanted in the Divine good and truth which are from the Lord, and consequently in heaven. For the man who is being reborn begins like a tree from seed (and therefore the truth which

is from good is signified by “seed” in the Word); and also like a tree he produces leaves, then blossoms, and finally fruit; for he produces such things as are of intelligence, which in the Word are signified by “leaves,” then such things as are of wisdom, which are signified by “blossoms,” and finally such things as are of life, that is, the goods of love and charity in act, which in the Word are signified by “fruits.” Such is the representative likeness between the fruit-bearing tree and the man who is being regenerated, insomuch that if anything is known about spiritual good and truth, the nature of regeneration may be learned from a tree. From this it is evident that by the “vine” in this dream is representatively described the full process of the rebirth of man as to the sensuous subject to the intellectual part; first by the three shoots, then by the budding, next by the blossoms, afterward by the ripening of the clusters into grapes, and finally by their being pressed into Pharaoh’s cup and given to him.

[3] Moreover the dreams which flow in through heaven from the Lord, never appear otherwise than according to representatives. He therefore who does not know what this or that thing in nature represents, and especially he who is quite unaware that anything is representative, cannot but believe that these representatives are merely comparisons, such as every one uses in common speech. They indeed are comparisons, but such as correspond, and are therefore actually presented to view in the world of spirits, when the angels in an interior heaven are conversing about the spiritual and celestial things of the Lord’s kingdom. (In regard to dreams, see above, n. 1122, 1975, 1977, 1979–1981.)

5116. *Its blossom went up.* That this signifies the state near regeneration, is evident from the signification of the “blossom” that buds forth from the tree before the fruit, as being the state before regeneration. As just said (n. 5115), the budding and fruiting of a tree represent the rebirth of man—its becoming green from the leaves represents the first state; the blossoming the second, which is the next before regeneration; and the fruiting the third, which is the very state of the regenerate. It is from this that “leaves” signify the things of intelligence, or the truths of faith (n. 885), for these are the first things of the rebirth or regeneration; while “blossoms” signify the things of wisdom, or the goods of faith, because these immediately precede the rebirth or regeneration; and “fruits” signify

those things which are of life, or the works of charity, because these follow and constitute the very state of the regenerate.

[2] That such things exist in the vegetable kingdom is owing to the influx of the spiritual world. This, however, cannot be believed by those who attribute all things to nature, and nothing to the Divine; whereas they who attribute all things to the Divine, and nothing to nature, are permitted to see not only that everything is from the Divine, but also that everything has a correspondence, and is therefore representative; and finally they are permitted to see that universal nature is a theater representative of the Lord's kingdom; thus that the Divine is in every particular of nature, insomuch that nature is a representation of the eternal and the infinite—of the eternal from propagation even to eternity, of the infinite from the multiplication of seeds to infinity. Such endeavors could never have existed in everything in the vegetable kingdom unless the Divine continually flowed in; for from influx comes endeavor, from endeavor force, and from force effect.

[3] They who attribute all things to nature say that such things were imparted to fruits and seeds at their first creation, and that from the force thence received they are afterward impelled of themselves to such activities; but they do not consider that subsistence is a perpetual coming into existence, or what is similar, that propagation is perpetual creation; neither do they consider that the effect is the continuation of the cause, and that when the cause ceases, the effect also ceases, and consequently that without a continual influx of the cause, every effect instantly perishes; nor do they consider that what is unconnected with a first of all things, consequently with the Divine, is instantly annihilated, because the prior must be continually in the posterior in order that the posterior may exist.

[4] If they who attribute all things to nature and little or nothing to the Divine, considered these things, they too could acknowledge that each and all things in nature represent such things as are in the spiritual world, consequently such as are in the Lord's kingdom, where the Divine of the Lord is most nearly represented. For this reason it was said that the influx is from the spiritual world; but it is meant that the influx is through the spiritual world from the Lord's Divine. The reason why natural men do not consider such things is that they are not willing to acknowledge them; for they are in earthly and bodily things, and hence in a life of the love of self

and of the world, and therefore are in inverted order relatively to those things which are of the spiritual world or of heaven, and from an inverted state it is impossible to see such things; for they see the things which are below as if they were above, and the things which are above as if they were below; and therefore when in the other life such persons are seen in the light of heaven, they appear with the head downward and the feet upward.

[5] Who among them is there that sees trees and other plants in blossom, and deems that this is as it were their gladness because they are now producing fruits or seeds? They see that blossoms precede, and that they last until they have in their bosoms the beginnings of the fruit or seed, and thereby convey into these beginnings their sap; and if they knew anything about the rebirth or regeneration of man (or rather, if they desired to know), they would from this likeness see in the flowers a representative of the state of man before regeneration, namely, that man then blossoms in like manner from the good of intelligence and wisdom, that is, is in interior gladness and beauty, because he is then in the effort to implant in the life the goods of intelligence and wisdom, that is, to produce fruits. That this state is of such a nature cannot even be known, because the nature of the interior gladness and beauty which are thus represented is utterly unknown to those who are solely in the gladness of the love of the world and the delights of the love of self. This gladness and these delights cause those which are interior to appear to such persons so utterly joyless and undelightful that they hold them in aversion; and the result of this is that they reject them as trivial, or of no value, and therefore deny them, and at the same time deny that what is spiritual and celestial is anything. From this comes the insanity of the present age, which is believed to be wisdom.

5117. *And the clusters thereof ripened grapes.* That this signifies the conjunction of spiritual truth with celestial good, is evident from the signification of “ripening,” as being the progress of rebirth or regeneration even to the conjunction of truth with good, and thus conjunction; and from the signification of “clusters,” as being the truth of spiritual good; and from the signification of “grapes,” as being the good of celestial truth; here both of these in that sensuous which is represented by the butler. The conjunction of these in the sensuous is similar to the ripening of clusters into grapes; for in the rebirth, or regeneration, all truth tends to conjunction with good,

truth not receiving life previously to such conjunction, consequently not being made fruitful. This is represented in the fruits of trees when they are ripening. In unripe fruits, which here are the “clusters,” is represented the state when truth still predominates; but in the ripe fruits, which are the “grapes,” is represented the state when good has the predominance, the predominance of good being represented also in the flavor and sweetness which are perceived in ripe grapes. But concerning the conjunction of truth with good in the sensuous which is subject to the intellectual part, further particulars cannot be given, for they are secrets too deep for apprehension, and it is necessary for knowledges about the state of the celestial of the spiritual, and about this sensuous, to come first, and also about the state of the natural in which this conjunction comes into existence.

[2] That “grapes” signify the good of the spiritual man, thus charity, is evident from many passages in the Word; as in Isaiah:

My well beloved had a vineyard in a horn of the son of oil; he looked that it should bring forth grapes, and it brought forth wild grapes (Isa. 5:1, 2, 4);

where a “vineyard” denotes the spiritual church; his “looking that it should bring forth grapes” denotes the goods of charity; and its “bringing forth wild grapes” the evils of hatred and revenge.

[3] Again:

Thus hath said Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it (Isa. 65:8);

the “new wine in the cluster” denotes truth from good in the natural.

[4] In Jeremiah:

Gathering I will gather them, saith Jehovah; no grapes in the vine, nor figs in the fig tree (Jer. 8:13);

there being “no grapes in the vine” denotes that there is no interior or rational good, and “no figs in the fig tree” that there is no exterior or natural good; for a “vine” is the intellectual part (as shown just above, n. 5113); and when the conjunction of truth and good is therein, a “vine” is the rational, for the rational is thence. (That a “fig tree” is the good of the natural or exterior man may be seen above, n. 217.)

[5] In Hosea:

I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig tree in its beginning (Hos. 9:10);

“grapes in the wilderness” denote rational good not yet made spiritual; the “first-ripe in the fig tree” denotes natural good in like manner; “Israel” denotes the ancient spiritual church in its beginning (“fathers” in this and other passages not being the sons of Jacob, but those with whom the Ancient Church was first set up).

[6] In Micah:

There is no cluster to eat; my soul desired the first-ripe. The holy is perished out of the earth, and there is none upright among men (Micah 12:1, 2);

the “cluster to eat” denotes the good of charity in its beginning; “the first-ripe” the truth of faith also at that time.

[7] In Amos:

Behold the days come that the ploughman shall reach the reaper, and the treader of grapes him that draweth the seed; and the mountains shall drop new wine, and all the hills shall melt. And I will bring back the captivity of My people, and they shall build the waste cities, and inhabit them; and shall settle and plant vineyards, and drink the wine thereof; and they shall make clusters, and eat the fruit of them (Amos 9:13, 14); it treats here of the setting up of a spiritual church, which is thus described—the conjunction of spiritual good with its truth by the “ploughman reaching the reaper”; and the conjunction of spiritual truth with its good by the “treader of grapes reaching him that draweth the seed”; the goods of love and charity therefrom are signified by the “mountains dropping new wine and the hills melting”; “bringing back the captivity of the people” denotes deliverance from falsities; “building the waste cities” denotes rectifying the falsified doctrinals of truth; “inhabiting them and planting vineyards” denotes cultivating those things which are of the spiritual church; “drinking the wine thereof” appropriating the truths of that church which are of charity; and “making clusters and eating the fruit of them” appropriating the goods thence derived. Every one can see that “building cities,” “planting vineyards,” “drinking wine,” “making clusters,” and “eating the fruit of them” are merely natural things, in which there would be nothing Divine unless they contained a spiritual sense.

[8] In Moses:

He hath washed his clothing in wine, and his covering in the blood of grapes (Gen. 49:11);

speaking of the Lord; “wine” denotes spiritual good from the Divine love; the “blood of grapes” celestial good therefrom.

[9] Again:

Butter of the herd, and milk of the flock, with the fat of lambs and of rams the sons of Bashan, and of he-goats, with the fat of kidneys of wheat; and the blood of the grape thou drinkest unmixed (Deut. 32:14); speaking of the Ancient Church, whose goods of love and charity are thus described, and each expression signifies some specific good: the “blood of the grape” spiritual celestial good, the Divine in heaven proceeding from the Lord being so called. Wine is called the “blood of grapes” because both expressions signify holy truth proceeding from the Lord; but “wine” is predicated of the spiritual church, and “blood” of the celestial church, and for this reason wine was enjoined in the Holy Supper.

[10] Again:

Their vine is of the vine of Sodom, and of the fields of Gomorrah; the grapes thereof are grapes of gall, they have clusters of bitternesses (Deut. 32:32);

speaking of the Jewish Church, their “vine being of the vine of Sodom and of the fields of Gomorrah” denotes the intellectual part beset by falsities from infernal love; “the grapes thereof grapes of gall” and “their having clusters of bitternesses” denotes that it was similar with the will part therein. For as in a good sense a “grape” signifies charity, it is predicated of the will part, but of the will part within the intellectual part; and similarly in the opposite sense, because all truth is of the understanding and all good is of the will.

[11] In the Revelation:

The angel said, Put forth thy sharp sickle, and gather the clusters of the earth, for her grapes are fully ripe (Rev. 14:18);

“to gather the clusters of the earth” denotes to destroy all things of charity.

[12] In Matthew:

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

And in Luke:

Every tree is known by its own fruit. For of thorns they do not gather figs, nor of a bramble bush do they gather the grape (Luke 6:44).

As charity toward the neighbor is treated of in these passages, it is said that they should be “known by their fruits” which are the goods of charity; the internal goods of charity being “grapes” and the external “figs.”

[13] The law enacted in the Jewish Church:

When thou comest into thy companion’s vineyard, then thou mayest eat grapes according to thy soul, to thy fill; but thou shalt not put any in thy vessel (Deut. 23:24);

involves that every one associating with others who are in a different doctrine and religion may learn and accept their goods of charity, but may not become imbued with them and conjoin them with his own truths. As a “vineyard” denotes the church, it denotes where there is doctrine or religion; “grapes” are the goods of charity; and a “vessel” is the truth of the church.

5118. [v. 11] *And Pharaoh’s cup was in my hand.* That this signifies the influx of the interior natural into the exterior, and the beginning of reception, is evident from the representation of Pharaoh, as being the interior natural (of which above, n. 5080, 5095); and from the representation of the butler, as being the exterior natural (n. 5077, 5082); “in my hand” meaning with him; and from the signification of a “cup,” as being that which contains, and also at the same time that which is contained (of which in what follows, n. 5120). Hence, and from the series of things in the internal sense, by “Pharaoh’s cup was in my hand” is signified the influx of the interior natural into the exterior, and the beginning of reception therein. What the interior natural is, and what the exterior, has been stated above, namely, that the interior natural is that which communicates with the rational and into which the rational flows, and the exterior natural is that which communicates with the senses, or through them with the world, thus into which the world flows. As regards influx, it is continuous from the Lord through the rational into the interior natural, and through this into the exterior; but that which flows in is changed and turned according to the reception. With the unregenerate, goods are there turned into evils, and truths into falsities; but with the regenerate, goods and truths are there presented as in a mirror. For the natural is like a face representative of the spiritual things of the internal man; and this face becomes representative when the exteriors correspond to the interiors. From this

it may in some measure appear what is meant by the influx of the interior natural into the exterior, and by the beginning of reception therein.

5119. *And I took the grapes, and pressed them into Pharaoh's cup.* That this signifies reciprocal influx into the goods from a spiritual origin there, is evident from the signification of "grapes," as being the goods of charity (of which just above, n. 5117), thus goods from a spiritual origin, for all the goods of genuine charity are from this source; and from the signification of "pressing into Pharaoh's cup," as being reciprocal influx. By reciprocal influx it is not meant that the exterior natural flows into the interior, because this is impossible; for exterior things cannot possibly flow into interior things; or what is the same thing, lower or posterior things into higher and prior ones; but the rational calls forth the things which are in the interior natural, and by means of this the things which are in the exterior; not that the things themselves which are therein are called forth, but that which has been concluded or as it were extracted from them. Such is the nature of reciprocal influx. It appears as if the things which are in the world flow in through the senses toward the interiors, but this is a fallacy of sense; the influx is of interiors into exteriors, and by means of this influx, perception. On these subjects I have at times conversed with spirits; and it was shown by living experience that the interior man sees and perceives in the exterior what is done outside of this, and that the sensuous has life from no other source, or that from no other source is the faculty of sense, or sensation. But this fallacy is of such a nature, and so great, that it can by no means be dispelled by the natural man, and not even by the rational unless this is able to think abstractedly from what is sensuous. These things are said in order that it may be known what reciprocal influx is.

5120. *And I gave the cup upon the palm of Pharaoh.* That this signifies appropriation by the interior natural, is evident from the signification of "giving the cup" (thus wine to drink), as being to appropriate (that "drinking" is the appropriation of truth may be seen above, n. 3168); and from the representation of Pharaoh, as being the interior natural (n. 5080, 5095, 5118). As is evident from what goes before, the subject here treated of is the regeneration of that sensuous which is subject to the intellectual part of the interior man (which sensuous is signified by the "butler"), and consequently

the influx of truth and good and their reception in the exterior natural; but as these things are far removed from the apprehension of those who have not any distinct idea about the rational and the natural, or about influx, no further explication is given.

[2] Moreover, a “cup” is often mentioned in the Word, and by it in the genuine sense is signified spiritual truth, that is, the truth of faith which is from the good of charity—the same as by “wine;” and in the opposite sense is signified the falsity by which comes evil, and also falsity from evil. That a “cup” signifies the same as “wine” is because a cup is what contains, and wine is what is contained, and hence they constitute one thing, and therefore the one is meant by the other.

