

## PREFACE

AFTER the publication of *The Two Books of Kings Explained*, in the early part of the year 1905, several very favourable notices of that work appeared in various periodicals; and this fact, combined with the expressed wishes of some ministers and friends, induced the writer to attempt and carry to a completion a similar work on the books of Leviticus, Numbers, and Deuteronomy. And these were selected for the purpose, in order that the internal or spiritual sense of all the books of the Pentateuch might thus be before the public, and might show clearly the inner signification of all the laws of Moses.

With sincere thankfulness to the Lord, therefore, Who alone can enable any one to perceive, explain, and apply daily to life the hidden treasures of His Holy Word; and, at the same time, with due acknowledgments to those friends who have so highly appreciated the former work, the present volumes are now placed before the Church.

But some introductory and explanatory remarks are necessary. The general plan of this work is as follows: the summary of the spiritual sense of each chapter is placed first, so that the reader may have a general idea of its contents to begin with, and may thence proceed to the study of the particulars in each verse as given in the connected series, which immediately follows, printed in a parallel column with the text of the *Revised Version*, permission for its use having been kindly granted by the authorities of the universities of Oxford and Cambridge, all editorial responsibility, however, resting with the author. The advantage of this arrangement is obvious, as it affords a ready means of comparing, sentence by sentence, the internal sense of each verse with the text, and, besides this, adequately shows how well the continuity of the spiritual sense is sustained. And, indeed, this is not a slight advantage, as it is not always easy, when the mind is intent upon the sense of a particular part, to see that well, in connection with what goes before and with what follows. No doubt it is a spiritually profitable and delightful thing to be able to read a long portion of the Word itself and perceive the inner sense as we read, without much ~~concerning~~ concerning ourselves with the literal sense, or appearing to notice it; but comparatively few have this faculty at present, and this is another reason why the aid here supplied is valuable. And in addition to this, the student who learns by means of this regularly written series to apprehend the connection and continuity of the spiritual sense, may thus be aided in following the order of that sense while reading the text; and as he becomes more and more familiar with the correspondences, and especially as he comes to understand the various spiritual principles that combine to make up the complex life of man, will he find himself enlightened concerning spiritual laws in relation to his own progress and regeneration.

Thus, then, it clearly appears that Moses himself wrote, under Divine inspiration and guidance, both the book of Leviticus and the book of Exodus, and this is confirmed from what is said in Exod. xvii. 14, and xxiv. 4, 7. But now, turning to Num. xxxiii. 2, we find the statement that Moses wrote at the commandment of the Lord, an account of the journeyings of the Israelites from Egypt to the promised land, and thus was the writer of the book of Numbers; while also, turning to Deut. xxxi. 24-26, we find that he also wrote the book of Deuteronomy, or more correctly, the whole Pentateuch, because this "book of the law" was also called the "book of the covenant" with Abraham, Isaac and Jacob, and therefore contained the book of Genesis (chap. xxvi. 42-45; 2 Kings xxiii. 2, 21).

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Now these remarks are made to show the value of a connected statement of the internal sense expressed in ordinary language, and also to indicate the way in which any work like this may be studied with advantage. And lastly, on this point, if, as we know, the summaries of the internal sense written by Swedenborg himself, and the interesting general outlines thereof written by the Rev. John Clowes, M.A., and others, have been found so valuable, much more must a complete exposition be of use, if it is carefully expressed, in humble reliance on the Divine aid.

But before quite leaving this subject of the continuous connected series, one or two possible objections and difficulties connected with it may be noticed. For it may be asked why such a plan was not adopted in the writing of the *Arcana Cœlestia*? That a continuous series is there given is evident, but it was not connected, so as to appear as such. The reason for this, however, is also evident. It was because the writer had not only to give and explain the internal sense of each verse and each sentence as he proceeded, but it was also necessary, in his case, to give abundant demonstrations from the Word as to the particular correspondences occurring; and this he did by sometimes covering several pages with illustrations of the signification of one expression, thus providing the means for interpreting the Word generally as well as specifically, in Genesis and Exodus. And, in addition, his first great work is taken up with an account of things concerning the other life, and with expositions of doctrines and important spiritual principles! But the very fact that he gives general summaries shows that the full series is involved, and can be worked out with proper care and expressed intelligently; and it is evident that this might be done with any of the Prophets, or with portions of the Psalms; for the Lord has provided that there should be power given to do this; for it is written: "A time is about to come when there will be illustration" (A.C. 4402<sup>3</sup>).

Again, it must be remembered that the connected series as given in ordinary language in the following work, although it involves, does not express, the full internal sense. Only the correspondential expressions of the Word itself can do both. And hence the internal sense, say, of any particular verse or sentence must itself be regarded as a summary. For ordinary language is not adequate to the full expression of Divine, celestial, and spiritual truths. But, on the other hand, care must be taken by no means to look upon the connected series as merely a commentary on the inner sense, and not a definite statement of it; for this would be a great mistake. And in order to see this, take here an illustration from the *Arcana Cœlestia*: "And Abram went as Jehovah had spoken unto him, signifies that the Lord, in His Human, made progression to things Divine." Now is this a commentary on the internal sense? It is neither a commentary nor an explanation of it; but it is only a statement of what the internal sense is. And it is so in all the other cases where the writer makes similar statements, and afterwards explains them, and comments upon them. Exactly so it is, therefore, with every statement of the "contents of each verse," given in a regular manner throughout the chapters of this work. What is contained in the right-hand parallel columns all along is a continuous, or running statement of the internal sense in its series. And the illustration has been given in order that the reader may not confuse the explicit statements of what the spiritual sense of a verse is, with any explanation of them or commentary upon them that is afterwards given.

The next division of this work consists of the references, with

some notes combined. These are to the *Arcana Cœlestia*, with a few exceptions, which occur in cases where the signification of certain terms has not been found there, or where a passage from some other book has been thought to be especially helpful. The order of the references also requires a word of explanation. Very often they are given separately at the end of the sentence, which states the internal sense as deduced from the correspondences, as in Lev. i. 7-8; but in other cases it has been found more convenient to give several references together, and indeed those relating to one whole verse at the end of it; and then the order is, as a rule, according to the order of the terms in the verse; and examples of this are to be seen in Lev. xxiii. 12-13. Again, the reader will find that the references are not all given to demonstrate the correspondence of a term, or to show that Swedenborg himself has given us the explanation of certain passages, but often the place indicated illustrates some great spiritual principles involved in the verse under consideration. And again, the reason why the same reference is so repeatedly named is, not only because this is natural and easy, but because it shows that the general signification of a term is universally applicable, and also that the reader who consults, and wishes to develop any particular verse, may have all the particular correspondences before him.

And here it will be proper to observe that, by means of the references, and through them by means of the literal sense of the Word, which is written entirely in correspondences, the spiritual sense as contained in each verse, and stated in the right-hand parallel column, is truly DOCTRINE FROM THE WORD, being legitimately deduced from those correspondences; and is not the private opinion of the writer, any more than is a statement of the established laws of the material universe, legitimately deduced from the facts of that universe by a man of science like Sir Isaac Newton, the private opinion of that man of science.

The purpose of the notes, combined with the references, is, for the most part, to explain some points relating to doctrine, or to illustrate the spiritual sense; but those following the references at the end of each chapter are intended to form a fourth division of the work, involving a review of the subjects that have been explained, in order to show the application of the internal sense to the uses of life, and in connection with man's experience in regeneration.

I have been generously assisted in the reading of the proof-sheets by the Rev. Joseph Ashby of Southport, and he has my hearty thanks for his very valuable help.

II. M.

East Finchley,  
London, N.,  
November 1911.



# THE BOOK OF LEVITICUS

## CHAPTER I

### SUMMARY OF THE SPIRITUAL SENSE

1. The Lord must be worshipped from natural and spiritual good together, vers. 1-2.
2. But worship is first from natural good, or affection, in the order of time, vers. 3-9.
3. Secondly, it is from spiritual affection, vers. 10-13.
4. And thirdly, from the same affections on a lower plane, vers. 14-17.

### THE CONTENTS OF EACH VERSE

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| 1. AND the LORD called unto Moses, and spake unto him out of the tent of meeting, saying,  | 1. There is influx from the Lord through the heavens, by means of Divine Truth, or the Word, giving the perception,  |
| 2. Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the LORD, ye shall offer your oblation of the cattle, <i>even</i> of the herd and of the flock. | 2. That such influx is for the instruction of the man of the Spiritual Church, enabling him to see that, in every act of worship by the acknowledgment of the Lord, and by the consecration of the affections to Him, these must be natural and spiritual.   |
| 3. If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD.           | 3. And if the Lord is worshipped from the natural affection of good, wholly devoted to Him, it shall be by means of truths, purified from falsity or evil, or by genuine truths, and with the acknowledgment that the Lord alone gives man power so to worship by influx through the heavens; for this only is acceptable. |

4. And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5. And he shall kill the bullock before the LORD: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar that is at the door of the tent of meeting.

6. And he shall flay the burnt offering, and cut it into its pieces.

7. And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire:

8. And Aaron's sons, the priests, shall lay the pieces, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9. But its inwards and its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an

4. Also such worship shall be with all the power of the will and understanding, communicated from the Internal, in which case it is acceptable to the Lord, because thereby evil is removed and conjunction with the Internal is effected.

5. Moreover, such natural affection shall be prepared by self-denial for the worship of the Lord; and by truths derived from good and conjoined therewith, shall charity be acknowledged to be from the Lord externally and internally, in order to gain admission to heaven.

6. Also from such natural affection shall all falsity be separated; and the truths relating to it will then be distinctly arranged by the Lord in order under their own good.

7. Also by truths derived from and conjoined with good, shall the Lord be worshipped from love, at the same time that it is done by man as from himself, or as if he claimed merit for his worship.

8. Also by truth derived from good and conjoined therewith, shall perfect arrangement take place, and a perfect distinction be made between truth and good, and between the good of merit and the good of love in the worship of the Lord.

9. But sensuous feelings and thoughts exterior and interior, shall be purified by the application of the truth in the work of repentance; and then

offering made by fire, of a sweet savour unto the LORD.

10. And if his oblation be of the flock, of the sheep, or of the goats, for a burnt offering; he shall offer it a male without blemish.

11. And he shall kill it on the side of the altar northward before the LORD: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round about.

12. And he shall cut it into its pieces, with its head and its fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13. But the inwards and the legs shall he wash with water: and the priest shall offer the whole, and burn it upon the altar: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

14. And if his oblation to the LORD be a burnt offer-

the whole natural man may be devoted to the Lord in worship from good or from pure love, which will be grateful and acceptable to the Lord, and productive of heavenly rest and peace.

10. Again, if the worship of the Lord be from spiritual affection, that is, either from charity or from the faith of charity, and the spiritual man be wholly consecrated to the Lord, it shall also be by means of truths purified from evil.

11. And such spiritual affection shall be prepared for worship by truths adapted for that purpose; and then by truths derived from good and conjoined therewith, shall holy charity be acknowledged to be from the Lord and to promote conjunction with Him.

12. Also a proper arrangement of truths shall take place; truth shall be accurately distinguished from good; and the good of merit shall be distinguished from the good of love, in the pure worship of the Lord.

13. And sensuous feelings and thoughts interior and exterior shall be purified by the application of the truth in the work of repentance; and then the whole spiritual man may be devoted to the Lord in worship from good or from pure love, which will be grateful and acceptable to the Lord, and productive of heavenly rest and peace.

14. And thirdly, if the worship of the Lord be from the

ing of fowls, then he shall offer his oblation of turtle-doves, or of young pigeons.

15. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side of the altar:

16. And he shall take away its crop with the filth thereof, and cast it beside the altar on the east part, in the place of the ashes:

17. And he shall rend it by the wings thereof, *but* shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the Lord.

understanding, then it shall be from the truth or good of faith.

15. And in this case it is from the principle of good and not from good itself; but it is sanctified by influx from the Divine Love, and charity is acknowledged to be from the Lord, but only in an external way.

16. Also falsity and evil shall be separated from such worship, and shall be condemned as proceeding from selfish love and its ultimate defilements.

17. But in such worship there is no parallelism and correspondence with the Lord; there is only a preparation for it through the power of faith and the acknowledgment of the Lord; and yet such worship is accepted by the Lord, and shall be consecrated to Him, the good of merit being therein distinguished from the good of love.

#### REFERENCES AND NOTES

1. Ever since the inspired books of the Old and New Testaments were written, there has existed, more or less, a conviction that, besides their literal, grammatical, or historical meaning, they contain a hidden meaning descriptive of spiritual and eternal realities. It is now pretty generally admitted that the early chapters of Genesis are not historical; and this being so, it follows that they must necessarily contain such a hidden meaning. The books of the Word also, which are manifestly historical, yet contain many statements which afford evidence that they involve very much more than history. Abraham, Isaac, and Jacob, with Joseph and his brethren, were not only real persons whose lives are recorded in the books of Genesis and Exodus, but they are also *representative* characters; and only by admitting this can we properly understand many things that are

said of them. Who cannot see, for example, that Abraham's intercourse with Jehovah as recorded in Gen. xv.-xviii. contains some underlying spiritual teaching, and that his offering up of Isaac as in Gen. xxii. does the same?

But besides this, the later books of the Word show this truth concerning the former books and concerning themselves in a remarkable way; and thus the Word itself affirms of itself, that it contains a Divine and spiritual sense. For in Psalm lxxviii. 1 we read: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a *parable*, I will utter dark sayings of old;" and then follows in the rest of the psalm a brief recapitulation of the history of the children of Israel, thus proving that the whole of that history, in the Word, is parable as well, and therefore contains an inner sense. But not only so. There are some passages which plainly indicate also that the laws of Moses have a spiritual as well as a literal signification. Take, for example, the following from 1 Sam. xv. 22: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams"; and this taken in connection with what is said in Isaiah i. 11-20, and in Matt. xxiii. 23, clearly shows that the laws of Moses as well as the sacrifices are parabolic.

And lastly, that the inspired books involve an internal sense both in general and in particular, is more especially evident in the Gospels and in the Apocalypse. Hence we are told that not only is the testimony of Jesus the spirit of prophecy, but that the whole Word treats of Him in its inmost sense, and that this sense was made known to the disciples by the Lord on the occasion of His resurrection so that they might understand it (Rev. xix. 10; Luke xxiv. 27, 45). It is not surprising, therefore, that the early Christians who lived in the centuries immediately following the time of the Apostles, should have believed that the Scriptures contain an internal sense, and that we have evidence in their writings of this fact. Let one or two examples be given. Ignatius says (on Psalm cxviii., sect. 26): "The law of God is spiritual, and they have not the true law who do not take it spiritually." Augustine declares that "They who take the writings of Moses according to their literal sense do not desire to be learned in the kingdom of heaven" (*contra Faust*, lib. xii. cap. 4). And Origen says, speaking of the Rites and Ordinances of the Mosaic Law: "Unless they be all of them taken in another sense than the literal . . . they are a greater stumbling-block, and tend more to the subversion of the Christian religion than to its advancement and edification" (in *Levit.*, cap. vii). Also in another part of the same commentary on Leviticus (cap. iii) he says: "The laws of the sacrifices which are given in this book of the Law, are to be fulfilled according to their *spiritual* meaning; for no man having right or sound reason, can admit that rams, and goats, and calves are fit offerings for an immortal and incorporeal God."

Now, from the foregoing observations, the intelligent mind will be prepared to acknowledge not only that there is an internal sense in every part of the Word, but also that the expositions of that sense given in his great work entitled *Arcana Cœlestia*, by Emanuel Swedenborg, who declares himself to be the Herald of the Second Coming of the Lord, and the appointed instructor of mankind in the Doctrines of the New Christian Dispensation (*T.C.R.* 779), are a genuine revelation from the Lord, not only demonstrating the truths of the Spiritual Sense, but also the universal Law of Correspond-

ences between natural and spiritual things, according to which the Word has been constructed, and could only be constructed, by the Lord Himself. And further, when it is clearly seen that the genuine Internal Sense of the Word can be everywhere correctly evolved from it by the application of this universal law in every one of the inspired books from beginning to end, then also it will be seen that the Divine Mission of the Seer of the New Dispensation is genuine and true, and that those who have faithfully followed him in their teachings have established themselves on a safe and sure foundation; because through this same Law of Correspondences the Lord teaches every man spiritual truth from the Word (*T.C.R.* 780).

The spiritual instruction, therefore, given now in a regular and uninterrupted series, of the books of Leviticus, Numbers, and Deuteronomy, is proved entirely from the *Arcana Cœlestia*, and is necessarily dependent not only upon the particular correspondences there explained, but also upon the general and particular spiritual laws and principles therein abundantly illustrated.

With these introductory remarks, let us now proceed to the exposition of our first verse. By the LORD, or as it is in the Hebrew, by Jehovah, is specifically denoted the Divine Being as to His Love, 2001; by calling is denoted influx, 6840; by Moses is represented Divine Truth, or the Word, 7010, 6752; speaking also denotes influx, will, and thought, 2951; by the tent of meeting are denoted the three heavens, 3540<sup>3</sup>; and by saying is denoted perception, 1791, 1822.

Let it be observed here that what, in the literal sense, is said in application to particular persons and places, in the internal sense, is to be understood of all men and states. Life flows in from the Lord both immediately, and mediately through the heavens, with all men; influx is from Divine Love, and by Divine Truth; it therefore manifests itself in man as affection and thought; and thence he has perception in various degrees according to his state. How very much, then, is involved in the words we are considering! The Lord is continually appealing to every one of us in the threefold manner here indicated by the expressions *calling*, and *speaking*, and *saying*; and we are never without directions from Him as to how we ought to feel, to think, and to act from our highest and best perceptions. But before proceeding to the next verse, it will be well for us to pause and consider carefully whether we have a comprehensive and clear idea of *JEHOVAH* or the LORD? What is the idea possible for us?

According to the Hebrew, the word for *Jehovah* is derived from, or is a variation of, that which means the Being Who was, and is, and is to be, that is, the Self-existent and Eternal Divine Being of Whom, in His Infinite perfection no idea can be formed (Exod. iii. 14); and this may be why some say that He is "without body, parts, or passions"; but, at any rate, it certainly is why even the Word itself declares concerning Him: "No man hath seen God at any time" (John i. 18). But this is not all that the word *Jehovah* means. For we read (Isaiah xliii. 10, 11), "Before me there was no *God formed*, neither shall there be after me. I, even I, am *Jehovah*; and beside me there is no saviour." Here, observe, we are first taught that the Lord always was a "God formed," because that which is self-existent, or Life Itself, must be the most substantial of all beings, and substance without form or quality is impossible. But of course this one only substance is not that of which we are conscious; it is Infinite and Divine. Secondly, these words teach us that this "God formed," and yet beyond our comprehension, is the same God that would afterwards be formed and become a saviour

in the lower degrees of life of which we *are* conscious. For all the old prophecies of the Word confirm the statement here made, that Jehovah Himself would become, in the fulness of time, the Redeemer and Saviour. One or two passages in proof will suffice.

"And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is *Jehovah*; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9). Again: "Behold the days come, saith *Jehovah*, that I will raise unto David a righteous Branch, and He shall reign as king and deal wisely, and shall execute judgment and justice in the land . . . and this is His name whereby He shall be called, *Jehovah* our righteousness" (Jer. xxiii. 5). And again, we read: "I am *Jehovah* thy God: thou shalt know no God but me; for there is no saviour beside Me" (Hos. xiii. 4). And when we add to these the passages in the New Testament which confirm them, then we see that Jesus Christ our Lord was, and is, *Jehovah* manifested, and therefore that the true idea of God is that of an infinitely glorious Divine Man in whose single person is embodied the Father, Son, and Holy Spirit, or the whole Divine Trinity, according to the words of Paul (Col. ii. 9), that "in Him dwelleth all the fulness of the Godhead bodily." For it is said of Him: "Thou shalt call His name *JESUS*, for He shall save His people from their sins" (Matt. i. 21); that He is "Immanuel," or "God with us" (Matt. i. 23); that He is "Lord of all" (Acts x. 36); that "He was manifest in the flesh" (2 Tim. iii. 16); that He is the very image (or form) of the Divine substance (Heb. i. 3); that, from His Divine, He has all power in His Human Nature (Matt. xxviii. 18); that His *Name* is the name of the Father, Son, and Holy Spirit (Matt. xxviii. 19; Acts xix. 5); and that His Human Nature is the manifestation of His Divine (John i. 18). No wonder, therefore, that He says of Himself: "Before Abraham was I AM" (John viii. 58; Exod. iii. 14); "He that hath seen me hath seen *the Father*" (John xiv. 9; Isaiah ix. 6, 7); "Except ye believe that I AM, ye shall die in your sins" (John viii. 24); and "I am Alpha and Omega, saith the Lord God, which is, and which was, and which is to come, the *Almighty*" (Rev. i. 8). And when we add that He says also, "The Father *abiding in Me* doeth His works (John xiv. 10); and that "He *breathed* on His disciples and saith unto them, 'Receive ye the Holy Spirit'" (John xx. 22), then we may see that the Father or Divine Nature is in Jesus as the soul in the body; that the Son, or Human Nature, when glorified, is the full manifestation of the Father in One Divine Person; and that the Holy Spirit proceeds from Him alone. And thence we may further see that this is the only true idea of the otherwise incomprehensible *Jehovah*; and that if it is not received, then there remains of Him either a perverted and grotesque idea or no idea at all. And further still, in order to complete this argument, let it be remembered that man is created in the image and likeness of God (Gen. i. 26, 27), from which it follows that God Himself must be essentially and substantially Man in first principles; that indeed, otherwise, He could not have become, in the fulness of time, a Man in last or lowest principles; that His Human Nature, therefore, assumed in the world, was, essentially and substantially, derived from His Divine; that there can be no such thing as abstract power, wisdom, and love either finite or infinite, and consequently no such thing as abstract Omnipotence, Omniscience, and Omnipresence (Matt. xxviii. 18-20); that one essential of the Divine Trinity cannot be separated from the rest without the destruction of the whole; and that without the *DIVINE*

HUMAN in all the degrees of life and substance, the Universe spiritual and natural, could neither have been created, nor could it continue to exist.

2. This appears from the signification of speaking as denoting influx, 2951; of saying as denoting perception and thus instruction, 1791, 1822; of Israel as denoting the Spiritual Church, 3654; of offering an oblation as denoting the acknowledgment of the Lord and worship, 349, 922; and of cattle of the herd and of the flock as denoting natural and spiritual affections respectively, 5913, 6126.

The three main things in the spiritual sense of this verse are that influx and consequently revelation is mediate as well as immediate; that the worship of the Lord must be in freedom; and that worship consists essentially in the acknowledgement of the Lord, and the devotion to Him of the affections of the heart. The Lord did not speak to the Israelites immediately, but through Moses and from the tent of meeting. No one can receive the influx of the Divine life, or love, or good, except by means of Divine Truth, because love has no quality except by truth; and truth is without life except it be from good; also the truth as received by the internal man, in its descent, must be accommodated to the state of the external man. And, again, of what value is worship if it be forced? The Israelites were not compelled to offer their burnt offerings and sacrifices to the Lord. And lastly, who does not see that love itself is free, and is the essential of all worship both natural and spiritual? To worship the Lord truly is to love Him with all the heart and with all the soul inwardly and outwardly.

But an important question here naturally arises. In the remarks on the previous verse it is shown that the Lord is a Divine Person, because there can be no such thing as abstract power, wisdom, and love, and some may therefore imagine that to love the Lord is to adore Him as to His person supremely, without regard to His essence. But this would be a great error. It is true that we cannot *think* rightly of God unless we think of Him as a Divine Person; but it is also equally true that we cannot worship or love Him *simply* as a person. On the contrary, we must worship or love Him first as to His essence, and thence as to His person. And thus it will be seen that to love the Lord chiefly means to love the good and the truth which constitute Him, and to acknowledge that whatever we have of good and truth, or of affection and intelligence is continually in us from Him. And this is how it is to be understood that we are to devote our natural and spiritual affections to His service. We must, in short, love Him because He has first loved us, and is willing to impart eternal life and happiness to us, when we reciprocate His love by rightly using the affections and powers we receive from Him.

3. This is true, because a burnt offering denotes specifically worship from love, and sacrifices worship from faith, 8680; an offering of the herd denotes worship from natural good, 5913, 6126; burnt offerings also denote full devotion to the Lord, or full sanctification, 2776; the male denotes truth, 725; without blemish, denotes purification from falsity and evil, 7837; the door denotes the acknowledgment of the Lord, 2356; the tent of meeting denotes the heavens, 3540<sup>a</sup>; and to be accepted by the Lord, denotes reception on account of purification, 9506<sup>1</sup>.

The points to be particularly noted in this verse are, that there is no genuine worship of the Lord except by means of the truths

of the Word and purification from evil. How common is the remark at this day that if a man's *heart* is only right, it is not of so much consequence what his doctrine is! But here we learn that something more is required in the worship of the Lord than affection; there must also be genuine truth or doctrine. For how can an affection be devoted to Him while it is contaminated by falsity of doctrine, by impurity of motive, or by any action carrying with it any thought of self-righteousness or merit? No, indeed! The natural good from which we worship must be good received from the Lord through our previous reception of truth, and its application to life in the work of repentance. Our offering must be "a male perfect, or without blemish." And then again, this true worship involves something more. It is not enough that we should abstain from the outward act of sin by the influence of the Truth; we must also acknowledge the Lord as the door (John x. 7-9); and we must be fully persuaded that it is by His influence through the heavens, that is, by the operation of the Holy Spirit flowing into us, even immediately, or in accommodation to our state, that we can have any power to worship. For wherever there is mediate influx, there also is that which is immediate, 7004, and by it the Lord keeps all things both generally and as to the most minute particulars in due connection and order. He, indeed, is willing constantly to receive worship from every one; but it cannot be grateful and acceptable to Him, unless there is internal purification as well as external.

4. The proofs here are, that the hand signifies power, 878; that laying the hand upon the head of the offering, signifies the communication of power from the Internal to the External, 10,023; and that being accepted, to make atonement, signifies what is grateful and well pleasing to the Lord, because thereby evil is removed and conjunction with the Internal is effected, ver. 3; 10,042, II.

The meaning of the Hebrew word here translated *atonement*, or *to make atonement*, is to be a covering for sin; and it is said to have three significations, namely, "to expiate for sin, to appease anger, and to avert calamity." Now it may help us to understand this rightly, if we ask ourselves what it really is that affords a covering or expiation for sin, that appeases anger, or that averts a calamity? The answer, in the literal sense, is, of course, the burnt offering, and in the spiritual sense the natural good affection denoted thereby. And can we not see, in truth, that there can be no other covering or atonement for sin than good of different degrees and of various qualities received from the Lord? Yea, can we not see that when we have loved and practised any particular evil, and have afterwards repented of it by shunning it as a sin against God, that nothing could be a covering for it or remove it but the acknowledgment and reception of the opposite good? This consideration, therefore, shows us the true spiritual meaning of burnt offerings and sacrifices. They denote the consecration of our good affections to the service of the Lord in all the duties of a holy life; and we have now to see how this devotion is a covering for sin, an appeasing of anger, and the averting of calamities. It has been too commonly believed that the covering or atonement for sin was the sacrifice or death of Christ, considered as a punishment inflicted upon Him for the sins of all mankind. But this error is rapidly disappearing before the light of the New Age. It is impossible that sin can be covered or removed by punishment merely, whether it be that of the sinner himself or any substitute for him. It is well

known that punishment does not remove evil, although it may repress it. Only the real work of repentance can do that. And certainly the punishment of another for any man's sins, even though that other should be the Lord in His Human Nature, cannot effect this. Hence the prophet Isaiah says: "We did esteem him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isaiah liii. 4, 5). That the Lord suffered for man in redeeming him is true; but it is not true that His sufferings and death were, in any sense, a punishment inflicted upon Him by evil men and spirits or by the Father. Again we say, No, indeed! On the contrary it was because He "so loved the world" (John iii. 16), that He submitted, as to His Human Nature, to the sufferings He endured, which were not only natural and physical, but involved mighty conflicts against all the powers of darkness. And this He did in order that He might deliver man from the absolute dominion of evil, by preserving in him perfect freedom of choice between evil and good; and thus, in the very grandest sense, was and is the Divine Love, a covering or atonement for man by the removal of evil from him! For, by the work of Redemption, evil is for ever prevented from taking away this liberty of man, and is, in this sense, for ever covered, or removed, hidden and rendered quiescent. But also, what is true in the grandest sense is true as to each individual, with the exception, that while the Lord absolutely preserved man's liberty, and expelled all the maternal life, with its tendencies to evil, from His Human glorified, man's evils remain with him to eternity, but are so covered or quiescent by his prevailing state as to good in the regenerated, that they cease to appear or to trouble him, 868. Thus, then, we see what is meant in this verse and elsewhere in the Word by the covering or atonement both in its universal and particular sense (2 Cor. v. 18, 19).

But secondly, how can this atonement be an appeasing of anger? Can we possibly conceive that there is anger in the Lord, or that such anger requires to be appeased by the sufferings of men? By no means. For the infinitely perfect Lord cannot be angry, according to His own words when He says: "I, Jehovah, change not; therefore ye, O sons of Jacob, are not consumed" (Mal. iii. 6); and when we read, "Vengeance is mine and recompense" (Deut. xxxii. 35), we are to understand the mercy of the Lord which provides for the salvation of man, even by the permission of suffering and punishment, and by the appearances of truth in the Word through which anger, wrath, and vengeance are attributed to Him, 6997. Hence, then, anger signifies the aversion of man from the Lord, and the aversion of the external or natural man from the internal, which produce the appearances of anger; and therefore the way in which anger is appeased in the atonement is by bringing man into harmony with the Divine Love, and the external man into harmony with the internal, through the rejection of evil from a principle of love and the consequent communication and reception of good.

And thirdly, how are calamities averted by the atonement mentioned in the verse before us, and so frequently in other places? This may be easily understood by the simple consideration that it is in the very nature of evil to produce mischief, and of good to do the contrary; so that it is no wonder that calamities should overtake the wicked, and that they should be averted through the reception of good. And if we apply this principle to the kind of good denoted by the burnt offering of the herd, it is evident that when men devote

the natural affections and powers which the Lord has given them to merely selfish and worldly purposes, they must expect the calamities that inevitably follow; and also that when they devote them to the Lord according to the internal sense of these verses, they will turn aside those calamities and have conjunction with the Lord, through the conjunction of the external with the internal man as here described. And let it be observed here, that the remarks now made will serve to illustrate much that follows in this and the other chapters of the book of Leviticus.

5. This is thus proved: The killing of the bullock, denotes preparation, by self-denial, for the worship of the Lord from the good of innocence in the natural man, 10,024, 9990; the sons of Aaron the priest, denote truths derived from good and conjoined therewith, 9946; presenting the blood, denotes the acknowledgment that charity is from the Lord, 10,227, 1001; sprinkling the blood round about upon the altar, denotes the conjunction of truth with good externally and internally, 10,047; and at the door of the tent of meeting denotes, "in order to gain admission to heaven," 2356, 3546<sup>3</sup>.

It is interesting to notice in this verse the double signification involved in the slaying of the animals offered in the sacrifices. On the one hand there is the rejection of the old or merely natural life, and on the other the putting on of the new or higher life. For it is evident that, in the course of regeneration, we must put off the "old man with his doings," and put on the "new man" (Col. iii. 9); and the sacrificed animal has its correspondence in both aspects. Essentially it denotes the new and higher life; because only this can be devoted to the Lord; but relatively it signifies the old and lower life by the rejection of which preparation is made for the reception of the perfect life; as for the soul that sinneth, it shall die, daily or continually, by the rejection of what is good; but the soul that repenteth shall also die daily by the rejection of what is evil (Ezek. xviii. 20; 1 Cor. xv. 21). And this cannot be, apart from man's own co-operation by the steady practice of self-denial. Also, again we see how essential the truths of the Word derived from good, represented by the sons of Aaron, are in this work of regeneration; how these truths have their power from good; and how they acknowledge charity, and the necessary conjunction of truth with good, in the attainment of the heavenly life.

6. This is evident, because by flaying a burnt offering, or by removing the skin, is denoted the separation of falsity in ultimates, 10,036; and by cutting the animal into its pieces is denoted the arrangement of truths in order under good, or the arrangement of inferior good in order under that which is superior, 10,048.

Here it is to be particularly observed, that no directions were given concerning the offering of the sacrifices which do not involve some necessary part in the work of man's regeneration. For no one can imagine that such directions were given by revelation from heaven, simply because there was any value in them as outward acts of worship only. As we have already seen, the Lord does not desire such worship (Ps. xl. 6-8); much less, then, could He desire the minutiae of it. But nevertheless, each particular part of the ceremonial was intended to signify and represent some indispensable part of true spiritual worship, and thus of the true heavenly life. And of these certainly the removal of falsities, and the orderly arrangement of good and true affections are not the least. But this is the work of the Lord alone. It is only He who can in reality

do either the one or the other while man co-operates. How often in the course of our religious experience have we not longed for such deliverance, and for such a state of perfection as this! And yet, although we have, it may be, sincerely endeavoured to realize them, it seems to be all in vain; so that not one of us can say, "I am free from error, and perfect externally and internally." Here, however, we are assured that it must be; and therefore we may rest satisfied that it will be. Our apparently imperfect efforts will finally be crowned with success; and if we cannot see *how* it is that each day's work in life contributes to this end, we may yet take consolation, and know from the Word the reason why. It is that all through our probationary state the "tares" and the "wheat" in us must both grow together (Matt. xiii. 30). We cannot ourselves tell truly, in this matter, where we are; our state may be much better than we feel or think, or it may be much worse; but certain it is that we must do each day's work with care and diligence, and that if we endure unto the end we shall be saved. And then when the right time comes the "tares" will disappear; the "wheat" will be gathered into the barn; there will be an orderly arrangement of all our states; our associations with those who most resemble us will be just and true; and we shall indeed, according to our degree, be perfect, even as our Father Who is in heaven is perfect.

7. This is demonstrated as follows: the sons of Aaron represent truths derived from good and conjoined therewith, 9946; fire signifies love, 934; the altar also signifies the worship of the Lord as to Divine Good or Love, 9964; and the wood laid in order signifies the good of merit, 2784.

8. By Aaron's sons the priests, are denoted truths derived from good and conjoined therewith, 9946; by the placing of the pieces in order, are denoted the arrangement and distinction of truths and goods according to Divine Order, 10,048; by the head, are denoted inmost things, specifically as to truth, 10,048, and by the fat the same specifically as to good, 10,033; by the wood, is denoted the good of merit, or man's action as from himself in which is the tendency to claim merit, 2784; by fire, is denoted love to the Lord, 934; and by the altar, is denoted worship, 9964.

9. Here, by the inwards, or the intestines, are denoted lowest things, and thus sensuous feelings and thoughts exterior, by the legs are denoted "the exteriors which are of the natural man," and thus sensuous feelings and thoughts interior, 10,049, 10,050; by washing is denoted purification, 3147; by burning the sacrifice upon the altar, is denoted the devotion of the whole natural man to the Lord in worship from pure love, 10,052; by an offering made by fire, is also denoted worship from pure love, 10,055; and by a sweet savour unto the Lord, is denoted what is grateful and acceptable, and productive of heavenly rest and peace, 10,054.

It is evident from the literal sense of this verse that these particulars must contain the internal sense according to the proofs, because no other worship can be a "sweet savour," or "an odour of rest" unto the Lord but real worship which is expressed in a perfect life of obedience to Him springing from love and directed by an enlightened faith. And it is to be remembered here that what, in the internal sense, has reference to the regeneration of man, in the supreme sense relates to the glorification of the Lord, as all that is said in the references clearly shows. But see more especially 10,053;

and observe, that as the glorification of the Lord consisted in the union of the Human with the Divine, so the regeneration of man involves the conjunction of the External with the Internal, and thus, as it has been said, the devotion of the whole man to the Lord, namely, the natural man signified by a bullock as well as the spiritual man signified by a ram.

10. This is evident, because animals of the flock denote spiritual affection, 5913, 6126; sheep denote charity, and goats the faith of charity, 4169; a burnt offering denotes full devotion or consecration to the Lord, 2776; a male denotes truth, 725; and without blemish denotes purified from evil, 7837.

11. This appears from the signification of killing the animal as denoting preparation for spiritual worship, 10,024, 4169; of the side of the altar northward as denoting truths adapted for the purpose, 9499, 9648; of Aaron's sons the priests as denoting truths derived from good and conjoined therewith, 9946; and of sprinkling the blood on the altar round about as denoting the conjunction of truth with good, and thus the acknowledgment that spiritual good or charity is from the Lord, 10,047.

12. By cutting the animal in pieces is denoted the arrangement of truths in order under good, or the arrangement of inferior good in order under that which is superior, 10,048; by the head are denoted inmost things specifically as to truth, 10,048, and by the fat the same specifically as to good, 10,033; by laying the pieces in order is denoted the *actual* arrangement of inferior things under superior; while by cutting the animal in pieces is denoted *preparation* for such arrangement, 10,048; by the wood is denoted the good of merit, 2784; by fire is denoted love, 934; and by the altar is denoted worship, 9964.

13. Here again, by the inwards, or the intestines, are denoted lowest things, and thus sensuous feelings and thoughts exterior, by the legs, are denoted the exteriors which are of the natural man, and thus sensuous feelings and thoughts interior, 10,049, 10,050; by washing is denoted purification, 3147; by burning the sacrifice upon the altar is denoted the devotion of the whole spiritual man to the Lord in worship from pure love, 10,052; by an offering made by fire is also denoted worship from pure love, 10,055; and by a sweet savour unto the Lord is denoted what is grateful and acceptable, and productive of heavenly rest and peace, 10,054.

14. This is evident, because birds signify spiritual things which relate to faith or truth and thus to the understanding, 1826; and turtle-doves and young pigeons signify exterior things and interior things, and thus truth and good, respectively, 1827; and they also signify the innocence which must be involved in a state of worship which is denoted by them, 10,132.

15. This is also evident, because the priest bringing the sacrifice to the altar, denotes the worship of the Lord from good, 9946, but in this case good adopted as a principle or rule of life, and not good actually, since it has relation to the birds which denote what is of the understanding, 1826; because to wring off the head, denotes that there is not permanent conjunction with the Lord by worship from the understanding only, or from the *principle* of good only, 8079; because to burn the head upon the altar nevertheless, denotes that

still this worship is sanctified inmost by the influence of Divine Love, 10,052; and because to drain out the blood at the side of the altar, denotes that charity is acknowledged to be from the Lord, but only in an external way, 1001, 10,227, 9648, 9499.

16. This is true, since to take away the crop with the filth thereof, signifies to separate falsities and evils from such worship, 4883, 5174; and to cast it beside the altar on the east part in the place of the ashes, signifies the rejection of such falsities and evils. For to cast out, denotes to be exterminated or rejected, 2657; beside the altar, denotes from any connection with worship, 9604; the east denotes good, but here in the opposite sense evil, 7679; and the place of the ashes, denotes a state where falsities are conjoined with evils, ashes denoting falsities, and the east denoting evils, 7519, 9723. And this is a state of condemnation from self-love and its ultimate defilements.