[3] That such is the signification of “cup” in the Word, is plain from the following passages:

Jehovah, Thou wilt set in order a table before me in the presence of mine enemies; Thou wilt make fat my head with oil; my cup will run over (Ps. 23:5);

“to set in order a table and anoint the head with oil” denotes being gifted with the good of charity and love; “my cup will run over” denotes that the natural is thence filled with spiritual truth and good. Again:

What shall I render unto Jehovah? I will take the cup of salvations, and call upon the name of Jehovah (Ps. 116:12, 13);

“to take the cup of salvations” denotes the appropriation of the goods of faith.

[4] In Mark:

Whosoever shall give you drink in a cup of water in My name, because ye are Christ’s, verily I say unto you, he shall not lose his reward (Mark 9:41);

“to give drink in a cup of water in My name” denotes instructing in the truths of faith from a little charity.

[5] In Matthew:

Presently, taking the cup, and giving thanks, He gave to them, saying, Drink ye all of it; for this is My blood, that of the New Testament (Matt. 26:27, 28; Mark 14:23, 24; Luke 22:20).

It is said the “cup” and not the “wine,” because “wine” is predicated of the spiritual church, but “blood” of the celestial church, although both of these signify holy truth proceeding from the Lord; but in the

spiritual church the holy of faith from charity toward the neighbor, and in the celestial church the holy of charity from love to the Lord. The spiritual church is distinguished from the celestial in this, that the former is in charity toward the neighbor, while the latter is in love to the Lord; and the Holy Supper was instituted to represent and signify the Lord's love toward the whole human race, and the reciprocal love of man toward Him.

[6] As by "cup" was signified that which contained, and by "wine" that which was contained, consequently by "cup" man's external, and by "wine" his internal, therefore the Lord said:

Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and of the platter, but the inner parts are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside will also become clean (Matt. 23:25, 26; Luke 11:39);

by a "cup" here also is meant in the internal sense the truth of faith, to cultivate which without its good is to "cleanse the outside of the cup," especially when the interiors are full of hypocrisy, deceit, hatred, revenge, and cruelty; for then the truth of faith is only in the external man, and nothing at all of it is in the internal; and to cultivate and to become imbued with the good of faith causes truths to be conjoined with good in the interior man, in which case even fallacies are accepted as truths, as is signified by "cleansing first the inside of the cup, and the outside will also become clean."

[7] Likewise in Mark:

Many other things there are which the Pharisees and the Jews have received to hold, as the baptizings of cups, and pots, brazen vessels, and couches. Forsaking the commandment of God, ye hold the tradition of men, as the baptisms of pots and cups; and many other like things ye do. Ye renounce the commandment of God, that ye may keep your own tradition (Mark 7:4, 8, 9).

[8] That by "cup" is signified in the opposite sense that falsity from which is evil, and also the falsity which is from evil, is evident from the following passages:

Thus hath said Jehovah the God of Israel unto me, Take this cup of wine of anger from My hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among them. Therefore I took the cup from Jehovah's hand, and made all the nations to drink unto whom Jehovah had sent me (Jer. 25:15-17, 28);

the “cup of wine of anger” denotes the falsity by which is evil. The reason why the falsity by which is evil is signified, is that as wine intoxicates and makes insane, so does falsity, spiritual intoxication being nothing else than insanity brought on by reasonings about what is to be believed, when nothing is believed that is not apprehended; hence come falsities, and from falsities evils (n. 1072); and therefore it is said that “they shall drink, and reel to and fro, and be mad, because of the sword that I will send.” The “sword” is falsity fighting against truth (see n. 2799, 4499).

[9] In the book of Lamentations:

Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup shall pass through unto thee also; thou shalt be drunken and shalt be uncovered (Lam. 4:21);

“to be drunken from the cup,” denotes to be insane from falsities, and “to be uncovered, or naked, without shame,” the evil thence derived (see n. 213, 214).

[10] In Ezekiel:

Thou hast walked in the way of thy sister; therefore I will give her cup into thy hand. Thus hath said the Lord Jehovih, Thou shalt drink of thy sister’s cup, which is deep and wide; thou shalt be for laughter and mockery, large for holding; thou shalt be filled with drunkenness and sorrow, with the cup of devastation and desolation, the cup of thy sister Samaria, thou shalt both drink and press out, and thou shalt pulverize the potsherds thereof (Ezek. 23:31–34);

said of Jerusalem, by which is signified what is spiritual of the celestial church. “Cup” here denotes falsity from evil; and because this vastates or destroys the church, it is called the “cup of devastation and desolation.” In Isaiah:

Awake, awake, rise up, O Jerusalem, who hast drunk from the hand of Jehovah the cup of His anger; thou hast drunken the dregs of the cup of trembling (Isa. 51:17).

In Habakkuk:

Drink thou also that thy foreskin be uncovered; the cup of Jehovah’s right hand shall come round unto thee, that shameful vomit be upon thy glory (Hab. 2:16).

In David:

In the hand of Jehovah there is a cup, and He hath mixed with wine, He hath filled with the mixture, and hath poured out therefrom; but the

dregs thereof, all the wicked of the earth shall suck them out, and drink them (Ps. 75:8).

[11] In these passages also a “cup” denotes insanity from falsities and the evils thence derived. It is called the “cup of the anger of Jehovah,” and also “of the right hand of Jehovah,” for the reason that the Jewish nation, like the common people, believed evils and the punishment of evils and falsities to come from no other source than Jehovah, when yet they are from the man himself, and from the infernal crew with him. It is often stated in this way from the appearance and consequent belief; but the internal sense teaches how it should be understood, and what should be believed (as may be seen above, n. 245, 592, 696, 1093, 1683, 1874, 1875, 2335, 2447, 3605, 3607, 3614).

[12] As a “cup,” like “wine,” signifies in the opposite sense the falsities through which come evils, and also falsities from evils, a “cup” signifies temptation also, because this takes place when falsity fights against truth, and consequently evil against good. A “cup” is used to express and describe temptation in the following passage:

Jesus prayed, saying, If Thou wilt that this cup pass from Me! nevertheless not My will, but Thine, be done (Luke 22:42; Matt. 26:39, 42, 44; Mark 14:36);

the “cup” here denotes temptation. Likewise in John:

Jesus said to Peter, Put up thy sword into the sheath; the cup which My Father hath given Me, shall I not drink it? (John 18:11).

And also in Mark:

Jesus said to James and John, Ye know not what ye ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said, We can. But Jesus said to them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized (Mark 10:38, 39; Matt. 20:22, 23).

From this it is evident that a “cup” is temptation, because temptation arises through evils combating by means of falsities against goods and truths; for baptism signifies regeneration, and because this is effected by means of spiritual combats, therefore by “baptism” is at the same time signified temptation.

[13] In the directly opposite sense a “cup” signifies falsity from evil with those who are profane, that is, who inwardly are in what

is contrary to charity, and outwardly counterfeit holiness; in which sense it is used in Jeremiah:

Babylon hath been a golden cup in Jehovah's hand, making the whole earth drunken; all nations have drunk of her wine, therefore the nations are mad (Jer. 51:7);

"Babylon" denotes those who are in external sanctity, and inwardly in what is profane (n. 1182, 1326); the falsity which they veil over with sanctity is the "golden cup;" "making the whole earth drunken" denotes that they lead those who are of the church (which is meant by the "earth") into errors and insanities. The profane things which they hide under external sanctity are that they strive after nothing else than to be the greatest and wealthiest of all, and to be worshiped as gods, possessors of heaven and earth, by thus having dominion over the souls and bodies of men, and this by means of the Divine and holy things of which they make pretense. Hence as to the external man they appear like angels, but as to the internal they are devils.

[14] The like is said of Babylon in the Revelation:

The woman was arrayed in crimson and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredom (Rev. 17:4).

Again:

Babylon the great is fallen, is fallen, and is become a habitation of demons. For all nations have drunk of the wine of the fury of her whoredom, and the kings of the earth have committed whoredom with her. I heard a voice from heaven, saying, Render unto her as she rendered unto you, in the cup which she mingled, mingle to her double (Rev. 18:2-4, 6).

Again:

The great city was divided into three parts, and the cities of the nations fell; remembrance of Babylon the great was made before God, to give to her the cup of the fury of God's anger (Rev. 16:19).

Again:

The third angel said with a great voice, If anyone worship the beast and his image, he shall drink of the wine of God's anger mingled unmixed in the cup of His anger; and he shall be tormented with fire and brimstone (Rev. 14:9, 10).

5121. *And Joseph said unto him, This is the interpretation of it.* That this signifies revelation from perception from the celestial in the natural as to what it had in itself, is evident from the

signification of “saying” in the historic parts of the Word, as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509), here revelation from perception, because said of a dream and its interpretation—all revelation being either from speech with angels through whom the Lord speaks, or from perception (of which hereafter); and from the representation of Joseph, as being the celestial in the natural (of which above, n. 5086, 5087, 5106); and from the signification of “interpretation,” as being what it had in itself (of which also above, n. 5093, 5105, 5107). From this it is plain that by “Joseph said unto him, This is the interpretation of it” is signified revelation from perception from the celestial in the natural as to what it had in itself.

[2] In regard to revelations being either from perception, or from speech with angels through whom the Lord speaks, it is to be known that they who are in good and thence in truth, and especially they who are in the good of love to the Lord, have revelation from perception; whereas they who are not in good and thence in truth, can indeed have revelations, yet not from perception, but through a living voice heard within them, and thus through angels from the Lord. This revelation is external, but the former is internal. The angels, especially the celestial, have revelation from perception, as also had the men of the Most Ancient Church, and some too of the Ancient Church, but scarcely anyone at this day; whereas very many, even those who have not been in good, have had revelations from speech without perception, and also by means of visions or dreams.

[3] Such were most of the revelations of the prophets in the Jewish Church; they heard a voice, they saw a vision, and they dreamed a dream; but as they had no perception, these were merely verbal or visual revelations without any perception of what they signified. For genuine perception comes through heaven from the Lord, and affects the intellect spiritually, and leads it perceptibly to think as the thing really is, together with internal assent, the source of which it knows not. It supposes that it is in itself, and that it flows from the connection of things; whereas it is a dictate through heaven from the Lord, flowing into the interiors of the thought, about such things as are above the natural and sensuous, that is, about such things as are of the spiritual world or of heaven. From what has now been said it may be seen what revelation from perception is. But the revelation from perception which the Lord had (who is here

represented by Joseph, and which revelation is here treated of in the internal sense), was from the Divine in Himself, thus was from Himself.

5122. [v. 12] *The three shoots three days are these.* That this signifies continuous derivations down to the last or ultimate one, is evident from the signification of “three,” as being one period and its continuation from beginning to end (n. 2788, 4495); from the signification of “shoots,” as being derivations (n. 5114); and from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850). From this it follows that by “the three shoots three days are these” is signified the state of the rebirth of this sensuous which is represented by the butler, from its first down to its ultimate; its successive derivations being signified by the “shoots.”

[2] The states of the rebirth of each sensuous, and of each thing in the natural, and also in the rational, have their progressions from beginning to end; and when they come to the end they commence from a kind of new beginning, that is, from the end to which they had striven in the former state, to a further end; and so on; and at last the order is inverted, and then what was last becomes first, just as while man is being regenerated both as to the rational and as to the natural, the periods of the first state are from the truths which are of faith to the goods which are of charity; and then the truths of faith apparently act the first part, and the goods of charity the second, for the truths of faith look to the good of charity as their end. These periods continue even until the man has been regenerated. Afterward charity, which was the end, becomes the beginning, and from it new states commence, which proceed in both directions, namely, toward what is still more interior, and also toward what is exterior; toward the former being toward love to the Lord, and toward the latter being toward the truths of faith, and further toward natural truths, and also toward sensuous truths, which are then successively reduced to correspondence with the goods of charity and of love in the rational, and thus into heavenly order.

[3] These are the things which are meant by continuous progressions and derivations down to the ultimate one. Such progressions and derivations with the man who is being regenerated are perpetual, from his infancy even to the last hour of his life in the world, and also afterward even to eternity; and yet he can never be so regenerated that he can in any way be said to be perfect; for there

are things to be regenerated that are innumerable, nay, illimitable in number, both in the rational and in the natural, and every one of them has shoots illimitable, that is, progressions and derivations toward interior things and toward exterior things. Man knows nothing at all of this; but the Lord knows all things and every single thing, and provides for them every moment. If He were to pause even for an instant, all the progressions would be disturbed; for what is prior looks to what follows in a continuous series, and produces series of consequences to eternity. From this it is plain that the Divine foresight and providence are in everything, even the very least; and that unless this were so, or if they were only universal, the human race would perish.

5123. [v. 13] *In yet three days.* That this signifies that there would then be a new state, is evident from the signification of “three,” as being what is continuous even to the end, thus what is complete (n. 2788, 4495); and from the signification of “days,” as being states (of which above, n. 5122). From this it is plain that by “three days” is signified a complete state; consequently, “in three days,” or “after three days,” denotes a new state (n. 4091); for after a complete state a new one begins.

5124. *Shall Pharaoh lift up thy head.* That this signifies what is provided, and therefore what is concluded, is evident from the signification of “lifting up the head,” as being to conclude, and in the supreme sense to provide; for the Divine conclusion, and execution of a thing concluded, is providence. “To lift up the head” was a customary form of passing sentence among the ancients, when the bound, or those in prison were adjudged either to life or to death; when to life, this was expressed by “lifting up the head,” as in the second book of Kings:

Evil-merodach king of Babylon, in the year that he was made king, did lift up the head of Jehoiachin king of Judah out of the prison house, and spake good to him, and set his throne above the thrones of the kings that were with him in Babylon (2 Kings 25:27, 28).

So in Jeremiah:

Evil-merodach king of Babylon, in the [first] year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of the prison house (Jer. 52:31).

But when they were adjudged to death, it was expressed by “lifting up the head from off him,” as in what follows concerning the baker:

“In yet three days shall Pharaoh lift up thy head from off thee” (verse 19).

[2] This form of sentence had its origin among the ancients who were in representatives, from the representation of those who were bound in prison or in a pit; and as by these were represented those who were in vastation under the lower earth (n. 4728, 4744, 5038), therefore by “lifting up their head” was signified their liberation, for they are then elevated or lifted up out of vastation to the heavenly societies (n. 2699, 2701, 2704). “To be lifted up” or “to be elevated” is to advance toward the interior things; for what is elevated or high is predicated of these (n. 2148, 4210); and because it is toward interior things it is toward heaven, for heaven is in the interior things. This was signified by “lifting up the head.” But by “lifting the head from off” anyone was signified to adjudge him to death, because then those who were above those in the pit, or in vastation, were elevated to heaven, while the others were let down to lower depths. Because of this signification, therefore, this form of sentence was received in the Word. It is hence plain that by “lifting up the head” is signified what is concluded; and because what is concluded is signified, in the supreme sense is signified what is provided; for what the Divine concludes, this it provides.

5125. *And shall bring thee back upon thy station.* That this signifies that the things which are of the sensuous subject to the intellectual part would be reduced into order, that they might be in the last place, is evident from the representation of the butler, of whom these things are said, as being the sensuous subject to the intellectual part (n. 5077, 5082), consequently the things of this sensuous in the external natural, for the sensuous itself is not reduced into order, but those things which have entered through it into man’s fantasy; and from the signification of “bringing back upon the station,” as being to reduce into order; and because sensuous things (that is, those which have entered from the world through the external organs of sensation) are in the last place, and are in the last place when they minister and are subservient to interior things, therefore these are at the same time signified. Moreover, with the regenerate these sensuous things are in the last place; but with the unregenerate are in the first place (n. 5077, 5081, 5084, 5089, 5094).

[2] Whether sensuous things are in the first or last place can easily be perceived by man if he pays attention. If he sanctions

everything to which the sensuous prompts or which it craves, and disapproves of everything that the intellectual part dictates, then sensuous things are in the first place, and the man is governed by the appetites, and is wholly sensuous. Such a man is but little removed from the condition of irrational animals, for they are governed in the same way; nay, he is in a worse condition if he abuses the intellectual or rational faculty to confirm the evils and falsities to which sensuous things prompt and which they crave. But if he does not sanction them, but from within sees how they stray into falsities and incite to evils, and strives to chasten them and thus reduce them to compliance (that is, subject them to the intellectual and will parts which are of the interior man), then sensuous things are reduced into order, that they may be in the last place. When sensuous things are in the last place, a happy and blessed feeling flows from the interior man into the delights of these things, and increases them a thousandfold. The sensuous man does not believe that this is so, because he does not comprehend it; and as he is sensible of no other delight than sensuous delight, and thinks there is no higher delight, he regards as of no account the happy and blessed feeling which is within the delights of sensuous things; for whatever is unknown to anyone is believed not to be.

5126. *And thou shalt give Pharaoh's cup into his hand.* That this signifies that thereby they may serve the interior natural, is evident from the signification of "giving a cup to drink," as being to appropriate (n. 5120); that it is also to serve is plain; and from the representation of Pharaoh, as being the interior natural (n. 5080, 5095, 5118). That there is an interior natural and also an exterior natural, and that the exterior natural is constituted of what enters immediately through the senses from the world into the natural mind, namely, into its memory and thence into the imagination, may be seen above (n. 5118).

[2] In order that it may be known what is the exterior and what the interior natural, which are of the exterior man; and hence what is the rational, which is of the interior man, this must be briefly told. A man from his infancy even to childhood is merely sensuous, for he then receives only earthly, bodily and worldly things through the senses of the body, and from these things his ideas and thoughts are then formed—the communication with the interior man not being as yet open, or only so far that he can comprehend and retain these

worldly things. The innocence which he then has is only external, and not internal; for true innocence dwells in wisdom. By external innocence the Lord reduces into order what enters through the senses; and without an influx of innocence from the Lord in that first age, there would never be any foundation upon which the intellectual or rational faculty which is proper to man, could be built.

[3] From childhood to early youth communication is opened with the interior natural by learning what is becoming, what the civil laws require, and what is honorable, both by instructions from parents and teachers and by studies. And from youth to early manhood communication is opened between the natural and the rational by learning the truths and goods of civil and moral life, and especially the truths and goods of spiritual life, through the hearing and reading of the Word; but insofar as the youth then becomes imbued with goods by means of truths, that is, insofar as he does the truths which he learns, so far the rational is opened; whereas insofar as he does not become imbued with goods by means of truths, or insofar as he does not do truths, so far the rational is not opened, and yet the knowledges still remain in the natural, namely, in its memory, and thus as it were on the threshold outside the house.

[4] Insofar, however, as he then and in subsequent years disregards goods and truths, and denies and acts contrary to them, that is, instead of them believes falsities and does evils, so far the rational is closed, and also the interior natural; nevertheless of the Lord's Divine providence so much of communication still remains as to enable him to apprehend goods and truths with some degree of understanding, yet not to make them his own unless he performs serious repentance and for a long while afterward struggles with falsities and evils. With those, however, who suffer themselves to be regenerated, the contrary comes to pass; for by degrees or successively the rational is opened in them, and to this the interior natural is made subordinate, and to this the exterior natural. This takes place especially in youth up to adult age, and progressively to the last years of their life, and afterward in heaven to eternity. From all this it may be known what is the interior and what the exterior natural in man.

5127. *After the former manner.* That this signifies in accordance with the law of order is evident from the signification of the "former manner," as being the law of order; for it is a law of order

that exterior things should be subject to interior things, or what is the same, lower things to higher ones, and should serve them as servants; for exterior or lower things are nothing but servants, while interior or higher things are relatively lords. That such is the signification of the words “after the former manner” is because the butler as a servant had previously served Pharaoh as his lord, in accordance with the law of subordination; thus the sensuous represented by the butler had served the interior natural represented by Pharaoh, in accordance with the law of order.

[2] That it is the law of order that lower or exterior things should serve higher or interior things, is wholly unknown to the sensuous man; for one who is merely sensuous does not know what interior is, thus neither what is relatively exterior. He knows that he thinks and speaks, and that he wills and acts; and from this he supposes that to think and to will are interior, and that to speak and to act are exterior; but he does not know that to think from the senses only, and to act from the appetites, is of the external man, thus that his thinking and willing are solely of the exterior natural, and that this is still more the case when he thinks falsities and wills evils; and because in such persons the communication with interior things is closed, he therefore does not know what interior thought and will are. If he is told that interior thought is to think from truth, and that interior will is to act from good, he does not at all apprehend it; still less that the interior man is distinct from the exterior, and so distinct that the interior man can see as from a higher position what is going on in the exterior man, and that the interior man has the capacity and ability of chastening the exterior, and of not willing and thinking what the exterior man sees from phantasy, and desires from cupidity.

[3] These things he does not see so long as his external man has dominion and rules; but when he is out of this state, as when he is in some depression arising from misfortunes or illness, he can see and apprehend these things, because then the dominion of the external man ceases. For the faculty or ability of understanding is always preserved to man by the Lord, but is very obscure with those who are in falsities and evils, and is always clearer in proportion as falsities and evils are lulled to sleep. The Lord’s Divine flows in continually with man and enlightens him, but where there are falsities and evils (that is, where there are things contrary to truths and goods), the

Divine light is either reflected or suffocated or perverted, and only so much of it is received, as it were through chinks, as to give him the faculty of thinking and speaking from sensuous things, and also of thinking and speaking of spiritual things from forms of speech impressed on the natural or bodily memory.

5128. *When thou wast his butler.* That this signifies as is usual with sensuous things of this kind, is evident from the signification of a “butler,” as being sensuous things, or that portion of them which is subject to the intellectual part (see n. 5077, 5082); its being “as is usual” with them is signified by “when thou wast.” That sensuous things ought to be subject and subordinate to rational things has already been treated of in the preceding pages; and as this subjection and subordination is here treated of in the internal sense, it still remains to show how the case is in regard to it.

[2] The man in whom sensuous things are in subjection is called rational, but the man in whom they are not in subjection is called sensuous; but whether a man is rational or sensuous can scarcely be discerned by others; but it can be discerned by himself if he explores his interiors, that is, his will and his thought. Whether a man is sensuous or rational cannot be known by others from his speech or from his actions; for the life of the thought which is in the speech, and the life of the will which is in the actions, do not appear to any bodily sense. Only the sound is heard and the gesture seen together with their affection, and it is not distinguished whether the affection is pretended or real; but in the other life this is distinctly perceived by those who are in good, both as to what is in the speech and what is in the actions; thus what is the quality of the life, and also from what source the life therein is derived. In this world also there are some signs from which it can in some measure be inferred whether sensuous things are subject to the rational, or the rational to sensuous things, or what is the same, whether a man is rational or merely sensuous. The signs are these. If it is observed that a man is in principles of falsity, and does not suffer himself to be enlightened, but entirely rejects truths, and without reason obstinately defends falsities, this is a sign that he is a sensuous man, and not a rational, the rational being closed in him, so that it does not admit the light of heaven.

[3] Still more sensuous are those who are in the persuasion of falsity, because the persuasion of falsity totally closes the rational.

It is one thing to be in principles of falsity, and another to be in the persuasion of falsity. They who are in the persuasion of falsity have some light in their natural, but it is a light like that of winter. In the other life this light appears with them white like snow; but as soon as the heavenly light falls into it, it is darkened, and becomes dark like night in accordance with the degree and quality of the persuasion. This is also evident with them while they live in the world, for they cannot then see anything whatever of truth; nay, in consequence of the obscure or benighted influence of their falsity, truths to them are as things of naught, and they also ridicule them. To the simple such persons sometimes appear as if they were rational; for by means of that snowy wintry light they can through reasonings so dexterously confirm falsities, that these appear like truths. In such persuasion are many of the learned, more than the rest of mankind; for they have confirmed falsities in themselves by syllogistic and philosophical reasonings, and finally by many acquired knowledges. Among the ancients such men were called serpents of the tree of knowledge (see n. 195–197); but at this day they may be called interior sensuous men who have no rational.

[4] The principal sign whether a man is merely sensuous or is rational, is from his life; not such as appears in his speech and his works, but such as it is within these; for the life of the speech is from the thought, and the life of the works is from the will, and that of both is from the intention or end. Such therefore as is the intention or end within the speech and the works, such is the life; for speech without interior life is mere sound, and works without interior life are mere movements. This is the life which is meant when it is said that “the life remains after death.” If a man is rational, he speaks from thinking well, and acts from willing well, that is, he speaks from faith and acts from charity; but if a man is not rational, he may then indeed begin to act, and also to speak, as a rational man; but still there is nothing of life from the rational in him; for a life of evil closes up every way or communication with the rational, and causes the man to be merely natural and sensuous.

[5] There are two things which not only close up the way of communication, but even deprive a man of the capacity of ever becoming rational—deceit and profanation. Deceit is like a subtle poison which infects the interiors, and profanation mixes falsities with truths and evils with goods: through these two the rational wholly

perishes. There are in every man goods and truths from the Lord stored up from infancy, which in the Word are called “remains” (see n. 468, 530, 560, 561, 661, 1050, 1738, 1906, 2284); these remains are infected by deceit, and are mixed up by profanation (what profanation is may be seen above, n. 593, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3402, 3489, 3898, 4289, 4601). From these signs it may in some measure be known who is a rational, and who a sensuous man.

[6] When sensuous things are subject to the rational, then the sensuous things from which man’s first imagination is formed, are enlightened by the light which comes through heaven from the Lord, and are also disposed into order so as to receive the light and correspond. When they are in this state, sensuous things no longer stand in the way of truths being acknowledged and seen, those which disagree being instantly removed, and those which agree being accepted. Those which agree are then as it were in the center, and those which disagree are in the circumference; those which are in the center are as it were lifted up toward heaven, and those which are in the circumference as it were hang downward. Those which are in the center receive light through the rational, and when they are presented to view in the other life they are seen as little stars which gleam and shed light round about even to the circumference, with a gradual diminution. Into such a form are natural and sensuous things disposed when the rational has dominion, and sensuous things are in subjection. This takes place while the man is being regenerated, and thereby he is in a state of seeing and acknowledging truths in their full extent. But when the rational is subject to sensuous things, the contrary comes to pass; for falsities are in the middle, or in the center, and truths are in the circumference. The things which are in the center are in a certain light, but it is a fatuous light, or such as arises from a coal fire, into which flows a light on all sides from hell. This is the light which is called darkness, for as soon as any light from heaven flows into it, it is turned into darkness.

5129. Verses 14, 15. *But remember me with thee when it is well with thee, and do mercy I pray with me, and make mention of me unto Pharaoh, and bring me out of this house. For being carried off by theft I was carried away out of the land of the Hebrews; and here also have I done nothing that they should put me into the pit.*

“But remember me with thee,” signifies the reception of faith; “when it is well with thee,” signifies when there is correspondence; “and do mercy I pray with me,” signifies the reception of charity; “and make mention of me unto Pharaoh,” signifies communication with the interior natural; “and bring me out of this house,” signifies deliverance from evils; “for being carried off by theft I was carried away,” signifies that heavenly things were alienated by evil; “out of the land of the Hebrews,” signifies from the church; “and here also have I done nothing,” signifies innocence; “that they should put me into the pit,” signifies rejection among falsities.

5130. [v. 14] *But remember me with thee.* That this signifies the reception of faith, is evident from the representation of Joseph, who says these things of himself, as being the Lord as to the celestial in the natural (see n. 5086, 5087, 5106); and from the signification of “remember me with thee,” as being the reception of faith; for to remember and to be mindful of the Lord is from no other source than faith; hence “remember me with thee,” denotes that he may receive faith. The case in regard to faith is this: he who receives and has faith is continually mindful of the Lord, even when he is thinking or speaking of other things, and also when he is discharging his public, private, or domestic duties, although he is not aware that he is then mindful of the Lord; for the remembrance of the Lord by those who are in faith reigns universally with them, and what reigns universally is not perceived, except while the thought is directed to it.

[2] This may be illustrated by various things with man. He who is in any love, whatever it may be, is continually thinking about whatever belongs to that love; and this although he is engaged in thought, in speech, or in action relative to other things. In the other life this is very evident from the spiritual spheres about every one; for simply from these spheres it is known in what faith and in what love are all who are there, and this even though they are thinking and speaking of something entirely different (see n. 1048, 1053, 1316, 1504–1520, 2489, 4464); for that which reigns universally in anyone produces a sphere of the same, and displays his life before others. From this may be seen what is meant when it is said that we must be constantly thinking about the Lord, salvation, and the life after death. All who are in faith from charity do this, and therefore they do not think ill of the neighbor, and they have justice and equity in everything of their thought, speech, and action; for that which

reigns universally flows into particulars and guides and governs them, because the Lord keeps the mind in such things as are of charity and the derivative faith and thus disposes everything in conformity therewith. The sphere of faith from charity is the sphere which reigns in heaven; for the Lord flows in with love, and through love with charity, consequently with the truths which are of faith; and from this they who are in heaven are said to be in the Lord.

[3] In what now follows the subject treated of is the rebirth of the sensuous subject to the intellectual part, and which is represented by the butler; and because its rebirth is treated of, the reception of faith is also treated of. For the sensuous, like the rational, is born again by means of faith, but by the faith into which charity flows. Unless charity flows into faith and gives it life, faith cannot reign universally; for what a man loves reigns, and not what he merely knows and holds in his memory.

5131. *When it is well with thee.* That this signifies when there is correspondence, is evident from the signification of its “being well with thee,” when the rebirth or regeneration of the exterior natural or sensuous is treated of, as being correspondence; for it is not well with it until it corresponds. At the end of the different chapters it may be seen what correspondence is. There is a correspondence of sensuous with natural things, a correspondence of natural with spiritual things, a correspondence of spiritual with celestial things, and finally a correspondence of celestial things with the Divine of the Lord; thus there is a succession of correspondences from the Divine down to the ultimate natural.

[2] But as an idea of the nature of correspondences can with difficulty be formed by those who have never thought about them before, it may be well to say a few words on the subject. It is known from philosophy that the end is the first of the cause, and that the cause is the first of the effect. That the end, the cause, and the effect may follow in order, and act as a one, it is needful that the effect should correspond to the cause, and the cause to the end. But still the end does not appear as the cause, nor the cause as the effect; for in order that the end may produce the cause, it must take to itself administrant means from the region where the cause is, by which means the end may produce the cause; and in order that the cause may produce the effect, it also must take to itself administrant means from the region where the effect is, by which means the cause may

produce the effect. These administrant means are what correspond; and because they correspond, the end can be in the cause and can actuate the cause, and the cause can be in the effect and can actuate the effect; consequently the end through the cause can actuate the effect. It is otherwise when there is no correspondence; for then the end has no cause in which it may be, still less an effect in which it may be, but is changed and varied in the cause, and finally in the effect, according to the form made by the administrant means.