17. This may be seen from considering that rending the bird by the wings thereof, but not dividing it, denotes no parallelism and correspondence with the Lord in such worship, but only a preparation for it, 1832, 4171, because the rending, like the killing, was a part of the *preparation* of the bird for sacrifice, and also denotes the suffering and temptation brought about by indulgence in evils through the misunderstanding or perversion of the truth, as the last reference given clearly shows; because rending it by the *wings*, denotes that thus the power of faith is weakened by giving way to evil, but strengthened by overcoming the temptation through acknowledgment of the Lord and resistance to evil in consequence, 8701; and because there cannot be so genuine a worship of the Lord from a *principle* of good as there can from *good itself*, since real good, or the real love of good only, gives correspondence with the Lord, and brings the external man into harmony with the internal, 1832. But nevertheless this imperfect worship is accepted by the Lord, as the rest of the verse shows, in order that it may lead up to genuine spiritual devotion. For by the burning of the offering is represented conjunction with the Lord, and the conjunction of faith with charity, 10,052; by the wood is denoted the action of man as from himself in which there is the tendency to claim merit, 2784; by fire is denoted love to the Lord, 934; and by a sweet savour, or an odour of rest unto the Lord, is denoted what is grateful and acceptable in worship and productive of heavenly rest and peace, 10,054. And thus imperfect worship is consecrated by *the prevailing state of good or love* in which the worshipper is inmost.

Taking now a brief review of this chapter, we may observe that its general subject is the worship of the Lord; that this worship must be from natural and spiritual affection combined, that it is first from natural affection; secondly, from spiritual affection; and thirdly, from the same affections on a lower plane.

The internal sense first states that natural and spiritual worship are combined, because the Lord's operation, in regeneration, is from the inmost through the spiritual, into the natural degree; and then it describes natural and spiritual worship, successively, because according to man's experience, he begins his life in the natural degree, and afterwards becomes spiritual. But since the natural man is internal and external, and also the spiritual, therefore the worship of the external man or his first conscious natural and spiritual life is also described.

Next we learn the requirements for the true worship of the Lord, which, generally considered, are the same in different degrees. And

the first essentials named are exceedingly important. There must be truth and there must be purity; truths, in fact, which reveal man's impurity, naturally, and then the work of repentance by which purity comes. But these, by themselves, are not sufficient. There must be conjunction with the Lord by the sincere acknowledgment of Him, and of His operation through the heavens. After this it follows in order that, from the Lord, there is the powerful influence of the internal man upon the external, producing the reconciliation or agreement of the two, which is said to be acceptable to the Lord, because the worship of the external separate from the internal cannot be so; and therefore there must be preparation for this by the rejection of the corrupted "old" life, so that good and truth conjoined may be fitly and fully manifested. But there is a peculiarity here which requires notice. The preparation for spiritual worship is distinguished from that for natural worship in this description, by its being said to be by truths adapted for that purpose. Now it may occur to the thoughtful student that surely this is the case also with preparation for natural worship, although this statement is not found in verse 5. We have to consider, therefore, why it occurs in verse 11. The reason appears to be that the more interior our worship is, so much the more is it seen to be from an *enlightened mind*, as well as from a *loving heart*. The spiritual man sees truths more clearly than the natural man. But still preparation for worship never can be otherwise than obscure, when compared with worship itself; and therefore this obscurity is also named. The animal representing worship was killed on the side of the altar *northward*; and "northward," as the reference (9648) shows, denotes obscurity as to truths. But for further illustration of this interesting point see also 9736, 10,185.

We learn, in the next place, however, that there are three other requirements for true worship. Not only must evil and falsity be removed from the heart and understanding, but from the life also; and then follows a distinct and orderly arrangement of all man's powers by the Lord, with the complete purification of all sensuous feelings and thoughts, so that the natural man in its entirety may be devoted without hindrance to the service of the Lord.

And lastly, what happens to the affections must happen to the intellectual powers, as described at the end of the chapter. In fact, the same general process again appears, under other and exactly appropriate symbolism, the chief truths made manifest being the subordination of the understanding to the will, and of the external man to the internal; the impossibility of conjunction with the Lord, through the understanding alone, or through faith alone; and the inevitable result, namely, that the understanding must not only be *subordinate*, but must also be in complete *harmony* with the will, in the holy life of worship which consists in doing justly, loving mercy, and walking humbly with our God (Mic. vi. 8).



## CHAPTER II

## SUMMARY OF THE SPIRITUAL SENSE

1. The worship of the Lord from the highest degree of celestial love is described, vers. 1-3.
2. Then follows a description of worship from interior celestial love, or charity to the neighbour, showing how it is connected with that from the highest celestial good, which is pure love to the Lord, and the lowest, ver. 4.
3. A similar description of worship from celestial good in the Internal of the Natural succeeds, accompanied by an account of the arrangement of truths there, and of the influx of inmost celestial good, vers. 5-6.
4. And lastly, worship from the External of the Natural is described, showing that it is similar to worship from higher loves, but is in a lower degree, ver. 7.
5. It is then shown that celestial worship in all these degrees and ways involves certain particulars, namely: the power to worship must be ascribed to the Lord; it must be acknowledged to be from celestial good inmost derived from Him; and it must be exercised from Him. Also the worshipper will realize the conjunction of truth with good as from himself; he will be able to devote his life to the service of the Lord; he will experience a state of heavenly joy and peace; he will be able to appropriate good and truth; and he will worship the Lord from pure love, vers. 8-10.
6. Again this worship of the Lord must be free from falsity; it must not be vitiated by merely natural delight; such imperfect worship only appertains to preparatory states; and in all worship there must be the mutual desire of truth for good and of good for truth, or in other words, every one who really loves the truth will desire also to be good, and all who sincerely desire to be good will also long for the truth, vers. 11-13.
7. And also, during such worship, in preparatory states, it will be from natural good, and truth influenced by celestial good, and involving the sincere acknowledgment of the Lord, vers. 14-16.

## THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> <li>1. And when any one offereth an oblation of a meal offering unto the Lord, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:</li> </ol> | <ol style="list-style-type: none"> <li>1. Again, when the Lord is worshipped from the good of celestial love, it shall be by the pure truth proceeding from that love, and also thence is the grateful perception of truth.</li> </ol> |
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2. And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn *it as* the memorial thereof upon the altar, an offering made by fire, of a sweet savour unto the LORD:

3. And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4. And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5. And if thy oblation be a meal offering of the baking pan, it shall be of fine flour unleavened, mingled with oil.

6. Thou shalt part it in pieces, and pour oil thereon: it is a meal offering.

7. And if thy oblation be a meal offering of the frying pan, it shall be made of fine flour with oil.

2. And this worship shall be acknowledged to be by truth from good, and shall be with full power as to pure truth, as to the good from which it flows; and as to grateful perception; being the consecration of the heart to the Lord, by the conjunction of truth with good from pure love, bringing joy and peace to the worshipper.

3. And from this holy worship the celestial man appropriates good and truth; it is the highest form of the worship of the Lord from pure love.

4. And further, when the worship of the Lord is from interior celestial good, still it shall be worship from pure good without falsity, involving inmost celestial good; or external celestial good of such a heavenly quality.

5. And when such worship is from the Internal of the Natural, it shall be by truth derived from good, free from falsity, and involving inmost celestial good.

6. And in such worship there shall be an accurate arrangement of truths, and thus of affections, and also the continual influx of inmost good, because it is celestial worship.

7. And lastly, when such celestial worship is from the External of the Natural it shall also be from pure truth, conjoined with good.

8. And thou shalt bring the meal offering that is made of these things unto the LORD: and it shall be presented unto the priest, and he shall bring it unto the altar.

9. And the priest shall take up from the meal offering the memorial thereof, and shall burn it upon the altar: an offering made by fire, of a sweet savour unto the LORD.

10. And that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11. No meal offering, which ye shall offer unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, as an offering made by fire unto the LORD.

12. As an oblation of firstfruits ye shall offer them unto the LORD: but they shall not come up for a sweet savour on the altar.

13. And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt.

8. And the power to worship the Lord in all these ways shall be ascribed to Him; it shall be acknowledged to be from Him in celestial good; and it shall be exercised from conjunction with Him.

9. Also the celestial man shall then be able to realize that conjunction, as from himself, with the power of devoting thereby his life to the service of the Lord, and of being receptive of a holy state of joy and peace.

10. And from this holy worship the celestial man will appropriate good and truth; for it is the worship of the Lord from pure love most holy.

11. Moreover, no worship of the Lord from celestial love shall be contaminated with falsity; for neither falsity nor any merely natural delight shall enter into this worship, because it is from pure love to the Lord.

12. These indeed may be permitted in the early stages of progressive celestial life, but they are not acceptable to the Lord, as worship from pure love is.

13. And further, all worship from celestial love, of whatever degree, must involve the desire of truth for conjunction with good, and the desire of good for conjunction with truth; and these shall on no account be wanting, because they involve also the desire of man for salvation from the Lord, and the desire of the Lord for the salvation of man.

14. And if thou offer a meal offering of firstfruits unto the LORD, thou shalt offer for the meal offering of thy firstfruits corn in the ear parched with fire, bruised corn of the fresh ear.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meal offering.

16. And the priest shall burn the memorial of it, part of the bruised corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

14. And again, when the Lord is worshipped in the early stages of regeneration, it will be inmost, although unconsciously, from celestial love, externally taking the form of natural good and truth influenced by celestial good, and acquired by temptations as to good and as to truth.

15. And hence, celestial love shall be within, and also spiritual love, because it is genuine celestial worship.

16. And therefore in such worship there is the conjunction of truth with good, and consecration to the Lord from good acquired in temptations, from some love to the Lord, and from charity entirely, and involving the sincere acknowledgment of the Lord from that love and charity.

#### REFERENCES AND NOTES

1. This is proved by considering that a meal offering denotes celestial good, 4581; that fine flour denotes truth from good, or truth from love, 9995; that oil denotes celestial good, 2177; and that frankincense, from its odour, denotes a grateful perception, 2177, 9993.

After the description, in the previous chapter, of natural and spiritual worship, we have in this, that of celestial worship, according to the order of the three heavens; and the distinction between these three is the same as that between obedience to the Lord from a sense of duty, from an affection for the truth, or from the love of good. Or to express it in a more popular way, natural good, in worship, is obedience to the laws of Divine Order because it is so commanded in the Word; spiritual good is obedience from charity to the neighbour; and celestial good is obedience from love to the Lord.

2. This is thus demonstrated: the sons of Aaron the priest denote truth from good, 9946; bringing the offering therefore to them, denotes that celestial worship is by truth from good, and is acknowledged to be so, 10,227; to take a handful denotes that the act of

worship is with full power, 7518; burning the handful upon the altar, denotes the consecration of the heart to the Lord, by the conjunction of truth with good from pure love, 10,052; a memorial denotes the quality of worship as to truth, and it also denotes remembrance, 6888; and a sweet savour unto the Lord, denotes a state of heavenly joy and peace, 10,054.

In connection with these two verses it will be well to consider more particularly what is said in the *Arcana Cœlestia* concerning the meal offering. In the first reference given, 4581, and also in 10,079, it is shown that it signifies celestial good; and it is stated in the latter that while the sacrifices of animals were not commanded but permitted, because they were not well pleasing to the Lord, or in the heavens, the meal offering was well pleasing; also that whereas, generally speaking, they both denoted celestial good, yet specifically the flesh of the sacrifices denoted spiritual good, while the bread of the meal offering denoted celestial good, from which it evidently appears that the meal offering had, relatively, a *higher* signification than the sacrifices. But in 2177 a different interpretation is given; for we there read that while the sacrifices and the meal offering represented *similar things*, yet the meal offering did so *in a less degree than the sacrifices*, and consequently denoted *things spiritual* and *things belonging to the external church*, from which it follows that the meal offering had, relatively, a *lower* signification than the sacrifices.

Now these varying and apparently contrary explanations naturally cause difficulty to many minds, and in giving the internal sense of the chapter before us we have to consider and decide whether the meal offering here signifies celestial good or spiritual good, for evidently, in the Word, it sometimes denotes the one and sometimes the other. And it is thought, in this case, that the series of things in the internal sense enables us to determine in favour of celestial good, because, evidently, the first chapter commences by describing worship from natural good, and continues and ends by the description of worship from spiritual good, while the second chapter is devoted to the description of celestial worship in all its degrees. The reason, however, why spiritual worship is described by the meal offering in 2177 is because there the *fine flour* is especially the subject of thought, this denoting "what is spiritual" as distinguished from *bread* which denotes what is celestial, and has just previously been named, besides which, it afterwards follows in the series of that chapter, that natural good is described by the young ox, the order being from celestial, through spiritual, to natural things. But in 10,079 the comparison is made between the bread of the meal offering, as denoting the highest celestial good and the *flesh* of the sacrifices as denoting spiritual good, in order to show that, intrinsically, the worship of the Lord by the sacrifices of animals denoted an inferior state of worship to that denoted by the meal offering considered as bread.

3. This appears from the signification of Aaron and his sons as denoting those in good, and those in truth derived from good, 9946; of having the residue of the meal offering, that is of eating it, as denoting appropriation, 2177, 2187; and of what is most holy of the offerings of the Lord made by fire, as denoting the highest form of the worship of the Lord from pure love, 10,120, 10,055.

In this verse the whole mystery of the life of the regenerating and regenerated man is involved; for it includes, on the one hand, the communication of life from the Lord, and on the other, its conscious reception by man as if it were his own. The influx of life from the

Lord, indeed, is not sensibly perceived, because what flows in appears as if it were inherent; but when man becomes a conscious recipient of heavenly good, the very nature of that good causes him to perceive that it is not from himself, but from the Lord continually, or moment by moment, this being the effect of the purification denoted by what is unleavened in the meal offering. It is only in proportion as everything false and evil, signified by leaven, 2177, is removed by the work of repentance, and thus by victory in temptations, that pure and holy love and charity can be adequately realized. How essentially practical, therefore, is the teaching here implied!

4. This is true, because by what is baked in an oven is denoted interior celestial good, which is charity, and is peculiar to the middle heaven, 7356; by what is unleavened is denoted what is pure from falsity and evil, 2177; by cakes is signified good and truth conjoined, 2177, and also the good of love towards the neighbour, 7978; by oil is denoted celestial good, 2177; and by wafers is denoted external celestial good, 9994.

In this verse we see how, when any one worships the Lord truly from spiritual or natural good, such worship implies the operation of the Lord through celestial good, or through the celestial heavens; for the oil mingled with the fine flour signifies the conjunction of the Celestial with the Spiritual.

5. This is thus proved: a meal offering, baked in a baking pan or frying pan, denotes worship from the Internal of the Natural, because it follows in order that which was baked in an oven, which denotes interior or spiritual good, 7356; and its being of fine flour unleavened, and mingled with oil, denotes truth derived from good, free from falsity and involving inmost celestial good, 2177, 9995.

6. This appears thus: parting in pieces, signifies an accurate arrangement of truths and thus of affections, 10,048, 3110; pouring oil thereon, signifies the influx of inmost good, 3728, 9780; and a meal offering signifies celestial worship, 4581.

7. This is seen from observing that a meal offering baked in a frying-pan, or pot, denotes worship from the External of the Natural because it follows in the series, the Internal of the Natural, 7356; and that fine flour mixed with oil denotes pure truth conjoined with good, 2177, 9995.

8. This appears from the signification of bringing the meal offering to the Lord, as denoting to confess the power of worshipping to be from Him, 10,227; of presenting it to the priest, as denoting to acknowledge that it is from Him in celestial love or good, 9946; and of bringing it to the altar, as denoting that worship, or rather the power to worship, is exercised from Him, 10,242, 2342.

9. By a memorial is denoted the quality of worship as to truth, and also remembrance which is active from affection or good; and hence, to take up the memorial, in this case, denotes to conjoin good with truth, the priest denoting good, 6888, 7518, 9946, 1728; to burn the memorial upon the altar, denotes to realize that conjunction and worship the Lord from it, 10,052; and an offering made by fire of a sweet savour unto the Lord, denotes devotion to the Lord, and a state of joy and peace, 10,055, 10,054.

10. This is evident from considering that what was left of the meal offering being Aaron's and his sons', denotes that from his holy worship the celestial man, of every degree, will appropriate good and truth, ver. 3; and that a thing most holy of the offerings of the Lord made by fire, denotes the worship of the Lord from pure love most holy, ver. 3.

11. This appears from the facts, that the meal offering denotes the worship of the Lord from celestial love, 4581; that leaven denotes falsity, 2177, 2342; that honey denotes natural delight, here in its opposite sense, 5260, 10,137 end; and that an offering made by fire unto the Lord, denotes worship from pure love, ver. 3.

12. This is manifest from the signification of leaven and honey, as shown in the previous verse.

13. This is evident from the signification of salt, as denoting the desire of truth for conjunction with good, and the desire of good for conjunction with truth, 9207, 10,137 end; of not causing the salt to be lacking, or to cease, as denoting that the desire for this conjunction should on no account be wanting, because a covenant signifies conjunction, 9207; and of salt being offered with every offering, as denoting that all worship must have respect to this conjunction, because it involves the desire of man for salvation from the Lord, and the desire of the Lord for the salvation of man, thus what is reciprocal. See also 10,300.

14. This appears thus: the offering of the firstfruits denotes one of the preparatory stages of regeneration, namely, the implantation of truth in good, during which the worship of the Lord is compared with the state of celestial good, relatively imperfect, being contaminated with falsity and merely natural delight, denoted by leaven and honey as described in ver. 12, 9204-5; the meal offering denotes worship from celestial love, which is inmost, 4581; man in this state has not yet realized celestial love, 9223, 9300; corn in the ear parched with fire, denotes the good of charity in the natural man, or natural good which is influenced by celestial good, 9205; and bruised corn in the threshing, denotes the good of truth, or good acquired by means of truth through temptations, 9203, 9537, 9539.

15. This is true, because by oil is signified celestial love, 2177; by frankincense, spiritual love, 10,303; and by a meal offering, genuine celestial worship, 4581.

16. The proofs are, that the priest burning the memorial on the altar denotes the consecration of the heart to the Lord by the conjunction of truth with good from pure love, 10,052; that the bruised corn denotes good acquired in temptations, ver. 14; that the oil denotes celestial love, 2177; that frankincense denotes spiritual love, which is charity, 10,303; and that an offering made by fire unto the Lord, denotes the sincere acknowledgment of the Lord from that love and charity, 10,055.

Considering now the practical application of the spiritual teaching of this short account of the different kinds and degrees of celestial good, we remark that since every individual is a heaven in the least form, or may become so, therefore he has the power to love the Lord, to love the neighbour, or to be obedient to the Lord, according to his position in the universal heavens. That is, his inmost love may be celestial, his interior love may be spiritual, and his external love

may be natural, to whichever of the three general heavens he may belong. Hence then no one need say to himself, "I cannot be celestial," because every one can be in good if he likes, and good in the universal sense is the celestial principle.

But if this is a practical truth relating to life, it involves also a practical truth relating to the understanding of the Word; for it shows that this chapter, in its entirety, may also be explained in reference to spiritual love or natural love, each in its degrees. So that if we consider that the first chapter of this book, which is limited to the description of the BURNT OFFERING, gives an account of celestial worship, then we may consider that the second chapter, which is limited to the description of the MEAL OFFERING, gives an account of spiritual worship, 2177, and that the third chapter, which is limited to the description of the PEACE OFFERINGS, gives an account of natural worship. And from all this it is evident that the series of three chapters not only describes regeneration successively from what is internal to what is external, but also that each chapter, in its own way, describes the whole process, while yet having a specific relation to its own degree.

However, we have regarded this chapter as specifically relating to celestial love, on account of the series from what is external to what is internal in the first, culminating in the second, in which case the third, as we shall see, describes the full and free worship of man, simultaneously in the natural degree, when regeneration is completed. And we are delighted to be able to show that the series is really both ways without any confusion, and thus to justify the apparent paradox that the meal offering may and does denote, in the Word, a higher or a lower degree of worship, as the case may be in particular instances where it is mentioned, without any violation of the law of interpretation.

And now without making any particular remarks upon the different kinds of meal offering, it will be sufficient in this place to point to the practical character of two or three things mentioned in connection with it. First, no leaven was to be used. Why? Because it is inconsistent that the falsity, which is denoted by leaven, should be conjoined with the good signified by the meal offering. It is the duty of the man of the church, therefore, to separate himself from all false doctrine. "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke xii. 1). It is a fine thing to be genuine. What is merely external worship in the sanctuary on the sabbath day but a pretence and a sham? And what, on the other hand, is genuine external worship there but the glory and signature of a good life every day in the week? But if falsity in worship is disastrous, how much more is effusive and merely natural affection to which honey corresponds? How much of that there is in the world among worshippers at the present day! The merely natural delight sometimes attending revivals of religion is of this character. It is said of John the Baptist, "His meat was locusts and wild honey" (Matt. iii. 4). But there is, all the same, a true natural delight in external worship that is not forbidden in this law of Moses concerning the meal offering. "He should feed them also with the finest wheat, and with honey out of the rock should I satisfy thee" (Ps. lxxxi. 16). Honey out of the rock is delight in the Word of the Lord from the affection of truth. But then, in true worship which leads to a good life and is also the effect of a good life, there is even something more than the absence of falsity, and of merely natural delight, there is the desire of truth to good, and the desire of good to truth, signified by salt. "With all thine oblation," in fact, "thou shalt offer salt."

And this salt is called "the salt of the covenant of thy God," because, as we have often seen, a covenant denotes conjunction. Not only, therefore, must worship be affectionate and genuine, or from good and free from false doctrine, but it must involve the conjunction of goodness with truth, and also the reciprocal conjunction of truth with goodness, and what amounts to the same thing, the reciprocal conjunction of the external man with the internal.

And lastly, therefore, there now follows the meal offering of the firstfruits. It is, of course, the beginning of regeneration under one aspect; but then it is the beginning of the heavenly life when regeneration is completed under another; and hence its position in this series, where worship from freedom, denoted by the peace offerings, follows it.

## CHAPTER III

### SUMMARY OF THE SPIRITUAL SENSE

1. The subject of the entire chapter is the worship of the Lord from a state of freedom when regeneration is completed, and also occasionally during regeneration; and such worship from natural good is described, vers. 1-5.
2. Then such worship from the good of innocence involved in charity, or love to the neighbour, vers. 6-11.
3. And lastly, such worship from the good of faith, which is charity manifested through the understanding, vers. 12-16.
4. But in every state of the worship of the Lord, no one can appropriate either truth or good as his own independently of the Lord, ver. 17.

### THE CONTENTS OF EACH VERSE

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| <p>1. And if his oblation be a sacrifice of peace offerings; if he offer of the herd, whether male or female, he shall offer it without blemish before the LORD.</p>                                 | <p>1. Again, when the worship of the Lord is from free-will, thus promoting the conjunction of the External with the Internal, and this worship is from the affections of the natural man, as to truth, or as to good, it shall be without any admixture of evil or falsity.</p>                                       |
| <p>2. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.</p> | <p>2. And the whole power of the Internal shall be communicated to the External; and the External shall be prepared, by the acknowledgment of the Lord, and influx from Him through the heavens, for such worship; while the conjunction of truth with good shall be effected, and thus conjunction with the Lord.</p> |
| <p>3. And he shall offer of the sacrifice of peace offer-</p>  | <p>3. And such free worship shall be acknowledged to be</p>  |

ings an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

4. And the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.

5. And Aaron's sons shall burn it on the altar upon the burnt offering, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6. And if his oblation for a sacrifice of peace offerings unto the LORD be of the flock; male or female, he shall offer it without blemish.

7. If he offer a lamb for his oblation, then shall he offer it before the LORD:

8. And he shall lay his hand upon the head of his oblation, and kill it before the tent of meeting: and Aaron's sons shall sprinkle the blood thereof upon the altar round about.

from the Lord through the principle of love, and consequently through the good of love in the lowest degree of the natural man as to the understanding; in the lowest degree thereof as to the will;

4. In the middle degree as to discriminating truths and the affection thereof, by which the conjunction of truth with good is effected; and in the interior degree where the conjunction of good with truth is effected, all these varieties of good being separated.

5. And also, they shall be wholly consecrated to the Lord, and shall be acknowledged as proceeding from Him, at first by the worshipper as from himself, or as if he claimed merit thereby, and afterwards from pure love, which is grateful and acceptable to Him, and productive of heavenly rest and peace.

6. Again, when this worship from freedom promoting the conjunction of the external man with the internal, is from spiritual affection as to truth or as to good, it shall be also free from contamination with evil and falsity.

7. And if it be from the good of innocence, it shall be acknowledged to be from the Lord;

8. Also that from Him is the power to worship, by preparing himself to do so, according to influx through the heavens; and thus shall the conjunction of the spiritual man with the Lord be effected.

9. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD; the fat thereof, the fat tail entire, he shall take it away hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10. And the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.

11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12. And if his oblation be a goat, then he shall offer it before the LORD:

13. And he shall lay his hand upon the head of it, and kill it before the tent of meeting: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14. And he shall offer thereof his oblation, *even* an offering made by fire unto the LORD; the fat that

9. Also this freedom in worship bringing joy and peace, because grounded in love, shall be according to celestial good internal, and according to celestial good in ultimates, perfect and separated from merely natural love; according to the lowest good of the natural man as to the understanding, and as to the will;

10. According to the middle good thereof as to discriminating truths and their affections, by which the conjunction of truth with good is effected; and according to the interior good thereof, where the conjunction of good with truth is effected, all these varieties of good being separated,

11. And consecrated to the Lord entirely, because they are the celestial principle of love from Him.

12. And again if such free worship bringing peace be from the good of faith, still it shall be acknowledged to be from the Lord.

13. And the internal man shall flow into this good with power, the external man being prepared by the influx of spiritual life through the heavens; and thus again shall Divine Truth be conjoined with Divine Good, by means of holy truths derived from celestial good.

14. And thus the Lord shall be acknowledged in worship from Divine Love through the lowest good of the natural

covereth the inwards, and all the fat that is upon the inwards,

15. And the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away.

16. And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour: all the fat is the LORD'S.

17. It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

man as to the understanding and as to the will;

15. Through middle good as to discriminating truths and the affections thereof by which the conjunction of truth with good is effected; and through interior good where the conjunction of good with truth is effected, all these varieties of good being separated;

16. And they shall be consecrated to the Lord in worship from the good of faith, because even this good is sanctified by Divine Love, and is productive of heavenly rest and peace; for wherever celestial good is operative, it must be acknowledged to be from the Lord in worship.

17. And it is a perpetual law of Divine Order in regeneration by the reception of good, that neither good nor truth celestial can be appropriated by the merely natural man as his own.

#### REFERENCES AND NOTES

1. Here the peace offering signifies the worship of the Lord from freedom, 10,097; it is said "promoting the conjunction of the External with the Internal," because when man has entered into the celestial state, described in the last chapter, and in consequence ceases to act from a principle of truth, and begins to act freely from love or good with delight and gratitude, this naturally brings the affections of the external man into conjunction and harmony with those of the internal, 3987; see also 93, 95; an offering of the herd signifies worship from the affections of the natural man, 5913, 6126; male and female signify as to truth and as to good, 725; and without blemish before the Lord signifies free from any admixture of evil and falsity, 7837.

2. This appears from the signification of laying his hand upon the head of the offering, as denoting the communication of power from the Internal to the External, 878, 10,023; of killing it at the door of the tent of meeting, as denoting the preparation of the External by the acknowledgment of the Lord, and influx through the heavens, 10,024, 2356, 3540<sup>3</sup>; and of sprinkling the blood on the altar round about, as denoting the conjunction of truth with good, and thus conjunction with the Lord, 9946, 10,047.

3. The proofs are, that a peace offering denotes worship from freedom, 10,097; an offering made by fire denotes the acknowledgment of the Lord from pure love, 10,055; fat denotes good, 10,033; the fat that covers the inwards or intestines and the fat that is upon them denote the lowest natural good as to understanding and will, because the understanding is not only, in the perfect man, the outward form and expression of the will, but is also the *covering* of the will, 10,033, 353, 9632.

4. This is true, because as the inwards or intestines denote the lowest degree of good, so the two kidneys with the fat upon them denote a middle degree of truth and good, 10,032, 10,074, 353; the loins denote the conjunction of truth and good, 3915; the caul upon the liver denotes the interior good of the external or natural man, 10,031; and this being taken away or separated with the kidneys, denotes that all these varieties of good are to be consecrated to the service of the Lord, as appears from the following verse.

5. Here, by Aaron's sons burning all this fat upon the altar upon the burnt offering, is denoted entire consecration to the Lord, as to the external or natural man, 10,052; upon the wood, denotes acknowledgment at first as from a sense of meriting thereby, because the wood signifies the good of merit, 2784; upon the fire, denotes afterwards from pure love, 934; and an offering made by fire of a sweet savour unto the Lord denotes worship from pure love, which is grateful and acceptable to the Lord, and productive of heavenly rest and peace, 10,052, 10,054.

6. This is shown as follows: a peace offering of the flock signifies worship from freedom under the influence of spiritual affection, 5913, 6126, 10,097; male or female signifies as to truth or as to good, 725; and without blemish signifies free from contamination with evil and falsity, 7837.

7. This is demonstrated from the signification of a lamb as denoting the good of innocence, 3994; in this reference we are also told that the lamb may denote charity, and the reason why, namely, that the original Hebrew word means a sheep as well as a lamb, 4169; and to offer the sacrifice before the Lord evidently denotes to acknowledge the Lord in worship, 10,227, 9373.

8. Here, laying his hand on the head of his oblation denotes the communication of power to worship from the Lord through inmost principles to the internal or spiritual principle, chap. i. 4, 10,023; killing the animal denotes preparation for worship, 10,024, 2356, 3540<sup>3</sup>; 10,025, by influx through the heavens, and conjunction with the Lord. Also sprinkling the blood on the altar round about denotes the conjunction of the spiritual man with the Lord, 10,047.

9. In this verse, an offering made by fire unto the Lord denotes that which brings joy and peace, because grounded in love, 10,055; the fat thereof denotes celestial good internal, 10,033; the fat tail entire denotes celestial good external, or in ultimates, and perfect, 10,070, 7837; taken away hard by the backbone denotes separation from merely natural love, 10,071; and the fat that covereth the inwards and the fat that is upon them denote the lowest good of the natural man as to the understanding and as to the will, ver. 3.

10. This is true, because, as the inwards or intestines denote the lowest degree of good, so the two kidneys with the fat that is upon them denote a middle degree of truth and good, 10,032, 10,074, 353; the loins denote the conjunction of truth with good, 3915; the caul upon the liver denotes the interior good of the external or natural man, 10,031; and this being taken away or separated with the kidneys denotes that all these varieties of good are to be consecrated to the service of the Lord, as appears from the following verse.

11. This is true also, because burning the sacrifice upon the altar denotes consecration to the Lord, 10,053; and the food, or bread of the offering made by fire unto the Lord, denotes the celestial principle of love from Him, 276, 10,055.

12. This may be seen from the signification of a goat, as denoting the good of faith, which is the same as the good of truth, 4169; and of its being offered before the Lord, as evidently denoting the acknowledgment of the Lord, 10,227, 9373.

13. By laying the hand on the head of the offering is denoted that the internal man shall flow into the external, that is, into this good of faith, with power, 10,023; killing the animal before the tent of meeting denotes preparation by influx through the heavens, 10,024, 3540<sup>3</sup>; and the sons of Aaron, sprinkling the blood upon the altar round about denotes that Divine Truth is conjoined with Divine Good, by means of holy truths derived from celestial good, 10,047, 9946.

14. The proofs are, that the oblation, which was a peace offering, denotes worship from freedom, 10,007; that an offering made by fire unto the Lord denotes the acknowledgment of the Lord from pure love, 10,055; that fat denotes good, 10,033; that the fat covering the inwards or intestines denotes the lowest natural good as to the understanding; and the fat upon them, the same as to the will, 10,033, 353, 9032.

15. This is true, because, as the inwards or intestines denote the lowest degree of good, so the two kidneys with the fat upon them denote a middle degree of truth and good, 10,032, 10,074, 353; the loins denote the conjunction of truth with good, 3915; the caul upon the liver denotes the interior good of the external or natural man, 10,031; and this being taken away or separated with the kidneys denotes that all these varieties of good are to be consecrated to the service of the Lord, as appears from the following verse.

16. This is true also, because burning the sacrifice on the altar denotes consecration to the Lord, 10,052; the food, or bread of the offering made by fire unto the Lord, denotes the celestial principle of love from Him, 276, 10,055; a sweet savour, or an odour of rest, denotes what is productive of heavenly rest and peace, 10,054; and all

the fat being the Lord's, denotes that all celestial good is from the Lord, 10,033.

17. This is demonstrated from the signification of a perpetual statute, as denoting a perpetual law of Divine Order, 7884, 7931; of throughout generations, as denoting regeneration by the reception of good, 1041; of eating, as denoting appropriation, 2187; of fat, as denoting celestial good, 10,033; and of blood, as denoting Divine Truth, 10,026.

We now proceed to make some remarks of a general character on this whole chapter. When man has passed from the spiritual into the celestial state, and thus, when love prevails, it is evident that he comes into essential freedom, for all freedom is of the ruling love.

Yet it must not be supposed that his worship of the Lord was not free before. It was so, indeed, but it was not fully in freedom. In order to worship the Lord truly in any state the worshipper must freely *choose* to do so; and he may do this even by compelling himself to act decidedly against his merely natural inclinations, and, in that case, he may often appear to worship *not* freely. Let him not, however, be discouraged, but persevere; for in perseverance to accomplish a good end there lies concealed the genuine freedom described by the sacrifices in this chapter in the very best sense.

But again, like the meal offering, these peace-making sacrifices may, in some places, describe the imperfect states of freedom just hinted at. For many a time in the course of our spiritual trials and temptations there arises within us a season of joy and peace, and freedom from care and anxiety, which is a foretaste of the true heavenly freedom which will finally be ours. And in such states we shall be prompted by gratitude and affection spiritually to offer our free-will offerings, or to embody our inward state in some action expressive of gratitude and delight; and such offerings, like our final peace offering, will, in their degree, not fail to promote the harmony of the internal and external man, without which full heavenly freedom could not exist and be permanent.

And these thoughts lead immediately to another consideration. In proportion as our natural man is purified, in the same proportion is true freedom established. And this shows why we have in the chapter before us such particular mention of the respective offices of the intestines, the kidneys and the liver which so exactly correspond to the functions of our spiritual purification in various degrees. All our evils, in fact, originate in the natural degree, and therefore in the natural degree are found the means of our cleansing.

Another thought also worthy of our notice is that the natural processes for the preservation of our bodies in health are not under our own direction. We may, by some actions, either injure or promote the proper course of these processes. But we never direct them. The Lord alone does that. And when we consider this truth as regards our very bodies, we can see in it a wonderful and confirming evidence of the existence and universality of the continual Divine presence and power. And so undoubtedly it is spiritually. We cannot purify ourselves from evil and falsity; it is the Lord alone who purifies, and this by various methods. The goodness of the Lord, even the real celestial principle, is present even in the ultimates of our spiritual being; and this goodness it is which aids us, and which must be preserved and consecrated to the Lord, because it comes from Him. This is denoted all through by the fat, yea, even in that part of our life which is represented by the intestines.



But goodness alone does not purify. It operates by truth. And the share of truth in *discriminating* from good, between truth and falsity, is represented by the two kidneys, as we have already seen. And here again the discrimination is so perfect that we feel we cannot claim the direction of the process. The Lord directs, but we have the power of co-operation with Him, both as regards the acquisition of truth and goodness.

And finally, it is to be observed (*a*) that the whole process of man's purification, by the exercise of power from the Lord freely or voluntarily, results in complete and eternal conjunction with Him, the course of purification always being in the natural man in a threefold way, as represented by the functions of the intestines, the kidneys and the liver, whether the subject of regeneration be a natural or spiritual man; and (*b*) that it is impossible for any one to eternity to receive either truth or good from the Lord so as to have it inherent in himself, the regenerated man being only a continual receptacle of these blessings, and thus, too, continually dependent upon his Creator and Redeemer and Regenerator for every good and perfect spiritual power and natural delight.

## CHAPTER IV

### SUMMARY OF THE SPIRITUAL SENSE

1. The purification of the celestial man, as to the natural degree, from errors committed without fault, and the worship of the Lord involved in the process, is described, vers. 1-12.
2. The purification of the spiritual man, and worship in like manner, vers. 13-21.
3. The purification of natural men, their worship, and their regeneration, are next treated of; and first, as to the state of truth leading to good, vers. 22-26.
4. Secondly, as to their state of the good of truth, or of good, adopted as a principle of life, vers. 27-31.
5. And lastly, as to their state of genuine good, which is their inmost state, vers. 32-35.

### THE CONTENTS OF EACH VERSE

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|--|---|
| <p>1. And the LORD spake unto Moses, saying,</p>   | <p>1. There is influx from the Lord by Divine Truth giving the perception,</p>  |
| <p>2. Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which the LORD hath commanded not to be done, and shall do any one of them :</p>               | <p>2. And revelation to the man of the Spiritual Church, that when he violates the Divine law through ignorance and error in those particulars of Divine Truth concerning the shunning of evil, and shall actually commit sin not intending to do so;</p>               |
| <p>3. If the anointed priest shall sin so as to bring guilt on the people; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.</p> | <p>3. As, for example, when any one who is inwardly in celestial good by reception from the Lord, shall err so as to bring injury upon those in a lower state who are in truths but not as yet in good, then because such a person is in the innocence of ignorance</p> |

4. And he shall bring the bullock unto the door of the tent of meeting before the LORD; and he shall lay his hand upon the head of the bullock, and kill the bullock before the LORD.

5. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting:

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

7. And the priest shall put of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tent of meeting; and all the blood of the bullock shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting.

8. And all the fat of the bullock of the sin offering he shall take off from it; the

appertaining to the natural man, he will worship the Lord from that good of innocence; the error shall not be imputed to him; and the remission of evil shall take place.

4. And this worship shall be by the acknowledgment of the Lord and His operation through the heavens; there shall be influx from the internal man into the good of innocence in the external with power; and the natural man shall be prepared by self-denial for such worship.

5. And he who has erred shall, from his essential good, discern the Divine Truth relating to the good of innocence in the natural man, acknowledging that it is from the Lord through the heavens.

6. And this good shall operate from Divine Good with some power by Divine Truth in a holy state of acknowledgment that truth is to be conjoined with good in the Natural, even though the inmost state of their conjunction does not appear.

7. But nevertheless this conjunction is through the celestial and spiritual degrees, even in the ultimate truths thereof, and shall be acknowledged to be from the Lord there; and it shall be effected also in the natural degree in completeness by a similar acknowledgment.

8. For all celestial good is to be distinguished and separated from merely natural

fat that covereth the inwards, and all the fat that is upon the inwards,

9. And the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away,

10. As it is taken off from the ox of the sacrifice of peace offerings: and the priest shall burn them upon the altar of burnt offering.

11. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung,

12. Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire: where the ashes are poured out shall it be burnt.

13. And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done

good, even the lowest degree thereof as to the understanding and the will;

9. The middle degree as to discriminating truths and the affections thereof, by which the conjunction of truth with good is effected; and the interior degree where the conjunction of good with truth is effected,

10. Just as it is in the worship of the Lord from free-will; and all these varieties of good shall be wholly consecrated as from the Lord.

11. But all merely natural truth and good, inmost, middle, and lowest, thus everything that is absolutely impure,

12. With what is excrementitious, and in fact the whole unregenerate natural man, shall be separated from the heavenly life, the act of such separation being pure in itself, and coinciding with the removal of such things as have served their purpose. And thus the merely natural good which claims merit for itself shall be wasted through self-love in the case of the wicked, and rejected through love to the Lord in the case of the spiritual man, because it is no longer a means of use.