[3] All things in general and in particular in man, nay, all things in general and in particular in nature, succeed one another as end, cause, and effect; and when they thus correspond to one another, they act as a one; for then the end is the all in all things of the cause, and through the cause is the all in all things of the effect. As for example, when heavenly love is the end, the will the cause, and action the effect, if there is correspondence, then heavenly love flows into the will, and the will into the action, and they so act as a one that by means of the correspondence the action is as it were the love; or as when the faith of charity is the end, thought the cause, and speech the effect, then if there is correspondence, faith from charity flows into the thought, and this into the speech, and they so act as a one, that by means of the correspondence the speech is as it were the end. In order however that the end, which is love and faith, may produce the cause, which is will and thought, it must take to itself administrant means in the rational mind that will correspond; for without administrant means that correspond, the end, which is love or faith, cannot be received, however much it may flow in from the Lord through heaven. From this it is plain that the interiors and the exteriors of man, that is, what is rational, natural, and sensuous in him must be brought into correspondence, in order that he may receive the Divine influx, and consequently that he may be born again; and that it is not well with him till then. This is the reason why here by “when it is well with thee” is signified correspondence.

5132. *And do mercy I pray with me.* That this signifies the reception of charity, is evident from the signification of “mercy,” as being love (see n. 3063, 3073, 3120, 5042); here love toward the neighbor, or charity, because the reception of faith was spoken of above (n. 5130); for faith and charity will make a one in the sensuous when this is being reborn. That “mercy” signifies charity is because all who are in charity are in mercy, or in other words all who love

the neighbor are merciful to him; and therefore acts of charity are described in the Word by works of mercy; as in Matthew:

I was hungry and ye gave Me to eat; I was thirsty and ye gave me drink; I was a stranger and ye gathered Me; naked and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me (Matt. 25:35, 36);

and in other places by benefiting the poor, the afflicted, the widows, and the fatherless.

[2] In its essence charity is to will well to the neighbor, to be affected with good, and to acknowledge good as the neighbor, consequently those who are in good, with a difference according to the degree of their good; and hence charity, because it is affected with good, is affected with mercy toward those who are in miseries. The good of charity has this within it because it descends from the Lord's love toward the whole human race, which love is mercy because all the human race is settled in miseries. Mercy sometimes shows itself in the evil, who are in no charity; but this is grief on account of what they themselves suffer, for it is shown toward their friends who make one with them, and when their friends suffer, they suffer. This mercy is not the mercy of charity, but is the mercy of friendship for the sake of self, which regarded in itself is unmercifulness; for it despises or hates all others besides itself, thus besides the friends who make one with it.

5133. *And make mention of me unto Pharaoh.* That this signifies communication with the interior natural, is evident from the signification of "making mention to" anyone as being to communicate; and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095). By "communication with the interior natural" is meant conjunction by correspondence. The interior natural is that which receives ideas of truth and good from the rational, and stores them up for use, consequently which communicates immediately with the rational; but the exterior natural is that which receives images and thence ideas of things from the world through the senses.

[2] These ideas, unless enlightened by those which are in the interior natural, present fallacies, which are called the fallacies of the senses. When man is in these fallacies, he believes nothing but what agrees with them, and what they confirm, as is the case if there is no correspondence; and there is no correspondence unless the man

is imbued with charity, for charity is the uniting means, because in the good of it there is life from the Lord, which disposes truth into order, so that the form of charity, or charity in an image, may come into existence. This form appears visibly in the other life, and is the angelic form itself. Hence all the angels are forms of charity, the beauty of which is from the truths which are of faith, and the life of this beauty is from the good which is of charity.

5134. *And bring me out of this house.* That this signifies deliverance from evils, is evident from the signification of “bringing out,” as being deliverance; and from the signification of a “house,” as being good (see n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); and therefore in the opposite sense, evil. Hence it is plain that deliverance from evils is signified by the words, “bring me out of this house,” and this also follows in its order from the things which precede. When faith is received in the exterior natural (which is here treated of, see n. 5130), correspondence is effected (n. 5131), and charity is received (n. 5132), and thus communication is effected with the interior natural (n. 5133), which is then delivered from the evils whereby the celestial represented by Joseph (n. 5086, 5087, 5106) was alienated; which alienation is signified by his being “carried off by theft,” as presently follows. Moreover, when the natural is being regenerated by means of charity and faith, it is delivered from evils; for evils are then separated, and are cast out from the center where they were before, to the circumferences, whither the light of truth from good does not reach. In this way are evils separated in man, and yet are retained, for they cannot be entirely destroyed. But with the Lord, who made the natural in Himself Divine, evils and falsities were utterly cast out and destroyed; for the Divine can have nothing in common with evils and falsities, nor be terminated in them, as is the case with man; for the Divine is the very being of good and of truth, which is infinitely removed from what is evil and false.

5135. *For in being carried off by theft I was carried away.* That this signifies that celestial things were alienated by evil, is evident from the representation of Joseph, who says these things of himself, as being the celestial in the natural (n. 5086, 5087, 5106), consequently the celestial things therein; and from the signification of “being carried off by theft,” as being to be alienated by evil; for “to steal” is to alienate, and “theft” is the evil which alienates, and

also the evil which claims the celestial things that are in the natural. "Theft" signifies alienation in respect to the abode of which it takes possession, and from which it casts out goods and truths, and which it fills with evils and falsities; "theft" also signifies the claiming of what belongs to others when it attributes to itself and makes its own the goods and truths which are in that abode, and also when it applies them to evils and falsities. That it may be known what "theft" is in the spiritual sense, it is necessary to state how the case is with evils and falsities when they enter and take possession of the abode, and also when they claim the goods and truths which are there.

[2] From infancy until childhood, and sometimes till early manhood, by instruction from his parents and teachers a man is imbued with goods and truths; for he then learns them with avidity, and believes them in simplicity. The state of innocence favors them and adapts them to the memory, but places them only at the first threshold; for the innocence of infancy and childhood is not internal innocence which affects the rational, but is external innocence which affects only the exterior natural (see n. 2306, 3183, 3494, 4563, 4797). But when the man grows older and begins to think from himself, and not as before from parents and teachers, he then takes up again and as it were ruminates the things which he had before learned and believed, and either confirms them, or doubts about them, or denies them. If he confirms them, it is a sign that he is in good; if he denies them, it is a sign that he is in evil; but if he doubts about them, it is a sign that in succeeding years he will accede either to the affirmative or to the negative.

[3] The things which man as a little child in its first age learns eagerly or believes, and which he afterward either confirms, or doubts about, or denies, are especially these: that there is a God, and that He is one; that He has created all things; that He rewards those who do well, and punishes those who do evil; that there is a life after death, in which the evil go to hell and the good to heaven, thus that there is a hell and a heaven, and that the life after death is eternal; also that he ought to pray daily, and this with humility; that the Sabbath day is to be kept holy; that parents are to be honored; and that no one must commit adultery, murder, or theft; with other like things. These things man imbibes and is imbued with from early childhood; but when he begins to think from himself and to

lead himself, if he confirms such things in himself, and adds to them things which are still more interior, and lives according to them, then it is well with him; but if he begins to infringe these things, and at last to deny them, however much for the sake of civil laws and for the sake of society he may live in externals according to them, he is then in evil.

[4] This evil is what is signified by “theft,” insofar as like a thief it takes possession of the abode in which good has been before, and insofar as with many it takes away the goods and truths which had been there before, and applies them to confirm evils and falsities. The Lord insofar as possible then removes from that abode the goods and truths of early childhood, and withdrawing them toward the interiors stores them up in the interior natural for use. These goods and truths stored up in the interior natural are signified in the Word by “remains” (see n. 468, 530, 560, 561, 660, 661, 1050, 1738, 1906, 2284). But if evil steals the goods and truths there, and applies them to confirm evils and falsities, especially if it does this from deceit, then it consumes these remains; for it then mingles evils with goods and falsities with truths till they cannot be separated, and then it is all over with the man.

[5] That such things are signified by “theft,” may be seen from the mere application of “theft” to the things of spiritual life. In spiritual life there are no other riches than the knowledges of good and truth, and no other possessions and inheritances than the felicities of life arising from goods and their truths. As before said, to steal these things is “theft” in the spiritual sense; and therefore by “thefts,” in the Word, nothing else is signified in the internal sense; as in Zechariah:

I lifted up mine eyes, and saw, when behold a flying roll. Then said he unto me, This is the curse that goeth forth upon the faces of the whole earth; for every one that stealeth hence, like it is innocent; and every one that sweareth, like it is innocent. I have cast it forth that it may enter into the house of the thief, and into the house of him that sweareth by My name for lying; and it shall pass the night in his house, and shall consume it and the wood thereof and the stones thereof (Zech. 5:1, 3, 4); the evil which takes away the remains of good is signified by “him that stealeth,” and by the “house of the thief;” and the falsity which takes away the remains of truth is signified by “him that sweareth,” and by the “house of him that sweareth for lying;” the “faces of the

whole earth" denote the universal church; therefore it is said that "the curse shall consume the house and the wood thereof and the stones thereof." The "house" is the natural mind or man as to this mind (n. 3128, 3538, 4973, 5023); "wood" is the goods therein (n. 2784, 2812, 3720, 4943); and the "stones" are truths (n. 643, 1298, 3720).

[6] Profanation and hence the taking away of good and truth are signified in the spiritual sense by the deed of Achan, who took of the accursed things a mantle of Shinar, two hundred shekels of silver, and a wedge of gold, and hid them in the earth in the midst of his tent, and who therefore was stoned, and all the things were burned; as is related in Joshua:

Jehovah said unto Joshua, Israel hath sinned, they have transgressed My covenant which I commanded them; and they have taken of the accursed thing, and have stolen, lied, and have put it among their vessels (Josh. 7:10, 11, 21, 25);

by "accursed things" were meant falsities and evils, which were in no wise to be mixed up with holy things; the "mantle of Shinar, shekels of silver, and wedge of gold" are in the spiritual sense species of falsity; "hiding them under the earth in the midst of the tent" signified a commixture with holy things. (That a "tent" denotes what is holy may be seen above, n. 414, 1102, 1566, 2145, 2152, 3312, 4128, 4391, 4599.) These things were signified by Israel's "stealing, lying, and putting it among their vessels;" for "vessels" are holy truths (see n. 3068, 3079, 3316, 3318).

[7] In Jeremiah:

I will bring the issue of Esau upon him, the time that I shall visit him. If grape gatherers came to thee, would they not leave some grape gleanings? If thieves by night, would they not destroy a sufficiency? I will strip Esau, I will uncover his secret things, and he shall not be able to hide, his seed is devastated, and his brethren, and his neighbors, and he is not (Jer. 49:8-10);

where "Esau" denotes the evil of the love of self to which falsities are adjoined (n. 3322). That this evil consumes the remains of good and truth is signified by "thieves in the night destroying a sufficiency;" and by "his seed, his brethren, and his neighbors being devastated, and he is not." "Seed" denotes the truths which are of faith from charity (n. 1025, 1447, 1610, 1940, 2848, 3038, 3310, 3373); "brethren" denote the goods which are of charity (n. 367,

2360, 2508, 2524, 3160, 3303, 3459, 3815, 4121, 4191); “neighbors” denote the adjoined and related truths and goods which belong to him.

[8] Something similar is said of Esau in Obadiah:

If thieves come to thee, if overthrowers by night (how wilt thou be cut off!) will they not steal till they have enough? If grape gatherers come to thee, will they not leave some clusters? (verse 5);

“grape gatherers” denote falsities which are not from evil; by these falsities the goods and truths stored up by the Lord in man’s interior natural (that is, remains) are not consumed, but by falsities derived from evils, which steal truths and goods and also by wrong applications employ them to confirm evils and falsities.

[9] In Joel:

A great people and mighty, they shall run like heroes; they shall climb the wall like men of war; and they shall march every one in his ways; they shall run to and fro in the city; they shall run on the wall; they shall climb up into the houses; they shall enter in through the windows like a thief (Joel 2:2, 7, 9);

a “great people and mighty” denotes falsities fighting against truths (n. 1259, 1260); and because they fight mightily in destroying truths, they are said to be “like heroes and men of war;” the “city” through which they are said to “run to and fro” denotes the doctrinals of truth (n. 402, 2268, 2449, 2712, 2943, 3216); the “houses into which they shall climb” denote the goods which they destroy (n. 710, 1708, 2048, 2233, 3128, 3652, 3720, 4982); the “windows through which they shall enter in” denote things intellectual and the derivative reasonings (n. 655, 658, 3391); hence they are compared to a “thief,” because they take possession of the abode previously occupied by truths and goods.

[10] In David:

As thou hatest discipline, and castest My words behind thee; if thou seest a thief thou runnest with him, and thy part is with adulterers. Thou openest thy mouth for evil, and with thy tongue thou weavest deceit (Ps. 50:17–19);

speaking of a wicked person, “to run with a thief” denotes to alienate truth from himself by means of falsity.

[11] In the Revelation:

They repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts (Rev. 9:21);

“murders” denote evils which destroy goods; “enchantments,” falsities therefrom which destroy truths; “whoredoms,” truths falsified; “thefts” goods thus alienated.

[12] In John:

Verily, verily, I say unto you, He that entereth not through the door into the sheepfold, but climbeth up some other way, he is a thief and a robber. But he that entereth in through the door is the shepherd of the sheep. I am the door; through Me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not but to steal, and to murder, and to destroy (John 10:1, 2, 9, 10);

here again a “thief” denotes the evil of merit; for he who takes away from the Lord what is His, and claims it for himself, is called a “thief.” As this evil closes the way and prevents good and truth from the Lord from flowing in, it is said “to murder” and “to destroy.” The same is signified by the commandment in the Decalogue:

Thou shalt not steal (Deut. 5:19; see n. 4174).

From all this it is evident what is signified by the laws enacted in the Jewish Church in regard to thefts (as in Exod. 21:16; 22:1–4; Deut. 24:7); for as all the laws in that church originated in the spiritual world, they correspond to the laws of order which are in heaven.

5136. [v. 15] *Out of the land of the Hebrews.* That this signifies from the church, namely, that celestial things were alienated from it through evil, is evident from the signification of the “land of the Hebrews,” as being the church. The “land of the Hebrews” here, is the land of Canaan; for Joseph was taken away from there. The reason why the land of Canaan in the Word signifies the church, is that the church has been there from the most ancient time: first the Most Ancient Church, which was before the flood; next the Ancient Church, which was after the flood; afterward the Second Ancient Church, which was called the Hebrew Church; and at last the Jewish Church. And in order that the Jewish Church might be instituted there, Abram was commanded to betake himself thither out of Syria, and it was there promised him that this land should be given to his posterity for an inheritance. This is the reason why “land” or “earth” in the Word signifies the church, and the “whole earth,” as sometimes occurs, the universal church; and also the “new heaven and new earth,” a new church internal and external.

[2] The reason why the church was continued there from the most ancient time, is that the man of the Most Ancient Church, who

was celestial, was of such a character that in each and all things in the world and upon the earth he saw a representative of the Lord's kingdom; the objects of the world and the earth being to him the means of thinking about heavenly things. This was the origin of all the representatives and significatives that were afterward known in the Ancient Church, for they were collected by those who are meant by "Enoch," and were preserved for the use of posterity (n. 519, 521, 2896). From this it came to pass that every place, and also every mountain and river, in the land of Canaan, where the most ancient people dwelt, and likewise all the kingdoms round about, became representative; and as the Word could not be written except by representatives and significatives, even of places, therefore for the sake of this end the church was successively preserved in the land of Canaan; but after the coming of the Lord it was transferred elsewhere, because representatives were then abolished.