13. Again, when the spiritual man as well as the celestial shall err, and yet he is ignorant thereof, and thus actual sin is committed, con-

any of the things which the LORD hath commanded not to be done, and are guilty;

14. When the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting.

15. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16. And the anointed priest shall bring of the blood of the bullock to the tent of meeting:

17. And the priest shall dip his finger in the blood, and sprinkle it seven times before the LORD, before the veil.

18. And he shall put of the blood upon the horns of the altar which is before the LORD, that is in the tent of meeting, and all the blood shall be pour out at the base

trary to the laws of Divine Order, and consequently there is guilt;

14. Then, when such error and sin are discovered to the spiritual man, he shall worship the Lord from the natural affection for good in its innocence, in order that the evil may be removed; and this shall be done by the acknowledgment of the Lord and the heavenly life from Him.

15. And from the internal man, shall there be influx with power into the natural affection, with acknowledgment of the Lord; and the natural man shall be prepared, by self-denial, for such worship.

16. And from the good of celestial love operating in the natural man, shall the Divine Truth be discerned relating to the good of innocence, with the acknowledgment that it is of the Lord through the heavens.

17. And also from celestial good operating in the Truths of faith with some power, shall the conjunction of truth with good, or of faith with charity, be acknowledged as from the Lord through the celestial heavens, in a holy state, although the inmost celestial life of the spiritual man is, as yet, obscure.

18. Also the conjunction of truth with good in the spiritual degree shall be acknowledged with power in worship; and it shall be effected with fulness in the Natural, by the

of the altar of burnt offering, which is at the door of the tent of meeting.

19. And all the fat thereof shall he take off from it, and burn it upon the altar.

20. Thus shall he do with the bullock; as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make atonement for them, and they shall be forgiven.

21. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock: it is the sin offering for the assembly.

22. When a ruler sinneth, and doeth unwittingly any one of all the things which the LORD his God hath commanded not to be done, and is guilty;

23. If his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish;

24. And he shall lay his hand upon the head of the goat, and kill it in the place

acknowledgment of the Lord and of His operation through the heavens.

19. But whatever of celestial good there is in the natural degree of the spiritual man, is to be acknowledged as from the Lord, and is to be wholly consecrated to Him.

20. This is the law for the purification and sanctification of the Natural; as it is in the case of the remission of sins, so it is in the case of errors, the state as to good from the Lord and consequent purification, brings about the reconciliation of the spiritual man with the Lord, and of the External with the Internal.

21. And all merely natural affections shall be separated from the heavenly life, whether they belong to the celestial or spiritual man, for they are consumed by self-love; and thus as to the whole man must evil and error be removed.

22. Again, when any one in the truth of faith, through ignorance and without evil intention, violates the commandments which enjoin the shunning of evil as sins, and therefore incurs guilt;

23. Then, when such a person is enlightened so as to perceive his fault, he shall worship the Lord from the truth of his faith, free from error;

24. And the internal man shall then, with power, flow into his truth of faith; and he

where they kill the burnt offering before the LORD: it is a sin offering.

25. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and the blood thereof shall he pour out at the base of the altar of burnt offering.

26. And all the fat thereof shall he burn upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make atonement for him as concerning his sin, and he shall be forgiven.

27. And if any one of the common people sin unwittingly, in doing any of the things which the LORD hath commanded not to be done, and be guilty;

28. If his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering.

shall prepare himself, by self-denial, for the worship of the Lord from love; and the evil shall be removed,

25. And from the principle of good shall the truth of faith be animated with some power; and the conjunction of truth with good shall take place in the natural degree.

26. But the celestial good appertaining to the natural man shall be acknowledged as from the Lord, and shall be consecrated to Him from a principle of free-will, and in this way shall the evil be removed and forgiveness follow.

27. Also when any one in the good of faith, which is interior, shall through ignorance and without any evil intention violate the commandments which enjoin the shunning of evils as sins, and shall thus be guilty;

28. When his error is discovered to him, then he shall worship the Lord from the good of his faith without any admixture of evil or error, acknowledging that he has acted against the laws of order.

29. And the internal man shall flow into the external with power; and the interior man shall be prepared for the worship of the Lord from love.

30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar.

31. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make atonement for him, and he shall be forgiven.

32. And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish.

33. And he shall lay his hand upon the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.

34. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the blood thereof shall he pour out at the base of the altar:

35. And all the fat thereof shall he take away, as the fat of the lamb is taken away from the sacrifice of peace offerings; and the

30. And from celestial good shall the good of faith be rendered active, and shall be conjoined with truth with some power in the interior; and moreover, the conjunction of truth with good shall be effected also in the Natural.

31. For all celestial good in such worship shall be separated from evil and error, just as in sincere adoration from free-will; and it shall be consecrated to the Lord, being grateful and acceptable to Him. And thus evil shall be removed; and thus, too, shall the external man be reconciled to the internal.

32. But if such a person worship the Lord from celestial love and its innocence which is inmost worship, it shall be without any admixture of evil.

33. And the internal man shall flow in with power into the external; and he shall be prepared for the true worship of the Lord from love.

34. And from the Lord shall celestial good in innocence be animated with some power; truth shall be conjoined with good inmostly; and also there shall be full conjunction of truth with good in the Natural.

35. And thus all the celestial good shall be reserved as to the good of innocence, which is reserved in a free state of worship; it shall be acknow-

priest shall burn them on the altar, upon the offerings of the LORD made by fire: and the priest shall make atonement for him as touching his sin that he hath sinned, and he shall be forgiven.

ledged to be from the Lord; and shall be consecrated to Him in worship; for it is the worship of the Lord from pure love. And thus evil shall be removed by celestial love from the Lord; the worshipper shall be reconciled to the Lord, and the external man to the internal; and a full state of separation from evil shall be the result.

### REFERENCES AND NOTES

1. By the Lord, or by Jehovah, is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

It is to be observed that the words of this verse, and similar expressions, frequently occur in the Word, the reason for which is, that they signify, with regard to the internal sense, a new beginning, but continuous with what goes before, and thus a change of the subject, and the connection of one subject with another. Up to this point the general subject has been the worship of the Lord by man in different states; and this subject is now continued; but whereas the previous chapters have relation to the adoration of the Lord from various affections, what now follows describes such worship as ought to be offered, in consequence of error and sin. And if we reflect upon our own experience in the course of regeneration, we shall actually find that our changes of life internal and external mostly bring with them new states of thought, or new revelations; and thus the Word itself in many places appears to us in a new light, because every change in the state of our affections which is the consequence of continued and determined resistance to evil, makes our perceptions of truth clearer, fulfilling the law expressed in the words, "Blessed are the pure in heart, for they shall see God." To become pure in heart is to have the affections purified; and to see God, as a consequence, is to discern the *truth* more clearly, 7191.

2. The proofs are as follow: speaking denotes revelation, 8920; the children of Israel represented the Spiritual Church, 3654; to sin unwittingly, is to violate the Divine law through ignorance and error, 9156, 10,042, III.; the things which the Lord has commanded not to be done are evils that should be avoided, as is evident; and to do these is to commit sin, 5076.

3. This is clear from the signification of the anointed priest, as denoting those in celestial good by reception from the Lord, 9954<sup>7</sup>; of sinning as, in this case, denoting error, ver. 2; of guilt as here

denoting the consequences of error, namely injury, 3400; of the people in respect to the priest as denoting those in a lower state, 6451; of people, therefore, as denoting those in truths and not yet in good, 1259; of the priest, as evidently denoting one in the innocence of ignorance, ver. 3; of an offering for sin, as denoting the worship of the Lord in that state, 5913, 6126; of a young bullock without blemish, as denoting the good of innocence in the natural man, 9391, 7837; and of the sin offering, as denoting that the error is not imputed, and that remission shall take place, 3400, 10,122. See also the notes under ver. 4, chap. i., where the subject of atonement is considered, to which it may be added that the forgiveness of sin depends on the repentance of man; the worship of the Lord in that state of repentance; and man's coming, consequently, fully into the state of good, or, in other words, of love to God and man, which is the real atonement or reconciliation (Rom. v. 11; 2 Cor. v. 19).

4. This is seen by considering that, to bring the bullock to the door of the tent of meeting, denotes the acknowledgment of the Lord and His operation through the heavens, 2356, 3540<sup>3</sup>; that to lay his hand upon its head, denotes influx from the internal man into the good of innocence in the external with power, 878, 10,023; and that killing it before the Lord denotes preparation by self-denial for such worship, 10,024, 9990.

5. This is true, because the anointed priest denotes the essential good belonging to the offender conjoined with its truth, 9954<sup>7</sup>; the blood of the bullock, denotes the Divine Truth relating to the good of innocence in the natural man, 10,047; and bringing it to the tent of meeting denotes the acknowledgment of the Lord, and His influence through the heavens, 2356, 3540<sup>3</sup>.

6. Here, by the priest dipping his finger in the blood, is denoted operation from Divine Good with some power by Divine Truth, 7430; by sprinkling the blood seven times before the Lord is denoted a holy state of acknowledgment that truth is to be conjoined with good in the Natural, 10,047, 716; by the blood being of the bullock is denoted, what is of the Natural, 5913, 6126; and by its being sprinkled before the veil of the sanctuary, is denoted that the inmost state of conjunction does not appear, 9670, 3207.

7. To put of the blood on the horns of the altar of sweet incense, denotes that this conjunction is through the celestial and spiritual degrees, even in the ultimate truths thereof, and shall be acknowledged to be from the Lord there, 10,176, 10,208, 2832, 10,642; and to pour the blood of the bullock out at the base of the altar of burnt offering which is at the door of the tent of meeting, denotes that this conjunction shall be effected, also in the natural degree in completeness by a similar acknowledgment, 10,047, 2356, 3540<sup>3</sup>.

8. This is demonstrated thus: the fat of the bullock denotes celestial good, 10,033; to be taken away, is to be distinguished and separated from merely natural good, as is evident, chap. iii. 4, 5; and the fat that covereth the inwards, and all the fat that is upon them, denote this good in the lowest, or natural degree as to the understanding and will, chap. iii. ver. 3.

9. Also the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, denote the middle degree as to

discriminating truths and the affections thereof by which the conjunction of truth with good is effected, and the interior degree where the conjunction of good with truth is effected, chap. iii. ver. 4.

10. Here, "as it is taken off from the ox, of the sacrifice of peace offerings," denotes just as it is in the worship of the Lord from free-will, 10,097; and the priest burning them upon the altar of burnt offering, denotes that all these varieties of good are wholly consecrated as from the Lord, chap. iii. ver. 5.

11. By the skin of the bullock, is denoted all merely natural truth, 3540; by the flesh, all merely natural good, 10,040; by the head is denoted the inmost, 10,048; by the legs is denoted the middle, 10,049, 10,050; by the inwards is denoted the lowest, 10,049; and by the dung is denoted everything that is absolutely impure, 10,037.

12. By the whole bullock is here denoted the entire unregenerated natural man, 10,040; by without the camp, is denoted separation from the heavenly life, 4236; by the clean place, is denoted that the act of separation is pure, 4545, 2625; by where the ashes are poured out, is denoted the removal of things that have served their use, 9723; by the wood is denoted the good of merit, 2784; by fire is denoted love, 934; and by burning is denoted vastation through self-love, or rejection through love to the Lord as the case may be, 934, 2445, 2449.

13. This is plain from the signification of the whole congregation of Israel as denoting the spiritual Church, 3654; of the erring as evidently denoting sinning by mistake, 9156; of the thing being hidden from the eyes, as denoting through ignorance of truth in the understanding, 6721, 4526; of doing any of those things which the Lord hath commanded not to be done, as denoting to commit sin which is contrary to Divine Order, 5076; and of being guilty, as denoting a consciousness of the error, 3400.

14. This is evident, because the sin becoming known, denotes the discovery of the fault from a knowledge of the truth, 2230; because a young bullock denotes, in the sacrifices, the worship of the Lord from the good of innocence in the natural man, 9301; because a sin offering denotes the removal of evil, 3400, 10,122; and because bringing it before the tent of meeting, denotes the acknowledgment of the Lord, and the heavenly life from Him, 2356, 3540<sup>3</sup>.

15. The elders of the congregation denote, with respect to the assembly generally, the internal man, since they denote chief points of wisdom, 6524; laying their hands upon the head of the bullock, denotes influx with power into the natural affection, 878, 10,023; before the Lord, evidently denotes with acknowledgment of the Lord, 10,024, and the bullock being killed denotes preparation by self-denial for such worship, 10,024, 9090.

16. The truth of this appears from considering that the anointed priests denotes the essential good of the offender conjoined with its truths, 9954; the blood of the bullock, denotes the Divine Truth relating to the good of innocence in the natural man, 10,047; and bringing it to the tent of meeting, denotes the acknowledgment of the Lord and of His influence through the heavens, 2356, 3540<sup>3</sup>.

17. Here, by the priest dipping his finger in the blood, is denoted operation from Divine Good, with some power, by Divine Truth,

7430; by sprinkling the blood seven times before the Lord, is denoted a holy state of acknowledgment that truth is to be conjoined with good in the Natural, 10,047, 716; by the blood being of the bullock, is denoted what is of the Natural, 5913, 6126; and by its being sprinkled before the veil of the sanctuary, is denoted that the inmost state of conjunction does not appear, 9670, 3207.

18. To put of the blood on the horns of the altar, which is before the Lord in the tent of meeting, denotes that the conjunction of truth with good in the spiritual degree is to be acknowledged with power in worship, 10,176, 10,208, 2832, 10,642; and to pour the blood of the bullock out at the base of the altar of burnt offering, which is at the door of the tent of meeting, denotes that this conjunction is effected with fulness also in the Natural, by the acknowledgment of the Lord, and His operation through the heavens, 10,047, 2356, 3540<sup>3</sup>.

19. This is clear from the signification of the fat, as denoting celestial good, 10,033; and of burning upon the altar, as denoting entire consecration to the Lord in worship by acknowledgment, faith and love, 10,052.

20. To do thus with the bullock, denotes the law for the purification and sanctification of the Natural, 9391, 7837; as he did with the bullock of the sin offering, so shall he do with this, denotes that as it is in the remission of sins, so it is in the case of errors, 10,042, *III.*; the priest shall make atonement for them, and they shall be forgiven, denotes that the state as to good from the Lord and consequent purification, brings about the reconciliation of the spiritual man with the Lord, and of the External with the Internal, 9506<sup>1</sup>, 10,023, 10,042, *II.*

21. Carrying forth the bullock out of the camp, signifies that all merely natural affections shall be separated from the heavenly life, 10,040, 4236; doing with it as he did with the first bullock, signifies the same for the spiritual as for the celestial man, because the priest denotes the celestial and the assembly the spiritual, 9954<sup>7</sup>, 3654; burning the bullock without the camp, signifies consumption by selfish love, 934, 2445, 2449; and a sin offering for the assembly, signifies the removal of evil and error from the whole man, since the assembly denotes the external man, 3654, 10,243.

22. This is thus proved: a ruler or prince denotes one in primary truths, and thus one in the truth of faith, 2089, 8314; doing unwittingly what is commanded not to be done, denotes to sin through ignorance, 9156, 10,042, *III.*; the things which ought not to be done are falsities and evils that ought to be shunned as sins; and to be guilty is to incur guilt, as is evident.

23. By his sin being made known to him is denoted that he is enlightened by the Truth so as to perceive his fault, 2230; by bringing an oblation is denoted to worship the Lord, 349, 922; by a goat, a male, is denoted the truth of faith, 4169, 725; and by being without blemish is denoted freedom from error, 7837.

24. Laying his hand upon the head of the goat, denotes that the internal man flows into the truth of his faith in the external man with power, 878, 10,023; killing the goat denotes preparation, by self-denial for the worship of the Lord from love, 10,024, 4169; in the

place where they kill the burnt offering denotes in a state of worshiping from love, 2625, 923; and its being a sin offering denotes the removal of the evil by such worship, 3400, 10,122.

25. This is evident from considering that the priest denotes the principle of good, 9946; that the blood of the goat denotes the truth of faith, 10,047, 4169; that dipping his finger in the blood denotes the operation of good upon truth with some power, 7430; that putting the blood upon the horns of the altar denotes the conjunction of truth with good internally; and pouring it at the base of the altar of burnt offering denotes the conjunction of truth with good in the natural degree, 10,047.

26. The fat being burned upon the altar denotes that the celestial good appertaining to the natural man shall be acknowledged to be from the Lord, and shall be consecrated to Him, 10,033, 10,052; like the fat of the peace offerings, denotes from a principle of free-will, 10,097; and the priest making atonement for him denotes the removal of the evil, and consequently forgiveness, 9506<sup>1</sup>, 10,042, *II*.

27. This is evident, because one of the common people, or, more strictly, one of the people of the land, denotes one in the good of faith, which is interior, 9938, 9950; and because sinning unwittingly in doing any of those things which the Lord hath commanded not to be done, and being guilty, denotes sinning through ignorance and without any evil intention, 5076, 3400.

28. His sin being made known to him evidently denotes when his error is discovered by means of truth from the Word, 2230; to bring for his oblation a goat, a female without blemish, denotes to worship the Lord from the good of his faith without any admixture of evil or error, 349, 922, 4169, 725, 7837; and that it was for his sin which he had sinned, denotes the acknowledgment of having acted against the laws of order, 9506, 10,023, 10,042, *II*.

29. Laying his hand upon the head of the sin offering denotes that the internal man flows into the good of faith in the external man with power, 878, 10,023; and killing the sin offering in the place of the burnt offering denotes preparation of the interior man for the worship of the Lord from love, 10,024, 4169, 2625, 923.

30. By the priest taking of the blood thereof with his finger and putting it upon the horns of the altar of burnt offering, is denoted that from celestial good shall the good of faith be rendered active, and shall be conjoined with truth with some power in the interior, 9946, 10,047, 4169, 7430; and by all the blood being poured also at the base of the altar, is denoted that the conjunction of truth with good is effected also in the Natural, 10,047.

31. This is demonstrated from the signification of the fat as denoting celestial good, 10,003; of being taken away, as evidently denoting to be separated from evil and error, chap. iii. vers. 4, 5; of the peace offerings as denoting adoration from free-will, 10,097; of burning upon the altar, as denoting consecration to the Lord, 10,052; of a sweet savour, or an odour of rest unto the Lord, as denoting what is grateful and acceptable to Him, 10,054; and of the priest making atonement, and of his being forgiven, as denoting the removal of evil and the reconciliation of the external man with the internal, 9506<sup>1</sup>, 10,023, 10,042, *II*.

32. This is thus proved: a lamb as an oblation for a sin offering denotes celestial love, and its innocence which is inmost, 10,132; a female denotes good, as distinguished from a male which denotes truth, 725; and without blemish denotes without any admixture with evil, 7837.

33. Laying his hand upon the head of the sin offering denotes that the internal man shall flow into the external with power, 878, 10,023; and killing the sin offering in the place where they kill the burnt offering, denotes preparation for the true worship of the Lord from love, 10,024, 2625, 923.

34. The priest taking of the blood of the sin offering with his finger, and putting it upon the horns of the altar of burnt offering, denotes that, from the Lord, shall celestial good in innocence be animated with some power, and shall be conjoined with truth in the inmost, 9946, 7430, 10,207; and his pouring the blood at the base of the altar denotes full conjunction of truth with good in the Natural, 10,047.

35. This is seen from the signification of the fat as denoting celestial good, 10,033; of being taken away, as evidently denoting to be separated from evil and error, chap. iii. vers. 4, 5; of the peace offerings as denoting adoration from free-will, 10,097; of burning upon the altar, as denoting consecration to the Lord, 10,052; of an offering made by fire, as denoting worship from pure love, 934, 10,055; and of making atonement for him, and his being forgiven, as denoting the removal of evil by celestial love from the Lord, reconciliation to the Lord, and the reconciliation of the external man to the internal, and thus a full state of separation from evil, 9506<sup>1</sup>, 10,023, 10,042, *II*.

We may now profitably take a general review of this whole chapter, already having given a brief summary of it. What precedes in the previous chapters is a connected series of truths descriptive of the worship of the Lord from pure, natural, spiritual, and celestial affections, showing that the essence of all real worship is the love of the Lord and the neighbour. To worship the Lord is to love Him. And when this truth is realized, it follows naturally that no one can worship the Lord without knowing Him; for how can any one love him of whom he knows nothing? Hence, then, one of the primary things in worship is to have a correct knowledge of the object of worship. But the question immediately arises, "How is such knowledge to be obtained? Is man so constituted that he can, from the visible things of creation around him, discover either the fact of the Lord's existence or what He is?" Certainly not; for no observation of this kind, by itself, can suggest the being of a God or disclose His character. And this is one reason why so many persons of vast attainments in science and philosophy have denied His existence. Who can by "searching" find out God (Job xi. 7)? From all this, then, it follows that the idea of God, and some positive knowledge of Him, can only have come from God Himself, in the first instance, by Revelation. For we can hardly suppose the existence of a Divine Being, Who has endowed man with the capacity of thinking about Him, without at the same time concluding that "to believe in a God and in no revelation from Him is to believe in a God unjust and unwise." The Lord, therefore, we may be sure, has always revealed Himself to man; and this revelation is what we call the Word, or Divine Truth proceeding from Him, whether it has assumed the form

of open communication, or of written composition preserved and handed down from age to age. And from this point of view we may see that the Word, as we now have it, must be wholly from the Lord, both as to its inward spirit and life, and as to its outward form. From the Word therefore we have our knowledge of the Lord, and to the Word only must we apply for even a more extensive knowledge of Him than we at present possess.

The Word, then, even in its literal sense, and more particularly in its internal sense, shows us the character of the Lord in order that we may worship Him aright. He is, essentially, the self-existent Being, Who is love itself and wisdom itself united; and from Whom continually proceeds all the love and intelligence that man enjoys; and hence He is the Giver of every good and perfect gift, with Whom is no variability nor shadow of turning. And if we worship Him, therefore, that is, if we *love* Him, we, too, shall be givers from Him, desiring to communicate to our fellow-creatures all that we can of His goodness, His truth and His happiness. "To love God and to love the neighbour is to love the good and the true, and to do them from the heart" (*H.H.* 16). And hence it is that by worship is not meant the adoration of the Lord in the sanctuary, by ceremonials and rituals, or even by prayers and praises, the reading of the Word, and the hearing of sermons, these being only either aids to the true worship of the Lord from love to Him, or the effects of our love to Him.

But now having made these general remarks illustrative of what real worship is, and ought always to be, we notice that our chapter, in its internal sense, has special reference to that worship of the life which exists with those who, nevertheless, are guilty of violations of the laws of order through ignorance or error. And certainly one great truth that shines brightly in this description is, that the highest as well as the lowest order of mankind, and mankind in the aggregate as well as individuals, are liable to error, from the effects of which only their real worship of the Lord by love can deliver them. For the remission of sin, or the forgiveness of sin, as it is often called, really means the removal of evil or error through genuine love, according to the laws of Divine Order, 805, 868, 874, etc.

Next we may notice the general similarity of the sacrifices required from the four sets of offenders by error, representing, of course, that the love of the Lord with them all has a certain general resemblance in externals. In short, all must do the work of repentance, even as regards unintentional mistakes, and all must recognize from the Lord that they are in innocence, by virtue of their ruling love of good, and not on account of any inherent good in themselves. And thus the bullocks, the goats, and the lamb are equally representative of innocence according to its different kinds and degrees.

But again, if there is a general similarity in the worship of the Lord, respectively with celestial, spiritual and natural men, there are also specific differences; and these, in the chapter, are described by their appropriate symbolism. Let us notice them, therefore. Comparing the case of the priest that sinned unwittingly, with that of the assembly, we find that while the latter is said not to have known of the offence and afterwards to have been informed, it is not so said of the former, and this indicates one point of difference in character between the celestial, who are denoted by the priests, as we have shown, and the spiritual, who are denoted by the assembly or congregation. The celestial *perceive* their errors from their state of good, but the spiritual have to *discover* their errors from a knowledge of the truth. Some people seem to imagine that the celestial,

before the commencement of the decline of the Most Ancient Church, were not the subjects of evil or error, and that their regeneration consisted in their advancement from a lower merely natural good, through spiritual good, to a perfect state of celestial good. But a careful study of the description of their regeneration as given in the first chapter of Genesis, reveals the fact that those early celestials, who lived as wild animals, were not free from evil and error; for their darkness which was upon the face of the deep denoted the lusts and consequent falsities of their unregenerate natural man, 286, 18 (*A.E.* 294). Thus we see that the most ancient *people*, who were of a celestial, as distinguished from a spiritual race, 640, were the subjects of evil and error, equally with those who, when the Most Ancient Church began to decline, also fell by the abuse of their liberty, 146. True, the origin of evil and the cause of it are not described previously, but they are certainly taken for granted as existing; and indeed, how can we suppose that while the highest order of celestial men gradually declined from their state of perfection, the lowest order did not do so at all? Hence we see from these considerations, as well as from our chapter, that a celestial race of men may err, and fall into sin equally with a spiritual race.

But now another point of difference between the worship of the celestial and spiritual orders is indicated in these accounts. Not only is there a difference as to the understanding, but there is a difference also as to the will. For the will of the celestial is represented by the priest, and the will of the spiritual by the elders. That is, the will of the celestial is good or love, while the will of the spiritual is truth or wisdom, since the elders denote chief points of wisdom. And thus it appears that the will of the celestial is more interior than the will of spiritual. Yet in both cases the will is the internal of the man and flows into the external with power to bring about a state of harmony.

And again a third peculiarity here noticeable is, that it is not the elders who make atonement in the case of the spiritual, but the priest. The reason is, because the spiritual heaven derives its life from the Lord through the celestial, and thus only the pure good peculiar to the celestial can fully effect the perfect reconciliation of man with the Lord and of the External with the Internal.

We turn now, however, to the cases of the ruler or prince, and the man of the common people, or, more correctly, of the people of the land. And in passing we remark that, when the priest sinned, even the anointed priest, who represents those in truth conjoined with good, he brought guilt upon the people; and that when he made the atonement, the guilt must have been removed from both. Can any one sin, even unwittingly, and not affect injuriously those who are dependent upon him; and, more interiorly, can the affections wander into forbidden tracks, and the intellect remain unimpaired? And so again, can an individual err, and his error not affect the community; or, more interiorly, can the intellectual principle in the External of the Natural, which ought to guide the affections, be in error, and not affect the well-being of those affections, and indeed of the whole man? Thus is the life of man in the aggregate one life, 'in which no individual can escape from his responsibility to mankind as a whole.

Now that this ruler, or prince, rightly corresponds to the External of the Natural, is seen from observing that he was required to offer a goat, a male without blemish. It was a goat and not a bullock, because it denotes what is of the intellectual principle in the External of the Natural, rather than what is of the affections; it was a male, because the truth of faith, as a ruling motive, is understood, and it



or fall into error. But besides this we must remark that in this case, the priest was required to take of the blood of the goat with his finger and put it upon the horns of the altar of burnt offering, and not as before on the horns of the altar of sweet incense, again showing that the person making the offering denotes worship from the External of the Natural.

And coming at length to the fourth case, we observe that the description differs from that of the third in one or two particulars, which require notice. This person was one of the people of the land, and he represents those in good derived from truth, which is interior. Hence, therefore, his offering was a goat, a female, which corresponds to such good, but in other respects the description of his worship is the same as that for the ruler, who denotes the truth of faith, which must, in the beginning of man's religious experience, govern him until he advances thence. But it is not sufficient even for natural men to remain only in good as a principle; for they must become celestial according to their degree, and advance to the love of good itself, and the innocence that properly belongs to it. And this is the reason why, in this fourth case, the offering of a lamb is also described in the same terms as the offering of the goat. And thus we have in this whole chapter a regular series in the internal sense.

## CHAPTER V

### SUMMARY OF THE SPIRITUAL SENSE

1. Concerning the confirmation of truths, ver. 1.
2. Concerning sins of ignorance, through the force of impure affections, according to their degrees, vers. 2-13.
3. Concerning errors in internal worship, as to the will, vers. 14-16. And concerning similar errors as to the understanding, vers. 17-19.

### THE CONTENTS OF EACH VERSE

1. And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter *it*, then he shall bear his iniquity :

1. If any one of the Spiritual Church violates Divine Order,—after he has confirmed the truth by the testimony of his understanding, either through perception, or knowledge received from others,—by refusing to speak or act according to it, then evil is to be ascribed to him. Or again, from another point of view, if any one, having a perception and knowledge of the truth, becomes aware of his disposition to avert himself from it, and yet neglects to speak or act according to it, then evil is to be ascribed to him.

2. Or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and he be unclean, then he shall be guilty :

2. Or if any one, in the slightest degree, acts according to impure affections in the natural man, or according to evils there, which he has himself contracted, and which are without any spiritual life, whether they are inmost, interior, or external, and this happens to him unconsciously, yet he is in evil.

3. Or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him; when he knoweth of it, then he shall be guilty :

4. Or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these *things* :

5. And it shall be, when he shall be guilty in one of these *things*, that he shall confess that wherein he hath sinned :

6. And he shall bring his guilt offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him as concerning his sin.

7. And if his means suffice not for a lamb, then he shall bring his guilt offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8. And he shall bring them unto the priest, who

3. Or again if, in the slightest degree, any one acts according to interior evils of whatever kind, which cause impurity, because grounded in the selfish and worldly life, and yet he is unconscious of wrong doing, then when he is led to see his impurity, he shall confess that he is in evil.

4. Again, if any one through mistaken zeal confirms himself in falsities or in truths with the intention of living according to them, whatever his error may be, and yet he is ignorant of it, on the discovery thereof, he shall acknowledge himself in evil.

5. And then it is his duty, on considering his particular fault, to acknowledge that also,

6. And he shall worship the Lord either from the internal or from the external good of innocence, doing the work of repentance; and then, because he is inmosty in good, his evil shall be remitted, and he shall have conjunction with the Lord.

7. But if he is neither in the celestial nor in the spiritual good of innocence, he shall worship the Lord from the good of faith internal or external, on the one hand by sincere repentance, and on the other with sincere affection.

8. And this shall be done from the principle of good,

shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it asunder :

9. And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be drained out at the base of the altar: it is a sin offering.

10. And he shall offer the second for a burnt offering, according to the ordinance: and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

11. But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the LORD made by fire: it is a sin offering.

13. And the priest shall make atonement for him as touching his sin that he hath

repentance preceding full worship, for, on account of evil, the internal man is, as yet, separated from the external in worship; and because such worship is from truth rather than good, there is not correspondence with the Lord.

9. Also there is to be the conjunction of good with truth in the spiritual degree according to the state, and in the natural degree in fulness according to the state.

10. But true worship must follow that involved in repentance, that is, worship from love according to Divine Order; and thus the love of good will effect the removal of evil rashly committed, and remission will follow.

11. And if such a person be not in the good of faith but in the truth thereof, his devotion to the Lord through repentance and obedience shall be accordingly by truth, for it cannot be from celestial love and spiritual truth, because it is worship implying and involving the removal of evil only, in the first instance.

12. But still it shall be from the *principle* of good, standing for the genuine worship of the Lord, and being inscribed on the life, the evil being rejected; for Divine Love is opposed to evil.

13. And good shall cause the removal of evil in all its forms; remission shall follow;

sinned in any of these things, and he shall be forgiven: and *the remnant* shall be the priest's, as the meal offering.

14. And the LORD spake unto Moses, saying,

15. If any one commit a trespass, and sin unwittingly, in the holy things of the LORD; then he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation in silver by shekels, after the shekel of the sanctuary, for a guilt offering:

16. And he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

17. And if any one sin, and do any of the things which the LORD hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity.

18. And he shall bring a ram without blemish out of the flock, according to

and good shall be appropriated, even as is the case in worship from celestial and spiritual love.

14. Moreover, there is revelation from the Lord giving the perception, by Divine Truth,

15. That if any one unknowingly violates the Divine law in internal worship, apparently, from love or good, still he shall acknowledge the Lord and worship Him from the good of innocence in the internal or spiritual degree, uncontaminated with evil, according to the quality of spiritual truths with him, to which good is conjoined, in order that guilt may be removed;

16. And repentance shall follow in respect to his error in internal worship, and further, some remains of truth shall be appropriated by good, and thus again good shall remove evil and remission shall follow.

17. And in short, if any one violates Divine law concerning anything relating, generally, to the rejection of evil, he is guilty, although he may not be aware of it, and evil will adhere to him.

18. And therefore he must worship the Lord from spiritual good, or the good of inno-

thy estimation, for a guilt offering, unto the priest: and the priest shall make atonement for him concerning the thing wherein he erred unwittingly and knew it not, and he shall be forgiven.

19. It is a guilt offering: he is certainly guilty before the LORD.

cence in the internal man, according to his state and quality as to truths, and as being in evil; and by good evil shall be remitted according to the necessity, when sin takes place through ignorance as to the will and understanding, and remission shall follow.

19. For all worship, more or less, is tainted with evil or error; and it cannot escape the searching scrutiny of Divine Good.

#### REFERENCES AND NOTES

1. The proofs are, that to sin denotes to violate Divine Order, 5076; to hear the voice of adjuration, denotes to confirm the truth by the testimony of the understanding, for by hearing is signified perception, 3163, 8361, by a voice is signified the annunciation of truth, thus what appeals to the understanding, 6971, and by adjuration or swearing is signified the confirmation of truth, 2842; a witness denotes the confirmation of good by truth, 4197; seeing denotes perception, 2150; knowing evidently denotes knowledge, 2230; not uttering it, denotes neglect or refusal to speak or act according to the truth, for not to tell clearly denotes not acknowledging the truth by words and consequently by actions, 7550; and bearing iniquity denotes, in this case, that evil is ascribed, 9937, end. But under the other point of view swearing denotes aversion from good and truth, 1423.

2. This is evident from the signification of touching, as denoting what is of the affections, and also communication, translation, and reception, 4404, 10,199; of an unclean thing, as denoting an impure, or evil affection, 10,130; of a carcass, as denoting what is void of spiritual life, 3900; of an unclean beast, or cattle, or creeping thing, as denoting impurities, internal, interior, and external, 987, 46, 994; of the thing being hidden, as denoting what happens unconsciously, 6721; and of being guilty, as denoting to be in evil, 3400.

It is to be noted that, in this verse, the Hebrew word translated *cattle* in the A.V. and R.V. is rendered *beast* in A.C., from the Latin *bestiam*, in the original, while the word rendered in the versions by *beast* is, in A.C., translated *wild animal* from the Latin *feram* in the original under Gen. i. 25, and the word rendered *creeping things* is not the same in this verse of Leviticus and in Gen. i. 25. But now discarding the translations, and comparing the Hebrew alone, in this verse and in Gen. i. 25, we observe that the *three things*, named in this verse in a series, are the same as those

named in Genesis, corresponding there to good affections, but here to impure affections; so that if we carefully study the reference given above, 46, and particularly the tenth verse of Ps. cxlviii. there quoted, we shall see more clearly the correctness of our interpretation of this verse, and also the importance of a knowledge of the Hebrew in unfolding intelligently the internal sense of the Word in the Old Testament. It may be allowable to add also, that the two Hebrew terms used for creeping things, the one in this verse, and the other in Genesis and Ps. cxlviii., indicate, in their primary literal meaning, respectively, the abundance and the activity of the creatures for which they stand, and in their spiritual meaning, the tendency of merely natural and sensual affections to be continually repeating themselves, presenting themselves in new forms, and being persistent in their endeavours to cause excitement and unlawful agitation, verifying that, indeed, the *serpent* is more subtle than any wild animal of the field that the Lord God has made (Gen. iii. 1; A.C. 195). Certainly the delusions of sensual things are many and very presuming; and experience shows that they are to be avoided with much care.

3. This is true, because by touching is denoted communication, translation, and reception, as already shown; by uncleanness is denoted the spiritual impurity; and by the uncleanness of man as distinguished from animals, is denoted interior impurity through evil and falsity, 10,130, 7424.

4. To swear denotes to confirm truth or falsity, 2842; to swear rashly, evidently denotes to act or speak from mistaken zeal, that is, falsely, as the meaning of the Hebrew word shows; to *do* truth or falsity is to live according to it, 5755, but to utter it with the lips is first to confirm it in the understanding, 1285; of a thing that is hidden a person is ignorant, 6721; but its being made known denotes instruction, 2230; and to be guilty denotes to be in evil, 3400.

5. In this verse the internal sense appears to be almost identical with the latter; but it is to be observed that the outward confession of sin, unless there be also an inward acknowledgment of the particular evil that caused it, is of no value, and hence that this inward acknowledgment and confession are involved in the literal statement, 2320, 3880.

6. This is evident from considering that a guilt offering of a lamb or a goat, denotes the worship of the Lord from the good of innocence internal or external, 10,132, 4169; that a female especially denotes good, 725; that without blemish denotes pure from evil and falsity, involving the work of repentance, 7837; that the priest denotes inmost good, 9946; and that making atonement denotes the removal of evil and conjunction with the Lord, 9506, 10,023, 10,042, II.

7. This is proved from the signification of the means not sufficing for a lamb or a goat, the single Hebrew word meaning either, as denoting inability on account of not being either in the celestial or spiritual good of innocence, 10,132, 4169; of guilt, as, in this case, denoting sin through ignorance, ver. 4; of turtledoves and young pigeons, as denoting the good of faith internal and external, 870, 1827, 10,132; and of a sin offering and a burnt offering, as denoting, respectively, the remission of sins, and conjunction with the Lord, 3400, 10,122, 8680, 10,053.

8. In this verse, bringing the offering to the priests denotes the acknowledgment that this worship is from the principle of good, 9946, 10,227; offering that which was for the sin offering first, denotes that repentance must precede full worship, 3400, 10,122; wringing off its head from its neck denotes the separation of the internal from the external in worship, and also that worship from the understanding, denoted by the birds, does not give permanent conjunction with the Lord, 8079; and not dividing it asunder denotes no correspondence with the Lord, 1832.

9. By sprinkling the blood of the sin offering at the side of the altar is signified the conjunction of good with truth in the spiritual degree according to the state, 9736, 10,185; by draining the rest of it at the base of the altar, is denoted full conjunction in the natural degree according to the state, 10,047; and by "it is a sin offering," is denoted that thus there is the removal of evil, 3400.

10. Offering the second bird for a burnt offering according to the ordinance signifies that true worship must follow that involved in repentance, as may be seen from the correspondence of the burnt offering, 8680, 10,053; chap. i. 14-17; and the priest making atonement for him and his being forgiven signify that the love of good will effect the removal of evil rashly committed, and that remission will follow, 9506, 10,042, II.

11. His means not sufficing for two turtledoves or two young pigeons denotes that such a person is not in the good of faith, 870, 1827, 10,132; bringing for his oblation the tenth part of an ephah of fine flour, denotes worship from the truth of faith, 9995, 10,136-7; and his putting no oil nor frankincense thereon denotes that worship cannot be from celestial love and spiritual truth because it is worship implying and involving the removal of evil only in the first instance, 10,137.

12. But to bring the oblation to the priest denotes that worship, in this case, shall still be from the *principle* of good, 9946; the priest to take a handful as a memorial denotes that this worship from truth stands for genuine worship, and its power, 6888, 7518; to burn it on the altar denotes consecration to the Lord, by the conjunction of truth with good, and consequently its being inscribed on the life, 10,052; and its being a sin-offering denotes that the evil is rejected, because Divine Love signified by fire is opposed to evil, 3400, 10,055.

13. The priest making atonement for him signifies that good causes the removal of evil in all its forms, 9506<sup>1</sup>, 10,023, 10,042, II.; his being forgiven signifies the remission or removal of evil, ver. 10; and the remnant being for the priest signifies that good is appropriated, 9946, 2177, 2187; while by its being said "as the meal offering," is denoted "even as is the case in worship from celestial and spiritual love," 4581, 9995, chap. ii. 1.

14. This is evident, because by Jehovah is denoted the Divine Being, as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822; chap. iv. 1.

15. By any one committing a trespass, and sinning unwittingly in the holy things of the Lord, is denoted, that if any one unknowingly

violates the Divine law in internal worship, as may be seen from the signification of sinning unwittingly or by error, which signifies sin through ignorance, 9156, 10,042, *III.*, and of the holy things of the Lord, as distinguished from what the Lord hath commanded not to be done, chap. iv. 2, as denoting errors committed in internal worship as distinguished from those in external, 10,149; by bringing a guilt offering to the Lord is denoted worship, apparently for the removal of evil, as if from good, 3400, 2001; by a ram is denoted the good of innocence in the internal man, 10,042; by without blemish is denoted not contaminated with evil, 7837; by according to thy estimation in silver by shekels is denoted according to the quality of spiritual truths with him, 2959; by after the shekel of the sanctuary is denoted according to truth conjoined with good, 2959; and by "for a guilt offering" is denoted, in order that guilt may be removed, 3400.

16. This appears as follows:-- to make restitution is to do the work of repentance, 9087, 9097, 9130; that which he hath done amiss in the holy thing denotes the error in internal worship, ver. 15; adding the fifth part denotes some remains of truth, 649; giving it to the priest denotes the appropriation by good, 10,227, 9946; the priest making atonement denotes that good removes evil, 9946, 10,042, and his being forgiven denotes the actual removal of evil, ver. 10.

17. This is evident, because to sin denotes to violate Divine law, 5076; the things which the Lord has commanded not to be done denote evils that ought to be rejected, chap. iv. 2; being guilty denotes to be in evil, 3400; not knowing it clearly denotes to be ignorant of the fact, 6721, 2230; and bearing his iniquity denotes, in this case, that evil will adhere to him, 9937.

18. Bringing a ram without blemish out of the flock, according to estimation for a guilt offering unto the priest, denotes the worship of the Lord from spiritual good, or the good of innocence in the internal man, according to his state and quality as to truths, and as being in evil, ver. 15; and the priest making atonement for him concerning the thing wherein he erred unwittingly, his not knowing it, and his being forgiven, denote that by good, evil shall be remitted, according to the necessity, when sin takes place through ignorance as to the will and understanding, and that remission shall follow, 9946, 10,042; ver. 10.

19. This appears thus: a guilt offering denotes worship on account of the removal of evil, 3406; and being certainly guilty before the Lord denotes that evil and error cannot escape the scrutiny of Divine God by means of Divine Truth, 2001.

It will have been noticed by the careful reader that the fourth chapter gives an orderly account, in the internal sense, of certain sins committed in ignorance, and remitted by worship from the good of innocence in the natural or external man, commencing with those who are celestial, proceeding to those who are spiritual, and ending with those who are natural, the offerings in each case representing the appropriate good of innocence; and now, in this fifth chapter, the same subject is continued, referring respectively to the celestial, the spiritual and the natural as before, but involving sins by error in relation to the natural *affections* rather than in relation to *doctrine*. And this is evident, because in every case in the fourth chapter the unconscious error is against those things which the Lord has commanded not to be done, vers. 2, 13, 22, 27; but in this chapter it is

against the touching of anything unclean, and against swearing rashly, or from impulse, to do evil or to do good.

Secondly, the first verse of this chapter is so particularly placed and constructed as to need some explanation. It is, in fact, so placed and so constructed as to form the conclusion of all that is said in the previous part of the general subject in the spiritual sense; and at the same time the commencement or introduction to the following part of the general subject. Also it does not imply sin through ignorance of true doctrine on the one hand, or of the distinction between evil and good on the other. It describes, in short, a state of hesitation as to whether the truth acquired in the understanding is to be confirmed, or the evil and falsity opposed to it. The character here represented hears the voice of adjuration, of swearing, or spiritually, of *confirming the truth*, by the determination of the will and by action, and he also hears the voice of cursing, or spiritually of *averting himself from the truth*. Whence proceed these voices? They are the results of his communication with heaven or hell. We all hear these voices. And we must all decide whether we will embody the truth sincerely in our words and actions or not. There are, indeed, many sins which we commit unwittingly, and these will not really condemn us, because our hearts may be right, although our intellects, in this probationary state, may, from various states and circumstances, fail to discern between truth and falsity. But when we have known and seen the truth, and thus, too, have become witnesses to it, that is, when we have received it with affection, yea, when the oil of love has been poured upon it, then let us beware lest we avert ourselves from it, and our last state is worse than our first.

For, thirdly, it is not only a case of truth or falsity that we have to settle, but one of good or evil, since we cannot confirm good in ourselves except by means of truth, nor evil except by means of falsity; and besides, if we confirm the truth inwardly from good, then we shall not "bear our iniquity, or remain in evil, even although we unconsciously come into spiritual contact with things unclean. Hence we now see why this verse introduces the subject of accidental impurity and the means of purification from it.

We proceed, therefore, to study the order of verses two, three, four and five, which describe the series of offences resulting from the contamination of evil affections in the natural man. That there is such contamination with us all, no one can doubt who carefully considers and watches his own inner life. And first we reflect on the use, in the literal sense, of the word *carcase* to denote those evil affections. They are such as are deprived of all spiritual life. They are "without form and void," or "waste and void" (Gen. i. 2), because there is in them no truth and no good, and yet, as they present themselves in the thoughts of the regenerating man, they really appear as a part of his life, which manifests itself by delight. The things which are actually dead because they are not of the Lord, to infernals, are most delightful; and it is because there is a tendency to similar infernal delights in ourselves, on account of our own actual evil, that evil spirits can flow into us and make us believe that things of which, long ago, we have truly repented are yet, with us, as active as ever they were. This is the touching of the unclean things of which we read in the inner sense of verses 2 and 3. No one can tell how or when dead affections of this kind will present themselves. They indeed agitate us, even when regeneration must, or may, have made some progress with us. And it will be well for us if, when they do, we can truly confess that of ourselves we are nothing but evil, as we are instructed to do in verse 5. In verse 2,

however, as we have seen, the unclean affections, indicated by the correspondences employed, are of three degrees, and belong properly to the external man; but in verse 3 they belong to the internal, according to the distinction, spiritually, between a beast and a man. Also observe that the Hebrew word for man in verse 3 is *adam*, and not *ish*, because the former corresponds to good, or affection, and the latter to truth or intelligence, and affection is especially the subject of these verses. And taking now verse 4, and observing that it speaks of swearing rashly with the lips to do evil or to do good, we may see that it describes the impulsive determination of the will conjoined with the understanding to act according to an affection without sufficiently considering its real quality, or without being aware that it is really an evil affection. Thus the three verses, in the internal sense, describe the course of temptations to confirm evils first from the incitements of merely natural loves, then from the more interior loves of the world and of self, and lastly from the strong and impulsive force of evil, which urges a man to action, while yet he is ignorant, from outward states and circumstances, as to whether his action is evil or good.

Having seen, up to this point, the series of evil affections that infest or tempt the man of the church, we are next to consider the means of purification, through worship, to be adopted respectively by celestial, spiritual, natural, or sensual men. And this account extends from verses 6 to 13 inclusive. For no one, surely, can fail to discern that the successive offerings of a lamb or a kid, of turtledoves and young pigeons, and lastly of fine flour, clearly denote different and successive states of worship in descending order. The worship of celestial and spiritual men is described together in ver. 6; of those constituting the internal of the natural, as to good or truth, in ver. 7; and of those constituting the external of the natural in ver. 11. But besides this, there are some particulars the consideration of which is very important. In every case there must be repentance, and as described in ver. 8, this must precede true worship. Evil must be shunned, and good must be done as a duty, before the former can be fully removed and the latter fully realized as delightful. During imperfect states of worship, also, the external man is in a state of opposition to the internal; there is not correspondence with the Lord; and yet there must be the conjunction of truth with good both as to the spiritual and natural degree, as we see in ver. 9. Let it be understood, however, that this conjunction is necessarily imperfect until real worship from love or good takes place, and that then it is according to the ordinance in that worship as indicated in ver. 10, and more fully described in the next chapter. We may all easily see that the degree of our conjunction by love with the Lord is exactly according to the degree in which evils are removed, for there is really nothing that prevents it but evils, and their consequent falsities and errors. And indeed this truth is well illustrated in ver. 11, where it is said that no oil nor frankincense are to be put upon the offering of fine flour because it is a sin offering. This does not mean that our lower states of worship are *uninfluenced* by celestial and spiritual love, but only that we are not, as yet, fully in celestial or spiritual worship. We know truly that all worship which is genuine must be from some love, and that the highest, or inmost worship must be from celestial love; and therefore we act upon that as a law; but we do not actually come into that love simply because we *know* about it, or even because we, to the best of our ability at the time, act according to the law. We must wait; we must be patient; we must be persevering to the end; and then at last we shall realize that love

after which we are aspiring. Let us not forget that this love is already in us from the Lord; that it is the essential part of us; and indeed that when we are fully regenerated we shall not rise above it since it is our genuine individuality, so that all the lower loves in us will be arranged under it in proper order.

I have often thought that our highest capacity is in us from the Lord when we are born; <sup>1</sup> but that it depends upon the proper exercise of our freedom and reason whether we ever realize it. We are certain, at any rate, that we do not begin life by doing so; and also that if, by chance as it were, during our earthly life we get, at times, some obscure perceptions of it, other conditions and circumstances throw a cloud over it, and we feel that we know only in part, and love only in part. Nevertheless, we may be sure from the spiritual teaching of verses 12 and 13 that final success awaits us, and that our external man as well as our internal will embody or appropriate the good or delight which distinguishes us from every other human being (Rev. ii. 17).

But ver. 14 shows that we are having a change of subject, and we pass therefore from the consideration of errors having relation to the external man to the study of those peculiar to the internal. This is the reason why we have the expression, "the holy things of the Lord," and also why, in every case of error as far as ver. 7 of chap. vi. inclusive, a ram, which denotes the good of innocence in the internal man, was the offering. For, as a matter of fact, the general subject of the internal sense closes again with this verse; and it is remarkable that, in the Hebrew, chap. v. ends with it. This leads us to notice that the division of the Old Testament into chapters and verses, both in the original and in the translations, was evidently made without reference to, or even without any knowledge of, the inner sense. It is true indeed that, in the case before us, the arrangement of the Hebrew agrees with the series of the internal sense; but this is not always the case, because the first three verses of Genesis, chap. ii., really form the conclusion of chap. i., and show how man passes out of the spiritual state into the celestial, thus completing his course of regeneration; and then the fourth verse of chap. ii. begins a new subject, which is the regeneration of the celestial order of men as distinguished from the regeneration of the spiritual order, 89.

But in proceeding, we notice now that the errors of the internal man are divided into three kinds, namely, those which have reference to the will, as described in vers. 15 and 16; those which are of the understanding, as appears from vers. 17-19; and those which relate to the conduct, as they are set forth in chap. vi. 1-7. And the only thing that calls for special mention because it does not occur in the accounts of the errors of the external man, is that the offering is said to be according to the estimation of Moses in silver by shekels after the shekel of the sanctuary. This means, as we have seen, that worship from the good of innocence in the internal man differs from similar worship in the external man in being more particularly according to the quality of truths to which good is conjoined. All worship, as we have already seen in studying the first chapter, must be by means of truths, and takes its quality from them, but this is not so manifest in external worship as it is in internal; for it is in proportion as worship becomes more internal that it is more particularly according to truths, at the same time that the conjunction of truth with good becomes also more determined. And in addition to this, the quality and degree of innocence with the worshipper becomes intensified and purified. Hence then the internal sense of

<sup>1</sup> See, however, 1555.

the Word confirms the general truth of the literal sense, and the testimony of experience, that external worship is more from the innocence of *ignorance*, and internal worship more from the innocence of *wisdom*.

And here lastly it is to be observed that the account concerning errors of the understanding is distinguished from that concerning errors of the will by the expression, "the things which the Lord hath commanded not to be done," as distinguished from "the holy things of the Lord."

## CHAPTER VI

### SUMMARY OF THE SPIRITUAL SENSE

1. Offences against the truth of faith are described, repentance on account of them, the worship of the Lord, nevertheless, from the good of innocence in the internal man, and reconciliation with Him in consequence, vers. 1-7.

2. The Divine Laws in relation to the worship of the Lord from pure love to Him, or in relation to the worship of the celestial man, vers. 8-13.

3. The same in relation to worship from love to the neighbour, or to the worship of the spiritual man, vers. 14-18.

4. Laws concerning the worship of the Lord in the fully regenerated state, or when truths are fully conjoined with good, vers. 19-23.

5. And also laws concerning the worship of the Lord in order to the removal of actual evils, vers. 24-30.

### THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

1. There is revelation from the Lord by Divine Truth to the man of the Spiritual Church giving the perception,

2. If any one sin, and commit a trespass against the LORD, and deal falsely with his neighbour in a matter of deposit, or of bargain, or of robbery, or have oppressed his neighbour;

2. That whenever he infringes the laws of order by any offence against the truth of faith, falsifying it by separating it from charity either in the memory, or in the understanding, or in the will by ascribing it to himself, or by violating the good of charity;

3. Or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man doeth, sinning therein:

3. Or having discovered or perceived true doctrine, which had been lost, falsifies it, and confirms himself in such falsification, especially if such errors are expressed in the discourse or in the actions;

4. Then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to him, or the lost thing which he found,

5. Or any thing about which he hath sworn falsely; he shall even restore it in full, and shall add the fifth part more thereto: unto him to whom it appertaineth shall he give it, in the day of his being found guilty.

6. And he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest:

7. And the priest shall make atonement for him before the LORD, and he shall be forgiven; concerning whatsoever he doeth so as to be guilty thereby.

8. And the LORD spake unto Moses, saying,

9. Command Aaron and his sons, saying, This is the law of the burnt offering: the burnt offering shall be on the hearth upon the

4. Then, when he confesses that he has sinned internally and externally, he shall cease to ascribe to himself what is from the Lord, or to do violence to the principle of good, to hold the truth in his memory without application to life, or to corrupt true doctrine restored to the church,

5. Or to confirm himself in false doctrines. And therein he shall fully do the work of repentance, not only by shunning the evil, but by practising the truth, in order that some remains may be implanted with him; yea, he shall humbly ascribe all the good and truth with him to the Lord, as soon as he fully realizes his evil state.

6. And herein he shall sincerely worship the Lord from the good of innocence in the internal man free from falsity; and according to the quality of his good as manifested in truths in the external man, on account of his offence against the truth of faith, by acknowledging that it is from the Lord.

7. And his state of good shall cause the removal of evil and reconciliation with the Lord, evil being remitted, whatever may be its nature and quality.

8. Also there is revelation from the Lord by Divine Truth giving the perception,

9. Through influx to those who are in good, and in truths thence derived, concerning the worship of the Lord from pure love, that in every state of

altar all night unto the morning; and the fire of the altar shall be kept burning thereon.

10. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt offering on the altar, and he shall put them beside the altar.

11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12. And the fire upon the altar shall be kept burning thereon, it shall not go out; and the priest shall burn wood on it every morning: and he shall lay the burnt offering in order upon it, and shall burn thereon the fat of the peace offerings.

13. Fire shall be kept burning upon the altar continually; it shall not go out.

14. And this is the law of the meal offering: the sons

obscurity, this love shall be predominant, and also in every state of brightness, by the determination of man as from himself; for love must be constant, and must never be extinguished.

10. And celestial good shall be manifested in the truths of faith; also the conjunction of truth with good shall be maintained externally as well as internally; and whatever in previous states of worship, has served its use, shall be thereby elevated, but yet is respectively subordinate.

11. But changes of state as to truths will always accompany or follow changes of state as to good; and such knowledges as are no longer required for use are separated from the heavenly life, abiding in the external memory which is quiescent, where they are not contaminated with evil.

12. But the inmost of worship, which is pure love, must be ever active, and must not be extinguished; and this must be effected by him who is in good as from himself in every new state; perfect arrangement as to affections and thoughts must be maintained; and especially must celestial good from a principle of freedom and peace be ascribed to the Lord.

13. For the Divine Love and Mercy are constant with man, when from the heart he worships the Lord; and, indeed, they never cease.

14. Also these are the laws of order as to the worship of



of Aaron shall offer it before the LORD, before the altar.

15. And he shall take up therefrom his handful, of the fine flour of the meal offering, and of the oil thereof, and all the frankincense which is upon the meal offering, and shall burn it upon the altar for a sweet savour, as the memorial thereof, unto the LORD.

16. And that which is left thereof shall Aaron and his sons eat: it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.

17. It shall not be baked with leaven. I have given it as their portion of my offerings made by fire; it is most holy, as the sin offering, and as the guilt offering.

18. Every male among the children of Aaron shall eat of it, as a due for ever throughout your generations, from the offerings of the LORD made by fire: whosoever toucheth them shall be holy.

the Lord from celestial love in the spiritual degree, or as to worship from charity: it proceeds from Divine Truths derived from Divine Good; and it is spiritual worship.

15. Also it shall be in full power with the spiritual man in pure truth derived from good; and in addition, has celestial and spiritual good and truth therein in true worship; for all shall be acknowledged to be from the Lord in a state of holy peace and rest inscribed on the interior memory.

16. And thus and thence shall those who are in good, and those who are in truth thence derived, namely the celestial and spiritual, appropriate good from the Lord; good shall be appropriated in a state of separation from falsity; in a state of holiness; and in the natural degree of the mind, and hence fully in every degree.

17. And even in preparing for such a state of appropriation shall there be no admixture of falsity. It is a gift from the Lord to the celestial and spiritual man, according to the Divine Love and Mercy; it is inmost good adapted to each degree of the mind; and it is inmost in previous states of deliverance from evil and error.

18. And this celestial and spiritual good shall be appropriated by all who are in truths in the understanding from good in the will; it shall be as if it were their own in every change of state to eternity; and it is from the

Divine Love, as received by man, and acknowledged by him; yea, all contact with such good, however slight, produces a state of holiness.

19. And the LORD spake unto Moses, saying,

20. This is the oblation of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meal offering perpetually, half of it in the morning, and half thereof in the evening.

21. On a baking pan it shall be made with oil; when it is soaked, thou shalt bring it in: in baken pieces shalt thou offer the meal offering for a sweet savour unto the LORD.

22. And the anointed priest that shall be in his stead from among his sons shall offer it: by a statute for ever it shall be wholly burnt unto the LORD.

23. And every meal offering of the priest shall be wholly burnt: it shall not be eaten.

24. And the LORD spake unto Moses, saying,

19. Further, there is revelation from Divine Good by Divine Truth giving the perception,

20. That those who are in celestial good and in the truth thence derived, shall then acknowledge the Lord in worship, when truth is intimately conjoined with good; there shall be with them fulness as to remains of Divine Truth from Divine Good perpetually; and this shall be the case in all states both of brightness and of obscurity.

21. And the preparation for such a state shall be by means of exterior truths operated upon by celestial good; in the process an orderly arrangement of truths under good shall take place; and it shall be acknowledged to be from the Lord, bringing joy and peace in worship.

22. And external good conjoined to truth shall minister to essential good in effecting full conjunction: and such external worship from internal shall be perpetual.

23. For indeed all inmost worship from good shall be fully ascribed to the Lord, because man cannot appropriate good from himself.

24. Further, there is revelation from Divine Good by Divine Truth, giving the perception,

25. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.

26. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting.

27. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in a holy place.

28. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen vessel, it shall be scoured, and rinsed in water.

29. Every male among the priests shall eat thereof: it is most holy.

30. And no sin offering, whereof any of the blood is brought into the tent of

25. By influx to those who are in good and thence in truths, concerning worship during deliverance from evil; that inmosty such worship is identical with the worship of the Lord from pure love, and that the preparation for such worship is the same, being from the Divine Love. In short, it is the effect of inmost worship.

26. And he who is thus inmosty in good shall then appropriate good externally; it shall be a holy state of worship; and it shall be appropriated in the natural man, which is derived from the spiritual and celestial man.

27. And thus external worship shall be holy from what is internal; and when the holy state of charity is conjoined with truth in such worship, purification from sin shall take place in that holy state.

28. But the merely natural affection which was instrumental in such worship shall be separated; and if such natural affection was good from the Lord, it shall be purified from all falsity and from all evil.

29. And indeed every truth from good shall thus appropriate its own good. It is external worship conjoined with internal.

30. And the worship of the Lord in order to interior purification, which is from the essential principle of charity

meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire.

proceeding from the Lord through the heavens, and which purifies from sin, thereby reconciling the external man with the internal, must not be appropriated by man as his own. It is to be acknowledged as being wholly from the Lord, and is to be wholly devoted to Him.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822, chap. iv. 1.

2. The proofs are that to sin is to infringe the laws of Divine Order, 5076; to commit a trespass denotes an offence against the truth of faith, 9156; to deal falsely with the neighbour denotes to falsify the truth by separating it from charity, because a neighbour denotes one who is in good, or in charity, 6711, 6712; and therefore to deal falsely with him is to separate truth from charity, 8087; a deposit denotes "what is laid up for every use," and thus what is in the memory, 5299; what is put into the hand, or, in other words, a second deposit (Heb. Lex.), fellowship (A.V.), bargain, or pledge (R.V.), denotes what is in the understanding, 10,062; robbery, or what is taken away by violence, denotes an act of the will by man when, from selfish love, he ascribes the truth to himself, 8906; and oppressing the neighbour denotes to violate the good of charity, 6711, 6712.

3. To find that which was lost denotes to discover true doctrine, 9150; to deal falsely therein evidently denotes to falsify true doctrine, 8087; to swear to a lie denotes to confirm what is false, 2842; and sinning on account of any of these things denotes expressing evil and falsity in discourse or in actions, 5076, 9156.

4. This is true, since the words "if he hath sinned and is guilty" imply confession internally and externally, 5076, 3400; restoring that which was taken by robbery denotes ceasing to ascribe to self what is from the Lord, 8906; restoring the thing gotten by oppression denotes no longer doing violence to the principle of good or to charity, 6711, 6712; to restore the deposit which was committed to him denotes no longer to hold the truth in his memory without application to life, 5299; and restoring the lost thing which is found denotes no longer to corrupt true doctrine restored to the church, 9150.

5. Moreover, restoring anything about which there has been false swearing denotes ceasing to be confirmed in false doctrine, 8087, 2842; to restore fully is to do the work of repentance not only by shunning evil, but by practising the truth, 9087, 9097, 9130; adding the fifth part denotes the implantation of remains, 649, 5291; restoring it to him to whom it appertains denotes the ascribing of good and truth to the Lord, 8906; and the day of being found guilty denotes the state in which evil in oneself is realized as evil, 487, 3400, 9133.

6. This is seen from the signification of a guilt offering of a ram, as denoting the worship of the Lord from the good of innocence in the internal man, 3400, 2001, 10,042; of without blemish, as denoting free from evil, 7837; of out of the flock, as denoting what is spiritual, 5913, 6126; of according to estimation, as denoting according to the quality of good as manifested in truths in the external man, 2959; and of a guilt offering unto the priest, as denoting on account of his offence against the truth of faith, 9156, while by bringing the offering to the priest is denoted the acknowledgment that the truth of faith is from the Lord, 3670.

7. By the priest making atonement for him is denoted that good from the Lord shall cause the removal of evil, and reconciliation with the Lord, 9946, 10,042; by his being forgiven is denoted remission, 8393, 9506; and by whatsoever he doeth so as to be guilty thereby is denoted whatever may be the nature and quality of evil, 3400.

As this verse closes the subject of sins committed in error, in the internal sense, it may be as well to review the last few verses. Observe that the first verse again indicates a new subject, although it is clear that the general subject is continued and here concluded, for a ram is again the appointed offering. Why is this? The reason is that there are three subdivisions of the general subject, the first describing what has relation to the will of the internal man, the second, what has relation to the understanding, and the third, what has relation to the conduct. And in verses 2 and 3 there is a series of six different errors for consideration, according to man's reception and embodiment, in the actions, of truths received into the memory, into the understanding, into the will externally, into the will internally, by profaning externally and by profaning internally, the last, of course, being the confirmation of evil and falsity, notwithstanding successive warnings against them. Now it is well known in the church that, in the order of regeneration, as far as the outward appearance goes, man advances successively from a state of instruction through states of intelligence and obedience to a state of love or good, and consequently it is evident that numerous errors are liable to arise in his progress, these receiving their quality from his prevailing state as he proceeds, and hence we see the reason of the order in which the terms occur in the first place. But when these terms are repeated in verses 4 and 5, which describe the work of repentance, we notice that the order is changed, the cause of which is, that the arrangement of truths with every one is according to his prevailing state as to the reception of good from the Lord. When man, therefore, comes into a state of repentance, interior things begin to take the first place, and exterior things are regarded as of secondary importance; and thus we find that things taken by robbery and by oppression are first named, while the things relating, spiritually, to the memory are next mentioned. And this involves important teaching. True repentance is a change of *motives*, rather than of opinions, or of actions merely. But still it is certain that the deepest evils may

lurk within, and so the tendency to confirm evil states is last spoken of. The state of repentance, therefore, is only a transition state; but it will have to be carried out in all completeness in order to realize good.

This brings us to another matter which is worthy of serious consideration. It is the implantation of remains, represented by adding the fifth part. There is a difference between the storing up of remains and their implantation. By remains are meant good affections and true thoughts from the Lord; and these are said to be stored up with man, when he is not conscious of them, and yet they are preserved by the Lord in his internal man ready for manifestation and use when the right time comes. And when it does come, then they are implanted and take root, as it were, in his External, where they bud and blossom and bring forth fruit. This is the implantation of remains, and by it is accomplished the regeneration of man, his conjunction with the Lord, and the conjunction of the external with the internal man. And, of course, this work proceeds just in proportion as evils and errors are repented of, and are forgiven or remitted, the result being that all good and truth are perceived inwardly and acknowledged outwardly to be from the Lord. Thus we see the rational and practical value of the spiritual teaching in ver. 5, and how it is connected with the verses which precede and which follow. It is unnecessary, however, to explain more at length the contents of verses 6 and 7, as all the points therein have been before considered. But an interesting reference in regard to the implantation of remains is 6156, which deserves careful study; and others are 1616, 5897<sup>11</sup>, 1737, 2284.

8. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822, chap. iv. 1.

9. Commanding Aaron and his sons, and saying, denote influx with those who are in good and in truths thence derived, 5486, 9946; saying denotes perception, 1791, 1822; the law of the burnt offering denotes concerning the worship of the Lord from pure love, 8680; its being on the hearth, or on the firewood, denotes that love shall be predominant, because the burning of the fire signifies the activity of love, 9723, 6832<sup>3</sup>; all night denotes in every state of obscurity, 6000; the morning denotes a state of brightness, 9787; and the fire being kept burning on the wood denotes the determination of man as from himself that love shall be constant, and shall never be extinguished, 2784.

10. By the priest putting on his linen garment is denoted that celestial good shall be manifested in the truths of faith, 9946, 9814; by the linen breeches being put upon his flesh is denoted that the conjunction of truth with good shall be maintained externally as well as internally, 9959, 160, 161; by his taking up the ashes is denoted that whatever, in previous states, has served its use is thereby elevated, 9723; and by putting them beside the altar is denoted that it is respectively subordinate, 9736, 10,185.

11. Putting off his garments and putting on other garments denotes that changes of state as to truths will always accompany changes of state as to good, for garments signify truths, 9814, and the priest signifies good, 9946, while putting off and putting on evidently signify

changes of state, 3405; and carrying forth the ashes without the camp unto a clean place denotes that such knowledges as are no longer required for use are separated from the heavenly life abiding in the external memory, which is quiescent where they are not contaminated with evil, since by without the camp is signified separation from the heavenly life, 4236; by a clean place is denoted that the act of separation is pure, 4545, 2625; and by it also the external memory, which is quiescent, 9723.

12. This appears from the signification of fire, as denoting the inmost of worship which is pure love, 9723; of burning, as denoting the activity of such worship, 9723, 6832<sup>a</sup>; of the fire not going out, as clearly denoting that love must not be extinguished; of the priest burning wood on the altar every morning, as denoting that this must be effected by him who is in good, as from himself in every new state, 9946, 2784, 7844; of laying the burnt offering in order, as denoting perfect arrangement as to affections and thoughts, 5288; and of burning on the wood the fat of the peace offering, as denoting that especially must celestial good from a principle of freedom be ascribed to the Lord, because the fat denotes celestial good, 10,033, 353; peace offerings denote worship from freedom, 10,097; and burning on the altar as an offering or oblation denotes to ascribe to the Lord, 2776.

13. Here fire denotes the Divine Love and Mercy, 1528; its being kept burning continually denotes that these are constant with man, 10,133; and its not going out denotes that they never cease, as is evident. And it is evident also that the repetition of this statement which was made in the last verse is not merely for the sake of emphasis, as appears from the literal sense, but for the sake of conveying, according to the series of the internal sense, the truth that the Divine Love and Mercy are unchangeable.

14. This is true, because by the law is denoted the truths which relate to love to the Lord, signified by the burnt offering, and love to the neighbour, signified by the meal offering, 1121, 2177; by the meal offering in this series, therefore, is denoted celestial love in the spiritual degree, or worship from charity, chap. ii. 1-2; by the sons of Aaron offering it is denoted that spiritual worship proceeds from Divine Truths derived from Divine Good, 9946; and by "before the Lord before the altar" is denoted spiritual worship conjoined with celestial, and derived from the Lord, because "before the Lord" denotes that such worship is from the Lord, 10,024, and the altar denotes the Lord and the worship of the Lord, 9714.

15. This is seen from considering that taking the handful denotes the exercise of full power, 7518; that fine flour denotes pure truth derived from good, 9995; that oil and frankincense denote celestial and spiritual good and truth, 2177, 10,177; that "upon the meal offering" denotes in true worship, ver. 14; that burning the handful upon the altar denotes consecration to the Lord, 10,052, and the acknowledgment that all good and all truth are from Him, 10,055; that a sweet savour, or an odour of rest, denotes a state of holy peace and rest, 10,054; and that a memorial denotes what is inscribed on the interior memory, 6888.

16. That which was left of the meal offering being for Aaron and his sons to eat denotes the appropriation of good from the Lord by the celestial and spiritual, 9946, 2177, 2187; it being without leaven

denotes separation from a state of falsity, 2177, 2342; it being eaten in a holy place denotes appropriation in a state of holiness, that is, a state of love and faith, 3652; and in the court of the tent of meeting denotes in the natural degree of the mind, and hence fully in every degree, because by the court is denoted the ultimate heaven, and thus the natural degree, 9741, 9825; and in the ultimate degree "all interior things are held together in their order, and in their form and connection," and thus there is fulness in every degree, 9824.

17. Not being baken with leaven denotes that even in preparing for such a state of appropriation there shall be no admixture of falsity, 8496, 7906; it being given as the portion of Aaron and his sons of the offerings made by fire denotes that the good represented by the meal offering is a gift from the Lord to the celestial and spiritual man, 4397, 9946, 10,055; and it being most holy denotes that it is inmost good adapted to each degree of the mind, 10,129, 10,042, 9156.

18. This is demonstrated thus: the meal offering denotes celestial and spiritual good, 4581, 2177; the male among the children of Aaron denotes truth from good, 725, 9946; eating denotes appropriation, 2187; a law, or statute, for ever throughout your generations denotes the reception of good as if it were man's own, in every change of state to eternity, because this is according to heavenly order, 7884, 7931, 9845, 1712; from the offerings of the Lord made by fire denotes from the Divine Love as received by man, 10,055; and every one touching them being holy denotes that all contact with such good, however slight, produces a state of holiness, 10,023.

19. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822, chap. iv. 1.

20. Aaron and his sons denote those who are in good and in truth thence derived, 9946; to bring an oblation is to acknowledge the Lord in worship, 349, 922; the day when he is anointed denotes the state when truth is intimately conjoined with good, 9954<sup>7</sup>; the tenth part of an ephah of fine flour for a meal offering perpetually denotes fulness as to remains of Divine truth from Divine good perpetually, 576, 10,136, 10,133; and half being offered in the morning and the other half in the evening denotes in all states both of brightness and obscurity, 10,255, 6000, 9787.

21. The meal offering being baked in the baking pan and mixed with oil denotes that preparation for such a state shall be by means of exterior truth operated upon by celestial good, 8496, 7356, 2177; it being brought in when soaked or saturated denotes in the process, or when truths are conjoined with good, the fine flour denoting truths and the oil good, 9993; it being in baken pieces denotes an orderly arrangement of truths under good, 10,048, 3110; and a sweet savour unto the Lord denotes the acknowledgment of the Lord which brings joy and peace, 10,054.

22. This appears thus: the anointed priest that shall be instead of Aaron signifies external good conjoined to truth and ministering to essential good, 9954<sup>7</sup>, 10,017; the meal offering denotes what effects conjunction, ver. 20; and its being wholly burnt unto the Lord by a

statute for ever denotes that such external worship from internal shall be perpetual, ver. 18.

23. Every meal offering of the priest being wholly burnt denotes that all inmost worship from good shall be fully ascribed to the Lord, 9946, 10,055; and its not being eaten denotes that man cannot appropriate good from himself, 2187.

24. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

25. Speaking unto Aaron and to his sons and saying denotes influx to those who are in good and to those in truths giving perception, 9946, 2951, 1791, 1822; the law of the sin offering denotes concerning worship during deliverance from evil, 3400; the sin offering being killed in the place where the burnt offering is killed denotes that such worship is identical with the worship of the Lord from pure love, and that the preparation for such worship is the same, 3400, 10,053, 2625, 10,024; before the Lord denotes from Divine Love, 2001; and most holy denotes that it is the effect of inmost worship, 10,129.

26. The priest that offereth it for sin eating it denotes that he who is thus inmost in good shall then appropriate good externally, 9946, 2187; the sin offering being eaten in a holy place denotes a holy state of worship, 2625; and in the court of the tent of meeting denotes appropriation in the natural man, 9741, 9825.

27. Whatsoever touches the flesh thereof being holy denotes that external worship shall be holy from what is internal, as it appears from the signification of touching as denoting contact spiritually, 4404, 10,199; of the flesh of the sin offering, as denoting external worship, 8682, 10,040; and of being holy, as denoting holiness in consequence of connection with internal worship, vers. 25, 26; the blood of the sin offering being sprinkled upon a garment denotes the holy state of charity conjoined with truth in such worship, because blood in this case signifies charity, 1001, and a garment denotes truth, 1073, while sprinkling denotes conjunction, 10,047; and washing that whereon the blood was sprinkled denotes purification, 3147; a holy place denoting a holy state, 2625.

28. This is evident, because an earthen vessel denotes a merely natural affection, 10,105, in this case an affection of truth which is instrumental, 5948; being broken denotes to be separated or removed, 9163; sodden in a brazen vessel denotes preparation by means of truths derived from good, 10,105; and being scoured and rinsed in water denotes purification from all falsity and all evil, 10,105.

29. Every male among the priests eating thereof denotes that every truth from good shall thus appropriate its own good, 725, 9946, 2187; and it being most holy denotes that it is external worship conjoined with internal, since the sin offering denotes worship involving purification from sin, 3400, and most holy denotes what is internal or inmost, 10,129.

30. This is true, because the sin offering of which the blood is brought into the tent of meeting denotes sincere worship involving interior purification, 3400; the blood denotes charity, 1001; brought

into the tent of meeting denotes acknowledgment that it is from the Lord through the heavens, 2356, 3540<sup>3</sup>; to make atonement in the holy place denotes the reconciliation of the external man with the internal in that holy state, 10,042, 2625; not being eaten denotes not to be appropriated by man as his own, 2187; and being burnt with fire denotes full devotion to the Lord, 10,052.

Continuing now our comments on this chapter from where we left off, we have to reflect carefully on the various particulars of the Divine Law concerning the burnt offerings and sacrifices by which are represented the worship of the Lord in various states and under various circumstances. And first, with regard to worship from celestial love which is of the highest degree, namely, the purest love of the Lord, or of goodness and truth from Him for their own sakes. What are the laws? We read in the description given that above all things there can be no such worship apart from the Divine influx of life into man on the one hand, and man's co-operation on the other. The burnt offering was *commanded* to be on the hearth or on the firewood all night until the morning. Throughout the whole process of regeneration the Divine Love never ceases to flow in with man, producing in him the disposition to worship; and this must be manifested in the peculiar individuality of the worshipper. Every one must worship the Lord as from himself. There can be no true worship which is not voluntary and deliberate on the part of man. The burnt offering must be upon the firewood. Notice particularly that heat, in the natural world, is always to be obtained from the sun by its proper medium, the atmosphere; and so, spiritually, the Divine Love is always present with man by the medium of its recipient, namely, that Divine Truth which is called the Holy Spirit and the Comforter. "Lo, I am with you always, even unto the consummation of the age" (Matt. xxviii. 20). "All night unto the morning." The Divine Love never sleeps. But also you do not get the heat consciously apparent unless you have the wood, or some ultimate substance and form equivalent. This is the law of creation, and spiritually it is the law of regeneration as well. Now the will and the understanding of the man, just as he exercises them as his own from the Lord, are, taken together, that ultimate; and the heavenly marriage which constitutes regeneration—the conjunction of the Church with the Lord—must be effected in *the proprium*, or in man's own realization of life, as it were, properly belonging to him, 155, 253. And this may be called, indeed, the grand law of human life, because it lies at the foundation thereof, just as the Lord Himself is at the summit.

Another law in relation to this supreme love of the Lord, which is called celestial *par excellence*, is that it is displayed in truths which are like beautiful garments that at once adorn it and present it in accommodated forms according to the state. They are truths derived from good, expressive of good, and conjoined with good. That they are derived from good is meant by the garments being the garments of the *priest*; that they are expressive of good is denoted by their being changed *according to the state*, and also by their being different for different parts of the body; and that they are conjoined with good is signified by their being upon the flesh, for flesh, as we have seen, denotes good.

A third law in relation to celestial worship is expressed in the action of the removal of the ashes. It is that man cannot advance to the realization of his highest good unless the states leading to it are first regarded as subordinate, and afterwards set aside as things

done with, and yet abiding in the memory as precious relics, so to speak. Who that has made some advance in the regenerate life cannot look back and call to mind those holy states of his early religious life when certain forms of thought and feeling which, although they were in reality but as dust and ashes compared with the genuine experiences of the present, yet, at the time, were of great importance on account of their use in fostering the life of good? And surely none of these are absolutely lost. True, they are "out of the camp," they cannot form a part of heavenly order, but nevertheless they are "in a clean place," that is, they cannot be reckoned as a part of things evil and false. Sweet is the memory of those early states, although, as a rule, it is quiescent in our state of perfection.

Further, a fourth law of celestial worship is that it must be constantly maintained *from the inmost*; that this also must be done by man as from himself; that it produces an orderly arrangement of the lower affections; that it causes the inmost love to be manifested in a state of peace and rest; and that this can be accomplished by man because the love and mercy of the Lord never fail, nor can they be extinguished. And this, let us add, is applicable to the wicked as well as the good, since it is of the Lord's continual loving kindness and mercy that they never lose their life, and that all their experiences tend to the amelioration of their condition, and their more and more orderly arrangement among those with whom they must be, on their own plane of existence, eternally associated.

And thus we see that the laws of celestial worship proceed immediately from the Divine Love; that their operation fills the heavens with joy and peace, and affects eternally for the very best the state and condition of every human being according to his acquired character.