[3] From the foregoing it is plain that by the land of Canaan, which is here called the "land of the Hebrews," is signified the church; but see what has been previously adduced on these subjects; namely, that the Most Ancient Church, which was before the flood, was in the land of Canaan (n. 567, 3686, 4447, 4454); that part of the Ancient Church, which was after the flood, was there (see n. 3686, 4447); also that a second Ancient Church, which was called the Hebrew Church, was there (n. 4516, 4517); that for the same reason Abram was commanded to go there, and that land was given to his posterity (n. 3686, 4447); that from this the land of Canaan represented the Lord's kingdom (n. 1607, 3038, 3481, 3705, 4240, 4447); and that it is for this reason that by "earth" or "land" in the Word is signified the church (see n. 566, 662, 1066, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 3355, 4447, 4535).

5137. *And here also have I done nothing.* That this signifies innocence, is evident without explication; for not to do anything evil is the part of innocence.

5138. *That they should put me into the pit.* That this signifies rejection among falsities, is evident from the signification of a "pit," as being falsity (see n. 4728, 4744, 5038). Evil has been treated of above—that celestial things were alienated by it (n. 5134, 5135); but here falsity is treated of, for where the one is mentioned in the Word, the other is mentioned also, that is to say, where evil is mentioned, falsity also is mentioned; because where good is treated of, there also

truth is treated of, in order that there may be a marriage in everything of the Word. For the heavenly marriage is that of good and truth, but the infernal marriage is that of evil and falsity; because where there is evil, there is also falsity, joining itself to evil as a wife to her husband; and where there is good there is also truth, because truth conjoins itself with good as a wife with her husband. Hence the quality of the faith may be known from the life; for good is of the life and truth is of the faith, and conversely it is the same with evil and falsity. (That there is a marriage in everything of the Word may be seen above, n. 683, 793, 801, 2173, 2516, 2712, 4137e.)

5139. Verses 16-19. *And the prince of the bakers saw that he had interpreted good, and he said unto Joseph, I also was in my dream, and behold three baskets with holes in them upon my head; and in the uppermost basket there was of all food for Pharaoh, the work of the baker; and the birds did eat them out of the basket from upon my head. And Joseph answered and said, This is the interpretation thereof: The three baskets three days are these. In yet three days shall Pharaoh lift off thy head from upon thee, and shall hang thee upon wood; and the birds shall eat thy flesh from upon thee.*

“And the prince of the bakers saw,” signifies the perception of the sensuous that is subject to the will part; “that he had interpreted good,” signifies what would happen; “and he said unto Joseph,” signifies the perception of the celestial in the natural; “I also was in my dream,” signifies prediction; “and behold three baskets,” signifies the successives of things of the will; “with holes in them upon my head,” signifies without termination anywhere in the middle; “and in the uppermost basket,” signifies the inmost of the will part; “there was of all food for Pharaoh,” signifies full of celestial good for the nourishment of the natural; “the work of the baker,” signifies according to every use of the sensuous; “and the birds did eat them out of the basket from upon my head,” signifies that falsity from evil consumed it; “and Joseph answered and said,” signifies revelation from perception from the celestial in the natural; “This is the interpretation thereof,” signifies what it had in it; “the three baskets,” signifies the successives of the things of the will; “three days are these,” signifies even to the last; “in yet three days,” signifies that which is in the last; “shall Pharaoh lift off thy head from upon thee,” signifies what is concluded from what is foreseen; “and shall hang thee upon

wood,” signifies rejection and damnation; “and the birds shall eat thy flesh from upon thee,” signifies that the falsity from evil will consume what is of these sensuous things.

5140. [v. 16] *And the prince of the bakers saw.* That this signifies the perception of the sensuous that is subject to the will part, is evident from the signification of “seeing,” as being to understand and perceive (n. 2150, 2807, 3764, 4723); and from the signification of the “prince of the bakers,” as being the sensuous in general subject to the will part, thus these sensuous things (n. 5078, 5082).

5141. *That he had interpreted good.* That this signifies what would happen, is evident from the signification of “interpreting,” as being what it had in it, or what there was therein (of which above, n. 5093, 5105, 5107, 5121); thus also what would happen. That good would happen, is the perception from the sensuous, which perception is comparatively obscure. There actually do exist perception from the sensuous or exterior natural, perception from the interior natural, and perception from the rational; for when a man is in interior thought from affection, and withdraws his mind from sensuous things and from the body, he is in rational perception; for then the things which are beneath, or which belong to the external man, are quiescent, and the man is almost in his spirit. But when man is in exterior thought, from causes which exist in the world, then his perception is from the interior natural, and the rational indeed flows in, but not with any life of affection. But when man is in pleasures, and in the delights of the love of the world and also of the love of self, the perception is from the sensuous; for his life is then in externals or in the body, and admits no more from the interiors than may serve to moderate his outbursts into what is dishonorable and unbecoming. But the more external the perception is, the more obscure it is, because exterior things are comparatively general, for innumerable interior things appear as one in the exterior.

5142. *And he said unto Joseph.* That this signifies the perception of the celestial in the natural, is evident from the signification of “saying,” in the historic parts of the Word, as being perception (often explained before); and from the representation of Joseph, as being the celestial in the natural (see n. 5086, 5087, 5106).

5143. *I also was in my dream.* That this signifies prediction, is evident from the signification of a “dream,” as being prediction concerning the event (see n. 5092, 5104, 5112).

5144. *And behold three baskets.* That this signifies the successive of the things of the will, is evident from the signification of “three,” as being what is complete and continuous even to the end (see n. 2788, 4495, 5114, 5122), thus what is successive; and from the signification of “baskets,” as being things of the will. That “baskets” are things of the will is because they are vessels to hold food; and also because food signifies celestial and spiritual goods, and these are of the will; for all good pertains to the will, and all truth to the understanding. As soon as anything comes forth from the will, it is perceived as good. In what precedes, the sensuous subject to the intellectual part has been treated of, which was represented by the butler; what is now treated of is the sensuous subject to the will part, which is represented by the baker (see n. 5077, 5078, 5082).

[2] What is successive or continuous in intellectual things was represented by the vine, its three shoots, its blossoms, clusters, and grapes; and finally the truth which is of the intellect was represented by the cup (see n. 5120); but what is successive in the things of the will is represented by the three baskets on the head, in the uppermost of which there was of all food for Pharaoh, the work of the baker. By what is successive in the things of the will is meant what is successive from the inmosts of man down to his outermost, in which is the sensuous; for there are steps or degrees as of a ladder, from inmosts to outermosts (see n. 5114). Into the inmost there flows good from the Lord, and this through the rational into the interior natural, and thence into the exterior natural or sensuous, in a distinct succession, as by the steps of a ladder; and in each degree it is qualified according to the reception. But the further nature of this influx and its succession will be shown in the following pages.

[3] “Baskets” signify the things of the will insofar as goods are therein, in other passages of the Word, as in Jeremiah:

Jehovah showed me, when behold two baskets of figs set before the temple of Jehovah; in one basket exceedingly good figs, like the figs that are first ripe; but in the other basket exceedingly bad figs, which could not be eaten for badness (Jer. 24:1, 2);

here “basket” is expressed in the original by a different word, which signifies the will part in the natural; the “figs” in the one basket are natural goods, while those in the other are natural evils.

[4] In Moses:

When thou art come into the land which Jehovah thy God will give thee, thou shalt take of the first ripe of all the fruit of the land, which thou shalt bring in from thy land, and thou shalt put it in a basket, and shalt go unto the place which Jehovah shall choose. Then the priest shall take the basket out of thy hand, and set it before the altar of Jehovah thy God (Deut. 26:1, 2, 4);

here “basket” is expressed by still another word that signifies a new will part in the intellectual part; “the first ripe of the fruit of the earth” are the goods thence derived.

[5] In the same:

For the sanctifying of Aaron and his sons, Moses was to take unleavened bread, and cakes unleavened mingled with oil, and wafers unleavened anointed with oil; of fine wheaten flour shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket. Aaron and his sons shall eat the flesh of the ram, and the bread in the basket, at the door of the tent of meeting (Exod. 29:2, 3, 32);

“basket” here is expressed by the same term as in the present chapter, signifying the will part in which are the goods signified by “bread,” “cakes,” “oil,” “wafers,” “flour,” and “wheat;” by the will part is meant the containant; for goods from the Lord flow into the interior forms of man, as into their vessels, which forms, if disposed for reception, are the “baskets” in which these goods are contained.

[6] Again:

When a Nazirite was being inaugurated he was to take a basket of unleavened things of fine flour, cakes mingled with oil, and unleavened wafers anointed with oil, with their meat-offering, and their drink-offerings; a ram also he shall make a sacrifice of peace-offerings to Jehovah, besides the basket of unleavened things; and the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hand of the Nazirite, and the priest shall wave them with a waving before Jehovah (Num. 6:15, 17, 19, 20);

here also “basket” denotes the will part as the containant; the “cakes,” the “wafers,” the “oil,” the “meat-offering,” the “boiled shoulder of the ram,” are celestial goods which were being represented; for the Nazirite represented the celestial man (n. 3301).

[7] At that time such things as were used in worship were carried in baskets; as was also the kid of the goats by Gideon, which he brought forth to the angel under the oak (Judges 6:19); and this for

the reason that baskets represented the containants, and the things in the baskets, the contents.

5145. *With holes in them upon my head.* That this signifies without termination anywhere in the middle, is evident from the signification of “with holes in them,” as being open from highest to lowest, thus not closed, consequently without termination anywhere in the middle; and from the signification of the “head,” as being the interiors, especially those of the will; for in the head are all substances and forms in their beginnings, and therefore all sensations tend thither and there present themselves, and all acts descend from it and take their origin. It is evident that the faculties of the mind, that is, of the understanding and the will, are there; and therefore by the “head” are signified the interiors. These baskets represented the things which are in the head.

[2] The sensuous things which are subject to the will part are now treated of, and by the “baskets with holes in them upon the head” is signified that the interiors were without termination anywhere in the middle, and for this reason these sensuous things were rejected and damned—as will be seen in what follows. But it may be well to state what is meant by being without termination anywhere in the middle. Man’s interiors are distinguished into degrees, and in each degree the interiors are terminated, and by termination are separated from the degree next below; it is thus from the inmost to the outermost. The interior rational constitutes the first degree; in this are the celestial angels, or in this is the inmost or third heaven. The exterior rational makes the second degree; in this are the spiritual angels, or in this is the middle or second heaven. The interior natural makes the third degree; in this are good spirits, or the ultimate or first heaven. The exterior natural, or the sensuous, makes the fourth degree; and in this is man. These degrees in man are most distinct. [3] Thence it is that if he lives in good, a man is as to his interiors a heaven in the least form, or that his interiors correspond to the three heavens; and hence it is that if a man has lived a life of charity and love, he can be carried after death even into the third heaven. But that he may be of this character, it is necessary that all the degrees in him should be well terminated, and thus by means of terminations be distinct from one another; and when they are terminated, or by means of terminations are made distinct from one another, each degree is a plane in which the good which flows in from

the Lord rests, and where it is received. Without these degrees as planes, good is not received, but flows through, as through a sieve or a basket that has holes in it, down to the sensuous, and then, being without any direction in the way, it is turned into a foulness which appears to those who are in it as good, namely, into the delight of the love of self and of the world, consequently into the delight of hatred, revenge, cruelty, adultery, and avarice, or into mere voluptuousness and luxury. This is the case if the things of man's will are without termination anywhere in the middle, or if they "have holes in them."

[4] It is quite possible to know whether there are these terminations and consequent planes; for the perceptions of good and truth, and of conscience, show this. With those who have perceptions of good and truth, as have the celestial angels, the terminations are from the first degree to the last; for without terminations of all the degrees, such perceptions are impossible. (In regard to these perceptions, see above, n. 125, 202, 495, 503, 511, 536, 597, 607, 784, 865, 895, 1121, 1383, 1384, 1387, 1919, 2144, 2145, 2171, 2515, 2831.) With those also who have conscience, as the spiritual angels have, there are terminations, but from the second degree or from the third to the last, the first degree being closed with these angels. It is said "from the second degree" or "from the third," because conscience is twofold, interior and exterior; interior conscience is that of spiritual good and truth, exterior conscience is that of what is just and equitable. Conscience itself is an interior plane in which the influx of the Divine good terminates. But they who have no conscience have not any interior plane to receive this influx; and with these persons good flows through down to the exterior natural or natural-sensuous; and as before said is there turned into foul delights. Sometimes these persons seem to feel a pain as of conscience, but it is not conscience; it is a pain arising from the loss of their delight, such as that of honor, gain, reputation, life, pleasures, or the friendship of people like themselves; and this is because the terminations are in delights like these. From all this it is evident what is signified in the spiritual sense by the baskets with holes in them.

[5] In the other life especially is it discerned whether the things of a man's will have or have not been terminated. With those in whom they have been terminated there is zeal for spiritual good and truth, or for what is just and equitable, for these persons have done what is good for the sake of good or for the sake of truth, and have

acted justly for the sake of what is just or equitable, and not for the sake of gain, honor, and things like these. All those with whom the interiors of the will have been terminated are taken up into heaven, for the Divine that flows in can lead them, whereas all those with whom the interior things of the will have not been terminated, betake themselves into hell; for the Divine flows through, and is turned into what is infernal, just as when the heat of the sun falls upon foul excrements, and causes a noisome stench. Consequently all who have had conscience are saved; but they who have had no conscience cannot be saved.

[6] The things of the will are said to have holes in them, or not to be terminated, when there is no affection of good and truth, or of what is just and equitable; and also when these things are regarded as comparatively worthless or as nothing, or are valued solely for the sake of securing gain or honor. The affections are what terminate and close, and are therefore called “bonds”—affections of good and truth “internal bonds,” and affections of evil and falsity “external bonds” (n. 3835). Unless the affections of evil and falsity were bonds, the man would be insane (n. 4217); for insanities are nothing else than the loosenings of such bonds; thus they are non-terminations in such persons; but as in these persons there are no internal bonds, they are inwardly insane in respect to the thoughts and affections, while restrained from breaking out by external bonds, which are affections of gain and honor, and of reputation as a means of acquiring these, and the consequent fear of the law and of the loss of life. This was represented in the Jewish Church by the fact that every open vessel in the house of a dead person upon which there was no cloth cover was unclean (Num. 19:15).

[7] Similar things are signified by “works full of holes” in Isaiah:

They that make thread of silks, and they that weave works full of holes, shall blush; and the foundations thereof shall be broken in pieces, all they that make hire pools of the soul (Isa. 19:9, 10);

and by “holes” in Ezekiel:

The spirit brought the prophet to the door of the court; where he saw, and behold a hole in the wall; and he said unto him, Come bore a hole through the wall; he therefore bored through the wall, and behold a door; then said he unto him, Go in and see the abominations that they do here. When he went in and saw, behold every figure of creeping thing and

beast, an abomination, and all the idols of the house of Israel, portrayed upon the walls round about (Ezek. 8:7–10).

5146. [v. 17] *And in the uppermost basket.* That this signifies the inmost of the will part, is evident from the signification of a “basket” as being the will part (of which above, n. 5144); and from the signification of “the uppermost,” as being the inmost (n. 2148, 3084, 4599). The reason why the “uppermost” denotes the inmost is that with man who is in space, interior things appear as higher things, and exterior things as lower ones; but when the idea of space is put off, as is the case in heaven and also in the interior thought of man, there is then put off the idea of what is high and what is low; for height and depth come from the idea of space. Nay, in the interior heaven there is no idea of things interior and exterior, because something of space adheres to this idea also; but there is the idea of more perfect or more imperfect state; for interior things are in a more perfect state than exterior ones, because interior things are nearer the Divine, and exterior things are more remote from it. This is the reason why what is uppermost signifies what is inmost.