The laws of celestial worship having special reference to love to the Lord, it now follows that the laws of spiritual worship have particular relation to charity or love to the neighbour, which is celestial love in an image. Or, what is the same thing, celestial love has reference to Divine Good, while spiritual worship has relation to Divine Truth; for the good of charity is acquired by truth as a medium. Hence we observe that it was the duty of the *sons of Aaron* to offer the meal offering; but that, since both love to the Lord and love to the neighbour are involved, therefore this is indicated by its being said "before the *Lord*" and "before the *altar*." This shows us that there can be no genuine love to the neighbour without the reception of truths from the Word on the one hand, and the acknowledgment of the Lord on the other. Then we see, in the fifteenth verse, how spiritual worship is connected with celestial worship. It is by both together being embodied with power in the *act* of worship. Thus, to do good to the neighbour from a principle of truth which has charity as a motive is really to love the Lord (Matt. xxv. 40). This is to take the handful of fine flour with the oil thereof and all the frankincense thereof and burn it upon the altar. Herein is the conjunction all together of a good act; of truth from good; of love to the Lord; of the grateful hearing and perception, interiorly, of Divine Truth; and of the powerful influence of Divine Love. But the spiritual man, in his simple acts of obedience to law, does not see and feel all these things that are involved therein, and hence he does not realize the full force of what he does. But the next three verses show this. The law is that by doing good he appropriates good. It becomes a part of his life. And, indeed, he has no true spiritual life without this appropriation of good and truth from the Lord as if they were his own (John vi. 53). Notice here the connec-

tion between the words *appropriation* and *proprium*, and then will be seen the reason of the particular directions which follow. The meal offering was to be eaten without leaven, in a holy place, in the court of the tent of meeting. In order to appropriate good there must be the rejection of falsity and evil, holiness derived from a love of the truth, and the life of religion in the natural degree. Nay, more, even in preparing for such appropriation must falsity and evil be put away, for good and truth, which nourish the soul, are the *gift* of the Lord; and on that account, where good operates and man co-operates, even in the work of repentance for evils committed and for inadvertent errors, there is a state of holiness. And thus this state of holiness appertains to all who are in truth from good of whatever degree in the course of regeneration, and is the means of conjoining the external man, represented in the expression a due, or a *statute*, with the internal man among the spiritual, denoted by the sons of Aaron. And all this is the effect of the Divine Love, when the Lord is acknowledged in the true worship of a good life; for no one can be affected with the least consciousness of good and truth, as being distinct from the selfishness of man because they are from the Lord, without at the same time having a consciousness of their holiness.

But now we have another subdivision in the general subject, as appears from verse 19. There is a special meal offering for Aaron and his sons, that is, for all who are inwardly in good in the course of regeneration, when they are *anointed*, or spiritually, when good is finally conjoined with truth in the realization of the heavenly life. And this most appropriately concludes the account, in the internal sense, of the laws concerning spiritual life or worship, represented here by the meal offering. And we note, in this case, that remains are full, that is, remains of truth from the state of good, and continual in all states whether bright or obscure. Observe, however, in the next place, that this perfect celestial state is attained by a proper course of preparation, which is denoted by the baking and by the manner of the baking. In fact, it is the spiritual experiences of man which prepare him for the celestial by a secret orderly arrangement of his truths under good, which is the work of the Lord, as he proceeds. In regeneration, we may think that we do much because we act in freedom; but in reality the Lord Himself is the principal, and, indeed, in a certain and true sense, the only worker (Isaiah xlv. 24). Hence therefore, the account of the meal offering of the priest concludes with the statement of three important laws concerning it. Only an anointed priest could offer it; it was to be wholly burnt unto the Lord; and every meal offering of the priest was to be wholly burnt, and none of it could be eaten, denoting, respectively, that external good shall minister to internal in promoting conjunction; that worship in this state ascribes good wholly to the Lord; and that this is true even in the lowest degree of worship, or in the ultimate heaven, since no angel, or no person with whom the conjunction of good with truth is complete, presumes to appropriate good as his own, but only as if it were his own.

Finally, the chapter concludes by stating the laws in relation to the sin offering, that is, spiritually, of worship for the removal of actual evils during the state of repentance. First, this worship proceeds from inmost good, although such good is not as yet realized; it is, therefore, identical with inmost worship, and so it is called "most holy"; secondly, good is appropriated in that state of worship, the state of appropriation is holy, and it is in the natural degree; thirdly, all the natural affections denoted by the touch and the thought thereto

belonging signified by the garment, are thereby rendered holy, and are purified; fourthly, all merely natural affection which has been instrumental shall be separated, while good from the Lord shall be purified; and lastly, every truth shall appropriate its own good, while all the good of charity shall be ascribed to the Lord, and not to the *proprium*, thus effecting full reconciliation, as to the whole man, with the Lord, and full devotion to Him from pure love.

Herein, then, we now clearly see how completely the particulars of the process of regeneration are described in the Word, in different ways, by the various sacrifices of the Israelitish and Jewish Dispensation.

## CHAPTER VII

### SUMMARY OF THE SPIRITUAL SENSE

The general summary of this interesting chapter, expressed also in its closing verses, is as follows:—

1. Laws of Divine Order concerning the worship of the Lord from the truth of faith, vers. 1-7.
2. The general law that man can only appropriate good *as if* it were his own, vers. 8-10.
3. Laws concerning the worship of the Lord from freedom, vers. 11-36.
4. The general law that man cannot appropriate good and truth as his own absolutely, vers. 22-27.
5. The appropriation of spiritual and celestial good, when vivified by the Lord and acknowledged to be from Him, by man's exercise of his own powers from the Lord, vers. 28-36.
6. A general summary of the laws of Divine Order concerning worship, vers. 37-38.

### THE CONTENTS OF EACH VERSE

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| <p>1. And this is the law of the guilt offering: it is most holy.</p>   | <p>1. And the laws of Divine Order with reference to the worship of the Lord from the truth of faith, and at the same time with reference to deliverance from exterior evils, are as follow: such worship, and such deliverance, are derived from the inmost state as to good.</p> |
| <p>2. In the place where they kill the burnt offering shall they kill the guilt offering: and the blood thereof shall he sprinkle upon the altar round about.</p> | <p>2. And therefore preparation for such worship and deliverance is similar to, and is grounded in, the worship of the Lord from pure love; and by this worship and deliverance, the conjunction of truth with good is effected in every mode and degree.</p>                      |

3. And he shall offer of it all the fat thereof; the fat tail, and the fat that covereth the inwards,

4. And the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away:

5. And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a guilt offering.

6. Every male among the priests shall eat thereof: it shall be eaten in a holy place: it is most holy.

7. As is the sin offering, so is the guilt offering: there is one law for them: the priest that maketh atonement therewith, he shall have it.

8. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9. And every meal offer-

3. Also all the good thereof is to be wholly ascribed to the Lord, even all exterior and external natural good.

4. Also the discrimination or purification of truth, and the good thereof conducing to the heavenly marriage, with interior natural good promoting the discrimination of truth, are to be separated from selfish good.

5. And all these are to be ascribed to the Lord, and are to be devoted to Him in worship from pure love. And this is the worship by which there is deliverance from exterior evil.

6. And all those who are in the truth of faith derived from the good of charity shall appropriate good in this worship; it shall be appropriated in a holy state; and it is the outward expression of inmost good.

7. And this worship is one with the worship of the Lord from the good of faith, and thence man's deliverance from interior evil; there is the same law for deliverance from evil in general; and those who are in good by which there is deliverance from evil and reconciliation with the Lord, shall appropriate the good of this worship.

8. Besides which, the good from which any one devotes himself wholly to the Lord shall be appropriated by the worshipper, only as to the external thereof, or only as if it were from himself.

9. And this appropriation

ing that is baken in the oven, and all that is dressed in the frying pan, and on the baking pan, shall be the priest's that offereth it.

10. And every meal offering, mingled with oil, or dry, shall all the sons of Aaron have, one as well as another.

11. And this is the law of the sacrifice of peace offerings, which one shall offer unto the LORD.

12. If he offer it for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour soaked.

13. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving.

14. And of it he shall offer one out of each oblation for an heave offering unto the LORD; it shall be the priest's that sprinkleth the blood of the peace offerings.

15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his

shall include every intermediate state of worship in its three degrees in the natural man, where preparation is made by conjoining truth with good.

10. And every sincere act of worship, whether it be consciously from affection, or from the truth of faith apparently without affection, really appertains to man only externally, or as if from himself.

11. Also these are the laws of Divine Order in relation to the worship of the Lord from freedom in every individual case:

12. If such worship is a token of thanksgiving, then it shall be from truth conjoined with celestial good uncontaminated with falsity, and in its three degrees, such truth being derived from good, and leading thereto.

13. And he who worships the Lord freely from gratitude, grounded in celestial love, also humbly acknowledges that of himself he is only evil, and has been purified by the Lord through temptation.

14. And therefore this heavenly state is confessed to be received from the Lord, the result being that pure heavenly good is appropriated by him, who conjoins truth with good in such worship.

15. Also this particular good of worship from gratitude is appropriated only under the state of celestial love, and such good is not



oblation; he shall not leave any of it until the morning.

16. But if the sacrifice of his oblation be a vow, or a freewill offering, it shall be eaten on the day that he offereth his sacrifice: and on the morrow that which remaineth of it shall be eaten:

17. But that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire.

18. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire. And as for the flesh, every one that is clean shall eat thereof:

20. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, that soul shall be cut off from his people.

appropriated if contaminated with selfish love on the one hand, or separated from the new state of regeneration on the other.

16. But in free worship proceeding from spiritual love or charity, under a desire that the Lord may provide, or from natural love, good shall be appropriated in each case, not only under that particular state, but, through remains, perpetually afterwards.

17. Nevertheless, in the process of judgment, when the state of good is completed, all merely selfish good shall be dissipated, through victory in the last temptations.

18. But if, in this process, selfish good is appropriated, it does not give conjunction with the Lord, nor can it be imputed as heavenly good; for it is utterly opposed to such good; and he who is in it must remain in his evil state conjoining it with falsity.

19. Neither is it lawful to appropriate any good that is contaminated with evil: it must be purified by temptations, or be overcome by heavenly love; but good may be appropriated by every one who is purified from evil.

20. And he who appropriates good in the worship of the Lord from freedom externally, when yet he has not done the work of repentance by purifying himself internally, is thereby separated entirely from truth and good.

21. And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, that soul shall be cut off from his people.

22. And the LORD spake unto Moses, saying,

23. Speak unto the children of Israel, saying, Ye shall eat no fat, of ox, or sheep, or goat.

24. And the fat of that which dieth of itself, and the fat of that which is torn of beasts, may be used for any other service: but ye shall in no wise eat of it.

25. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26. And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

27. Whosoever it be that eateth any blood, that soul shall be cut off from his people.

21. Also he who allows himself, by contact with evil to be contaminated, either internally, interiorly, or externally, and yet presumes to appropriate good from the Lord by external worship only, is thereby separated from good and truth.

22. Further, there is revelation from the Lord by Divine Truth giving perception,

23. And instruction to the man of the Spiritual Church, who thence perceives that it is impossible for him to appropriate celestial good either in the natural or spiritual state, or in the state of truth leading to good, from himself.

24. Also affections in which there is no spiritual life, or those which are injured by lusts, may be made useful as means, but they cannot be appropriated by the spiritual man.

25. And if any one presumes to claim as his own absolutely the good which may be appropriated from the Lord in worship, he is thereby separated from the church.

26. Moreover, it is unlawful for the spiritual man to claim as his own absolutely the good that he receives from the Lord whether it may be intellectual or voluntary;

27. And whosoever presumes to do this hypocritically in external worship, is on that account separated from the church.

28. And the LORD spake unto Moses, saying,

29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD out of the sacrifice of his peace offerings:

30. His own hands shall bring the offerings of the LORD by fire; the fat with the breast shall he bring, that the breast may be waved for a wave offering before the LORD.

31. And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32. And the right thigh shall ye give unto the priest for an heave offering out of the sacrifices of your peace offerings.

33. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right thigh for a portion.

28. And there is revelation from the Lord by Divine Truth giving perception,

29. And instruction to the man of the Spiritual Church, that in states of the worship of the Lord from freedom, he shall be inwardly in pure good, and shall act from that good as from himself.

30. By the exercise of his own will and understanding shall he inwardly devote himself to the Lord from pure love; and from celestial in spiritual good shall he worship, in order that spiritual good may be vivified from the Lord, and may thus become perfect.

31. And by celestial good shall he be immediately conjoined with the Lord in worship; but by spiritual good in the celestial degree of his conscious life, he realizes the holy principle of charity.

32. But inmost celestial good and truth conjoined in the heavenly marriage must be ascribed solely to the Lord in worship from a state of freedom, that good may be received, and rendered active, externally in uses.

33. And inmost celestial truth from good, by which the conjunction of truth with good, and of good with truth is effected in worship which, in externals, is relatively imperfect, is that which appropriates immediately the life of good from the Lord.

34. For the wave breast and the heave thigh have I taken of the children of Israel out of the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons as a due for ever from the children of Israel.

35. This is the anointing-portion of Aaron, and the anointing-portion of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;

36. Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them. It is a due for ever throughout their generations.

37. This is the law of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering, and of the consecration, and of the sacrifice of peace offerings;

38. Which the LORD commanded Moses in mount

34. For spiritual good and celestial good, which are the sources of all activity, must be ascribed by the spiritual man entirely to the Lord in worship from freedom and joy on account of deliverance from evil; and yet are to be appropriated by the celestial and spiritual man, as if they were his own, to eternity, and are derived from the exercise of his innate powers.

35. And thus conjunction with the Divine life is effected in the inmost celestial degree, in the will and understanding there, when the Lord is worshipped sincerely although imperfectly, from love; and when man thus inmostly acknowledges that all life is from the Lord in the genuine worship of Him.

36. And every man of the Spiritual Church by influx from the Lord, is enabled to acknowledge that inmost life is from Him in worship by conjunction with Him. And thus must the spiritual man perpetually acknowledge the Lord in every state of the regenerate life in heaven.

37. These are the laws of Divine Order in relation to the acknowledgment of the Lord, and His worship in all its degrees as to the reception of celestial and spiritual good, and as to deliverance from evil internally and externally as to conjunction with the Lord, and as to the worship of the Lord from freedom in relatively imperfect states.

38. And these, indeed, commence in a state of instruction

Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

in Divine Truth from a principle of good, when the Divine Life flows down even to ultimates in the obscurity of such a state of instruction.

#### REFERENCES AND NOTES

1. This is evident, because the guilt offering signifies worship from the truth of faith, 9156; it also signifies deliverance from exterior evils, 3400; and its being most holy signifies that such worship and such deliverance are derived from the inmost state as to good, 10,129.

2. Killing the animal offered denotes preparation for such worship, 10,024; in the place where they kill the burnt offering denotes that such worship is similar to the worship of the Lord from pure love, and is grounded therein, 10,053, 2625; and sprinkling the blood on the altar round about denotes that by this worship and deliverance the conjunction of truth with good is effected in every mode and degree, 10,047.

3. Offering all the fat denotes that all the good of such worship is to be ascribed to the Lord, 10,033; the fat tail denotes exterior natural good, 10,071; and the fat that covereth the inwards denotes external natural good, 10,029, 10,030, 9632.

4. The two kidneys and the fat that is upon them denote the discrimination or purification of truth, and the good thereof, 10,032, 10,074; the loins denote the conjunction of truth with good, 3915; the caul upon the liver, with the kidneys, denote interior natural good promoting the discrimination of truth, 10,031; and these being taken away or separated denote separation from selfish good, and consequently consecration to the service of the Lord, as is evident.

5. The priest burning these things upon the altar for an offering made by fire unto the Lord, denotes that all these varieties of good are to be ascribed to the Lord, and are to be devoted to Him in worship from pure love, 10,052, 10,055; and it being a guilt offering denotes that this is the worship by which there is deliverance from exterior evil, 3400, 10,042, III.

6. Every male among the priests eating thereof denotes that all those who are in the truth of faith derived from the good of charity shall appropriate good in this worship, 725, 9946, 2187; a holy place denotes a holy state, 2625; and it being most holy denotes that it is the outward expression of inmost good, 10,129.

7. As is the sin offering so is the guilt offering, denotes that this worship is one with the worship of the Lord from the good of faith, and thence man's deliverance from interior evil, 9156, 10,042; there

being one law for them denotes the same law for deliverance from evil in general, as is evident; and the priest that maketh atonement having it, denotes that those who are in good by which there is deliverance from evil and reconciliation with the Lord, shall appropriate the good of this worship, 9946, 10,042, II., 2187.

8. By the priest is denoted the good from which any one worships, 9946; by the burnt offering is denoted full devotion to the Lord, 8680; by the skin is denoted what is external, 3540; and by the priest having the skin is denoted appropriation only as to the external, or as if from himself, 2187.

9. The meal offering denotes a state of spiritual worship when the burnt offering signifies a state of celestial worship, and therefore it here denotes an intermediate state, 2177; the oven, the frying-pan and the baking-pan denote diversities of good in the natural or external man, 7356; and baking denotes preparation, which takes place in the natural man by conjoining truth with good there, the fine flour denoting truth and the heat good, 8496, 2177, 934.

10. The meal offering denotes a sincere act of worship celestial or spiritual, 4581, 2177; mingled with oil denotes consciously from good, or affection, 2177; dry denotes apparently without affection, 8185; and all the sons of Aaron having it denotes appropriation only externally, since sons denote truths which are relatively external, and Aaron, as the high priest, denotes good which is relatively internal, 9946.

11. By the law of the sacrifice of the peace offering are denoted the laws of Divine Order in relation to the worship of the Lord from freedom in every individual case, 3880, 10,097, 10,137.

12. Here unleavened cakes mingled with oil, unleavened wafers anointed with oil, and cakes mingled with oil of fine flour soaked, denote truth conjoined with good, uncontaminated with falsity, in its three degrees, such truth being derived from good and leading thereto, 3880, 7906, 9993, 9994, 9995.

13. Cakes of leavened bread offered with the sacrifice of peace offerings for thanksgiving denote that he who worships the Lord freely from gratitude grounded in celestial love acknowledges that of himself he is only evil, and has been purified by the Lord through temptations, 7906.

14. Offering one out of each oblation for a heave offering denotes good received from the Lord alone, 10,097; and it being the priest's denotes that pure heavenly good is appropriated by him who conjoins truth with good in such worship, 9946, 10,047.

15. The flesh being eaten on the day of the oblation denotes that this particular good of worship from gratitude is appropriated only under that preparatory state, 2187, 487; and not leaving any of it until the morning, denotes non-appropriation if contaminated with selfish love on the one hand, or separated from the new state of regeneration on the other, 10,114-17, 7860, 8480-3.

16. This is evident from the signification of a vow as denoting worship from spiritual love, and a willingness that the Lord may provide, 3880; of a free-will offering as denoting worship from freedom, 10,097; of eating as denoting appropriation, 2187; of day as denoting state, 487; and of the morrow as denoting perpetually afterwards, 3998, 8788.

17. That which remaineth of the sacrifice until the third day being burnt with fire, denotes that in the process of Judgment, when the state of good is completed, all merely selfish good shall be dissipated, 8480-3, 10,115, 900.

18. In this verse the flesh of the sacrifice, which properly denotes heavenly good, denotes the opposite, that is, selfish good, because of abuse, 10,114; not being accepted evidently denotes non-conjunction with the Lord; and its not being imputed denotes that it cannot be imputed as heavenly good, 9713, 1813; while by its being an abomination, and by iniquity being borne, are denoted that it is utterly opposed to such good, and that he who is in it must remain in his evil state conjoining it with falsity, 6052, 7454, 9937.

19. This is true because by the flesh here is evidently denoted good, 10,114; by touching is denoted contact spiritually, 4404, 10,199; by an unclean thing is denoted an evil affection, 10,130; by not being eaten is denoted non-appropriation, 2187; by being burnt with fire is denoted purification by temptations, or overcoming by the power of heavenly love, 7861, 934; and by every one who is clean eating thereof is denoted that good may be appropriated by every one who is purified from evil, 2187, 10,130.

20. The soul that eateth of the flesh of the sacrifice of peace offerings having his uncleanness upon him being cut off from his people, denotes that he who appropriates good in the worship of the Lord from freedom externally, when yet he has not done the work of repentance by purifying himself internally, is thereby separated entirely from truth and good, 2187, 3880, 10,097, 10,130, 5302, 3294-5.

21. Touching an unclean thing denotes contact with evil, 4404, 10,199, 10,130; man, beast, and abomination denote internally, inferiorly, and externally respectively, 7523, 6052; to eat the flesh of the sacrifice, in such a case, is to presume to appropriate good externally, 2187; and to be cut off from his people is to be separated from truth and good, 5302, 3294-5.

22. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

23. Speaking to the children of Israel and saying, denotes instruction to the man of the Spiritual Church who thence perceives, 7063, 3654, 1791; to eat denotes to appropriate, 2187; fat denotes celestial good, 10,033; and ox, and sheep, and goat denote respectively natural and spiritual good, and the state of truth leading to good, 5913, 6126, 4169.

24. By the fat of that which dieth of itself is denoted affection in which there is no spiritual life, and by the fat of what was torn is denoted injury by lusts, 4171; by being used for any other service is denoted that such affections may be made useful as means, 2541, 5148; and by their not being eaten is denoted that they cannot be appropriated, 2187.

25. The soul that eateth the fat of the beast of which men offer an offering made by fire unto the Lord, being cut off from his people,

denotes that if any one presumes to claim as his own absolutely the good which may be appropriated from the Lord, he is separated from the church, 2187, 10,055, 5302, 3294-5.

26. Eating no manner of blood, whether it be of fowl or of beast, in any of your dwellings, denotes that it is unlawful for the spiritual man to claim as his own absolutely the good, intellectual or voluntary, which he receives from the Lord, 2187, 10,033, 40, 46.

27. Whatever soul eating blood being cut off from his people, signifies that whosoever presumes to appropriate good hypocritically in external worship is on that account separated from the church, 10,033, 2187, 5302, 3294-5.

28. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

29. This is true, because speaking unto the children of Israel saying, denotes instruction to the men of the Spiritual Church, giving perception, 7063, 3654, 1791; peace offerings denote the worship of the Lord from freedom, 10,097; bringing his oblation to the Lord denotes that he is inwardly in pure good, 2001; and out of the sacrifice of his peace offerings denotes acting from that good as from himself, 10,097.

30. His own hands bringing the offering of the Lord made by fire, denotes that by the exercise of his own will and understanding he shall inwardly devote himself to the Lord from pure love, 8066, 10,062, 10,055; the fat with the breast denotes that he shall worship from celestial in spiritual good, 10,033, 10,087; and the waving denotes vivification from the Lord, 10,083, 10,093.

31. The priest burning the fat upon the altar denotes conjunction with the Lord by celestial good in worship, 10,033, 10,052; and the breast being for Aaron and his sons denotes conjunction with the Lord by charity, 10,087.

32. The right thigh being given unto the priest for a heave offering out of the sacrifices of the peace offerings, denotes that inmost celestial good and truth conjoined in the heavenly marriage must be ascribed solely to the Lord in worship from a state of freedom, that good may be received and rendered active externally in uses, 10,092-3, 10,097.

33. He among the sons of Aaron that offereth the blood of the peace offerings and the fat having the right thigh for a portion, denotes that inmost celestial truth from good by which the conjunction of truth with good and of good with truth is effected in worship which in externals is relatively imperfect, is that which appropriates immediately the life of good from the Lord, 9946, 10,047, 10,033, 10,092-3, 2187.

34. The wave breast and the heave thigh denote spiritual and celestial good, 10,087, 10,092-3; taken from the children of Israel out of the sacrifices of peace offerings, denotes that they are from the Lord as the sources of all activity, 10,087, 10,092-3; out of

their sacrifices of peace offerings denotes when worship is from freedom, 10,007; given to Aaron and his sons denotes that they must be ascribed to the Lord who is Divine Good and Divine Truth, 10,277, 9946, 10,093; and the Lord giving them to Aaron the priest and his sons as a due, or a statute, for ever, denotes that they are appropriated by the celestial and spiritual man as if they were their own to eternity, and are derived from the exercise of his innate powers, 9946, 7884, 7931, 1712.

35. This is true because anointing portions denote what gives conjunction with the Divine life, 9954; Aaron and his sons denote Divine Good and Divine Truth, and thus the inmost celestial degree, as to the will and understanding, 9946; the offerings of the Lord made by fire denote the worship of the Lord sincerely, though imperfectly, from love, 10,055; and the day when he presented them to minister unto the Lord in the priest's office, denotes when man thus inwardly acknowledges that all life is from the Lord in the genuine worship of Him, 10,097.

36. Which the Lord commanded to be given them of the children of Israel in the day that he anointed them, denotes that every man of the Spiritual Church, by influx from the Lord, is enabled to acknowledge that inmost life is from Him in worship by conjunction with Him, 5486, 10,227, 3654, 10,097; and a due, or statute, for ever throughout your generations, denotes that thus must the spiritual man perpetually acknowledge the Lord in every state of the regenerate life in heaven, 7884, 7931, 9845, 1712.

37. The law of the burnt offering, of the meal offering, of the sin offering, of the guilt offering, of the consecration, and of the peace offerings, denotes the laws of Divine Order in relation to the acknowledgment of the Lord, and His worship in all its degrees as to the reception of celestial and spiritual good, as to deliverance from evil internally and externally, as to conjunction with the Lord, and as to the worship of the Lord from freedom in relatively imperfect states. This appears from the explanation of the whole series as here given with the various proofs.

38. By the Lord commanding Moses in Mount Sinai is denoted commencement in a state of instruction in Divine Truth from a principle of good, 7010, 6752, 8753, 5486; by the Lord commanding Moses is denoted influx from the Lord even to ultimates, 5486; and by offering oblations to the Lord in the wilderness of Sinai is denoted the worship of the Lord in the obscurity of such a state of instruction, 349, 922, 8753.

Having now completed the proofs of each verse in this chapter, we pursue our plan by such comments as may be useful in illustrating the various laws of Divine Order concerning worship, which come successively before us. Every one, surely, in the present day is willing to believe that the External of the universe is governed by laws, and to admit that were it not so, or did man remain ignorant of those laws, confusion would be the result in the universe, or man would appear out of joint with every other created thing or being. Hence, then, we find that man is endowed with the capacity to understand natural law, and to provide for his material comfort and happiness by bringing himself into harmony with it.

But this being the case, we are led to reflect that, certainly also, the Internal of the universe, which must be the cause of the External,

is also governed by laws; and that it is equally necessary that man should become acquainted with them, and live according to them. For if, by obedience to natural law, the natural man is so greatly benefited, how much more will he be so by obedience to spiritual law as well! Nay, further, does it not appear reasonable that without the knowledge and practice of spiritual law, obedience to natural law merely, valuable as it is, does not accomplish all that is desirable for man? Need we wonder, then, at the Lord's words in the Gospel, where He counsels His disciples to seek first the kingdom of God, and His righteousness?

But how are the laws which regulate the Internal of the universe to be discovered and understood? Not by any merely natural process of investigation, but by revelation. The natural man cannot discover and verify spiritual laws because they are above his capacity. And the spiritual man, although he can understand spiritual laws when revealed, cannot, by himself, discover them, because they have their origin in the Lord who is Infinite; and since no one can comprehend the Infinite, but only what proceeds from the Infinite, when that proceeding is successively and adequately accommodated (John i. 18), therefore revelation has been given which is the Word, and indeed has always been given (John i. 1). And in the Word, on this account, are contained the laws of spiritual life made manifest through the correspondences, by means of which spiritual truth is conveyed to man, and could not be conveyed in any other way (Matt. xiii. 34; Ps. lxxviii. 2). Let us then reverently and lovingly consider the laws set before us in our chapter.

Now the first law governing the worship of those who are in the truth of faith is, that such worship proceeds from the inmost state as to good. The worshipper, however, is not aware, consciously, of the operation of this law, for he does not even know what his inmost state as to good is, nor does he perceive that the Lord is operating upon him through it. But it is there nevertheless, 1555. The next law is that preparation for this worship is similar to preparation for worship from pure love. What is this preparation? It is the denial of self, the shunning of evils as sins, and the acknowledgment of the Lord. The old life must be rejected, its delights must be relinquished, and a determination to act according to the truth must be exercised, this last necessarily involving the acknowledgment of the Lord and of responsibility to Him. And these result in worship from the truth of faith, of which every one may be conscious when he acts according to the truth, although only on the principle or rule that the truth must be obeyed because the Lord has so commanded. But the third law in this case is, that truth must be conjoined with good, or faith with love, according to the state. And this, as far as the worshipper is concerned, is effected by a life of obedience; but as far as the Lord's operation is concerned by an arrangement of truth under the state of good at this stage realized. For by his obedience the worshipper confirms the conjunction, and by the Lord's secret operation an elevation of state is produced in preparation for a higher degree of worship. The fourth law, which is described in verses 3-5, is that all the good of this worship, denoted by the fat, and all the truth thereof denoted by the kidneys, both exterior and interior, shall be ascribed to the Lord and devoted to His service; and then it follows that all who are in truth derived from good will appropriate good, that is (according to a law afterwards explained), only externally, or *as if* from self, because the flesh in relation to the fat and the blood denotes what is external. The fifth law is that the worship of the Lord from the truth of faith and

from the good of faith are identical, since they both relate to the removal of evil, and both classes of worshippers can appropriate good according to the law, which is described in verses 8-10, and is shown to be applicable to appropriation under different states of worship, namely, that it is only external, or *as if* good belonged to man as his own. And this general law is here stated evidently to show that even the angels of the superior heavens, as well as those of the ultimate heaven, cannot appropriate life or love *as* their own absolutely, the reason being that the Lord only has self-existent life. Thus is man every moment dependent on the source of life; and all evil arises from the abuse of his free determination under the delusion that life really appertains to himself. But this sixth law, which may be called the general law of appropriation, requires a little further consideration. In the sixth verse it is said, concerning the flesh of the sacrifice, "every *male* among the priests shall eat thereof," meaning, spiritually, that all in truth derived from good not as yet realized will appropriate good; but in the eighth verse it is also said the *priest* shall have to himself the skin of the burnt offering, meaning that good will appropriate its own ultimate truth, as well as that good is only appropriated by men, even in celestial worship, externally; and another aspect of this correspondential statement is, that when man is fully in good internally, he will not only appropriate good externally, which is specifically represented by eating the *flesh*, but ultimate truth also, denoted by having the *skin*. Now all these three aspects of the internal sense of this Mosaic law are legitimate interpretation, and cohere. For fulness of appropriation involves three things: first, the consciousness that we are recipients of good and truth continually; secondly, that the internal appropriates what is external; and thirdly, that the more we are filled with love to the Lord and the neighbour internally, the more full and complete, ultimately, will be our external enjoyment of life. And now, further, we may see how the spiritual sense of verses 9-10 show the working of this law in fulness with spiritual and natural men as well as with the celestial. Observe that "the sons of Aaron" here include those who are in truth from good natural as well as spiritual, and that this is the reason why it is said, "one as well as another"; also that when we state the spiritual sense in ordinary language, as is necessary in expositions, we cannot express more than one aspect of the truth involved when writing a series.

But proceeding, we have now to make some remarks on the internal sense as far as verse 21. The various laws concerning the peace offerings, as the references show, denote the laws of Divine Order in relation to man's worship of the Lord from freedom in every individual case. Simply to read over this description in the literal sense is enough to prove that the directions here given must involve more than appears on the surface. Who can tell, for example, from the literal sense, why the flesh of the sacrifice of confession, or thanksgiving, was only to be eaten on the day when offered, when yet that of the votive and retributory offerings was permitted to be eaten on the second day as well? But the internal sense shows us why. There is only one thing which really constitutes true worship in any degree of man's life, and that is, the love of the object of worship for his own sake, and not for any less interior motive or reason. To love and worship the Lord for what He is, is a great deal more important than to love and worship Him on account of the benefits He has conferred, or is likely to confer upon us. Hence, then, worship merely from gratitude is decidedly inferior to worship from genuine love in any degree of our life. Of course it is natural

that we should be grateful for blessings bestowed upon us by anybody, and it has been said that ingratitude is a crime so shameful that no one could be found who would acknowledge himself guilty of it. But still, does not the Lord want us to love Him for His own Name's sake, rather than because His kindness constrains us? To love His kindness is good, but to love *Himself*, and thus imitate His kindness is better. Hence, then, we see why an offering of thanksgiving is inferior to an offering from love, and why the former, distinguished from the latter, must be involved in the latter to constitute real thanksgiving; or, in the words of the literal sense, why we must eat of the flesh of the sacrifice of thanksgiving only on the day when it is offered, that is, spiritually, our gratitude must not be apart from our genuine love to the Lord. Now this is really the sum and substance of the internal sense of vers. 11-15. But besides the sacrifices of thanksgiving, the peace offerings included vows; and consulting 388o, we find numerous passages of scripture quoted to show that they represented spiritual worship as distinguished from celestial, or worship from charity to the neighbour as distinguished from love to the Lord. And it therefore follows that the free-will offerings named along with the vows, denote natural worship from freedom. Now to worship the Lord from freedom is to worship Him from love; and therefore it is said concerning all the peace offerings that they were "not so much for purification and sanctification as the rest, but that they might eat together in the holy place, and testify joy of heart from Divine worship" (10,114). Evidently, then, they represented worship from the freedom of love *after* victory in temptation, and also in the fully regenerated state; and the appropriation of good, under such conditions, was denoted by eating of the sacrifices; and that such appropriation was and is continual, is denoted by eating on the "morrow," or on the second day, what was left on the first. For to eternity man will require to be nourished with heavenly good, and during regeneration he is nourished by the appropriation of good successively in states of peace and rest after temptations. And, moreover, whereas in the celestial state, described in ver. 12, he has reached the third heaven, beyond which he cannot go, and which is the third day, or final new state, 10,114, he can only appropriate good in that day, on the other hand, the spiritual man, in his state of appropriation, or in his states of the realization of good, is looking forward to the "morrow" of the celestial state, and the natural man to the "morrow" of the spiritual and celestial states, from all which we see another reason why the law of appropriation is differently described in the fifteenth and sixteenth verses. There are, however, other laws regarding this appropriation of good which now require attention.

The first of these is expressed in the seventeenth verse, and it is that, in the process of Judgment, all merely selfish good will be dissipated. This the references given clearly show; and this is applicable, of course, to those who are in genuine good. But the next verse gives another law which concerns the wicked. Selfish good may be appropriated in the process of Judgment, and when it is, it not only causes separation from the Lord and the heavenly life, but the confirmation and perpetual continuance of evil; for the Last Judgment with every one in particular follows immediately after his departure from the natural world, and then, since a man is no longer in liberty of choice between good and evil (*H.H.* 480) and will not admit of instruction, it follows that he must remain in evil to eternity; and, we may add, it is better for himself that it should be so, since it provides for his entire separation from good and truth which, to

such persons, only cause torment. And the third law, which is contained in the two following verses, is that the appropriation of good must be preceded by purification from evil, while the fourth, which ends the series, declares that merely outward righteousness combined with inward impurity, which is hypocrisy and profanation, also necessarily causes separation from good and truth. And finally all these laws show that good is not appropriated or realized by man during states of instruction or during states of conflict, but after instruction and after conflict, when the Lord is truly worshipped with freedom and joy.

And now follow two more important subdivisions of the general subject of the appropriation of good in worship from freedom, the former teaching that no one can appropriate good or truth as his own absolutely, and the latter that, nevertheless, man *must* act in the matter *as if* all depended upon himself, at the same time acknowledging that all the power of doing so is from the Lord, the chapter concluding with a general summary of the laws of worship in all cases from the earliest state of man's instruction in truths with a view to their implantation in good. And all this will be found in harmony with the teaching concerning worship from freedom in chapter the third; but this account is more particular, for it is said not only that it is impossible for man to appropriate any good or truth from himself, but also that affections merely natural, and therefore without spiritual life, and the affections that have been injured by lusts, may be useful as means, but cannot be appropriated. Hence we see therefore the proper use of the selfish and perverted life of man before regeneration, and how the Divine Providence may lead man by that life into the higher life. And indeed, were this not the case, it is difficult to see how we are brought out of the old and corrupted life into that which is heavenly. Moreover, it is according to all human experience that the natural life precedes and the spiritual life follows; and, although it may seem like a paradox, yet it is equally true that regeneration also precedes and purification follows. Thus man in the world lives a chequered life, and hardly knows, notwithstanding his determination to do right, whether his real bias is for heaven or hell. However, let him "trust in the Lord and do good, for so shall he dwell in the land; and verily he shall be fed." And a word may now be said, therefore, on the other aspect of the subject as contained in the internal sense of verses 29-36. The law is that a man cannot be saved except by worshipping the Lord entirely as from his own power. His own hands bringing the offering denotes action from his own power; the fat with the breast denotes celestial good inwardly in spiritual good; and waving denotes vivification from the Lord. We do not, however, see or feel these interior operations in ourselves, only perhaps experiencing an obscure satisfaction in doing our duty, this being the effect of the Lord's hidden work. And still further in this connection, how elevating is the spiritual teaching of the thirty-first verse! For it shows that the appropriation of good, or the realization of charity, denoted by the breast, depends upon the sincere acknowledgment that inmost good, signified by the fat, is entirely from the Lord, and must be consecrated to his service in the life of charity. And it follows that this truth is emphasized in the following verse, the heaving of the right thigh denoting that acknowledgment, and also conjunction with the Lord, while by Aaron and his sons having it, is denoted appropriation and the consequent life of uses; for good is not really appropriated unless it is expressed in words and deeds. But now two remarks made in giving the internal sense of verses 33 and 34

may require explanation. It is said in the former that worship from inmost celestial truth is, in externals, relatively imperfect, and this is true of all external worship as compared with what is internal, and is illustrated by what is said in 9946 at the end, and in 10,047 in these words: "As the Lord glorified His Human, so also He regenerates man; for the Lord with man flows in with good through the soul which is by an *internal* way, and with truth through hearing and sight, that is by an *external* way, and so far as man desists from evils, so far the Lord conjoins good with truth, and the good becomes the good of charity towards the neighbour and of love to God, and the truth becomes the truth of faith." Also in verse 34 it is said that spiritual good and celestial good "are derived from the exercise of man's innate powers." By "innate powers" are meant powers received from the Lord, as, for example, the power to use the new will and understanding, 1555, and power to act as from himself, 1712. Thus, too, it is said in verse 35, "The Lord is worshipped sincerely, *though imperfectly*, from love"; and in verse 36 that man is *enabled* to acknowledge that inmost life is from the Lord." And in short, the *anointing portion* of Aaron and his sons is nothing else, with regard to man generally, than the power given to him to acknowledge that his highest good is from the Lord, by conjunction with Him, and thence by the appropriation of that good.

## CHAPTER VIII

## SUMMARY OF THE SPIRITUAL SENSE

1. The general subject of the whole chapter is the glorification of the Lord, and, at the same time, the regeneration of man, vers. 1-5.
2. And first, with regard to the Lord, there is the putting off of the Human from the mother, and with regard to man purification from actual evil by repentance, ver. 6.
3. Then it follows that there is the reception of Divine Truths in successive order, and the conjunction of truth with good giving wisdom and enlightenment, vers. 7-13.
4. Also the natural affections must be purified, in order that they may be brought into harmony with the higher affections, vers. 14-17.
5. Moreover, the spiritual affections must be wholly consecrated to the Lord, and thus the good of innocence must be realized internally as well as externally, vers. 18-21.
6. And now, therefore, the regenerated man is fully inaugurated into the realization of good, and thus into a life of good acting by truth, and consequently into the active life of charity followed by the reciprocal conjunction of truth with good, vers. 22-30.
7. After which there is the full and perpetual appropriation of good without any admixture of evil; and thus is accomplished the glorification of the Lord and the regeneration of man, first by complete separation from all evil, and secondly by the reception of all good and truth embodied in perfect obedience, according to the laws of Divine Order by influx from the Lord and by co-operation on the part of man, vers. 31-36.

## THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> <li>1. And the LORD spake unto Moses, saying,</li> </ol>  | <ol style="list-style-type: none"> <li>1. There is revelation from the Lord by Divine Truth giving perception.</li> </ol>  |
| <ol style="list-style-type: none"> <li>2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, and the basket of unleavened bread;</li> </ol> | <ol style="list-style-type: none"> <li>2. Concerning celestial good and the truths thence derived; concerning spiritual truths to be conjoined with celestial good; concerning natural good and spiritual good to be purified from evil, or concerning the purification of the external and</li> </ol> |

internal man; and concerning celestial good free from falsity in all its degrees, and the Sensual which is a receptacle;

3. And assemble thou all the congregation at the door of the tent of meeting.

3. And thus concerning the glorification of the Lord and the regeneration of man as to all his powers, in order that he may enter into the enjoyment of the heavenly life.

4. And Moses did as the LORD commanded him; and the congregation was assembled at the door of the tent of meeting.

4. And this is effected by Divine Truth, into which there is the influx of Divine Good, in order that the Human of the Lord may be glorified even to its ultimates, and that man may be regenerated as to all his powers, as a preparation for the heavenly life, beginning with the acknowledgment of the Lord.

5. And Moses said unto the congregation, This is the thing which the LORD hath commanded to be done.

5. Also there is perception in particular with the man of the church, by means of Divine Truth or the Word, with respect to the glorification of the Lord and the regeneration of man.

6. And Moses brought Aaron and his sons, and washed them with water.

6. And first that there is, with regard to the Lord, the putting off of the Human from the mother, and with regard to man purification from actual evil by repentance.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the cunningly woven band of the ephod, and bound it unto him therewith.

7. Also there is the reception of inmost truths the uniting medium of the celestial and spiritual heavens; of the common bond of love which unites these truths, and distinguishes them; of the interior truths of the spiritual kingdom; of ultimate truths therefrom; and of the common bond conjoining these.

8. And he placed the breastplate upon him: and

8. Also there is the revelation of Divine Truth shining



in the breastplate he put the Urim and the Thummim.

9. And he set the mitre upon his head; and upon the mitre, in front, did he set the golden plate, the holy crown; as the LORD commanded Moses.

10. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to sanctify them.

12. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13. And Moses brought Aaron's sons, and clothed them with coats, and girded them with girdles, and bound headties upon them; as the LORD commanded Moses.

forth from Divine Good, and filling the mind of the man of the church even to ultimates with clear perceptions of good and truth.

9. Besides which there is wisdom from the Lord in the inmost, and thence, in ultimates, enlightenment from that wisdom, or from the Divine Human, according to the influx of Divine Good into Divine Truth.

10. And further, Divine Truth in the inmost is conjoined with Divine Good, and thence sanctifies the interiors of those in the middle heaven, or the interiors of the mind of the regenerating man corresponding thereto.

11. Also good is conjoined with truth in the worship of the Lord from love in all fullness and holiness, and this not only by the devotion of the soul to the Lord by such conjunction, but also by the consecration of all recipient truths interior, exterior, and external, which are thereby rendered pure and holy.

12. But especially must Divine Good itself flow in and vivify the Human of the Lord, and the soul of man, with good conjoined to truth, from the highest degree even to the lowest.

13. And again by the instrumentality of Divine Truth, or the Word, the spiritual man, as well as the celestial, must be instructed in truths, must be invested with the common bond of affection, and must be endowed with heavenly wisdom, according

to the influx of Divine Good into Divine Truth, that is, according to Divine Order.

14. And he brought the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin offering.

15. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured out the blood at the base of the altar, and sanctified it, to make atonement for it.

16. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17. But the bullock, and its skin, and its flesh, and its dung, he burnt with fire without the camp; as the LORD commanded Moses.

18. And he presented the ram of the burnt offering: and Aaron and his sons laid

14. Also the natural man must be purified to have conjunction with the celestial and with the spiritual, and thus with the Lord; and there must be, therefore, the reception of Divine Good and Divine Truth with power, in the Natural, from the Celestial and Spiritual.

15. And thus preparation must be made; Divine Truth accommodated to the natural man must operate with power in the worship of the Lord according to the state, and thus the natural man must be purified; this purification must extend even to the sensual life of man; and thus the natural man must be brought into harmony with the spiritual.

16. Also all good even of the lowest degree; interior natural good; and the natural power of discriminating truths, conjoined with its good, must be ascribed to the Lord and must be devoted to Him.

17. But the merely natural man, with its falsity, its selfish affections and everything evil which by discrimination has been separated from good, is to be rejected from the heavenly life, and consumed by self-love, because opposed to the influx of Divine Good into those who are in Divine Truths.

18. And further, the good of innocence in the internal man, or spiritual good which

their hands upon the head of the ram.

19. And he killed it : and Moses sprinkled the blood upon the altar round about.

20. And he cut the ram into its pieces ; and Moses burnt the head, and the pieces, and the fat.

21. And he washed the inwards and the legs with water ; and Moses burnt the whole ram upon the altar : it was a burnt offering for a sweet savour : it was an offering made by fire unto the LORD ; as the LORD commanded Moses.

22. And he presented the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram.

23. And he slew it ; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, and upon the thumb of his right

is charity, must be purified and devoted to the Lord ; and for this purpose there must be the communication of power from the Lord through celestial good and its truths.

19. And thus preparation must be made, and the conjunction of Divine Good with Divine Truth must be effected in the Internal.

20. Also there must be a proper arrangement of good affections and truths with the regenerating man ; and these must be ascribed to the Lord and devoted to Him from pure love, as to inmost things, as to exterior things, and as to all celestial good.

21. Moreover, all sensual and natural affections must be purified by the application of the truths of the Word ; and thus the internal man must be wholly consecrated to the Lord ; for by such consecration, heavenly peace and rest are realized ; it is indeed the worship of the Lord from pure love, by influx from Him and by co-operation with Him through obedience to the truths of the Word.

22. But secondly now, Divine Truth must proceed from Divine Good in the heavens in order that good may act by truth ; and into this truth there must be the influx of Divine Good and Divine Truth with power.

23. Also preparation must be made for the performance of uses, from the consecrated soul, or from the fulness of Divine Truth in its power descending from the Lord,

hand, and upon the great toe of his right foot.

24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot : and Moses sprinkled the blood upon the altar round about.

25. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right thigh :

26. And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, and upon the right thigh :

27. And he put the whole upon the hands of Aaron, and upon the hands of his sons, and waved them for a wave offering before the LORD.

28. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering : they were a consecration for a sweet savour : it was an

giving perception in the celestial degree, and intelligence in the spiritual and natural degrees of him who is in the course of regeneration, or in the celestial heaven.

24. Also giving perception and intelligence in the same order with him who is being prepared for the inferior heavens ; in both cases involving the conjunction of good and truth in worship in every mode and degree.

25. But all celestial-spiritual good, exterior, external, and interior ; all spiritual truth serving for discrimination, or purification, and conjoined with its good ; and all interior truth conjoined with its good in the heavenly marriage ;

26. All inmost celestial good ; all interior celestial good ; and all ultimate celestial good in the Sensual as their receptacle, must be acknowledged to have their origin from the Divine Good through the heavenly marriage ;

27. And thus to be communicated to all in the celestial and spiritual heavens, and to be vivified, or rendered active from the Lord.

28. And by the instrumentality of Divine Truth, or the Word, must all these powers be consecrated to the Lord in the worship of a good life, bringing joy and peace, be-

offering made by fire unto the LORD.

29. And Moses took the breast, and waved it for a wave offering before the LORD: it was Moses' portion of the ram of consecration; as the LORD commanded Moses.

30. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him.

31. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting: and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it.

32. And that which remaineth of the flesh and of the bread shall ye burn with fire.

33. And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled: for he shall consecrate you seven days.

cause they proceed from the worship of the Lord from pure love.

29. And consequently, all in Divine Truths in the spiritual heavens, live the active life of charity from the Lord; for charity is the essential of the spiritual man, and of the spiritual heavens, by influx from the Lord into Divine Truth there.

30. Moreover, by the instrumentality of Divine Truth, a reciprocal conjunction of truth with good in the superior and inferior heavens must take place, so that the whole man may be sanctified, as to celestial good and truth and as to spiritual good and truth.

31. Also there is perception by Divine Truth with the celestial man and with the spiritual man, that preparation must be made for the appropriation of good by the acknowledgment of the Lord and His influx through the heavens, even for the appropriation of all spiritual and celestial good, in their receptacles with the regenerated man, according to Divine Order.

32. And all good that is not appropriated from the Lord, is of self-love, and must be rejected and dissipated.

33. And so the regeneration of man, like the glorification of the Lord, must be full and complete in every respect; and thus the regenerated man must enjoy the heavenly life to eternity.

34. As hath been done this day, so the LORD hath commanded to do, to make atonement for you.

35. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

34. For every state of regeneration is a representation of the whole process in an image, so that man may be delivered from all evil, and may be reconciled to the Lord, by the entire consecration of all his powers to His service.

35. Moreover, the regenerated man will never cease to acknowledge the Lord, and His operation through the heavens for man's salvation by His glorification; and this in every state of brightness and obscurity, that he may fulfil the law of the Lord, and be delivered from spiritual death by co-operation with Him.

36. And thus is the Lord glorified, and thus is man regenerated, entirely, according to influx and correspondence as described in the Divine Word.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

2. Aaron and his sons denote celestial good and the truths thence derived, 9946; garments denote spiritual truths to be conjoined with celestial good, 9814; the anointing oil denotes celestial good, 9954, 10,011; the bullock denotes natural good in the external man, 9990, the rams denote spiritual good in the internal man, 9991, and burnt offerings and sacrifices denote purification from evil, 9991; and the basket of unleavened bread denotes celestial good free from falsity in all its degrees with the Sensual which is a receptacle, 9996, 10,080.

3. This appears, from the signification of assembling, as denoting arrangement into order as the effect of the universal influx of the Lord, and thus as denoting the glorification of the Lord and the regeneration of man, 6338; of all the congregation as denoting all

the affections and powers of man, because it denotes all things of truth and good or of faith and charity, thus all the Spiritual, or all things constituting the church with man, 7830, 7843; and of the door of the tent of meeting as denoting that by which man has entrance or introduction to the heavenly life, 2356, 3540<sup>3</sup>.

4. Moses denotes Divine Truth, or the Word, 7010, 6752; commanding denotes influx, 5486; the Lord, or Jehovah, denotes the Divine Being as to His love, 2001; the congregation denotes the Human of the Lord, and the various powers of man, 7830, 7843; being assembled denotes, here, preparation for the heavenly life, 6338; and the door denotes the acknowledgment of the Lord, 2356, 3540<sup>3</sup>.

5. This is evident, because Moses denotes Divine Truth, or the Word, 7010, 6752; saying denotes perception, 1791, 1822; the congregation denotes the man of the church, 7830, 7843; and the thing which the Lord hath commanded to be done denotes the glorification of the Lord and the regeneration of man, as is plain from what precedes and follows.

6. This appears thus: Aaron and his sons denote the Lord as to Divine Good and Divine Truth, and thence man as to good and truth received from the Lord, 9040; and washing in water denotes, with regard to the Lord, the putting off of the human nature from the mother, and with regard to man the work of repentance, or of purification from evil, 10,239, 3147, 10,002.

7. The coat denotes inmost truths, the uniting medium between the celestial and spiritual heavens, 10,004; the girdle denotes the common bond of love which unites those truths, and distinguishes them, 9828, 10,014; the robe denotes the interior truths of the spiritual kingdom, 10,005; the ephod denotes ultimate truths therefrom, 9824, 10,006; and the band of the ephod denotes the common bond conjoining these, 9824, 9837.

8. By the breastplate is denoted Divine Truth shining forth from Divine Good, 10,007; and by Urim and Thummim are denoted the mind of the man of the church filled even to ultimates with clear perceptions of good and truth, 9905.

9. By the mitre set upon Aaron's head is denoted wisdom from the Lord in the inmost, 9827, 10,008; and by the golden plate, the holy crown, is denoted enlightenment thence in ultimates, or enlightenment from the Divine Human, according to the influx of Divine Good into Divine Truth, 9930, 9932, 10,009, 2001, 5486, 7010.

10. This is evident, because Moses denotes Divine Truth, 7010; his taking the oil denotes conjunction with Divine Good, 10,010-11; anointing the tabernacle and all that was therein denotes conjunction also with the interiors of those in the middle heaven, or the interiors of the mind of the regenerated man corresponding thereto, 9504; and sanctifying them denotes the effect, namely a state of holiness, 9820, 9956.

11. To sprinkle the oil upon the altar denotes to conjoin good with truth in the worship of the Lord from love, 9954; seven times denotes in all fulness and holiness, 10,127, 716; and anointing the altar and

all its vessels, and the laver and its base to sanctify them, denotes not only the devotion of the soul to the Lord by such conjunction, but also the consecration of all recipient truths, interior, exterior, and external, which are thereby rendered pure and holy, 9954, 10,274, 10,275, 9820.

12. Pouring of the oil on the head of Aaron to sanctify him, denotes that especially must Divine Good itself flow in and vivify the Human of the Lord, and the soul of man with good conjoined to truth from the highest degree to the lowest, 10,010, 10,011.

13. Here Moses denotes Divine Truth or the Word, 7010; Aaron's sons denote the spiritual as distinguished from the celestial man, 9946; to be clothed with coats denotes to be instructed in truths, 9814; girdles denote the common bond of affection, 10,014; to bind headties upon them denotes to endow them with intelligence from wisdom, 9949, 10,016; and as the Lord commanded Moses denotes according to the influx of Divine Good into Divine Truth, or according to Divine Order, 2001, 5486, 7010, 911.

14. The bullock of the sin offering denotes the natural man and its purification, 10,021; and Aaron and his sons laying their hands upon the head of it denotes communication, translation, and reception with power, and thus the conjunction of the higher powers and the lower, 10,023.

15. Slaying the bullock denotes preparation, 10,024; Moses represents Divine Truth, 7010; accommodation to the natural man is denoted by the blood of the bullock, 10,026; the putting of the blood upon the horns of the altar denotes operation with power in the worship of the Lord, 10,027, 9964; the finger also denotes power, 7430; the bullock as a sin offering denotes the purification of the natural man, 10,024; the blood on the horns of the altar also denotes purification even to ultimates or to the sensual life, 10,186; and pouring the blood at the base of the altar denotes that the natural man must be brought into harmony with the spiritual, 10,028.

16. Here the fat upon the inwards, or intestines, denotes good in the lowest degree, 10,033, 353, 9632; the caul upon the liver denotes interior natural good, 10,031; the two kidneys and their fat denote the natural power of discriminating truths, with its good, 10,032, 10,074, 353; and burning all upon the altar, denotes being ascribed to the Lord and devoted to Him, 10,052.

17. The bullock, in this case, denotes the merely natural man, and the flesh the evil thereof, 10,035; the skin denotes falsity, 10,036; the dung denotes everything evil which, by discrimination, has been separated from good, 10,037; to be burnt with fire denotes rejection from the heavenly life, through self-love, and without the camp, denotes hell, 10,038; and as the Lord commanded Moses denotes according to the influx of Divine Good into Divine Truths, 2001, 5486, 7010.

18. The ram denotes the good of innocence in the internal man, or spiritual good which is charity, 10,042; as a burnt offering denotes full devotion to the Lord, or plenary regeneration, and thus purification, 10,053; and Aaron and his sons laying their hands upon the head of the ram denotes the communication of power from the Lord through celestial good and its truths, 9946, 10,023.

19. Killing the ram denotes preparation, 10,024; and the blood being sprinkled on the altar round about denotes that the conjunction of Divine Good with Divine Truth must be effected in the Internal, 10,047.

20. Cutting the ram into pieces denotes a proper arrangement of goods and truths with the regenerating man, 10,048; and Moses burning the head, and the pieces, and the fat, denotes that goods and truths must be ascribed to the Lord, and devoted to Him from pure love, as to inmost things, as to exterior things, and, in fact, as to all celestial good, 10,052, 10,051, 10,033.

21. Washing the inwards and the legs with water denotes that the sensual and natural affections must be purified by the application of the truths of the Word, 10,049, 10,050, 2702; burning the whole ram upon the altar denotes the consecration of the whole internal man to the Lord, 10,052; a sweet savour, or an odour of rest denotes that heavenly peace and rest are thereby realized, 10,054; an offering made by fire denotes worship from pure love, 10,055; and as the Lord commanded Moses denotes influx from the Lord and co-operation with Him through obedience to the truths of the Word, 2001, 5486, 7010.

22. This appears from the signification of the second ram as denoting Divine Truth proceeding from Divine Good in the heavens, in order that truth may act from good, 10,057; and of Aaron and his sons laying their hands upon the head of the ram, as denoting the influx of Divine Good and Divine Truth with power, 10,058.

23. By the slaying of the ram is denoted preparation, in this case, for the performance of uses from the consecrated soul, or from the fulness of Divine Truth in its power, because the second ram was called the ram of consecration, or of the filling of the hand, 10,059, 10,060; by the blood is denoted the Divine Truth proceeding from the Divine Good of the Lord in the heavens, 10,060; by the blood put upon the tip of Aaron's right ear is denoted full perception of truth from good in the celestial degree, 10,061; by its being put on the thumb of his right hand is denoted intelligence in the spiritual degree, 10,062; and by its being put on the great toe of his right foot is denoted intelligence in the ultimate or natural degree of him who is in the course of regeneration, or in the celestial heavens, 10,063.

24. This is demonstrated from the signification of Aaron's sons as denoting those in the inferior heavens, 9946, 10,099; from what is said in the previous verse; and from the sprinkling the blood on the altar round about as denoting the conjunction of good and truth in worship in every mode and degree, 10,047.

25. The fat denotes all celestial, spiritual good, 10,033; the fat tail denotes the good of truth, or exterior good, 10,071; the fat of the inwards denotes external good, 10,030; the caul upon the liver denotes interior good, 10,031; the two kidneys and their fat denote all spiritual truth serving for discrimination or purification, and conjoined with their good, 10,032; and the right thigh denotes all interior truth conjoined with its good in the heavenly marriage, 10,075.

26. The basket denotes the Sensual as the receptacle, 9996, 10,080; unleavened bread denotes what is purified from evil and falsity,

9992; one unleavened cake, or one loaf of bread, denotes inmost celestial good, 10,077; one cake of oiled bread denotes all interior celestial good, 10,078; one wafer denotes all ultimate celestial good, 10,079; and their being placed upon the fat and the right thigh denotes that these things are from the Divine Good through the heavenly marriage, 10,033, 10,075.

27. Putting the whole upon the hands of Aaron, and upon the hands of his sons denotes acknowledgment in the heavens that those things are of the Lord, and thus that they are communicated from Him, 10,082; and their being waved as a wave offering before the Lord denotes vivification from the Lord, 10,083.

28. Here by Moses is denoted Divine Truth, 7010; burning all upon the altar of burnt offering denotes consecration to the Lord in the worship of a good life, 10,052; a consecration to the Lord for a sweet savour, or an odour of rest, denotes a state of joy and peace, 10,054; and an offering made by fire unto the Lord denotes the worship of the Lord from pure love, 10,055.

29. Moses taking the breast and waving it for a wave offering before the Lord denotes that all in Divine Truths in the spiritual heavens live the active life of charity from the Lord, 10,087, 10,089, 10,090; Moses' portion of the ram of consecration, or fillings of the hand, denotes that charity is the essential of the spiritual man, and the spiritual heavens, because Moses denotes those in the heavens who are in Divine Truths, 10,090; the breast denotes charity, 10,087, and the ram of fillings denotes the state of the fully regenerated spiritual man in its activity and power, 10,057; and as the Lord commanded Moses, denotes by influx from the Lord into Divine Truth, 7010, 5486, 2001.

30. By Moses is denoted Divine Truth, 7010; by Aaron and his garments are represented Divine Good and Divine Truth in the superior heavens, 10,067; by his sons and their garments are denoted Divine Good and Divine Truth in the inferior heavens, 10,068; by sprinkling is denoted conjunction, 10,067; by the blood and the oil both being used together, the one representing Divine Truth and the other Divine Good, is denoted reciprocal conjunction, 10,065, 10,066, 10,067; and thus there is sanctification as to celestial good and truth and as to spiritual good and truth, 10,069.

31. Here, saying denotes perception, 1791, 1822; Moses denotes Divine Truth, 7010; Aaron and his sons denote the celestial and spiritual man, because they denote good and truth respectively, 9946; boiling the flesh at the door of the tent of meeting, or in the holy place, denotes preparation for appropriation of good by the acknowledgment of the Lord and His influence through the heavens, 10,105, 2356, 3540<sup>3</sup>; eating denotes appropriation, 2187; the flesh denotes spiritual good and the bread celestial good, 10,106, 10,107; the basket denotes the receptacle, or the external Sensual, 10,107; Aaron and his sons having it denotes appropriation with the celestial and spiritual man, 9946; and as I commanded denotes according to Divine Order, 7010, 5486, 10,119.

32. That which remaineth of the flesh and the bread being burnt with fire denotes that all good which is not appropriated from the Lord is of self-love and must be rejected and dissipated, 10,114, 10,115.

33. Not going out from the door of the tent of meeting seven days until the days of consecration be fulfilled, denotes that the glorification of the Lord and the regeneration of man must be full and complete in every respect, 2356, 3540<sup>3</sup>, 10,102, 10,103; and for he shall consecrate you seven days, denotes that the regenerated man shall enjoy the heavenly state to eternity, 10,360.

34. As hath been done this day so the Lord hath commanded to do, to make atonement for you, denotes that every state of regeneration is a representation of the whole process in an image, because the same ceremonies of consecration were performed on each day of the seven, and the number seven denotes "an entire period from beginning to end greater or less," 10,127, 1040.

35. The door of the tent of meeting denotes the acknowledgment of the Lord and of His operation through the heavens, 2356, 3540<sup>3</sup>; abiding there day and night seven days denotes full and complete and therefore perpetual acknowledgment, 10,102, 10,103; day and night denotes in every state of brightness and of obscurity, 936; keeping the charge of the Lord evidently denotes fulfilling the law of the Lord, 919; not dying denotes deliverance from spiritual death, 81; and "so I have commanded," denotes co-operation with the Lord, because it denotes acting according to influx from consent and not from compulsion, which is truly to keep the charge or commandments of the Lord, 6105.

36. Aaron and his sons doing all the things which the Lord commanded by the hand of Moses, denotes that thus the Lord is glorified and thus man is regenerated, namely by influx and co-operation through correspondence, 5486, 6105.

As this whole chapter is, generally speaking, similar, in the series of the internal sense, to Exodus xxix., of course the exposition given is similar, both chapters describing the glorification of the Lord and the regeneration of man. But still there are some differences as to particulars, which may be noticed as we proceed.

Observe, therefore, that each chapter commences with an introduction or preface, that in Exodus covering the first three verses, and that in Leviticus the first five. Also in both prefaces the general truth is involved that the Lord was glorified, and that man is regenerated by the operation of the Lord through interior things, and the co-operation of man in externals, the former being represented by the bullock, the two rams and the unleavened bread, and the latter by the basket. Thirdly, we see that, in both cases, the things offered in sacrifice denote the higher affections of man received from the Lord, and named according to the order of regeneration as it appears to man, from externals to internals, and that the whole congregation assembled at the door of the tent of meeting represent the lower affections of man united in acknowledgment of the Lord, in the first instance, as the beginning of the way to the heavenly life. And lastly, we may notice that Aaron and his sons sustain the double representation of Divine Good and Divine Truth proceeding immediately from the Lord, and of the man of the church as receptive of those principles; while the doing of the Lord's will is in both prefaces emphasized, as the grand means of ascending from the lower life to the higher, or of expressing the higher life in the lower, this obedience being mentioned first in Exodus and last in Leviticus, the differences in arrangement being due to the fact

that it is first as a means leading to love, and last as the effect of a state of love.

Coming now to the particulars, we learn from each of these chapters that purification from evil and error is the first work both in the glorification of the Lord and in the regeneration of man, this being denoted by the washing of Aaron and his sons. The Lord, however, had no evil of His own from which He needed to be cleansed, but only tendencies to evil from the maternal life, and hence the washing, in His case, denotes the entire removal of those tendencies, and of that maternal life, the final consequence being that the very Divine Life itself descended into the ultimate plane of the Body, which could not "see corruption" as man's body does, because of its Divine origin and formation; for substance which, in the first place, is produced by the Divine Being, and in the second is formed or organized by His life is, on these accounts, imperishable. And these considerations will enable us to see, in some respects, the character, so to speak, of what is Divine substantial, as distinguished from what is material (*Doct. of the Lord*, 35). But man, on the other hand, has actual evil, as well as hereditary tendencies to evil from both his parents, and therefore from these he requires to be continually purified by the application of the external truths of the Word, to which water corresponds, before he can become fully receptive of the heavenly life. Every one, indeed, must first "cease to do evil" before he can truly or perfectly "learn to do well." And let it be here noted also, that in man's case evil and error are not actually abolished, but remain with him to eternity, 868, the effect of sincere repentance being, not the absolute destruction of evil, but its removal so as no longer to appear.

But the effect of the removal of evil by repentance, we next learn, is the reception and acknowledgment and love of heavenly truths from the Lord, through the Word, and these are represented by the garments of Aaron and his sons, which require some attention; for in respect to them the account in Leviticus varies from that in Exodus; and as no statement of the literal sense of the Word is without a definite purpose with regard to the internal sense, it is legitimate to look for the signification of these variations. It is, we believe, grounded in the circumstance that, while the chapter in Exodus describes the glorification of the Lord and the regeneration of man in reference to those under instruction, or in a state of truth *leading* to good, that in Leviticus describes it in reference more particularly to those who are in the act of being *inaugurated* into the state of good. And because of this we find that especially in regard to the naming of the garments, or spiritually, in regard to the arrangement of truths, the account in Leviticus is, respectively, more precise and full than that in Exodus. For example, in Leviticus we have, in regular order, the coat with the girdle thereof, the robe, the ephod, and the girdle of the ephod, followed by the breastplate, the Urim and Thummim, the mitre and the golden plate; but in Exodus the order is, the coat, the robe, the ephod, the breastplate and the girdle of the ephod, followed by the mitre and the holy crown. Why, then, is the inner girdle omitted; and why is the breastplate here named *before* the girdle of the ephod, and not after it? Now the inner girdle denotes the inmost bond of love in the spiritual kingdom, 9945, and the girdle of the ephod denotes the external bond of love there, 9895, and therefore the omission of the inner girdle, while yet the outer girdle is mentioned, indicates that the spiritual man, in his early experiences, is more under the influence of external affections and less under the influence of things

internal; and the naming of *both* girdles in their proper order in Leviticus, indicates that, in his more advanced state, he is more led by internal bonds than by external, because then the internal rules more completely. And with regard to the breastplate, which denotes Divine Truth shining forth from Divine Good, whereas the girdle denotes the common bond of love, it is named first in Exodus, to denote that in early stages of regeneration truth is the leading principle, and second in Leviticus to denote that, later, love is the ruling power. For truly it is love, and especially love as expressed in ultimates, or in the actions, which unites and binds together good and truth from the lowest degree of the life even to the highest. And indeed when love rules, another effect follows, namely, that the revelation of truth also is more resplendent; and this explains why the Urim and Thummim are particularly mentioned in Leviticus but omitted in Exodus. But in both the chapters under consideration the mitre and the golden plate are last mentioned, and denote respectively Divine Wisdom and intelligence, and enlightenment from the Divine Human. And it is said, "according to the influx of Divine Good into Divine Truth," because, in our chapter, the golden plate is also called the holy crown, whereas in the parallel passage in Exodus, it is only called the holy crown, showing that the enlightenment is not so great during the state of instruction in truth leading to good as in the state of actual inauguration into good. We may notice also that, in the Hebrew, and according to the correspondence of each word, the expression "plate of gold" indicates truth derived from good, and the expression "crown of holiness," good derived from truth, the former, therefore, being peculiar to the more perfect state of good, and the latter to the less perfect state of instruction; while the use of the two expressions combined, as in our chapter, will indicate, appropriately, the *conjunction* of truth with good in fulness. But lastly, it is remarkable that in the exposition of the internal sense, in series, in Exodus, there is what appears to be a singular omission. For after quoting verses 4-9 of the chapter according to his method, quite correctly, the author proceeds to give the spiritual meaning of each sentence, but does *not* give the meaning of the last sentence of verse 5, namely, "and thou shalt gird him with the girdle of the ephod," which signifies, according to 9837, the "general bond, by which interior things are held together in connection"; and "an outward bond, because the ephod signifies the External of the spiritual kingdom." Now why is this omission made, both in giving the internal sense in series, 9999, and in giving the proof and explanation of the meaning of each term, 10,006, 10,007, when yet, since the sentence under consideration occurs, in the literal sense, at the end of verse 5, it *must* cohere, in its spiritual sense, with what precedes, and with what follows? For there can be nothing superfluous, and nothing wanting, in the literal sense of the Word. What, then, is the explanation? It is that in speaking of the ephod in 10,006, the girdle of the ephod is evidently included, as will appear from a careful perusal of 9824, which is given as a reference; besides which, the mention of the girdle of "Aaron and his sons" again in verse 9, may also have contributed to the omission of a particular exposition of the last sentence of verse 5. Moreover, the last period of 9824, to which number the author refers in 10,006, clearly shows that the omission could not have been inadvertent, since it is this last sentence of Exodus xxix. 5, and Leviticus viii. 7 which is mentioned to show the derivation of the Hebrew word for ephod from an expression, meaning "enclosing all interior things." Thus, the girdle being

considered in this case as a part of the ephod, its internal sense is involved in what is said of the ephod.

Continuing now our comparison of the different sections of these two chapters, we next observe that the anointing is much more fully described in Leviticus than in Exodus; and that the reason of this is because the inauguration into the state of good involves the sanctification of every degree of the life from the highest to the lowest, this indeed being signified in Exodus by anointing the *head* of Aaron, expressing the great truth in the highest sense, that the Human of the Lord was from His conception and birth, *essentially*, wholly Divine in all its degrees, but that, as described in Leviticus, it only became actually and fully Divine by the process of glorification, involving the conjunction of good with truth in successive order, as denoted by anointing the tabernacle and all that was therein, the altar and all its vessels, and the laver and its base; and in simultaneous order by pouring of the anointing oil on Aaron's head to sanctify him. See also a variation of the description of the same process in 10,250.

But noting, in passing, the distinction between the signification of the garments of Aaron himself and the garments of his sons, as signifying the Divine Spiritual proceeding from the celestial, and spiritual truths in a lower degree, respectively, we come to the consideration of the sacrifices. And here we observe that the purification of the natural man is described in similar order in both chapters by the sacrifice of the bullock and the various circumstances attending it; and that the same remark is applicable to the purification of the internal man denoted by the first ram as a burnt offering. Hence, then, there is no necessity to dwell upon the particulars. But the offering of the second ram demands more attention; and first it may appear strange that two rams were offered; for the ram in both cases will have the same general correspondence. It was because two distinct states of man were to be represented, namely, by the first ram the state of truth leading to good, and by the second the state of truth proceeding from good; or, in other words, the life of man in the course of regeneration, and his life in consequence of regeneration, when he is inaugurated into the state of acting from good by means of truth. Hence this second ram is called the ram of fillings, of the filling of the hand, or the ram of consecration. And here, indeed, an important thought is worth mentioning. It is not sufficient in order to understand and interpret the spiritual sense of the Word correctly, simply to know the correspondence and signification of each term in the literal sense, or even to have a tolerably clear perception of spiritual things in general. For there appear to be some particular instances in which a higher inspiration is necessary. And this is manifest in the case before us. Unless the Writings had pointed out the distinction of which we are speaking, indeed, or unless the general expositor continually receives help from the Lord enlightening him, and in some special cases, unless revelation were given, by inspiration which is not perceived because it is influx, *internally*, it would seem impossible to discern the hidden meaning of a passage. Hence some persons have imagined that no one but a person specially appointed by the Lord, as Swedenborg was (*T.C.R.* 779), ought to presume to interpret, in series, whole books of the Word according to the internal sense; but experience has proved the contrary; and, truly, there is no reason why an ordinary student of the Word should not be privileged to do this in the ordinary way by devout and careful study, and in humble dependence upon the Lord, Who, we are assured, teaches every one by the Word. No

doubt, however, that when a distinction like that of which the series here treats is made known it can be seen how all the particulars combine to confirm the truth. Thus in verse 23 we have described the second general effect of action from good, namely, the perception of truths, and a more powerful operation of truths in ultimates for the performance of uses. We say here "of him who is in the course of regeneration, as well as of one who is in the celestial or spiritual heavens," because the former certainly do occasionally enjoy a foretaste of the delight of acting from good, or of the delight of doing good without any admixture of selfish motives. And then we see in the following verses as far as to the end of verse 29, how the full realization of the delight of good is described, its full acknowledgment and reception from the Lord by the celestial man, and its acknowledgment and increased activity with the spiritual man, these things being denoted by the heave thigh and the wave breast respectively, with the rest of the things named in those verses, which were wholly consecrated to the Lord.

We now come to a point which is especially interesting. In verse 30 of our chapter is described the reciprocal union of Divine Truth with Divine Good in the Divine Human, in the superior heavens, and in the inferior heavens; and consequently this verse also describes the reciprocal conjunction of truth with good with the man who is being regenerated, to whatever heaven he may belong. As far as the Lord was concerned the Divine united itself to the Human, and the Human united itself to the Divine mutually and reciprocally; and this the Lord, in the world, effected by His own proper power because the Divine was in Him and constituted His very soul or life, 2004. But so far as man is concerned this reciprocal *union* is called *conjunction* to distinguish it, because man has no life in himself as the Lord had; and therefore, when it is said, as it sometimes may be, that man conjoins himself with the Lord, which is the outward appearance, 2004<sup>2</sup> at the end, thereby must be understood, that the Lord, by means of sciences, knowledges, and truths, conjoins man to Himself, or, in other words, good *conjoins* truth with itself, and truth is *conjoined* with good reciprocally in the man who is being regenerated. The knowledge of this mystery, however, need cause no one to hang down his hands and wait idly for the Divine operation. Every man must still act as of himself in accepting truths and in shunning evils; for only under these conditions can the Lord effect the conjunction of truth with good in him mutually and reciprocally, as is described, in the verse under consideration, by Moses taking both the blood and the oil and sprinkling them upon Aaron and his garments, and upon his sons and their garments. But now it may be asked, "When does this reciprocal conjunction commence with man?" And a careful perusal of 6047 will, we think, show that it begins as soon as man, from his own consciousness, affirms truth in general, and from that affirmation decides for himself concerning truths in particular, and thence begins to lead a new life. Hence, therefore, we need not be surprised to find that, in our chapter, as compared with that in Exodus, which we have been studying along with it, the reciprocal conjunction holds a different position. For it is perpetual with the regenerating man; but all the same it will vary in its character as regeneration proceeds, and this, we think, may be one reason why the account of it is placed before the offering of the second ram in Exodus, and after it in Leviticus. At any rate there *are* reasons for this, grounded in the internal sense; and the explanation given so fully in 10,067, where this reciprocal conjunction is declared to be *perpetual* with

man, strongly tends to confirm the thought that the Lord conjoins truth with good in man exactly in proportion as man, as of himself, willingly abstains from his evils and errors. This tends to prove then, that reciprocal conjunction, as described in Exod. xxix. 21, is inferior in fulness and perfection to that described (Levit. viii. 30).

But the rest of this chapter, which speaks of the appropriation of good by man as a natural result of the reciprocal conjunction on which we have just reflected, need not detain us, except to remark that this appropriation is the crowning act, so to describe it, of the regenerate life, as well as the continual experience of the angels, as denoted by the seven days of the consecration; and to point out that the injunction to "keep the charge of the Lord that ye die not," in verse 35, involves the same general truth as the injunction in Exodus, ver. 36, to offer a bullock for a sin offering on every one of the seven days of the propitiation, namely, the continual purification of man in heaven and the church even to eternity.



## CHAPTER IX

## SUMMARY OF THE SPIRITUAL SENSE

1. Instruction to him who is in the new state of good that he should be prepared to worship the Lord from various affections, natural, spiritual and celestial, in order that the Divine may be manifested in the Human, vers. 1-4.
2. Obedience for this purpose as to the understanding and as to the will with further perception, as to action, vers. 5-6.
3. Worship accordingly in due order and sequence, vers. 7-21.
4. The effect, namely, closer conjunction with the Lord; full reciprocal conjunction on the part of man; the manifestation of the Divine Love in all fulness even to ultimates, and consequently full revelation, producing a state of profound humility, vers. 22-24.

## THE CONTENTS OF EACH VERSE

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| <p>1. And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;</p>   | <p>1. It happens also in the new state, when man is in good, that Divine Truth from the Lord operates upon him as to his celestial, spiritual, and natural degrees.</p>   |
| <p>2. And he said unto Aaron, Take thee a bull calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD.</p> | <p>2. And then it is perceived from celestial good, that the Lord is to be worshipped from the good of innocence in the natural man, conjoined with truth, in acknowledgment that man of himself is nothing but evil; and from the pure good of innocence in the internal or spiritual man, in acknowledgment that all good is from the Lord.</p> |
| <p>3. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering; and a calf</p>   | <p>3. Also instruction is given to the spiritual-natural man, through which it is perceived, that the Lord is to be wor-</p>  |

and a lamb, both of the first year, without blemish, for a burnt offering;

shipped from the truth of faith conjoined with good, in acknowledgment that man of himself is nothing but evil, and from the good of innocence in all fulness and purity both in the External and Internal, in acknowledgment that all good is from the Lord;

4. And an ox and a ram for peace offerings, to sacrifice before the LORD; and a meal offering mingled with oil: for to-day the LORD appeareth unto you.

4. And that there is also to be the worship of the Lord from a state of external peace as to natural good and as to spiritual good; and through the conjunction of spiritual good with celestial good, because in the new state the Lord is to be manifested;

5. And they brought that which Moses commanded before the tent of meeting: and all the congregation drew near and stood before the LORD.

5. And that this actually takes place when man acknowledges the Lord and His operation through heaven, according to Divine influx; and thus all the subordinate powers of the regenerated man are united.

6. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

6. And still more, definite perception is given, through Divine Truth, that such worship is acceptable to the Lord, and that through it the Lord is to be manifested.

7. And Moses said unto Aaron, Draw near unto the altar, and offer thy sin offering, and thy burnt offering, and make atonement for thyself, and for the people: and offer the oblation of the people, and make atonement for them; as the LORD commanded.

7. And hence there is perception, with those who are in celestial good, that the Lord is to be approached; while at the same time there is the acknowledgment that man is unworthy because of himself he is nothing but evil, and that all good is from the Lord; in order, with regard to the Lord, that the Human may be acknowledged as one with the Divine, and with regard to man, that reconciliation may be established with the Lord, through the

8. So Aaron drew near unto the altar, and slew the calf of the sin offering, which was for himself.

9. And the sons of Aaron presented the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the base of the altar:

10. But the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11. And the flesh and the skin he burnt with fire without the camp.

12. And he slew the burnt offering; and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about.

remission of evil, both as to the will and understanding, or as to the internal and external man, according to Divine influx.

8. And thus those who are in celestial good approach the Lord, by preparing to worship Him from the good of innocence in the natural man; and by the acknowledgment that of themselves they are only evil.

9. While those who are in charity acknowledge that Divine Truth is from the Lord through celestial love; and then by the power of truth from good, the conjunction of truth with good is confirmed in worship; and the natural man also thus receives the influx of truth from good in the ultimate.

10. But all this good, and the truth conjoined therewith, both internal and external, are fully acknowledged to be from the Lord, and are devoted to His service, according to the influx of good into truth in worship.

11. And everything evil and false in the natural affections and powers, is separated and conjoined with self-love, with those not in the realization of the heavenly life.