[2] Nevertheless no one can apprehend what the interior is relatively to the exterior unless he knows how the case stands with degrees (in regard to which see above, n. 3691, 4154, 5114, 5145). Man has no other conception of what is interior and hence more perfect than as of what is purer in continual diminution; but the purer and the grosser are possible in one and the same degree, both according to the expansion and the contraction, and according to the determinations, and also according to the insertions of things homogeneous or heterogeneous. As such an idea prevails about the interior of man, it is quite impossible to avoid the notion that the exteriors are continuously coherent with the interiors, and thus act with them absolutely as a one. But if a genuine idea about degrees is formed, it is then possible to see how the interiors and the exteriors are distinct from one another, and that they are so distinct that the interiors can come into existence and subsist without the exteriors, but by no means the exteriors without the interiors. It is also then possible to see how the case stands with the correspondence of the interiors in the exteriors, and also how the exteriors can represent the interiors. This is the reason why the learned can treat hypothetically only of the interaction between the soul and the body; nay, this is also the reason why many of them believe life to be in the

body, so that when the body dies, they believe that they will die as to the interiors also, on account of the coherence of these with the body, when yet it is only the exterior degree that dies, the interior then surviving and living.

5147. *There was of all food for Pharaoh.* That this signifies full of celestial good for the nourishment of the natural, is evident from the signification of “food,” as being celestial good (of which presently); and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095), and also the natural in general; for when they correspond, the interior and exterior natural make a one; and as food is for nourishment, by the words “there was of all food for Pharaoh” is signified full of celestial good for the nourishment of the natural. It is said that this food was in the uppermost basket; and by this is signified that the inmost of the will part was full of celestial good. For good from the Lord flows in through man’s inmost, and thence through degrees as by the steps of a ladder to the exteriors; for the inmost is relatively in the most perfect state, and therefore can receive good immediately from the Lord; but not so the lower things. If these were to receive good from the Lord immediately, they would either obscure it or pervert it, for they are relatively more imperfect.

[2] As regards the influx of celestial good from the Lord, and its reception, be it known that man’s will part receives good, and his intellectual receives truth, and that the intellectual can by no means receive truth so as to make it its own, unless at the same time the will part receives good; and conversely; for the one flows in this way into the other, and disposes it to receive. The things of the intellect may be compared to forms which are continually varying, and the things of the will to the harmonies that result from this variation; consequently truths may be compared to variations, and goods to the delights therefrom; and as this is eminently the case with truths and goods, it is evident that the one is impossible without the other, and also that the one cannot be produced except by means of the other.

[3] That “food” signifies celestial good, is because the food of the angels is nothing else than the goods of love and of charity, by which they are not only made alive, but are also refreshed. These goods in act, or the practice of them, serve especially for the refreshment of the angels, because they are their desires; and it is known

that when the desires are realized in act, they afford refreshment and life. That such things yield nourishment to the spirit of man, while material food yields nourishment to his body, may also be seen from the fact that food without delights conduces but little to nourishment, but together with delights it nourishes. It is the delights that open the passages or ducts which receive the food and convey it into the blood; whereas things undelightful close them. With the angels these delights are the goods of love and of charity, and from this it can be inferred that they are spiritual foods which correspond to earthly foods. As goods are food, so truths are drink.

[4] "Food" is mentioned in many places in the Word, and one who is not acquainted with the internal sense cannot know but that ordinary food is there meant, whereas it is spiritual food; as in Jeremiah:

All the people groan, seeking bread; they have given their desirable things for food, to refresh the soul (Lam. 1:11).

In Isaiah:

every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat; yea, go, buy wine and milk without silver and without price (Isa. 55:1).

In Joel:

The day of Jehovah is near, and as devastation from the Thunderer shall it come. Is not the food cut off before our eyes? gladness and joy from the house of our God? The grains have rotted under their clods; the garners are devastated, the barns are destroyed, because the corn is withered (Joel 1:15-17).

In David:

Our garners are full, bringing forth from food to food; our flocks are thousands and ten thousands in our streets. There is no cry in our streets; blessed is the people that is in such a case (Ps. 144:13-15).

Again:

All things wait for Thee, that Thou mayest give them their food in its time. Thou givest them, they gather; Thou openest Thy hand, they are sated with good (Ps. 104:27, 28).

[5] In these passages celestial and spiritual food is meant in the internal sense, while material food is meant in the sense of the letter. From this it is plain in what manner the interiors and exteriors of the Word, or those things therein which are of the spirit, and those

which are of the letter, correspond to each other; so that while man understands these things according to the sense of the letter, the angels with him understand them according to the spiritual sense. The Word has been so written as to serve not only the human race, but also heaven; for which reason all the expressions therein are significative of heavenly things, and all the things are representative of them, and this even to the least jot.

[6] That “food” in the spiritual sense is good, the Lord also plainly teaches in John:

Labor not for the food that perisheth, but for the food that abideth into life eternal, which the Son of man shall give to you (John 6:27).

Again:

My flesh is truly food, and My blood is truly drink (John 6:55); where “flesh” is the Divine good (n. 3813); and “blood” is the Divine truth (n. 4735). And again:

Jesus said to His disciples, I have food to eat that ye know not. The disciples said one to another, Hath any man brought Him aught to eat? Jesus saith to them, My food is that I do the will of Him that sent Me, and that I perfect His work (John 4:32–34);

“to do the will of the Father, and to perfect His work,” is the Divine good in act or exercise, which as before said in the genuine sense is “food.”

5148. *The work of the baker.* That this signifies according to every use of the sensuous, is evident from the signification of “work,” as being according to every use (of which hereafter); and from the signification of a “baker,” as being the sensuous subject to the will part (see n. 5078, 5082). The reason why “work” denotes use is that it is predicated of the will part, or of the sensuous subject to the will part; and whatever is done by means of this, and can be called “work,” must be use. All the works of charity are nothing else, for works of charity are works from the will that are uses.

5149. *And the bird did eat them out of the basket from upon my head.* That this signifies that falsity from evil consumed it, is evident from the signification of “the birds” as being intellectual things, and also thoughts, consequently the things thence derived; namely, in the genuine sense truths of every kind, and in the opposite sense falsities (see n. 40, 745, 776, 778, 866, 988, 3219); and from the signification of “eating,” as being to consume (in the original tongue

also, the word “eat” means to consume); and from the signification of a “basket,” as being the will part (n. 5144, 5146), here evil from the will part, because the basket had holes in it (n. 5145). From this it follows that by the “bird eating out of the basket from upon the head” is signified that falsity from evil consumed.

[2] There is falsity from two origins—falsity of doctrine, and falsity of evil. Falsity of doctrine does not consume goods, for a man may be in falsity of doctrine, and yet in good, and therefore men of every doctrine, even Gentiles, are saved; but the falsity of evil is that which consumes goods. Evil in itself is opposite to good, yet by itself it does not consume goods, but by means of falsity, for falsity attacks the truths which belong to good, because truths are as it were outworks that encompass good. These outworks are assaulted by means of falsity, and when these are assaulted good is given to destruction. [3] One who does not know that “birds” signify things of the intellect, cannot know otherwise than that where “birds” are mentioned in the Word, either birds are meant, or else they are used by way of comparison, as in common speech. Except from the internal sense no one can know that by “birds” are meant things of the understanding such as thoughts, ideas, reasonings, principles, consequently truths or falsities; as in Luke:

The kingdom of God is like unto a grain of mustard seed, which a man took, and cast into his garden; and it grew and became a great tree; so that the birds of the heaven dwelt in the branches of it (Luke 13:19);

the “birds of the heaven” here denotes truths.

[4] In Ezekiel:

It shall go forth into a magnificent cedar; and under it shall dwell every bird of every wing; in the shadow of the branches thereof shall they dwell (Ezek. 17:23);

“bird of every wing” denotes truths of every kind. And again:

Asshur was a cedar in Lebanon. All the birds of the heavens made their nests in his boughs, and under his branches all the beasts of the field brought forth, and in his shadow dwelt all great nations (Ezek. 31:3, 6);

“birds of the heavens” in like manner denote truths.

[5] Again:

Upon his ruin all the birds of the heavens shall dwell, and all the wild animals of the field shall be upon his branches (Ezek. 31:13);

where “birds of the heavens” denote falsities. In Daniel:

Nebuchadnezzar saw in a dream; behold a tree in the midst of the earth; the beast of the field had shadow under it, and the bird of the heaven dwelt in the branches thereof (Dan. 4:10, 12, 18);

where again “birds of the heaven” denote falsities.

[6] In Jeremiah:

I beheld and lo there was no man, and all the birds of the heaven were fled (Jer. 4:25);

“no man” denotes no good (n. 4287); the “birds of the heaven that were fled” denotes that truths were dispersed. Again:

From the bird of the heavens, even to the beast, they are fled, they are gone (Jer. 9:10);

where the meaning is similar. And in Matthew:

The sower went forth to sow; and some seeds fell upon the hard way, and the birds came and devoured them (Matt. 13:3, 4);

where “birds” denote reasonings, and also falsities. The meaning is similar in many other passages.

5150. [v. 18] *And Joseph answered and said.* That this signifies revelation from perception, from the celestial in the natural, is evident from the signification of “answering and saying,” as being revelation from perception (of which above, see n. 5121); and from the representation of Joseph, as being the celestial in the natural (n. 5086, 5087, 5106). That here “Joseph” is the celestial in the natural, is because the subject here treated of is the natural. In regard to the celestial and the spiritual the case is this. The celestial itself and the spiritual itself which flow into heaven from the Divine of the Lord dwell principally in the interior rational; for there the forms are more perfect, and are accommodated to reception; nevertheless the celestial and spiritual from the Divine of the Lord flow into the exterior rational also, and likewise into the natural; and this both mediately and immediately—mediately through the interior rational, and immediately from the Lord’s very Divine. That which flows in immediately disposes, and that which flows in mediately is disposed. This is the case in the exterior rational, and in the natural; and hence it is evident what is meant by the celestial in the natural.

[2] The celestial is from the Divine good, and the spiritual is from the Divine truth, both of them being from the Lord; and when these are in the rational they are called the celestial and the spiritual in the rational; and when in the natural, the celestial and

the spiritual in the natural. By the “rational” and the “natural” is meant the man himself, insofar as he is formed to receive the celestial and the spiritual; but by the “rational” is meant his internal, and by the “natural” his external. Through influx and according to the reception, a man is called celestial or spiritual-celestial if the Lord’s Divine good is received in the will part, spiritual if it is received in the intellectual part.

5151. *This is the interpretation thereof.* That this signifies what [the dream] had in it, is evident from the signification of “interpretation,” as being what it has in it, or what is therein (of which above, n. 5093, 5105, 5107).

5152. *The three baskets.* That this signifies the successives of the things of the will, is evident from the signification of “three baskets,” as being the successives of the things of the will (of which above, n. 5144).

5153. *Three days are these.* That this signifies even to the last, is evident from the signification of “three,” as being one period and its continuous progression from beginning to end, thus even to the last (n. 2788, 4495, 5122).

5154. [v. 19] *In yet three days.* That this signifies that which is in the last, is evident from what was said just above (n. 5152) about the signification of “three.”

5155. *Shall Pharaoh lift off thy head from upon thee.* That this signifies what is concluded from what is foreseen, is evident from the signification of “lifting off the head,” as being what is provided and therefore concluded, or what is concluded from what is provided (of which above, n. 5124); but here from what is foreseen, because the statement follows that the baker should be hanged upon wood, by which is signified rejection and damnation. The reason why what is concluded from what is foreseen (not from what is provided), is signified is that providence is predicated of good, but foresight of evil; for all good flows in from the Lord, and therefore this is provided; but all evil is from hell, or from man’s own which makes one with hell; and therefore this is foreseen. As regards evil, Providence is nothing but the direction or determination of evil to less evil, and as far as possible to good; but the evil itself is foreseen. In the present instance it is foresight that is signified, because the subject treated of is the sensuous that is subject to the will part and its rejection on account of evil.

5156. *And shall hang thee upon wood.* That this signifies rejection and damnation, is evident from the signification of “being hanged upon wood,” as being rejection and damnation; for hanging upon wood was a curse, and a curse is a rejection from the Divine, consequently damnation. That hanging upon wood was a curse, is evident in Moses:

When there shall be in a man a crime of judgment of death, and he be put to death, so that thou hangest him upon wood, his carcass shall not remain all night upon the wood, but burying thou shalt bury him the same day, for he that is hanged is the curse of God; that thou defile not the land which Jehovah thy God will give thee for an inheritance (Deut. 21:22, 23);

that he “should not remain all night upon the wood” signified perpetual rejection; for in the evening the day began anew, and therefore unless they who had been hanged were cast away before evening, it would have represented that evil was not rejected, and consequently that the land was not freed from it, but was defiled; and therefore it is added, “that thou defile not the land which Jehovah thy God giveth thee for an inheritance.” That the hanged remained until evening and no longer may be seen in Joshua 8:29; 10:26. Among the Jewish nation there were two main penalties—stoning and hanging. Stoning was on account of falsity, and hanging upon wood was on account of evil; and this because “stone” is truth (see n. 643, 1298, 3720), and in the opposite sense falsity; and “wood” is good (n. 2784, 2812, 3720), and in the opposite sense evil; and therefore in the prophetic Word mention is occasionally made of “committing adultery with stone and wood,” whereby is signified the perversion of truth, which is falsity, and the adulteration of good, which is evil.

5157. *And the bird shall eat thy flesh from upon thee.* That this signifies that the falsity of evil will consume what is of these sensuous things, is evident from the signification of “eating,” as being to consume (of which above, n. 5149); and from the signification of “bird,” as being falsity (of which also above, n. 5149); and from the signification of “flesh,” as being good (see n. 3812, 3813), and hence in the opposite sense evil; for most of the expressions in the Word have also an opposite sense, which is known from their signification in the genuine sense; and from the signification of “from upon thee,” as being from the sensuous things subject to the will part, for these

are represented by the baker (n. 5078, 5082). That these were evil, and therefore to be rejected, is evident from what goes before.

[2] How the case is in regard to this—that the sensuous things subject to the intellectual part, which are represented by the butler, were retained, and that the sensuous things subject to the will part, which are represented by the baker, were rejected—is a secret that without enlightenment cannot be comprehended, but what follows may help to throw light upon it. By sensuous things are meant those memory-knowledges and those delights which have been instilled through the five external or bodily senses into man's memory and into his desires, and which together constitute the exterior natural, from which a man is called a sensuous man. These memory-knowledges are subject to the intellectual part, but the delights are subject to the will part; the memory-knowledges also bear relation to the truths which are of the understanding, and the delights to the goods which are of the will; the former are what are represented by the butler and were retained, and the latter are what are represented by the baker and were rejected.

[3] The reason why the former were retained is that for a time they could agree with intellectual things; and the reason why the latter were rejected is that they could not possibly agree. For the will part in the Lord (who is the subject here treated of in the supreme internal sense) was Divine from conception, and was the Divine good itself; but the will part that He had by birth from the mother was evil; and therefore this was to be rejected, and in its place a new one was to be procured from the Divine will part by means of the intellectual, or from the Divine good by means of the Divine truth, thus from His own power. This is the secret that is here described in the internal sense.