12. Also those who are in celestial good prepare to worship the Lord from that good, by the acknowledgment that all good is from Him; and those in charity acknowledge that spiritual truth is from Him through celestial love; and thus the conjunction of truth with good is confirmed

and established in every mode and degree.

13. And they delivered the burnt offering unto him, piece by piece, and the head: and he burnt them upon the altar.

14. And he washed the inwards and the legs, and burnt them upon the burnt offering on the altar.

15. And he presented the people's oblation, and took the goat of the sin offering which was for the people, and slew it, and offered it for sin, as the first.

16. And he presented the burnt offering, and offered it according to the ordinance.

17. And he presented the meal offering, and filled his hand therefrom, and burnt it upon the altar, besides the burnt offering of the morning.

18. He slew also the ox and the ram, the sacrifice

13. And by Divine Truth a distinct arrangement of goods and truths is effected from ultimates to inmost things; and all is fully devoted to the Lord by the acknowledgment that all good is from Him.

14. But lowest good which is sensual and corporeal, and exterior good which is natural, are purified by the acknowledgment from the heart that they are from the Lord; and therefore they are ascribed to Him, and are devoted to His service.

15. Also through celestial good in the inmost those who are in the truth of faith worship the Lord from the good of innocence which belongs to them, by preparing themselves and acknowledging that of themselves they are nothing but evil as in the former case.

16. And they are wholly devoted to the Lord by the acknowledgment that all good is from Him, according to Divine Order.

17. Also through celestial good the Lord is worshipped from the conjunction of spiritual good with celestial good; and this is done with all fullness and power; and such conjunction is acknowledged to be from the Lord in worship, in addition to the worship of the Lord, from celestial good and from spiritual good distinctly, in the new heavenly state.

18. Also through celestial love the Lord is worshipped in

of peace offerings, which was for the people: and Aaron's sons delivered unto him the blood, and he sprinkled it upon the altar round about,

19. And the fat of the ox; and of the ram, the fat tail, and that which covereth *the inwards*, and the kidneys, and the caul of the liver:

20. And they put the fat upon the breasts, and he burnt the fat upon the altar:

21. And the breasts and the right thigh Aaron waved for a wave offering before the LORD; as Moses commanded.

22. And Aaron lifted up his hands toward the people, and blessed them; and he came down from offering the sin offering, and the burnt offering, and the peace offerings.

23. And Moses and Aaron went into the tent of meeting, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24. And there came forth fire from before the LORD, and consumed upon the

a state of peace and freedom as to the natural and spiritual degrees; those who are in spiritual truth acknowledging that it is from the Lord through celestial good; and thus the conjunction of truth with good in this worship is effected and established.

19. And all the good of the natural man and of the spiritual man; all exterior and external natural good; all interior natural truths; and all interior natural good;

20. Together with the good of holy charity; are devoted to the Lord from pure love.

21. But all holy charity, and all things relating to the heavenly marriage, thus all good together, is acknowledged by the celestial man to be from the Lord, and is vivified by Him according to influx and co-operation.

22. And thus with Divine Power is the conjunction of the internal man with the external effected; and still the latter enjoys life in heaven as if it were his own, even preservation to eternity from all evil; the power to worship the Lord from good; and a state of perfect peace and rest.

23. And thus Divine Truth and Divine Good proceed from the Lord through the heavens; thus there is reciprocal conjunction of the external man with the internal; and thus the Lord is manifested.

24. And thence it follows that Divine Love descends into the mind and heart of the

altar the burnt offering and the fat: and when all the people saw it, they shouted, and fell on their faces. regenerated man filling him with heavenly delight, the consequence of which is clear revelation from the Lord, and a state of profound humility.

#### REFERENCES AND NOTES

1. By it coming to pass is denoted a change in the subject, 4978; by the eighth day is denoted a new state, 9227; by Moses is denoted Divine Truth from the Lord, 7010, 6752; by calling is denoted influx, and thus the Lord's operation, 6840; by Aaron and his sons are denoted the Celestial and the Spiritual, 9946; and by the elders of Israel are denoted the Natural, 9421, 9422.

2. Saying denotes perception, 1791, 1822; Aaron denotes celestial good, 9946; a bull calf denotes the good of innocence in the natural man, 2830, 9391; the male denotes truth, 725; for a sin offering denotes the acknowledgment that man of himself is nothing but evil, 3400, 10,042; a ram for a burnt offering denotes the good of innocence in the internal man, 10,042; without blemish denotes what is pure, 7837; and to offer them before the Lord denotes the acknowledgment that all good is from Him, 9293.

3. This is evident, because to speak and to say to the children of Israel denotes instruction to the spiritual-natural man, 2951, 7304, 4286; a he-goat for a sin offering denotes the truth of faith conjoined with its good, 4169, 725; for a sin offering denotes the acknowledgment that man of himself is nothing but evil, 3400, 10,042; a calf denotes the good of innocence in the External, and a lamb the good of innocence in the Internal, 2830, 9391, 10,132; of the first year, and without blemish, denotes in all fulness and purity, 7839, 7837; and a burnt offering denotes that man in worship acknowledges that all good is from the Lord, 10,053, 10,055.

4. An ox and a ram for peace offerings denotes the worship of the Lord from a state of external peace as to natural good and as to spiritual good, 2180, 10,042, 10,097; sacrificing before the Lord denotes acknowledgment and worship, 9293; a meal offering mingled with oil denotes the conjunction of spiritual good with celestial good, 2177; and to-day the Lord appearing denotes the manifestation of the Lord in the new state, 9227.

5. This appears from the signification of the sacrifices named, as has been shown; of commanding, as denoting influx, 5486; of the tent of meeting, as denoting the heavens, 3540<sup>3</sup>; and of all the congregation standing before the Lord, as denoting all the subordinate powers of the regenerated man united before Him, 7830, 7843, 3136, 9293.

6. By Moses saying is denoted definite perception through Divine Truth, 1791, 7010; by the thing which the Lord hath commanded is

denoted influx from the Lord, and thus what is acceptable to Him, 5486; and by the glory of the Lord appearing is evidently denoted the manifestation of the Lord, 5922.

7. Moses saying unto Aaron denotes perception with those who are in celestial good from Divine Truth, 1791, 7010, 9946; drawing near to the altar denotes approaching the Lord, 921, 6843; offering the sin offering denotes that man is unworthy because of himself he is nothing but evil, 3400, 10,042; offering the burnt offering denotes that all good is of the Lord, 10,053, 10,055; Aaron making atonement for himself and the people denotes, with regard to the Lord, that the Human may be acknowledged as one with the Divine, and with regard to man, that reconciliation may be established with the Lord, both as to the will and understanding, 10,042 II.; "for thyself and the people" denotes as to the will and understanding, because Aaron signifies good, and the people signify truth, 9946, 1259; offering the oblation of the people denotes the worship of the Lord, and reconciliation in the external man as well as the internal, 6451; and "as the Lord commanded" denotes according to Divine influx, 5486.

8. Here, by Aaron are denoted those who are in celestial good, 9946; drawing near denotes to approach the Lord, 921, 6843; slaying the calf of the sin offering denotes preparation to worship the Lord from the good of innocence in the natural man, 10,024, 2830; and the sin offering denotes the acknowledgment that man of himself is nothing but evil, 3400, 10,042 II.

9. This is thus proved: the sons of Aaron denote those who are in charity, because they denote "the Divine Truth from the Divine Good in the heavens," 9946; presenting the blood unto Aaron denotes the acknowledgment that Divine Truth is from the Lord through celestial love, 9293, 9946, 10,047; Aaron dipping his finger in the blood denotes the power of truth from good, 7430; putting the blood upon the horns of the altar denotes the conjunction of truth with good confirmed in worship, 10,208; and pouring out the blood at the base of the altar denotes that the natural man also receives the influx of truth from good in the ultimate, 10,047.

10. This is demonstrated as follows: the fat denotes celestial good, 10,033; the two kidneys denote truth, 10,032; the caul upon the liver denotes the interior good of the external or natural man, 10,031; burning upon the altar denotes full acknowledgment that all good is from the Lord, and that it is to be devoted to His service, 10,053, 10,055; and as the Lord commanded Moses denotes according to the influx of good into truth in worship, 2001, 5486, 7010.

11. Burning the flesh and the skin with fire without the camp denotes that everything evil and false in the natural affections and powers is separated and conjoined with selfish love, with those not in the realization of the heavenly life, 10,035, 10,036, 10,038.

12. Aaron denotes those in celestial good, 9946; slaying the burnt offering denotes preparation to worship the Lord from that good, 10,024; the burnt offering denotes the acknowledgment that all good is from the Lord, 10,053, 10,055; Aaron's sons delivering unto him the blood denotes that those in charity acknowledge that spiritual truth is from the Lord through celestial love, 9946, 10,047; and

sprinkling the blood upon the altar round about denotes the confirmation of the conjunction of truth with good in every mode and degree, 10,047.

13. Delivering the burnt offering to Aaron piece by piece, and the head, denotes that by Divine Truth a distinct arrangement of goods and truths is effected, from ultimates to inmost things, because the sons of Aaron denote Divine Truth, 9946; the pieces, including the head, denote what is from ultimates to inmost things, 10,049-51, and cutting in pieces denotes a distinct arrangement, 10,048; and burning upon the altar denotes that all is fully devoted to the Lord by the acknowledgment that all good is from Him, 10,053, 10,055.

14. Washing the inwards and the legs, and burning them upon the burnt offering on the altar, denotes that lowest good which is sensual and corporeal, and exterior good which is natural, are purified by the acknowledgment from the heart that they are from the Lord; and therefore they are ascribed to Him, and are devoted to his service, 10,049-51, 10,055.

15. Aaron denotes celestial good in the inmost, 9946; the goat, the oblation of the people, denotes those who are in the truth of faith, 4169, 725; slaying it denotes preparation, 10,024; offering it for sin denotes worship involving the acknowledgment that of themselves they are nothing but evil, 3400, 10,042; and as at the first evidently denotes as in the former case.

16. Presenting the burnt offering and offering it according to the ordinance denotes that those who are in the good of faith are wholly devoted to the Lord by the acknowledgment that all good is from Him according to Divine Order, 10,055, 7995.

17. Aaron denotes celestial good, 9946; the meal offering denotes worship from the conjunction of spiritual good with celestial good, 2177; filling the hand denotes with all fulness and power, 10,019; burning it upon the altar denotes that such conjunction is acknowledged to be from the Lord in worship, 10,053, 10,055; and besides, the burnt offering of the morning denotes in addition to the worship of the Lord from celestial good and from spiritual good distinctly in the new heavenly state, 10,134, 10,136, 9299.

18. Aaron denotes celestial love, 9946; slaying the ox and the ram denotes preparation to worship as to the natural and spiritual degrees, 10,024, 2180, 10,042; peace offerings denote worship from freedom, 10,097; Aaron's sons denote those who are in spiritual truth, 9946; presenting the blood to Aaron denotes the acknowledgment that it is from the Lord through celestial good, 9293, 9946, 10,047; and sprinkling the blood on the altar round about denotes the conjunction of good with truth in this worship effected and established, 10,047.

19. The fat of the ox and the ram denotes all the good of the natural man and the spiritual man, 10,033, 2180, 10,042; the fat tail, and that which covereth the inwards, denote all exterior and external natural good, 10,071, 10,029, 10,030; the kidneys denote all interior natural truths, 10,032; and the caul upon the liver denotes all interior natural good, 10,031.

20. The fat put upon the breasts denotes the conjunction of celestial good with the good of charity, 10,033, 10,087; and burning upon the altar denotes devotion to the Lord from pure love, 10,053, 10,055.

21. Here the breast denotes all holy charity, 10,087; the thigh denotes all things relating to the heavenly marriage, thus all good together, 10,075; Aaron waving them denotes acknowledgment by the celestial man that all good is from the Lord, 9940; and their being waved denotes vivification by Him, 10,089.

22. Aaron lifting up his hands toward the people and blessing them denotes that, with Divine Power, the conjunction of the internal man with the external is effected, 5328, 3514; and his coming down from offering the sin offering and the burnt offerings and the peace offerings denotes that still the external man enjoys life in heaven as if it were his own, 6451, 4964, 4969; while the sin offering, the burnt offerings and the peace offerings denote respectively preservation to eternity from all evil, 3400, the power to worship the Lord from good, 10,053, and a state of perfect peace and rest, 10,097, 10,054.

23. Moses and Aaron going into the tent of meeting and coming out denotes that thus Divine Truth and Divine Good proceed from the Lord through the heavens, 7010, 9946, 3540<sup>3</sup>, 9927; Moses and Aaron both blessing the people denotes reciprocal conjunction as to the external man with the internal, as is evident from the signification of the two, 3514; and the glory of the Lord appearing evidently denotes that thus the Lord is manifested, 8427.

24. Fire coming forth from before the Lord denotes the descent of Divine Love, 934, 6499; consuming or devouring denotes full conjunction, when no injury is done by the influx, 6834, 10,533, 2187, 5149; the burnt offering and the fat denote the mind and heart of the regenerated man filled with good and its delight, 10,053, 10,055, 10,033; the people seeing it denotes clear revelation from the Lord, 2150; and shouting and falling on their faces denote a state of profound humility, 8815, 1999.<sup>1</sup>

In this chapter we have an interesting description of the initiatory heavenly state, signified by the eighth day. And it will, therefore, be profitable for us to reflect upon this first realization of good which constitutes that state. But it is difficult, naturally, for every one who is only passing through regeneration to conceive what a state can be which he has never experienced. Still, however, some conception may be formed of it from considering what it is not. And first of all we are assured from all we have learned in the Word that man then no longer suffers temptation, because he has no longer a divided mind. For his outward man is now not only in subjection to his inward man, but is in harmony with it, and there is a state of peace and rest which is properly denoted in this account by the peace offering.

Again, we are well instructed from the Word also that in heaven there is no night. There are, indeed, changes of state with all variety, corresponding to the changes of the day from morning to

<sup>1</sup> On account of the writer's age and gradually failing health, it is here decided to discontinue, with reluctance, the commentary on the chapters, and to finish the proofs and short explanatory notes on Leviticus, Numbers, and Deuteronomy, in order to produce, in a compact form, a useful book of reference for Ministers and Students. March 20, 1887. . . . References on Deuteronomy finished, and commentaries here resumed February, 1888.

evening; but there is no night, neither is there any winter in heaven. On the contrary, there is an increase of spiritual light and heat, for our chapter teaches us that then the Lord is manifested.

How delightful, then, must this new state be only in consequence of its freedom from positive evil and error, and how we do long for the time to come when we shall enter into it!

But let us take the description in its order, and then we shall clearly see other important things. That there should be the worship of the Lord, denoted by the burnt offerings and sacrifices, does not surprise us. For the permanent state of good is the perpetual worship of Him in a life of usefulness; but in this worship the very remarkable thing we notice is that there is first the sin offering which precedes. Now why is this, when people do not sin in heaven? It is because, although they do not sin, they still acknowledge that of themselves they are nothing but evil; and, indeed, we are told that without such acknowledgment no one can be in heaven, 868. And, therefore, even in heaven this necessarily comes first. But no one can truly worship except from good, and except there be innocence conjoined with truth, and this is denoted by the calf, because it is the good of innocence in the natural degree, now made harmonious with the higher degrees; besides which, we observe that the essence of this worship is good, since the fat only was burnt upon the altar, while the flesh and the skin were burnt with fire without the camp, to denote that all evil and falsity are rejected in this heavenly worship.

But the fully regenerated celestial man in heaven worships the Lord also from celestial love itself, that is, he worships the Lord for the sake of the Lord, and acknowledges in that worship that all good is from Him. We see, therefore, in this account what it is that constitutes heaven with the celestial man, and also, from another point of view, with the internal man generally. It is the love of the Lord, signified by Aaron's burnt offering and sin offering, and thus the good of innocence externally and internally. It is the good of innocence, indeed, but it is from wisdom, and not from ignorance.

And next, in reflecting upon this inspired description, we consider the state of the spiritual-natural man, as well as that of the celestial; and we find that their states correspond, although they are not identical, the difference being denoted by the animals offered; for the sin offering is a goat, and the burnt offering a calf and a lamb. Now notice that the external good of innocence of the celestial man is identical with what is the interior with the spiritual-natural man, thus indicating the way in which the two degrees are connected by overlapping; and then it is not a little remarkable that whereas the celestial have a ram for a burnt offering, the spiritual man has not only this calf, but a lamb as well. And yet the lamb corresponds properly to the innocence of the celestial, and the ram to the innocence of the Spiritual. How do we reconcile this apparent inconsistency? By discerning that the inmost good of the celestial man is involved and expressed in his spiritual degree; thus the "ram" involves and expresses the "lamb"; and also that the good of the spiritual-natural man involves the good of the celestial, but does not express it; and thus, in this case, the thing involved is mentioned. That is, the "calf" involves the "lamb," but is not its proper external, because the "ram" is this.

But now we find another difference between the celestial man and the spiritual-natural man, for the former offers no meal offering, and no peace offering. It is because those that are offered by the spiritual-natural man involve in their signification the unity of all the heavens

and of the whole man regenerated. But in giving instruction the meal offering is after the peace offering, while in performing the ceremony it follows the burnt offering. This is because in the state of instruction the uniting medium between the Internal and External is not as yet applied; but when experience comes it takes its proper place; for what is signified by the meal offering is, in the case of the Lord's glorification, a uniting medium, as appears from the respective significations of the meal and the oil; and in the case of man it is a conjoining medium. We see, therefore, from these things mentioned in this brief review how particularly and exactly the literal sense of the Word is arranged to meet the requirements of the internal sense; and also other points in the description might have been enlarged upon. But the reflecting reader will be able to see some of these for himself, and we have yet to say a few words on the blessing of Aaron, and the blessing of Moses and Aaron together on coming out of the tent of meeting.

Now Aaron lifting up his hands and blessing the people clearly represents the Lord Himself conjoining the church and the individual member thereof with Himself when He is truly worshipped. But Moses and Aaron together going into the tent of meeting, coming out, and again blessing the people symbolize appropriately the reciprocal conjunction of man with the Lord, because in this case the Lawgiver and the High Priest, as leaders, denote the whole church as to the reception of Divine Truth and Divine Good, and the blessing repeated denotes reciprocal conjunction.

And surely our last verse is a most appropriate text for an eloquent sermon on this whole chapter. In the first place, we are here strongly reminded of the great sacrifice of Elijah on Mount Carmel. "There came forth fire from before the Lord." It is Divine Love that in reality is always proceeding from before the Lord, and affecting every one in the universe. For Divine Love is Life from Him continually, and therefore no human being ever perishes to eternity. Divine Life cannot be the cause of spiritual death; and he who is simply capable, because he is a human being, of receiving that Divine Life, according to his state and his constitution as a human being, cannot perish (*II. II.* 30). And if we should dwell upon this fact, and consider that every human being is at last brought necessarily into order on his own plane of life, though he may be the worst of evil spirits, and for ever remains so (*Matt. xxv. 46, II. II.* 480), yet is he brought into order and remains in a state of order, because life from the Lord is in him, although he cannot reciprocate the Lord's love which he receives.

But what shall we say of the angels who do reciprocate that love, and thence offer acceptable sacrifices to the Lord? The sacrifices are consumed in the best sense, that is, not in the sense of being destroyed, but of being grateful and acceptable to the Lord, because they are the evidences of reciprocal love.

"But when the people saw it, they shouted, and fell on their faces." So it always is in heaven. It is impossible there not to see the glory of the Lord, and impossible also not to be filled with humility. "Blessed are the pure in heart, for they shall see God."

## CHAPTER X

### SUMMARY OF THE SPIRITUAL SENSE

1. Those who are in doctrine without a good life profane their worship by the lusts of selfish love, and are consequently vastated; but the good are instructed that worship ought to be internal as well as external; that external worship merely ought to be removed; and that with them the two should not be separated, lest profanation occur, *vers. 1-7.*

2. The celestial man is instructed that worship must be from good, and not from truth, that a distinction may be made between true worship and false, and that the celestial may flow in with the spiritual, in order that the latter may receive instruction in Divine Truths, *vers. 8-11.*

3. Concerning the appropriation of good with the celestial and spiritual man, and how it is connected with perception on the part of the former and acknowledgment on the part of the latter that all life is from the Lord, *vers. 12-15.*

4. Further instruction as to the non-appropriation of good in profane worship, in consequence of there being no conjunction with the Lord by the good of innocence, and therefore no deliverance from evil, *vers. 16-20.*

### THE CONTENTS OF EACH VERSE

1. And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had not commanded them.

2. And there came forth fire from before the LORD, and devoured them, and they died before the LORD.

1. Those who are in the doctrine of good and the doctrine of truth from the Word without the life thereof, although all doctrine which is true is from celestial good, contaminate their worship of the Lord with the lusts of evil and the persuasions of falsity, and thus they worship from self-love, which is contrary to Divine influx.

2. And therefore the lusts of self-love, the torments from which the wicked attribute to the Lord, entirely consume



3. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before the sanctuary out of the camp.

5. So they drew near, and carried them in their coats out of the camp; as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes; that ye die not, and that he be not wroth with all the congregation: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

them, and they are fully vastated as to all good and truth.

3. And perception is given, by Divine Truth, to those who are in good, that what thus happens is according to the laws of order in relation to the wicked and to the good; and also that those who approach the Lord in worship ought to do so internally as well as externally, and this with regard to truths as well as good, or with regard to the man of the external church as well as the internal. And those in genuine good are acquiescent, and cannot defend perverted worship.

4. But according to Divine Truth it is the office of ultimate truths and affections derived from charity in its most external form to remove all opposing hypocritical worship beyond the limits of genuine worship by a good life.

5. And this actually happens, all impure worship with its corrupted truths being removed accordingly.

6. Also it is perceived by those who are in celestial and spiritual good and truth in the church, that the removal of profane worship, which outwardly appears holy, or the removal of mere representative worship, ought not to cause mourning either inwardly or outwardly lest the separation of the External from the Internal should take place, and aversion from the Lord should follow; but never-

theless, those in the external church, are permitted to grieve on account of the loss, apparently, of true worship.

7. And ye shall not go out from the door of the tent of meeting, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8. And the LORD spake unto Aaron, saying,

9. Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute for ever throughout your generations:

10. And that ye may put difference between the holy and the common, and between the unclean and the clean;

11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take

7. But those in internal worship are by no means to be separated therefrom, for this would be spiritual death, and would cause intense profanation with such as had loved the truth and had conjoined it with good; and therefore it is of Divine Providence, through the laws of order, that such profanation should not occur.

8. Moreover, there is revelation, and thence perception with the celestial man,

9. That the worship of the Lord should not be from truths either spiritual or celestial, but entirely from good, because this also would cause spiritual death with them; and that, therefore, this law of celestial worship must be eternally observed,

10. In order that not only a true distinction may be made between holy external worship conjoined with internal and that which is separated, but also between the celestial and spiritual heavens, the latter being respectively imperfect.

11. And also, that the celestial heavens may flow into the spiritual with good and truth adapted to the state of the latter, which is worship from charity by means of faith, and is relatively imperfect.

12. But it is according to the laws of Divine Order that the celestial man should appropriate good from the Lord in all the degrees of his life,

## REFERENCES AND NOTES

1. By Nadab and Abihu the sons of Aaron are denoted the doctrines of the Word in both senses the internal and external, and thus the doctrine of good and the doctrine of truth, here without the life thereof, as the context shows, 9375; Nadab means *free and voluntary gift*, or *prince*, and thus denotes, by correspondence, the good and truth thence derived of the Internal of the Word; and Abihu means *my father is he*, and thus indicates the good and truth thence of the External of the Word, 9070<sup>2</sup>, 1482, 3703<sup>3</sup>; the sons of Aaron denote, generally, truths from good, 9946; by fire and strange fire are denoted the lusts of evil, 934; incense in this case denotes persuasions of falsity, 9965; fire also denotes selfish love, 934; and by what the Lord had not commanded is denoted what is contrary to the Divine influx, 5486.

2. Fire coming forth from before the Lord and devouring Nadab and Abihu denotes that the lusts of selfish love, the torments from which the wicked attribute to the Lord, entirely consume them, 934, 2447, 5149; and their dying before the Lord denotes that the wicked are fully devastated as to all good and truth, 7699.

3. By Moses saying to Aaron is denoted that perception is given by Divine Truth to those who are in good, 1791, 7010, 9949; what the Lord speaks is evidently what is according to Divine Order, 1728; the Lord being sanctified in them that come near to Him denotes that those who approach the Lord in worship ought to do so internally as well as externally, 9820; His being glorified before all the people denotes that this should be so with regard to those in truths ostensibly as well as to those in good ostensibly, or with regard to those of the external church as well as those of the internal, 1259, 3295, 6864; and by Aaron holding his peace is denoted that those in genuine good are acquiescent, and cannot defend perverted worship, 8176.

4. Moses represents Divine Truth, 7010; calling signifies influx, 6840, also presence, influx and afflux, 7955; Mishael and Elzaphan mean respectively "*one who is asked for*," and "*one whom God protects*," and thence denote ultimate truths and affections, 3385, 8960, 8964; Uzziel means "*the strength of God*," and thus again denotes the power of good by truth, 6343, also "*the kid of God*," and thus the power of truth from good in innocence, 3519, 7840; the uncle of Aaron denotes celestial good, or charity in its most external form, or, in other words, collateral celestial good, either as corrupted by the *predominance* of selfish love, or as modified or *influenced temporarily* by selfish love, and in this case the latter, as appears from the fact that it was under the influence of the Divine Truth, represented by Moses, that those in ultimate truths so acted, 3129, 3796, 3803, 9946; "*saying unto them*" denotes perception on the part of those in ultimate truth and good, 1822; "*draw near*" denotes that there should be harmony of state, 9378; and carrying their brethren from before the sanctuary out of the camp denotes the removal of all opposing hypocritical worship beyond the limits of genuine worship by a good life, 4236. Hence we may learn that the celestial good, or love to the Lord, represented by Aaron, may assume various forms according to the degree of the mind in which it is

manifested; also that those in the genuine ultimate truths and goods of the literal sense of the Word minister to higher good by contributing to the removal of false worship.

5. By their going near, and doing as Moses said, is denoted that it actually happens according to the dictate of Divine Truth, 9378, 7010; and by their being carried in their coats out of the camp is denoted that all impure worship, with its corrupted truths, is removed, 4236, 99,429.

6. Here again, by saying is denoted perception, 1822; Aaron, and Eleazar and Ithamar his sons, denote those who are in celestial and spiritual good and truth in the church, because, although these sons of Aaron are shown to signify natural good, 9812, seeing that Nadab and Abihu, in their integrity, signified spiritual good, 9810, 9811, yet when the representation by the elder sons ceased, 10,244, then the younger sons took on their representation, and because evidently in the passage before us the "*whole house of Israel*" denotes those in external or natural good, 4286; the hair of the head not going loose, and the clothes not being rent, denote no mourning inwardly or outwardly, 9960, 4763; death denotes the separation of the External from the Internal, and thus death spiritually, 272, 9965; the Lord not being wroth with the whole congregation denotes no aversion from the Lord, 5798; and the whole house of Israel being permitted to mourn for the burning denotes that those in the external church are allowed to grieve on account of the loss, apparently, of true worship, 4286. Notice in this verse that the Hebrew word translated "*uncover*" in A.V., and "*let go loose*" in R.V., is rendered "*not shave*" in 9960, and means, according to the lexicon, *to uncover*.

7. By Aaron and his two sons are denoted those in internal worship, ver. 6; by not going out from the door of the tent of meeting is denoted not to be separated therefrom, 2356, 3540<sup>3</sup>; by dying is denoted the separation of the External from the Internal, and of man from the Lord, 10,244; by the anointing oil being upon them is denoted inauguration into representation, the conjunction of truth with good, and thus conjunction with the Lord, 9954, the violation of which would be profanation, 3398; and by their doing according to the word of Moses is denoted obedience to the laws of Divine Truth, 7010, by which the Lord preserves man from profanation.

8. Jehovah denotes the Divine Being as to His love, 2001; speaking denotes influx, 2951; Aaron represents Divine Good, 9946; and saying denotes perception, 1791, 1822.

9. This is evident, because to go into the tent of meeting denotes the worship of the Lord from love, charity and obedience, 2356, 3540<sup>3</sup>, 9812; not to drink wine nor strong drink denotes not to worship the Lord from truths, whether spiritual or celestial, 1072; observe here that in double expressions like *wine* and *strong drink*, one has relation to what is spiritual and the other to what is celestial, 683, both in a good and a bad sense, as in this verse and in Isaiah v. 22 respectively; Aaron and his sons denote the Celestial and Spiritual, 9946; not dying denotes not being separated from the Lord, 10,244; and a statute for ever throughout your generations denotes an external law of Divine Order, 7884, 7931, 1041.

10. To put a difference evidently denotes that a distinction ought to be made; between the holy and the common denotes between



holy external worship conjoined with internal, and that which is separated, as appears from the series, and also from the signification of holy and common, or holy and profaned, according to the derivation of the Hebrew word for common, 2146, 2434, 2190, 3899, 10,307, 10,309, 10,310; unclean and clean denote respectively what is contaminated with selfish love, and what is pure from such love in worship, and also in the appropriation of truth denoted by drinking wine, 987, 994, 10,130; and it is said "between the celestial and spiritual heavens," because the Celestial are particularly distinguished from the Spiritual by "not drinking wine," 1072, 2187, that is, not separating truth from good.

11. To teach the children of Israel, when spoken of the Celestial, denotes influx giving a disposition to learn and remember what is received into the understanding by an external way, 7007, and see also in this connection *T.C.R.* 8; the children of Israel denote the Spiritual, 3654; statutes denote external rituals and truths flowing from the order of heaven, and adapted to the state, 7884; and what the Lord hath spoken by the hand of Moses denotes what has relation to worship from charity by means of faith, because the Lord or Jehovah denotes the Divine Being as to His love, which, with the Spiritual, takes the form of charity, 2001, 9812, and because Moses represents Divine Truth, 7010, which in a lower degree takes the form of faith, 4448.

12. As Moses represents Divine Truth, 7010, and Aaron, Eleazar and Ithamar represent celestial good in successive degrees, or those in such good, 9812, Moses speaking to these three denotes what is according to the laws of Divine Order, or according to influx and correspondence, 1728, 2951, 1831, 1832; those that were left, and the meal offering that was left denote the remnant of those in the church, and the remains of good after it has been corrupted, showing the continuity of the series in the whole chapter, 468; eating the meal offering denotes the appropriation of good, 2187; of the offerings of the Lord made by fire denotes the result of worship from pure love, 10,055; without leaven denotes free from falsity, 2342; beside the altar denotes in a state of worship from good, 9964; and most holy denotes inmost worship and inmost good, 3210.

13. By eating in a holy place is denoted appropriation in a holy state, 2187, 3652; the meal offering being the due of Aaron and his sons denotes that the good signified by it properly belongs to the celestial and spiritual churches, who worship the Lord from good and not from truth, 4581, 2177, 9946, 7884, 7931; the offerings of the Lord made by fire denotes also worship from pure love or good, 10,055; and "so I am commanded" denotes the result of Divine influx, 5486.

14. The wave breast and the heave thigh denote respectively the intellectual and voluntary principles of the man of the celestial church or state, 10,087, 10,090, 10,092, 10,093, for the intellectual *principle* is charity, and the voluntary *principle* is love to the Lord; waving denotes vivification by acknowledgment, and heaving denotes perception from celestial love in activity, 10,093; to eat in a clean place denotes appropriation without falsity and imperfection, 2187, 4545, 2625; sons denote thoughts, and daughters denote affections externally, while "thou" evidently denotes what is internal, since it was

Aaron, 489, 9946, 5912; Aaron and his sons, as priests, denote the pure principles of man internally, 9946; what is due, or a statute, denotes what is according to Divine Order, 7884, 7931; and out of the sacrifices of peace offerings of the children of Israel denotes even when external worship from a state of peace and freedom is comparatively imperfect, as is the case with the spiritual man, because by peace offerings are denoted worship from peace and freedom, 10,097; the children of Israel, in respect to Aaron and his sons, denote what is external in the Spiritual Church, 4286; and what is external, as is the worship of the spiritual man compared with the celestial, is relatively imperfect.

15. The offerings of the children of Israel denote the holy worship of the spiritual man, 922, 3654; waving denotes vivification, 10,093; the breast denotes charity, and the thigh the conjunction of good and truth, or the heavenly marriage, and thus the conjunction between the spiritual and celestial heavens, 10,087, 10,075; offerings made by fire denote worship from pure love, 10,055; fat denotes celestial good, 10,033; its being Aaron's and his sons' denotes that such worship is to be acknowledged as from the Lord through the celestial and spiritual heavens, 10,106; and a due for ever as the Lord hath commanded denotes according to Divine Order, 7884, 2951.

16. Moses diligently seeking the goat of the sin offering and its being burnt denotes that, according to Divine Order, when man profanes worship by selfish love, the good of innocence in the natural man perishes through that selfish love. For by Moses is represented Divine Truth, 7010, and Divine Truth is Divine Order, 1728; seeking diligently, when said of Divine Truth, denotes foresight and omniscience, 4718, 4719; the goat denotes the good of innocence in the natural man, 4169, 725, because it denotes the truth of faith conjoined with good; there is no worship without good, and in all good there is innocence, 2526, 7840; and the goat being burnt denotes that the good of innocence perishes through that selfish love, 9055. And by Moses being angry with Eleazar and Ithamar is denoted the aversion of the external man from Divine Truth, 5798; that is, when the church has been corrupted, and when worship has been profaned by those in selfish love, denoted by Nadab and Abihu, then the simple good in the external church suffer distress and temporary aversion from interior truths. Hence it is said "that were left," meaning, spiritually, those with whom there were remains, 468, while "saying" denotes their perception, 1791, 1822.

17. To eat the sin offering in the place of the sanctuary denotes that the good of worship on account of deliverance from evil should be appropriated in a holy state, 3400, 2187, 3652; most holy denotes that such worship is from inmost good, 3210; what was given to the sons of Aaron denotes that all good is from the Lord through celestial truth and good, 5619; and bearing the iniquity of the congregation to make atonement before the Lord denotes that the Lord fights for man against evil, that man may be reconciled with Him, or that the external man may be brought into harmony with the internal by genuine repentance, 9937, 10,042 *II*.

18. By the blood not being brought into the sanctuary within is denoted that, in the case of profane worship, there is no conjunction of Divine Truth with Divine Good, chap. iv. vers. 5-7; by the goat

not being eaten in the sanctuary, that is, in the court of the tent of meeting, chap. vi. 26, is denoted no harmony between the external and internal man, 9741; and by "as I commanded" is denoted what is according to Divine Order, 1010, 1728, 2951.

19. Here speaking denotes perception, like saying, 1791, 1822; Aaron denotes Divine Good, 9946, and Moses Divine Truth, 7010; offering the sin offering and the burnt offering denotes representative worship for deliverance from evil, 3400, and for the communication of good, 8680, but then these offerings were made, *not by Aaron* according to order, and gave no external conjunction with the Lord by representatives, 665; this day denotes in that state, 487; "there have befallen me such things as these" denotes, because it implies, the impossibility of conjunction by profane worship, ver. 2; and eating the sin offering in such a case would represent the appropriation of evil, instead of good and truth, 2187, and thus what was not well pleasing to the Lord, or good in the eyes of the Lord, 2572.

20. Moses hearing denotes perception by Divine Truth from Divine Good, 3163, 7010, 9946; and it being well pleasing in his sight or good in his eyes denotes that it is exactly according to the real state of the case in profane worship, because it denotes exactly according to Divine Good united with Divine Truth, or according to Omniscience, 2572.

The very first verse of this chapter, in its internal sense, sets before us a fact which is far too common among men. They worship the Lord on selfish principles; for selfish love is the "strange fire" here spoken of. And they are like Jacob, who, when he went into Syria to escape from the vengeance of his brother Esau, said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." But such worship only belongs to the merely natural man, whom Jacob here represents, and is accepted from him provisionally, in order that it may lead to real Christian worship, and not that it may be confirmed, and cause the state here signified by the false worshippers symbolized by Nadab and Abihu. Unless, therefore, "Jacob" becomes "Israel," or the truly spiritual man by regeneration, he will finally become totally selfish, and will have to be controlled on merely selfish principles. And this is what is represented in our chapter, as the series shows, by the fire coming forth from the Lord and consuming Nadab and Abihu, and by their dying before the Lord.

But now thoughts arise from the consideration of the words of Moses and the silence of Aaron. Moses as Divine Truth confirms the law by which the wicked are vastated, and Aaron as Divine Good acquiesces. That which happens exactly according to requirements of Order cannot be contrary to the Divine Benevolence. Do not let us imagine that any human being is irretrievably in torment; for the Lord rules the hells.

We contemplate next the process of the separation of the wicked from the good. Vastation does not mean the destruction of anybody. On the contrary, it involves the eternal preservation of everybody, and the preservation of the universe as a whole, and of the equilibrium between good and evil in the probationary state of man. This is all included in the removal of the offending priests beyond the camp. And the meaning, and thence the correspondence, of the names of the persons employed is very suggestive. It is truth, as it were, separated

from good in the Judgment, and afterwards with the wicked, that ministers and conduces to the final result. This is denoted by Uzziel and his sons. Also the dead bodies were removed in their coats, aptly signifying the conjunction of corrupted truths, or falsities, with their kindred evils in vastation. The bad man loves falsities, and the good man loves truths. No one either in heaven or in hell can have a divided mind, willing good and thinking falsity, or willing evil and thinking truth; but to him who hath goodness in heaven shall the truth be given which agrees with his good, while from him who hath not goodness in the hells will the truth be removed with which he would otherwise do injury to the good (Matt. xxv. 29), for He who spoke the words of the gospel also inspired the words of Moses.

But as with the wicked, so with the good, as what follows shows. For not only are the evil separated from the good in the perfect state of man, but the different kinds and degrees of good (and of evil as well, although this is not here mentioned) are accurately distinguished, nor can the good of the celestial become the good of the spiritual man. The degrees of man's life are here well defined, and also the distinction of the Internal and External. And this is because the happiness of those in the heavens depends very much on accurate distinctions, which, in the complex and mixed states of men on earth, are not capable of realization. But does it not seem strange that the internal men should be forbidden to mourn for the lost brethren, while yet the external might mourn? Is it because the internal men have no sympathy with the evil who suffer the consequences of their profanation of the worship of the Lord, while the external men have such sympathy? By no means. For in proportion to a person's advance in goodness according to its degrees will his real human sympathies be more extensive and genuine, because the Lord, who is the Highest and Holiest, is Sympathy itself (John xi. 33-39). The cause, therefore, of this prohibition to Aaron and his sons, and permission to the Israelites in general, to mourn was not because the internal and celestial men have no sympathy, but because, having a more abundant sympathy, they at the same time perceive how far short the outward signs and symbols of mourning for the dead come of the genuine knowledge, as well as the genuine love and sympathy, of those who most inwardly love the Lord, and who are signified by Aaron and his sons. Let us beware, therefore, of misunderstanding the sense here. The meaning of Aaron and his sons not mourning as the whole house of Israel did is that those in the good and truth of a higher state ought not to go back to the conditions of the lower state as to the understanding, as the correspondence of the hair of the head and of the garments shows; while their not going out from the door of the tent of meeting denotes that neither should they do so as to the will, the door of the tent of meeting here signifying the limits of the voluntary life of the celestial, or more generally of the internal men.