5158. Verses 20–23. *And it came to pass on the third day, on Pharaoh's birthday, and he made a feast to all his servants; and he lifted up the head of the prince of the butlers and the head of the prince of the bakers in the midst of his servants. And he brought back the prince of the butlers upon his butlership, and he gave the cup upon Pharaoh's palm; and he hanged the prince of the bakers; as Joseph interpreted to them. And the prince of the butlers did not remember Joseph, and he forgot him.*

“And it came to pass on the third day,” signifies in the last; “on Pharaoh’s birthday,” signifies when the natural was being regenerated; “and he made a feast to all his servants,” signifies initiation and conjunction with the exterior natural; “and he lifted up the head,” signifies according to what was provided and foreseen; “of the prince of the butlers and the head of the prince of the bakers,” signifies concerning the sensuous things subject to both parts, the intellectual part and the will part; “in the midst of his servants,” signifies which were among those things that were in the exterior natural; “and he brought back the prince of the butlers upon his butlership,” signifies that the sensuous things of the intellectual part were received and made subordinate; “and he gave the cup upon Pharaoh’s palm,” signifies instrumental to the interior natural; “and he hanged the prince of the bakers,” signifies that the sensuous things of the will part were rejected; “as Joseph interpreted to them,” signifies prediction from the celestial in the natural; “and the prince of the butlers did not remember Joseph,” signifies that there was not as yet conjunction in every way with the celestial of the natural; “and he forgot him,” signifies removal.

5159. [v. 20] *And it came to pass on the third day.* That this signifies in the last, is evident from the signification of the “third day,” as being the last of a state, for “day” is state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850), and the “third” is what is complete, thus the last (n. 1825, 2788, 4495). By the last of a state is meant when a prior state comes to an end and a new one begins. A new state begins in the man who is being regenerated, when the order is changed, as takes place when interior things obtain dominion over exterior things, and the exterior things begin to serve the interior, both as to the things of the intellect and as to those of the will. With those who are being regenerated, this is observed from the fact that something within dissuades them from allowing sensuous delights and bodily or earthly pleasures to reign, and to draw over to their side the things of the intellect to confirm them; and when this is the case the prior state is at its last, and the new state is at its first. Such is the signification of “on the third day.”

[2] With every man, whether being regenerated or not, there come forth changes of state, and also inversions; but in one way with those who are being regenerated, and in another way with those who

are not being regenerated. With those who are not being regenerated, these changes or inversions are owing to causes in the body, and to causes in civil life. The causes in the body are the cupidities that come with the time of life and pass away with the time of life, and are also reflections on the health of the body and long life in the world; the causes in civil life are seeming outward bridlings of cupidities, chiefly in order to acquire the reputation of being wise and of loving justice and goodness, but with the end of getting honors and gain; whereas with those who are being regenerated, the changes or inversions are effected for spiritual reasons, which proceed from goodness and justice itself; and when the man begins to be affected with these, he is at the end of the prior state, and at the beginning of a new one.

[3] But as few are able to know how the case herein is, it shall be illustrated by an example. He who does not suffer himself to be regenerated, loves the things of the body for the sake of the body, and for no other end, and he also loves the world for the sake of the world, rising no higher because at heart he denies all that is higher or interior. But on the other hand one who is being regenerated likewise loves the things of the body and also the things of the world, but for a higher or more interior end; for he loves the things of the body with the end of having a sound mind in a sound body, and he loves his mind and its soundness with an end still more interior—that he may relish (or be wise in) good and understand truth. Like other men he too loves the things of the world; but he loves them for the sake of the end that through the world, its wealth, possessions, and honors, he may have the means of doing what is good and true, and what is just and fair.

[4] This example shows the respective qualities of those who are not being regenerated and of those who are; and that in the outward form they appear alike, but that in the internal form they are wholly unlike. And from what has been said it is also evident what are the reasons, and of what nature these are, that produce the changes and inversions of state in both these classes of persons. And it can further be seen that in the regenerate interior things have dominion over exterior things, while in the unregenerate exterior things have dominion over interior things. It is the ends in a man that have the dominion, for the ends subordinate and subject to themselves all

things that are in him. His veriest life is from no other source than his end, because his end is always his love.

5160. *On Pharaoh's birthday.* That this signifies when the natural was being regenerated, is evident from the signification of "being born," as being to be regenerated (of which hereafter); and from the representation of Pharaoh, as being the interior natural (see n. 5080, 5095), here the natural in general, because with the regenerate the interior and the exterior natural act as a one through their mutual correspondence. "To be born" is to be regenerated because spiritual things are meant in the internal sense, and spiritual birth is regeneration, which is also called rebirth; and therefore when "birth" is mentioned in the Word, no other birth is understood in heaven than that which is effected by "water and the spirit," that is, through faith and charity; because it is by his being born again or regenerated that man becomes man, and is wholly distinguished from the brutes; for he then becomes a son and heir of the Lord's kingdom. (That spiritual births are signified by the births which are mentioned in the Word may be seen above, n. 1145, 1255, 3860, 3868, 4070, 4668.)

5161. *And he made a feast to all his servants.* That this signifies initiation and conjunction with the exterior natural, is evident from the signification of a "feast," as being initiation to conjunction (see n. 3832), and also conjunction through love, and appropriation (n. 3596); and from the signification of "servants," as being the things of the exterior natural. For when man is being regenerated lower things are subordinated and subjected to higher, or exterior things to interior, the exterior things then becoming servants, and the interior, masters. Such is the signification of "servants" in the Word (as may be seen above, n. 2541, 3019, 3020); but they become such servants as are loved by the Lord; for it is mutual love that conjoins them, and causes their service not to be perceived as such, but as compliance from the heart; for good flows in from within, and produces in it this delight. In old time feasts were held for various reasons, and by them was signified initiation into mutual love, and thus conjunction. They were also held on birthdays; and then represented the new birth, or regeneration, which is the conjunction of the interiors with the exteriors in man through love, consequently is the conjunction of heaven with the world in him; for what is worldly or natural in man is then conjoined with what is spiritual and celestial.

5162. *And he lifted up the head.* That this signifies according to what is provided and foreseen, is evident from the signification of “lifting up the head,” as being what is concluded from what is provided, and also from what is foreseen (of which above, n. 5124, 5155). This was provided in respect to the sensuous subject to the intellectual part, and retained as good, which is represented by the butler; and it was foreseen in respect to the sensuous subject to the will part, and rejected as evil, which is represented by the baker. For good is provided and evil is foreseen, because all good is from the Lord, and all evil is from hell, or from man’s own. (That man’s own is nothing but evil, may be seen above, n. 210, 215, 694, 874–876, 987, 1023, 1044, 1047, 1581, 3812, 4328.)

5163. *Of the prince of the butlers, and the head of the prince of the bakers.* That this signifies concerning the sensuous things subject to both parts, the intellectual part and the will part, is evident from the representation of the butler, as being the sensuous subject to the intellectual part (see n. 5077, 5082); and from the representation of the baker, as being the sensuous subject to the will part (n. 5078, 5082).

5164. *In the midst of his servants.* That this signifies that were among those things that were in the exterior natural, is evident from the signification of “in the midst,” as being among them; and from the signification of “servants,” as being the things in the exterior natural (of which just above, n. 5161). In the Word all things are called “servants” that are beneath and are therefore subordinate and subject to what is higher, just as those things which are of the exterior natural, or the sensuous things therein, are in respect to the interior natural; and the things of the latter also are called “servants” in respect to the rational; and consequently all things in man both in general and in particular, and equally so whether inmost or outmost, are called “servants” relatively to the Divine, for this is supreme.

[2] The “servants” here, in the midst of whom Pharaoh the king executed judgment upon the butler and the baker, were the princes and grandees of the palace; and the reason why these, like other subjects of every condition, are called “servants” relatively to the king (as is also the case in every kingdom at this day) is that royalty represents the Lord as to Divine truth (see n. 2015, 2069, 3009, 3670, 4581, 4966, 5068), in respect to whom all are alike servants, whatever their condition may be; and in the Lord’s kingdom or heaven they

who are the greatest (that is, they who are inmost) are servants more than others, because they are in the greatest obedience, and in deeper humiliation than the rest; for these are they who are meant by the “least that shall be greatest,” and by the “last that shall be first”:

The first shall be last, and the last shall be first (Matt. 19:30; 20:16; Mark 10:31; Luke 13:30).

He that is least among you, the same shall be great (Luke 9:48); and also by the “great who should be ministers,” and by the “first who should be servants”:

Whosoever would be great among you shall be your minister; and whosoever would be first of you, shall be servant of all (Mark 10:44; Matt. 20:26, 27).

[3] They are called “servants” relatively to the Divine truth which is from the Lord, and “ministers” relatively to the Divine good which is from Him. The reason why the “last who are first” are servants more fully than others is that they know, acknowledge, and perceive, that everything of life, and consequently everything of power which they have, is from the Lord and not at all from themselves; whereas they who do not perceive this, because they do not so acknowledge, are also servants, yet more in the acknowledgment of the lips than of the heart. But they who are in what is contrary call themselves “servants” relatively to the Divine, and yet desire to be masters; for they are indignant and angry if the Divine does not favor them and as it were obey them; and at last they are opposed to the Divine, and take away all power from the Divine, and attribute all things to themselves. There are very many of this character within the church, who deny the Lord, and say they acknowledge one supreme Being.

5165. [v. 21] *And he brought back the prince of the butlers upon his butlership.* That this signifies that the sensuous things of the intellectual part were received and made subordinate, is evident from the representation of the prince of the butlers, as being in general the sensuous things subject to the intellectual part (of which above); and from the signification of “bringing back upon his butlership,” as being to reduce into order under the intellectual. (That “to bring back upon a station” is to reduce into order so as to be in the last place, may be seen in n. 5125.) It is here said “upon the butlership,” because the butlership and the things relating to it,

such as wine, new wine, strong drink, and water, are predicated of what belongs to the understanding, as also are drinking and giving to drink (see n. 3069, 3168, 3772, 4017); hence it is plain that by “bringing back the prince of the butlers upon his butlership” is signified reducing into order the sensuous things of the intellectual part, and thus receiving them and making them subordinate.

[2] These sensuous things are received and made subordinate when they minister and serve as means to interior things, both for bringing forth into act and for seeing inwardly; for man sees interior things in the sensuous things of the exterior natural almost as he sees affections in the face, and those still more interior in the eyes. Without such an interior face, or without such a plane, a man in the body cannot think at all of what is above sensuous things, for he sees what is above as one sees the affections and thoughts of another in his face, while not attending to the face itself; and as when one hears another speak, while not attending to the words, but to the sense of what is said, the very speaking of the words being the plane in which that sense is. It is similar with the exterior natural; unless this served interior things as a plane in which they see themselves as in a mirror, man could not think at all; and therefore this plane is formed first, even from infancy. But these matters are unknown, because that which comes forth interiorly in man does not come to view except by interior reflection.

[3] The quality of the exterior natural is very manifest in the other life, for the faces of spirits and angels are formed from it and according to it. In the light of heaven the interiors, and especially the intentions or ends, shine forth through that face. If love to the Lord and charity toward the neighbor have formed the interiors, there is a consequent resplendence in the face, and the face itself is love and charity in form; but if the love of self and of the world, and the derivative hatred, revenge, cruelty, and the like, have formed the interiors, there is a consequent diabolical expression in the face, and the face itself is hatred, revenge, and cruelty in form. From this it is evident what the exterior natural is and what is its use, and also what it is when made subject to interior things, and what it is when interior things are made subject to it.

5166. *And he gave the cup upon Pharaoh's palm.* That this signifies instrumental to the interior natural, is evident from what has been said above, (n. 5126), where similar words occur.

5167. [v. 22] *And he hanged the prince of the bakers.* That this signifies that the sensuous things of the will part were rejected, is also evident from what has been unfolded above (n. 5156), where similar words are used.

5168. *As Joseph interpreted to them.* That this signifies prediction from the celestial in the natural, is evident from the signification of “interpreting,” as being to say what the dream has in it, or what is within it, and also what would happen (see n. 5093, 5105, 5107, 5141), thus to predict; and from the representation of Joseph, as being the celestial in the natural (n. 5086, 5087, 5106). How it was that the sensuous things of the intellectual part were retained, and those of the will part rejected, may be seen above (n. 5157).

[2] The subject treated of in the internal sense of this chapter is the subordination of the exterior natural, which is to be made subordinate in order that it may serve the interior natural as a plane (n. 5165); for unless it is made subordinate, interior truths and goods, and consequently interior thoughts which have in them what is spiritual and celestial, have not anything in which they can be represented; for they are presented in the exterior natural as in their face, or as in a mirror; and therefore when there is no subordination the man can have no interior thought; nay, he cannot have any faith; for there is no comprehension, whether distant or eminent, and therefore no perception of such things. The only thing that can make the natural subordinate, and reduce it to correspondence, is the good in which there is innocence, which good in the Word is called “charity.” Sensuous things and memory-knowledges are only the means into which this good may flow, and in which it may present itself in form, and unfold itself for every use; but without this good in them, memory-knowledges, even if the very truths of faith, are nothing but scales among filth, which fall off.

[3] But how through good by means of memory-knowledges and truths of faith exterior things are reduced into order, and to correspondence with interior things, is at this day further from apprehension than it was formerly; and this for several reasons, the chief of which is that at this day there is no longer charity within the church; for it is the last time of the church, and therefore there is no affection of knowing such things. For this reason somewhat of aversion at once shows itself when anything is said that is within or above sensuous things, and consequently when anything of angelic

wisdom is set forth. But as such things are in the internal sense (for the things contained in this sense are adapted to angelic wisdom), and as the Word is now being unfolded in respect to the internal sense, they must be declared, however remote they will appear from what is sensuous.

5169. [v. 23] *And the prince of the butlers did not remember Joseph.* That this signifies that there was not as yet conjunction in every way with the celestial of the natural, is evident from the signification of “remembering Joseph,” as being the reception of faith (of which above, see n. 5130), and consequently conjunction, because conjunction is effected by means of faith; here therefore “not remembering” means that there was not as yet conjunction in every way; and from the representation of the prince of the butlers, as being the sensuous of the intellectual part; and from the representation of Joseph, as being the celestial of the natural (of which above).

5170. *And he forgot him.* That this signifies removal, is evident from the signification of “forgetting,” when not remembering is non-conjunction, as being removal; for it is according to non-conjunction that removal takes place. That which falls into oblivion is also removed. And such also is the case with the sensuous things subject to the intellectual part, for those which are retained are not therefore conjoined, for they are not yet free from fallacies, but as fast as they are purified they are conjoined. Of this however more will be said in the following chapter, where the butler is said to have remembered Joseph.

CONTINUATION CONCERNING THE CORRESPONDENCE WITH THE GRAND MAN, HERE CONCERNING THE CORRESPONDENCE THEREWITH OF THE INTERIOR VISCERA.

5171. To what provinces angelic societies belong may be known in the other life from their situation relatively to the human body, and also from their operation and influx; for they flow into and operate upon that organ or member in which they are, but their influx and operation can be perceived only by those who are in the other life, and not by man unless his interiors are opened to that

extent, nor even then unless the Lord gives him a sensitive reflection joined with perception.

5172. There are certain upright spirits who think without any meditation, and who therefore rapidly and as it were without pre-meditation utter whatever occurs to their thought. They have an interior perception, which does not become so visual by means of meditations and thoughts as is the case with others; for in the course of their lives they have been as it were self-instructed about the goodness of things, but not so much so about the truth of them. I have been told that such persons belong to the province of the Thymus Gland; for the thymus is a gland that is especially serviceable to infants, and during that age is soft. In such spirits likewise there remains a soft infantile quality, into which the perception of good flows, and from which truth shines forth in a general manner. These spirits are able to be in great turmoils without being disturbed, as is also the case with the gland in question.

5173. In the other life there are very many methods of agitation, and also very many methods of inaugurations into circles. The purifying in the body of the blood, as well as of the serum or lymph, and also of the chyle, represents these agitations, which are effected also by various castigations; and the subsequent introducing into use of these fluids represents the inaugurations into circles. It is a very common thing in the other life for spirits, after undergoing agitation, to be let into a tranquil and delightful state, thus into the societies into which they are to be inaugurated, and to which they are to be joined.

[2] That the castigation and purifying of the blood, serum, and chyle, and of the food in the stomach, correspond to such things in the spiritual world, cannot but seem strange to those who think of nothing else in natural things than what is natural, and especially to those who believe in nothing else, thus denying that there is or can be anything spiritual within natural things that acts and rules; when yet the truth is that in all and each of the things in nature and her three kingdoms there is an inward active force from the spiritual world; and unless this were so, nothing whatever in the natural world could act as cause and effect, and consequently nothing could be produced. That which is within natural things from the spiritual world is called a force implanted from the first creation; whereas it is an endeavor, on the cessation of which, action or motion ceases. Hence it is that

the universal visible world is a theater representative of the spiritual world.

[3] The case herein is like that of the motion of the muscles from which is action; unless there were in this motion an endeavor from man's thought and will it would cease in a moment; for it is according to laws known in the learned world that when endeavor ceases, motion ceases, and also that everything of determination is in endeavor, and that in motion there is nothing real except endeavor. It is clear that this force or this endeavor in action or motion is the spiritual in the natural; for to think and will is spiritual, and to act and be moved is natural. It is true that those who do not think beyond nature do not apprehend this, and yet they cannot deny it. Nevertheless that in the will and thence in the thought, which produces, is not alike in form to the action that is produced; for the action merely represents that which the mind wills and thinks.

5174. It is known that the food in the stomach is agitated in many ways, in order that its inner elements may be extracted, and may serve for use, that is, may pass into chyle, and then into blood; and that it is further agitated in the intestines. Such agitations are represented by the first agitations of spirits, which all take place according to their life in the world, in order that evils may be separated, and goods gathered to serve for use; and therefore it may be said of souls or spirits that shortly after death or release from the body, they come first as it were into the region of the stomach, and are there agitated and purified. They in whom evils have obtained the ascendancy, after being agitated with no good result, are conveyed through the stomach into the intestines, even to the last, which are the colon and rectum, and thence are cast forth into the privy, that is, into hell. But they in whom goods have had the ascendancy, after some agitations and purifications become chyle, and pass into the blood, some by a longer and some by a shorter way, some being agitated severely, some gently, and some scarcely at all. These last are represented in the food juices which are at once imbibed by the veins and carried into the circulation, even into the brain; and so on.

5175. For when a man dies and enters the other life, his life is circumstanced like food, which is softly taken hold of by the lips and is then passed through the mouth, fauces, and esophagus, into the stomach, and this according to the nature that has been contracted in the life of the body by means of various activities. At first most

spirits are treated gently, being kept in the company of angels and good spirits, which is represented by the food being first touched softly by the lips, and then tasted by the tongue to discover its quality. Food that is soft, and in which there is what is sweet, oily, and spirituous, is at once absorbed by the veins, and carried into the circulation; but food that is hard, and in which there is what is bitter, noisome, and but little nutritious, is mastered with more difficulty, being let down through the esophagus into the stomach, where it is churned in various ways and windings; and food that is still harder, more noisome, and innutritious, is thrust down into the intestines, and at last into the rectum, where first is hell; and finally it is cast out, and becomes excrement. It is similar with the life of man after death. He is at first kept in externals, and because in these he had led a civil and moral life, he is with angels and upright spirits; but after external things are taken away from him it becomes plain of what quality he had been inwardly in respect to his thoughts and affections, and finally in respect to his ends, his life remaining according to these last.

5176. So long as spirits are in the state in which they are like food in the stomach, so long they are not in the Grand Man, but are being introduced into it; but when they are representatively in the blood, they are then in the Grand Man.

5177. They who have been very solicitous about the future, and especially they who have therefore become grasping and avaricious, appear in the region where the stomach is. Many have appeared to me there. The sphere of their life may be compared to a sickening smell which is exhaled from the stomach, and also to the heaviness from indigestion. They who have been of this character stay long in this region, because solicitude about the future, when confirmed by act, greatly dulls and retards the influx of spiritual life; for they attribute to themselves that which is of the Divine Providence; and they who do this obstruct the influx, and take away from themselves the life of good and truth.

5178. As solicitude about things to come is what produces anxieties in man, and as such spirits appear in the region of the stomach, therefore anxieties affect the stomach more than the other viscera. It has also been given me to perceive how these anxieties are increased and diminished by the presence and removal of the spirits referred to. Some anxieties were perceived interiorly, some more exteriorly,

some more above, and some more below, according to the difference of such solicitude as to origin, derivation, and direction. It is for this reason also that when such anxieties take possession of the mind, the region about the stomach is constricted, and at times pain is felt there, and the anxieties also seem to rise up from there; and hence also it is that when man is no longer solicitous about the future, or when everything turns out well for him so that he no longer is fearful of any misfortune, the region about the stomach is relieved and expands, and he feels delight.

5179. I once observed an anxious feeling in the lower part of the stomach, from which it was evident to me that such spirits were present. I spoke with them, and said that they should go away, because their sphere induced anxiety and did not agree with the spheres of the spirits who were with me. I then discoursed with them about spheres, saying that there are very many spiritual spheres about man, and that men do not know nor desire to know that such is the case, because they deny all that which is called spiritual, and some whatever is not seen and touched; thus that certain spheres from the spiritual world encompass man, agreeing with his life, and that by means of them man is in company with spirits of similar affection, and that many things take place thereby which the man who attributes all things to nature either denies or ascribes to a more occult nature—as for example that which is ascribed to fortune; for by their experience some persons are fully persuaded that something called fortune is secretly at work, but they know not what is the source of it. That this hidden something is from a spiritual sphere, and is the ultimate of Providence, will of the Lord's Divine mercy be shown elsewhere, from what has been attested by experience.

5180. There are genii and spirits who induce upon the head a kind of suction or drawing, in such a way as to cause pain in the part affected. I noticed a distinct feeling of suction, as if a membrane were being very sensibly sucked up. I doubt whether others could have borne this on account of the pain; but having become accustomed to it, I have at last often borne it without pain. The chief place of the suction was on the top of the head; and from there it spread toward the region of the left ear, and also toward the region of the left eye. That which spread toward the eye was from spirits, and that which spread toward the ear was from genii. Both of these belong to the province of the receptacle and ducts of the chyle, whither also the

chyle is drawn from all quarters, although at the same time it is driven there. There were also others, who acted within the head in almost the same way, but not with so great a force of suction. It was said that these are they to whom the subtle chyle corresponds, which is brought toward the brain and there mingled with new animal spirit, in order that it may be sent down toward the heart. They who acted outwardly were first seen by me on the front side, a little to the left, and afterward in a higher position there; so that their region was observed to be from the plane of the septum of the nose rising toward the plane of the left ear.

[2] They who constitute this province are of two kinds, some being quite modest, while others are wanton. The modest are they who have desired to know men's thoughts for the purpose of alluring and binding them to themselves (for one who knows another's thoughts, knows also his secret and inner things, and this effects conjunction), the end being social interaction and friendship. These desire to know only what is good in men, exploring this and putting a good interpretation on everything else. But the wanton desire and endeavor in many ways to find out the thoughts of others, with a view either of making gain or of doing harm; and because they are in such a desire and endeavor, they keep the person's mind fixed on the thing they desire to know, never giving way, yielding an affectionate assent, and thus drawing out even the secret thoughts. In the other life they act in a similar manner in the societies there, and still more artfully; for there they do not allow the other to wander from his idea, which they also kindle into activity, and thus lure it forth. By this means they afterward hold the others as it were in bonds, and under their control, being privy to their evils. But these spirits are among the wandering spirits, and are often chastised.

5181. From the circles above referred to it may also somewhat be known to what province in the Grand Man, and correspondently in the body, spirits and angels belong. The circles of those who belong to the province of the Lymphatics are slight and rapid, like gently flowing water, so that scarcely any circling can be perceived. They who belong to the lymphatics are afterward conveyed into places which they said have reference to the Mesentery, and where I was told that there are as it were labyrinths, and that they are afterward taken away to various places in the Grand Man to serve for use, as is done with the chyle in the body.

5182. There are circles into which recent spirits have to be inaugurated in order that they may be able to be in the companionship of others, and both speak and think together with them. In the other life there must be a concord and unanimity of all, in order that they may be a one; just as is the case with each and all things in man, which though everywhere various, yet by being of one accord make a one. It is similar in the Grand Man; and to this end the thought and speech of one must be in accord with those of others. It is a fundamental necessity that the thought and speech should accord together in every individual in a society; otherwise a discordance like a disagreeable grating noise is perceived, which strikes harshly on the minds of the others. Moreover, everything discordant tends to disunite, and is impure, and must be rejected. This impurity arising from discord is represented by the impurity with and in the blood, from which it needs to be cleansed. This cleansing is effected by means of agitations, which are nothing else than temptations of various kinds; and afterward by means of introduction into circles. The first introduction into circles takes place in order that the spirits may be accommodated together; the second is in order that the thought and speech may be in accord; the third is that the spirits may agree together as to thoughts and affections; and the fourth is that they may agree in truths and goods.

5183. It has been granted me to observe the circles of those who belong to the province of the Liver, and this for the space of an hour. The circles were gentle, flowing about variously in accordance with the working of this viscus, and they affected me with much delight. Their working is diverse, but is usually orbicular. That their working is diverse is represented also in the functions of the liver, which are diverse; for the liver draws in blood and separates it, pouring the better part into the veins, sending away that of a middle quality into the hepatic duct, and leaving the viler part for the gall bladder. This is the case in adults; but in embryos the liver receives the blood from the womb of the mother, and purifies it, insinuating the purer part into the veins, that it may flow into the heart by a shorter way, thus acting as a guard before the heart.

5184. They who belong to the Pancreas act by a sharper mode, and as it were in a sawing manner, and with a buzzing sound like that of sawing, which comes audibly to the ears of spirits, but not to those of man unless he is in the spirit while in the body. Their region

is between the region of the spleen and that of the liver, more to the left. They who are in the province of the Spleen are almost directly over the head; but their working falls on the organ in question.

5185. There are spirits who relate to the Pancreatic, Hepatic, and Cystic Ducts, and consequently to the biles in them, which the intestines cast out. These spirits are of different kinds, but act in consort according to the state of those to whom the working is directed. They present themselves chiefly at chastisements and punishments, which they desire to direct. The worst of them are so stubborn that they are not willing to desist unless deterred by fears and threats; for they dread sufferings, and then promise anything. They are those who in the life of the body have clung tenaciously to their opinions, not so much from evil of life as from a natural depravity. When they are in their natural state they think nothing; to think nothing is to think obscurely of many things together, and not distinctly of anything. Their delight is to chastise, and in this way to do good; nor do they abstain from things unclean.

5186. They who constitute the province of the Gall bladder are at the back. They are those who in the life of the body have despised what is upright, and in a certain way what is pious; and also those who have brought these things into disrepute.

5187. A certain spirit came to me, inquiring whether I knew where he might stay; and when, thinking him well disposed, I told him that possibly he might stay here, there came agitating spirits of this province who tormented him miserably. I was sorry for this, and in vain desired to prevent it. I then noticed that I was in the province of the gall-bladder. The agitating spirits were of those who despise what is upright and pious. It was granted me to observe one kind of agitation there, that consists in forcing one to speak faster than he can think. This they effected by abstracting the speech from the thought, and by then forcing the spirit to follow their speech, which it is painful to do. By means of such an agitation the slow are inaugurated into a quicker thinking and speaking.

5188. There are some in the world who act by artifices and lies, whence come evils. Their quality was shown me, and also the manner in which they act, how they employ the harmless as instruments of persuading others, and also how they induce on them the person of having said so and so, when yet they have said nothing of the kind. In a word, they use evil means to arrive at their end, whatever it

may be, even such means as deceits, lies, and artifices. Such spirits have reference to the sores called Spurious Tubercles, which usually grow on the pleura and other membranes; and wherever these sores take firm hold they spread their poison widely, until at last they bring decay upon the whole membrane.

[2] Such spirits are severely punished; but their punishment is different from that of others, being effected by means of whirlings; for they are whirled round from left to right, like an orbit which at first is a plane, but which in whirling round swells out. Afterward the swelling seems to be pressed in and to grow hollow, whereupon the speed is increased; and wonderful to say this is according to the form and in imitation of such swellings or abscesses. It was observed that while being whirled they tried to draw others, for the most part the guiltless, into their whirl, and thus into destruction; thus that they did not care whom they drew into perdition, so long as these seemed to themselves to perish.

[3] It was also observed that they have a most intense sight, seeing as it were instantly and thereby seizing on as means whatever is favorable; thus that they are sharper than others. They may also be called deadly ulcers, wherever in the chamber of the breast these may be, whether in the pleura, in the pericardium, in the mediastinum, or in the lungs. It was shown that after punishment such spirits are rejected to the back into the deep, and that they lie there with the face and belly downward, having but little human life, and being thereby deprived of their sharp-sightedness, which had been that of a feline life. Their hell is in a deep place under the right foot, somewhat in front.

5189. There came some spirits in front; and before their coming I noticed a sphere from evil spirits, from which I supposed that evil spirits were approaching; but they were their enemies, as I learned from the aggressive and hostile feeling which they inspired against them. When they arrived they placed themselves above my head, and spoke with me, saying that they were men. I answered that they were not men endowed with a body such as men in the world have, who are wont to call themselves men from the form of the body; but that nevertheless they are men, because the spirit of the man is truly the man. To this I perceived no dissent, for they confirmed it. They said further that they were men who are unlike; and because it seemed impossible to me that there could be a society in the other

life of those who are unlike, I talked with them about it, and said that if a common cause impelled them to unity, they nevertheless could be associated, because they would thus all have one end. They said that their quality was such that each one speaks differently from the others, and yet they all think alike. This they also illustrated by examples, whereby it appeared that the perception of all was one, but that their speech was diverse. [2] They then applied themselves to my left ear and said that they were good spirits, and it was their custom so to speak. It was said of them that they come in a body, and that no one knows where they come from. I perceived the sphere of evil spirits to be exceedingly hostile to them; for evil spirits are the subjects whom they agitate. Their society, which is a wandering one, was represented by a man and a woman in a chamber, clothed with a garment that was turned into a robe of an azure color.

[3] It was perceived that they have reference to the Isthmus in the brain, which is between the cerebrum and the cerebellum, through which fibers pass, and thence spread in various directions, and in every direction operate diversely in the outward things; also that they have reference to the Ganglia in the body, into which a nerve flows, and from there is divided into a number of fibers, some of which run one way and some another, their action being dissimilar in ultimates, and yet is from one beginning; thus being in ultimates dissimilar in appearance, yet similar in end. Moreover, it is known that one force acting in the extremities can have a manifold variation, and this according to the form there. Ends also are represented by the beginnings, such as they are in the brain, from which are the fibers; the thoughts from these ends are represented by the fibers from those beginnings; and the actions thence resulting by the nerves which are composed of fibers.

5190. A continuation about the correspondence with the Grand Man will be found at the end of the following chapter.

[END OF VOLUME FOUR OF THE ORIGINAL LATIN WORK.]