But what now immediately follows concerns the same general truth, and exhibits it in relation to states more interior and under another aspect. It is, specifically, the *worship* of the celestial and spiritual heavens, or of the celestial and spiritual man, that is the subject. But we may also include the worship of the natural man as we study, because there is no worship at all apart from good or love, nor can any worship be from truths, but only by them as means. This, however, may seem inconsistent with Exod. xx. 22, as explained in 8940; but it is not so, since even there the good of truth is implied, and merely intellectual worship is condemned. And, moreover, when

it is said that the spiritual man worships from a *principle* of truth, or because worship is commanded, that is, when he obeys the truth, the word principle implies some affection, since affection is the motive power here also. But the celestial and spiritual man *par excellence* never, in worship, "drinks wine," or worships from truths. The rest of what is said in this connection is evident; but the function of the Celestial in relation to the Spiritual is very interesting, inasmuch as it shows how even instruction in truths is properly from good, and is not successful unless it be so, both as regards him who is instructed, as well as the instructor. And in everyday life the successful teacher is the man who loves to teach.

On considering what is said of Aaron's sons that were left, and of the meal offering that was left, we see that they signify, the former those in good in the church when it has been corrupted, and the latter good appropriated; and also that this appropriated good is from the Lord through spiritual and celestial love, denoted by "the wave breast and heave thigh," and in the following verse by "the heave thigh and the wave breast," the alteration in the arrangement and the apparent repetition indicating procedure from external states to such as are internal in the first instance, and the activity of the perfected state of good from what is internal to what is external in the second. For the two processes occur simultaneously in regeneration, as well as successively, since at the same time that man is outwardly advancing from Externals to Internals, the Lord is operating upon him through the heavens from Internals to Externals: see 1555, concerning the different planes formed in man by the Lord.

But with regard to the loss of the sin offering in connection with the whole subject of this chapter, two points merit special attention. In a corrupted church the wicked cannot worship the Lord from the good of innocence in the natural man, which is denoted by the goat; and the good are hindered more or less from doing this on account of the general state of corruption. For the falsities of a profane and selfish worship cause the truth concerning repentance and deliverance from evil by good from the Lord to be violated. This is what is signified by the goat being burnt, and by the anger of Moses with Eleazar and Ithamar. But now let us notice that while Divine Truth, considered by itself, justly condemns the non-appropriation of good because repentance has only been the shunning of evil upon false principles and from selfish motives, Divine Good, on the other hand, while recognizing the truth, perceives, from its very nature, that those who are really in good in the external church *do* repent inwardly, even though they profess to do so on false principles, because these prevail in the corrupted church; and hence that there cannot be the appropriation of good outwardly, as there should be, this only becoming possible in the future state of Judgment, when opposing falsities are seen to be falsities, and are rejected. We ought therefore, to note the difference here between those represented by Nadab and Abihu, who would not repent because of an evil heart combined with false doctrine, and those signified by Eleazar and Ithamar, who were only led astray by false doctrine which they supposed to be true. Hence we see how the shunning of evils as sins against God, or against truth and good, causes the genuine appropriation of good in the work of repentance as a habit; and how Divine Truth and Divine Good agree in caring for the salvation of man in every state of the church.

## CHAPTER XI

### SUMMARY OF THE SPIRITUAL SENSE

1. Instruction concerning good affections that may be appropriated by the man of the church, and evil affections that may not be appropriated on account of their impurity, vers. 1-8.
2. Also concerning the truths of the Word in the memory that may be appropriated or not, vers. 9-12.
3. The evil thoughts that ought not to be appropriated are next particularized, vers. 13-19.
4. Then the appropriation of sensual and corporeal things is considered, vers. 20-23.
5. Certain other causes of spiritual impurity are specified which ought to be avoided, vers. 24-28.
6. And sensual and corporeal affections of the lowest kind, which are causes of impurity, ought not to be appropriated, vers. 29-38 and 41-43.
7. Also every affection which, in its orderly state, may be appropriated, becomes impure if it be vastated of good and truth, and contact therewith produces impurity which must be removed by a change of state, vers. 39-40.
8. For the Lord is holiness and purity in themselves, and by delivering mankind has made it possible for every one who chooses to become holy and pure, vers. 44-45.
9. These are the laws of Divine Order relating to purity and impurity in the feelings and thoughts; and also to the appropriation or non-appropriation of good or evil, vers. 46-47.

### THE CONTENTS OF EACH VERSE

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|--|---|
| <ol style="list-style-type: none"> <li>1. And the LORD spake unto Moses and to Aaron, saying unto them,</li> </ol>   | <ol style="list-style-type: none"> <li>1. There is influx from the Lord into Divine Truth and Divine Good giving perception,</li> </ol>                           |
| <ol style="list-style-type: none"> <li>2. Speak unto the children of Israel, saying, These are the living things which ye shall eat among all the beasts that are on the earth.</li> </ol> | <ol style="list-style-type: none"> <li>2. And revelation to the man of the Spiritual Church concerning good to be appropriated by him in the External;</li> </ol> |
| <ol style="list-style-type: none"> <li>3. Whatsoever parteth the hoof, and is clovenfooted,</li> </ol>   | <ol style="list-style-type: none"> <li>3. Namely, every natural affection which is in corre-</li> </ol>   |

and cheweth the cud, among the beasts, that shall ye eat.

4. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.

5. And the coney, because he cheweth the cud but parteth not the hoof, he is unclean unto you.

6. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you.

7. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.

8. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

9. These shall ye eat of all that are in the waters: whatsoever hath fins and

spondence with spiritual affection external, or internal; and every natural affection of truth acquired by due reflection.

4. Nevertheless, there are certain affections which cannot be appropriated, although they are associated with truths by reflection, or are in correspondence with spiritual affections, as for example the merely selfish love of knowledge, because this is associated with truth by reflection, but is not in correspondence with spiritual love, and therefore it is impure.

5. Also the love of knowledge merely intellectual, which indeed reflects, but lacks correspondence with spiritual love, and is therefore impure.

6. Also the merely sensual love of knowledge, for the same reasons, is impure.

7. And, lastly, the greedy love of acquiring wealth, which is avarice, or covetousness simply corporeal, because although it may be brought into correspondence with spiritual love, yet it does not reflect upon truths for this purpose, and is therefore impure.

8. Therefore none of these affections can be appropriated by the spiritual man, neither is he to allow himself to indulge them in the least, because they are impure.

9. Again, the spiritual man may appropriate truths from the Divine Word provided

scales in the waters, in the seas, and in the rivers, them shall ye eat.

10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination unto you,

11. And they shall be an abomination unto you; ye shall not eat of their flesh, and their carcasses ye shall have in abomination.

12. Whatsoever hath no fins nor scales in the waters, that is an abomination unto you.

13. And these ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the gier eagle, and the ospray;

14. And the kite, and the falcon after its kind;

15. Every raven after its kind;

they are cultivated with a view to progress in spiritual life, and are embodied, or expressed in ultimates, or in good works. And this is true in regard to external truths, interior truths, and inmost truths.

10. But truths that are not cultivated with a view to spiritual progress, and that are embodied in ultimates for that purpose, whether they are interior, inmost or external, or only sensual and corporeal, are thereby rendered infernal and defiled.

11. Indeed, they must be perpetually so; they cannot be appropriated; nor is the spiritual man allowed to indulge them in the least degree.

12. And, in short, whatsoever is acquired in the external memory, whether it be true or false, without regard to spiritual progress, and to the uses of life, cannot be appropriated.

13. Also the following things are to be considered infernal and defiled in the thoughts, neither can they be appropriated, namely, inmost falsities arising from the abuse of the rational faculty, as to will, understanding, and action;

14. Interior falsities of the same kind as to the will: and as to the understanding according to their nature;

15. And ultimate falsities of the same kind according to their nature.

16. And the ostrich, and the night hawk, and the seamew, and the hawk after its kind;

17. And the little owl, and the cormorant, and the great owl;

18. And the horned owl, and the pelican, and the vulture;

19. And the stork, the heron after its kind, and the hoopoe, and the bat.

20. All winged creeping things that go upon all four are an abomination unto you.

21. Yet these may ye eat of all winged creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth;

22. Even these of them ye may eat; the locust after its kind, and the bald locust

16. Also whatever relates to the abuse of the natural powers, namely, inmost falsities from evil; interior falsities from evil; and external falsities from evil, of the first degree there; inmost falsities from evil according to their nature;

17. Interior falsities from evil; and external falsities from evil of the second degree there; also ultimate or lowest falsities of the third degree there;

18. Also whatever relates to the abuse of the sensual affections, namely, falsities inmost, interior, and external of the first degree there;

19. Falsities, inmost, interior according to their nature, and external, of the second degree there; and falsities of the lowest kind of the third degree there.

20. And every thought and feeling of the unregenerate will, having the appearance of spiritual life, but yet degraded and active from the conjunction of falsity with evil, is infernal and defiled, and cannot be appropriated.

21. But yet there are some affections and thoughts apparently of this kind, which can be elevated above what is merely sensual and corporeal in the natural man, and these may be appropriated.

22. And such, for example, are lowest good affections of the will and understanding

after its kind, and the cricket after its kind, and the grasshopper after its kind.

23. But all winged creeping things, which have four feet, are an abomination unto you.

24. And by these ye shall become unclean: whosoever toucheth the carcase of them shall be unclean until the even:

25. And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

26. Every beast which parteth the hoof, and is not clovenfooted, nor cheweth the cud, is unclean unto you: every one that toucheth them shall be unclean.

27. And whatsoever goeth upon its paws, among all beasts that go on all four, they are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28. And he that beareth the carcase of them shall

interior and exterior, each according to its nature.

23. But all sensual and corporeal delights and pleasures which are not in subordination to the spiritual life, because there is with them the conjunction of falsity with evil, are to be regarded with horror as things infernal and abominable.

24. Also the following practices are impure; and hence the least indulgence therein causes impurity, which can only be removed by a change of state:

25. And, moreover, the very thought of such evils makes the purification of the externals necessary; and renders the state impure until its close.

26. Every affection which has correspondence with spiritual things externally, but not internally, and which, therefore, does not lead to reflection upon Divine Truths with a view to good, is impure.

27. And every affection which is merely natural, and does not admit of conjunction with spiritual affection in the course of life, is also impure, and the least indulgence of such affections, void of spiritual life, causes impurity, which can only be removed by a change of state.

28. Besides which, merely thinking of such evil affections

wash his clothes, and be unclean until the even: they are unclean unto you.

29. And these are they which are unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the great lizard after its kind,

30. And the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon.

31. These are they which are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the even.

32. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and it shall be unclean until the even; then shall it be clean.

in the ordinary course of life, renders purification necessary as to externals, and also a change of state, because of the inevitable impurity.

29. Also these things are impure among sensual and corporeal affections: wilful ignorance of truth through sensual love; avarice; and the delights of merely corporeal affections from their very nature;

30. With various evils and falsities thence derived, namely, the perversion of good by falsities interiorly; the corruption of truth by evils interiorly; the perversions of good exteriorly; the corruptions of truth exteriorly; and the delusions of the senses arising from fallacious appearances.

31. For these are all impure affections of the lowest character; and the slightest contact therewith produces a state of impurity, which can only be removed by a change of state.

32. And in their state of complete vastation, even the least accidental indulgence therein causes impurity, whether such indulgence affects the will or understanding as receptacles of good or truth inwardly or outwardly; and any such receptacle that can be applied to use, must be brought under the influence of the truth, and remain impure until a change of state, so that it may serve its appointed purpose.

33. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.

34. All food *therein* which may be eaten, that on which water cometh, shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35. And every thing whereupon *any part* of their carcase falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean unto you.

36. Nevertheless a fountain or a pit wherein is a gathering of water shall be clean: but that which toucheth their carcase shall be unclean.

37. And if *aught* of their carcase fall upon any sowing seed which is to be sown, it is clean.

38. But if water be put upon the seed, and *aught* of their carcase fall thereon, it is unclean unto you.

33. Also every receptacle defiled by falsity and cohering with good, and which is contaminated by these lowest evils, the good of that receptacle is thence impure; and the receptacle itself must be separated.

34. And all good in such receptacles which may be appropriated, but which is contaminated with the falsity of such evil, is impure; and all truth, which may be appropriated thence, is impure.

35. Also everything external, which is contaminated even slightly by such evils is impure; whether it be what serves for the preparation of good, or for the preparation of truth for appropriation, it is to be separated; it is impure, and must continue to be so.

36. Nevertheless, a general receptacle of good or truth, as, for example, the interior or exterior memory, or the Word in its literal sense, is pure from such contamination; however, every truth having the slightest contact with what is void of spiritual life, is impure.

37. Again, if the man of the church is in a state of instruction, and these evils contaminate his thought, yet the truth inseminated is pure.

38. But if falsity be mixed with truth, in a state of instruction, and a man from this evil is disposed to favour such falsity, then there is impurity.

39. And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41. And every creeping thing that creepeth upon the earth is an abomination; it shall not be eaten.

42. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath many feet, even all creeping things that creep upon the earth, them ye shall not eat; for they are an abomination.

43. Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44. For I am the LORD your God: sanctify yourselves therefore, and be ye holy; for I am holy: neither shall ye defile yourselves with any manner of

39. Also if any affection, which may be appropriated, be vastated as to good and truth, the slightest indulgence of that dead affection is impurity until a change of state takes place.

40. And he who appropriates that affection in its dead state, is impure until a change of state takes place, and his external man must be purified; and even when he allows himself to think with favour of that dead state, he is impure until a change.

41. And thus, in general, all merely sensual and corporeal affections are impure, and may not be appropriated.

42. Every merely sensual affection; every sensual affection disposed, in the progress of life, to the conjunction of falsity with evil; every sensual affection intensely such; and every sensual affection, in fact, that is separated from the higher life, cannot be appropriated because it is infernal and defiled.

43. Nor must the spiritual man corrupt himself by indulgence in any merely sensual affection deliberately; nor must he deliberately render himself impure with it, and thus become defiled.

44. For the Lord is good itself and truth itself united; and therefore man should be holy by the conjunction of these in himself, since the Lord is holiness itself by that union; neither should the

creeping thing that moveth upon the earth.

45. For I am the LORD that brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46. This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47. To make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

spiritual man defile himself with any sensual affection separated from the higher life.

45. Moreover, the Lord, by the work of Redemption, delivered the Spiritual from the bondage of the merely natural man, that they might have power to serve Him; and on this account also he can be holy in his degree, even as the Lord is holiness itself.

46. And these are the laws of Divine Order concerning natural affections of the will and understanding, and concerning sensual and corporeal affections.

47. And these are the laws of Divine Order concerning natural affections of the will and understanding and concerning sensual and corporeal affections, for the purpose of making a distinction between what is impure and pure, and between what may be appropriated and what may not be appropriated.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron is denoted Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

2. Speaking unto the children of Israel denotes revelation to the man of the Spiritual Church, 10,355, 3654; the living things and beasts to be eaten denote good affections to be appropriated, 44, 2187; and the earth denotes the external man, 27, 913.

3. Whatsoever parteth the hoof denotes affections having correspondence with spiritual affections, because the animals signify affec-

tions, 44, the hoof denotes lowest affections of truth, 7729, and parting, or dividing, denotes correspondence with higher affections, 1832; what is cloven-footed denotes natural affections having correspondence with spiritual affections, because the foot denotes natural affections, 2162, and being cloven also means division, 1832, 4171, chap. i. 17; what is lowest, or the sensual, and what is natural, are respectively as what is external and internal; and what cheweth the cud, or bringeth it up, denotes every natural affection of truth appropriated by due reflection, 3171, 7607<sup>2</sup>, 6183, 6844, 3661, 5508, 2187. We see here that three things are really involved, correspondentially, in "chewing the cud," namely, the elevation of knowledge or truth from the external memory into the understanding, denoted by "bringing up the cud"; its reconsideration by reflection upon it denoted by the remastication of the food; and its full appropriation, denoted by again eating what was thus remasticated.

4. Some of those animals that chew the cud or part the hoof not being eaten, denote certain affections which cannot be appropriated, either because they are not associated with truths by reflection, or are not in correspondence with spiritual affection, ver. 3; the camel denotes the merely selfish love of knowledge, or the love of knowledge for the sake of reward, 3048, 3816, 3956; and being unclean denotes impurity in consequence of not corresponding with spiritual affection, 10,130.

5. By the coney, or according to the now prevailing opinion, by the Hyrax Syriacus, or rock-badger (in the Hebrew Shaphan), is denoted the merely intellectual love of knowledge, because it follows, in order, the merely selfish love of knowledge; and by chewing the cud, but not parting the hoof, is denoted that it indeed reflects, but lacks correspondence with the Spiritual, ver. 3; while by its being unclean is denoted that such love of knowledge is impure, 10,130.

6. By the hare is denoted the merely sensual love of knowledge, because it is the third in the series; by its chewing the cud, but not parting the hoof, is denoted that this love of knowledge indeed reflects but is not in correspondence with spiritual love, ver. 3; and by its being unclean is denoted that it is impure, 10, 130. But a difficulty is presented in this verse and that preceding which needs to be removed. It is that neither the rock-badger nor the hare are ruminating animals, or chew the cud like the camel, and yet we are here told that they both do so. The explanation, however, is that, in all probability, the term "bringing up the cud" is applied to these animals as well as the camel, because they have the habit of remasticating some small portion of the food reserved in the hollow of the cheek, and also, when in repose, of working their incisor teeth one upon another, through which they are kept fit for the purpose of nibbling; and that therefore they were reckoned, by the sacred writer, among animals that really chew the cud, *all* of which, we are told, with the exception of the camel, are bisulca, or have the hoof divided. Nor does this supposition at all weaken the literal statement in the Word, as we know that its ultimate sense contains appearances of truth, and also that the correspondential value of an expression is not any the less because the literal statement is not historically true, as, for example, when it is said that the sun stood still, or that the Lord, in His temptations, was carried to an exceedingly high mountain to see all the kingdoms of the world in a moment of time. But see, for further particulars, Kitto's *Encyclopædia*, under the articles

"Shaphan" and "Hare," and then this matter will be more fully understood.

7. The swine denotes the greedy love of acquiring wealth, which is avarice, or covetousness, simply corporeal, 1742; parting the hoof and being cloven-footed denotes the capacity for being brought into correspondence with spiritual love; and not chewing the cud denotes not reflecting upon truths, ver. 3; while being unclean denotes spiritual impurity, 10,130.

8. Not eating of their flesh denotes that the spiritual man may not appropriate such affections, 2187; not touching their carcasses denotes not the least indulgence in them, 4404, 10,199, 3900; and being unclean denotes spiritual impurity, 10,130.

9. All that are in the waters denote the truths of the Word, 2702; eating denotes appropriation, 2187; fishes denote scientifics, 40, 991; the fins of fishes, like the feet and legs of man or of animals, denote the natural powers by which progress in spiritual life is made, 4381, 4382, 4383; the scales denote those things which are only external, and in this case ultimate truths expressed in good works, 6693; and inmost truths respectively, 2702.

10. All that have not fins and scales denote truths that are not cultivated with a view to spiritual progress, and that are not embodied in ultimates for that purpose, ver. 9; in the seas, rivers and waters denotes whether interior, inmost or external, ver. 9; those things that move in the waters, and the living creatures that are in the waters, denote things sensual and corporeal, 40, 41; and their being an abomination denotes that they are infernal and defiled, 6052, 7454.

11. Their being an abomination, repeated, denotes that such things are perpetually infernal and defiled, 618, 5253; not eating of their flesh denotes not to be appropriated, 2187; and to have their carcasses in abomination denotes non-indulgence in the least, 3900, 6052.

12. Not having fins nor scales denotes not having regard to spiritual progress and to the uses of life, ver. 9; being an abomination denotes that such things are infernal and defiled, and therefore cannot be appropriated, 6052; and it is said "acquired in the external memory," because the two verses immediately preceding clearly have reference, respectively, in the spiritual sense, to what is interior and internal.

13. By birds or fowls are denoted what has relation to things rational and intellectual, and thus to the thoughts, 40; an abomination is what is infernal and defiled, 6052; by not being eaten is denoted non-appropriation, 2187; by the eagle are denoted inmost falsities arising from the abuse of the rational faculty as to the will, 3901; by the gier-eagle are denoted similar falsities as to the understanding, 3901; and by the ospray are denoted similar falsities as to life or action, because it also was an eagle, 3901. Kitto, art. "Ozniyah."

14. The kite denotes interior falsities of the same kind, because it is a bird of prey of an inferior order compared with the eagles; and the same remark may be applied to the falcon, the former denoting what is of the will and the latter what is of the understanding, 778, 866, 988; Job. xxviii. 7.

15. And every raven after its kind, denotes ultimate falsities in the interior degree of the mind, 866, "after its kind" evidently



denoting, in this verse and the preceding, "according to its nature" spiritually, that is, there are various species of affections and thoughts, even as there are various species of animals and birds, Gen. i. 11, 12; 775.

16. As the previous three verses refer to whatever has relation to the abuse of the rational powers, so this and the following verse describe abuses of the natural powers, while verses 18 and 19 treat of the abuses of the sensual powers, as is clear from the series, there being really three divisions of birds named, each consisting of seven, both here and in Deut. xiv. 12-18, with the exception that in this series, in ver. 14, only two are named instead of three in the parallel passage of the latter book; but of this we shall speak farther on, now merely observing that three sevens, or twenty-one, correspond to completeness and holiness in the best sense, and to completeness of vastation and profanity in the opposite sense, 2788, 433, 5268. Hence, then, the ostrich denotes inmost falsities from evil in the natural mind, Sum. Exp. under Lam. iv. 3, the night-hawk denotes interior falsities from evil, and the sea-mew denotes external falsities from evil, all of the first degree there, according to the series; and the hawk denotes inmost falsities from evil, Job xxxix. 26.

17. The little owl denotes interior falsities from evil, 866, 4967, and the cormorant denotes external falsities from evil, of the second degree there, according to the series; and the great owl denotes ultimate or lowest falsities, of the third degree there, according to the series, 866, 4967, Isaiah xxxiv. 11.

18. The horned owl, 866, 4967, the pelican, Ps. cii. 6, and the vulture, denote falsities inmost, interior and external respectively in the first degree of the sensual affections, according to the series.

19. The stork, Zec. v. 9, the heron and the hoopoe denote falsities inmost, interior and external respectively in the second degree there, according to the series; and the bat denotes falsities of the lowest kind in the third degree there, according to the series, Isaiah ii. 20, 8932, 10,582.

20. All winged creeping things denote every thought and feeling of the unregenerate will, having the appearance of spiritual life, 9331, 8764; going upon all four denotes what is degraded and defiled, 247, 248; and an abomination denotes the same degraded and defiled state confirmed, 6052.

21. Winged creeping things that go upon all four, here denote lower affections which can be elevated above what is merely sensual and corporeal, 994; having legs above their feet denotes communication with higher good and truth than the merely natural, 10,050; leaping upon the earth, like walking, denotes activity and progress in spiritual life, 8420; and to eat denotes to appropriate, 2187.

22. By the various kinds of locusts here named are signified the lowest good affections of the will and understanding, interior and exterior, each according to its nature, 7643, 775. But see Kitto, *Encyclopædia*, art. "Chagab."

23. All winged creeping things which have four feet, denote sensual and corporeal delights and pleasures which are not in subordination to the spiritual life, because there is with them the conjunction of

falsity with evil, 9331, 1686; and an abomination denotes what is infernal and defiled, 6052.

24. "By these ye shall become unclean" evidently denotes certain practices that are impure, 10,130; touching denotes contact or indulgence spiritually, 10,130; and until evening denotes until the end of one state and the commencement of another, 7844.

25. Hence by bearing of the carcase is denoted to think from what is void of spiritual life, that is, from evil, 8764, 3900; by washing the clothes is denoted the purification of the external, 3147, 1073; and by being unclean until the evening is denoted impurity until a change of state, 10,130, 7844.

26. Beasts paring the hoof denote affections corresponding with spiritual affections externally, 44, 7729, 1832; not cloven footed denotes not corresponding with spiritual affections internally, 2162, 1832, 4171, ver. 3; not chewing the cud denotes not leading to reflection upon truth with a view to good, ver. 3; what is unclean denotes what is impure spiritually, 10,130; and touching denotes contact spiritually, 10,130.

27. Whatsoever goeth upon its paws denotes every affection which is grossly natural, 2162, 4403; animals going upon all four denote affection which conjoin evil with falsity, and therefore do not admit of conjunction with spiritual affections in the course of life, 9331, 1686, 8420; what is unclean denotes spiritual impurity, 10,130; and touching the carcase denotes contact with affections void of spiritual life, 10,130, 3900; while being unclean until evening denotes impurity until a change of state, 7844.

28. Bearing or carrying the carcase denotes merely thinking of such evils in the ordinary course of life, 8764, 3900; washing the clothes denotes the purification of the external man, 3147, 1073; being unclean until the evening denotes impurity until a change of state, 10,130, 7844; and "they are unclean unto you" denotes evidently confirmation of the truth concerning the things impure both as to the internal and external of the Natural, and as to the will and understanding, 3388, 6663. Observe also that the states of contact with the "carcases" of the old and dead states continues, with the good, through life, and more or less through the process of judgment; and that this also is denoted by being unclean until the evening, the washing of the clothes denoting the continual course of purification.

29. Creeping things that creep upon the earth denotes sensual and corporeal affections, 9231; the weasel or mole denotes wilful ignorance of the truth through sensual love, Kitto, art. "Choled Weasel," 1994; the mouse denotes avarice, 938, 954; and the great lizard denotes the delights of merely corporeal affections, according to their nature, 994, 775. Kitto, art. "Isab."

30. The animals here named denote various evils and falsities derived from corporeal affection, since four of them are supposed to have been lizards of some kind, and the chameleon is a lizard. Hence the interpretation given, namely, the perversion of good by falsities interiorly; the corruption of truth by evils exteriorly; the perversion of good exteriorly; the corruption of truth exteriorly; and the delusions of the senses arising from fallacious appearances, 994. Kitto, arts.

“Anakah,” “Coach,” “Letaah,” “Chomet” and “Tinshemeth,” or “Chameleon.”

31. Unclean creeping things denote impure affections of the lowest character, 994, 10,130; touching denotes contact spiritually, 10,130; a carcase, or what is dead denotes what is void of spiritual life, 3900; and being unclean until the evening denotes impurity until a change of state, 7844.

32. In this verse and the previous, being dead also denotes complete vastation, 6119; a dead thing therefore falling upon another thing denotes accidental indulgence in evil, because it is accidental contact, 10,130; uncleanness denotes spiritual impurity, 10,130; a vessel of wood denotes the will as a receptacle, 643; raiment denotes the understanding as a receptacle, 2189; skin denotes, like clothing, also truth as a receptacle, 9215, and sack also denotes the same, 5489, and thus again the former has relation to the understanding and the latter to the will, 683, while the first pair of terms denotes what is relatively external, and the second what is relatively internal, 9215; whatever vessel by which any work is done denotes a receptacle that can be applied to some use, 1472; putting it into water denotes purification by the truth, 3147; being unclean until the evening denotes impurity until a change of state, 10,130, 7844; and being then clean denotes, evidently, a state in which the external faculty, signified by the vessel, can serve its appointed use, because it is brought into harmony with the internal, 1487.

33. Here an earthen vessel denotes a merely natural receptacle defiled by falsity not cohering with good, 10,105; “whereinto any of them falleth” denotes what is contaminated by sensual affections, vers. 29, 30; being unclean denotes spiritual impurity, because the good or use of that receptacle is vitiated, 10,130; and the vessel being broken denotes that the receptacle is to be separated, 9163.

34. Food therein which may be eaten denotes the good of the receptacle which may be appropriated, 1480, 2187; water here denotes falsities, 10,130; drink denotes truth, 3168; and what is unclean denotes spiritual impurity, 10,130.

35. By “everything” is denoted what is external, as is clear from what follows, and a carcase denotes what is void of spiritual life, 3900; what is unclean denotes impurity, 10,130; by an oven is denoted natural or external delight or love, good or bad, 7356; to be broken in pieces denotes separation, 9163; and “shall be unclean” evidently denotes the continuance of impurity.

36. By a fountain or a pit, wherein is a gathering of water, is denoted a general receptacle of good or truth, namely the memory, or the Word, 3424, 679; and to be clean denotes purity, as is evident, while the water touching a carcase denotes truth brought into contact, or contaminated, with what is void of spiritual life, 2702, 3900, and therefore unclean.

37. Seed which is to be sown denotes a state of instruction in truths, 932; a carcase, or a part of it, falling upon it, denotes the contamination of truth by evil in the thought, 3900, ver. 32; and being clean denotes freedom from impurity, 10,130.

38. Here by water being put upon the seed is denoted falsity mixed with truth deliberately, 10,130, ver. 34, 932; a carcase denotes

evil also defiling the truth, 3900; and uncleanness denotes impurity, 10,130.

39. A beast that may be eaten denotes an affection that may be appropriated, 44, 2187; dying denotes spiritual death, or vastation, 6119; touching the carcase denotes indulgence in that dead affection, 10,130, 3900; being unclean denotes impurity, 10,130; and until evening denotes until a change of state, 7844, ver. 28, note.

40. Eating of the carcase denotes the appropriation of that affection in its dead state, 2187, 3900; being unclean until the evening denotes impurity until a change of state, 10,130, 7844; washing the clothes denotes the purification of the external man, 3147, 1073; and bearing the carcase denotes to think with favour of that dead state, 8764, 3900.

41. The creeping thing that creepeth upon the earth denotes a sensual and corporeal affection, 9331; an abomination denotes what is infernal and defiled, thus what is impure, 6052; and its not being eaten denotes that it may not be appropriated, 2187.

42. What goes upon its belly denotes a merely sensual affection, 247, 248; what goes upon all four, what is disposed, in the course of life to the conjunction of falsity with evil, 1686; having many feet clearly denotes what is intensely natural or sensual, 2162; not eating denotes non-appropriation, 2187; and an abomination is what is infernal and defiled, 6052.

43. Not making oneself abominable with any creeping thing denotes not deliberately indulging in merely sensual affections, 6052, 9331; and not making oneself unclean denotes not deliberately becoming impure and defiled, 10,130.

44. “I am the Lord your God” denotes that the Lord is good itself and truth itself united, 2001; to be sanctified and to be holy denotes that the man of the church should be holy by the conjunction of these in himself, since the Lord is holiness itself by that union, 4211, 8887; and not being defiled with the creeping thing denotes that the spiritual man should not defile himself with any sensual affections separated from the higher life, 9331, 10,130.

45. The Lord God bringing the children of Israel from Egyptian bondage, denotes the deliverance of the spiritual from the bondage of the merely natural man, 8866; and the outward holiness of the Israelites denotes genuine holiness from the Lord, 8788.

46. The law of the beast and the fowl, and of every living creature that moveth in the waters and on the earth, denotes the laws of Divine Order concerning natural affections of the will and understanding, and concerning sensual and corporeal affections, 44, 40, 991, 9331.

47. To make a difference between the unclean and the clean is to distinguish what is impure from what is pure in man’s affections and thoughts, 10,130; and to make a difference between the living thing that may be eaten and the living thing that may not be eaten, is to distinguish between good affections from the Lord that may be appropriated, and evil affections from man, or from the hells, that may not be appropriated, 2187.

This interesting chapter, regarded as a whole, clearly demonstrates

the absolute necessity of particular and continual purification from evil and falsity in the course of regeneration. And it also shows especially that good and truth cannot be appropriated from the Lord through the internal man in the natural man in all fulness without such purification. Well, therefore, may the spiritual man exclaim in the language of the Word, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wickedness in me, and lead me in the way everlasting" (Ps. cxxxix. 23, 24).

But the Lord knows the particular state of every man without any searching. It is we ourselves who require to search our affections, our thoughts and our actions every day by the light of truth from the Word, in order that we may see ourselves and co-operate with the Lord in the process of our purification. And how very precise we must be is evident not only from the words just quoted, but from all the particulars of the internal sense of this part of the Word.

In reviewing it, therefore, we may be, at the same time, examining ourselves. And first of all it is remarkable that this description of what we are to appropriate, and of what we are not to appropriate, follows what is said on this subject at the close of the previous account of corrupted worship where the loss of the good of innocence in the natural man, and of worship from that good, are considered. And why? Because unless we are purified in the particular ways now described we cannot receive the kingdom of God as little children, and appropriate that good of innocence in all fulness.

To appropriate is to incorporate in our life what comes from another source, as in eating and drinking we make those things a part of our bodies which are supplied by natural laws. And as we cannot eat and drink anything not properly adapted as food, so we cannot appropriate discordant affections. That is, the spiritual man cannot do this. We see from the series that two things are necessary for us in this respect. As regards the affections we may make our own, they must be in harmony with what comes from the Lord, and must be the result of due reflection at the same time. For example, a disposition naturally kind agrees with love to the Lord and love to the neighbour, but if it is simply natural, and acts without discrimination and reflection, it cannot, and ought not, to become a substantial part of our life. And on the other hand, we may cultivate an affection by very careful thought, and yet it may not be good for us because it does not agree with genuine good from the Lord. Hence, then, we learn how important it is in taking our spiritual food to combine good with genuine truth, and truth with genuine good. Thoughtless charity is very bad for us, and deliberated selfishness is a great deal worse; for the former does not spiritually "chew the cud," and the latter does not "divide the hoof."

Hence, then, as the series shows, a selfish love of knowledge, an intellectual love of knowledge merely, and still worse a sensual love of knowledge, do not truly nourish the man, nor, on the other hand, does covetousness, which is altogether opposed to the life of good from our heavenly Father.

And the same thing holds good in respect to truths even acquired from the Word. The Word is the great ocean of spiritual truth, which is without limit because it is from a Divine source; and the living principles of truth are the fishes therein. But they must be acquired for the sake of spiritual progress, and for the sake of usefulness, that is, for the sake of truth and goodness. But the study of the Word for any other reason results in impurity.

Also as it is with the great ocean of merely natural knowledge in the Word, so it is with those things to which the birds of the air

correspond. We are not indeed told so in this account, but nevertheless it is true that of all clean birds we may eat (Deut. xiv. 11). That is to say, we may appropriate freely the pure truths of the Word. But falsified truths of all kinds, and falsities merely we may not assimilate, because they are impure.

The next paragraph is very important, as relating to the sensual affections, and as indicating a distinction most carefully to be observed in actual life. It is often erroneously thought that the lowest affections of man, called sensual and corporeal, are altogether to be rejected in order to live truly the higher life. But a just consideration of this matter shows that man is not really endowed with any faculty or function by the reception of life which is evil in itself, but that it only becomes evil by abuse. For to eternity man, as an angel, will not be without those ultimate affections and delights which are necessary to make up the perfect human life. Hence, then, the particular distinction in regard to the creeping things going upon all four, or having four feet. Wherever in sensual delights, therefore, there is the conjunction of evil with falsity there is impurity; but if, on the contrary, there is due subordination, and the harmony of sensual and corporeal delights with celestial and spiritual delights, there is the true appropriation of ultimate truth and good which renders man full and perfect. For is it not written, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"? (Matt. vi. 33).

Then from what immediately follows we learn that there may be external correspondence without internal and without proper reflection, that is, there may be the outward appearance of good without good and truth internally; and it must be evident that this is hypocrisy and deceit. Hence, therefore, the very particular caution to avoid the slightest impurity from contact with such wickedness, which is signified by touching the carcase; and also, if such contact should be even accidental, impurity would follow, which could not be removed until evening, that is, until a change of state. Consider now, in this connection, how evil thoughts are stirred up in us by evil spirits, and how necessary it is, in regeneration, to reject such thoughts at once as no part of our life, lest by the encouragement we accord to them greater evil and impurity should be the result; for although we are not responsible for having such evil thoughts, which are, as it were, like the dead bodies of past evil states, yet we are responsible for the attitude we assume towards them. And we know, besides, that both the tares and the wheat in us are to grow together until the harvest, which is the evening in reality of our probationary state; and that then only will they disappear before the glorious dawn of the heavenly life in its freedom and its peace.

And now, lastly, let us very carefully reflect upon the nice distinctions that are made in the spiritual sense of the latter part of this description of what may, and what may not, be incorporated in our eternal spiritual life. For very truly genuine good and truth cannot be contaminated; nor can real wickedness and profanity be converted into what is holy and pure, while yet this may appear to be the case in the individual who is not, as yet, so fully purified that he can realize the angelic life. And let us remember with gratitude, and not with fear, that of every idle word that man shall speak he shall give an account thereof in the day of Judgment (Matt. xii. 36). And also let us not forget that even to eternity, in heaven itself, will there be left some room for the improvement of our state, and thus for the extension of our usefulness, although we shall never depart from our allotted function in the Grand Man, 1276, 1377.

## CHAPTER XII

## SUMMARY OF THE SPIRITUAL SENSE

1. Instruction is given to the man of the church that in the insemination, conception and birth of truth with him there is impurity in the proprium, and purity internally, even as is the case in the course of regeneration, vers. 1-2.

2. But when the state of regeneration is completed there is purity even in the ultimate; and this state of purification is accomplished according to the laws of Order, vers. 3-4.

3. Also in the reception and acknowledgment of good the state of purification involves the conjunction of good with truth, and is according to the laws of Order, ver. 5.

4. And when the state of purification and regeneration is completed, then the Lord will be worshipped from the good of innocence; there will be reconciliation with the Lord, or of the External with the Internal; and this takes place both with celestial and spiritual men, vers. 6-8.

## THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, saying, If a woman conceive seed, and bear a man child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

3. And in the eighth day the flesh of his foreskin shall be circumcised.

1. There is revelation from the Lord by Divine Truth giving perception,

2. To the man of the Spiritual Church, and instructing him, that when, in the church, universal, general or particular, truth from the Lord is inseminated, and conceived and born, then there is a state of impurity in the proprium or External, and of holiness from the Lord in the Internal, even as, in the course of regeneration, when good is, as yet, separated from truth, there is impurity.

3. But when the state of regeneration is completed, and the new state of spiritual life

4. And she shall continue in the blood of *her* purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5. But if she bear a maid child, then she shall be unclean two weeks, as in her impurity: and she shall continue in the blood of *her* purifying threescore and six days.

6. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tent of meeting, unto the priest:

7. And he shall offer it before the LORD, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male or a female.

commences, all impurity is removed, even in the ultimate of the Natural, or in the natural degree.

4. And the state of purification following the reception and acknowledgment of truth, must be completed according to order; nor can truth be fully realized or good be fully enjoyed until purification from evil is perfect.

5. But in the case of the reception and acknowledgment of good the state of purification must involve the conjunction of good with truth; and the process of purification following must also be completed according to order.

6. And when purification from evil is completed for the reception and acknowledgment of truth or of good, then the worship of the Lord from the good of innocence will be complete and perpetual, and the remission or removal of falsity and evil by a state of innocence accordingly will take place; or the Lord will be worshipped from the good of innocence internally and externally, by the acknowledgment of Him and of His operation through the heavens from a state of good.

7. And in his state of worship the reconciliation or agreement of man with the Lord, or of the External with the Internal, will be effected, because all impurity will be removed. And this is the law of regeneration with regard to the reception, acknowledg-

ment, and realization of truth and of good.

8. And if her means suffice not for a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean.

8. But if the regenerating member of the church is unable in completing life's work to worship the Lord from celestial good, and thus to become an angel of the third heaven, he shall do so from spiritual good, and become an angel of the second or of the ultimate heaven, by the worship of the Lord from charity, and by the removal of evil according to that state. And thus also there will be complete purification.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

2. Moses speaking unto the children of Israel and saying denotes instruction to the man of the Spiritual Church, 7304, 3654; seed denotes truth inseminated from the Lord, 255, 256, 880; natural conception and birth correspond to spiritual conception and birth, 2586; a man child denotes truth, 725; to be unclean denotes spiritual impurity, 10,130; the woman denotes the proprium, or External, 253, and the husband, the Lord, or the Internal, 4434; seven days denotes the whole course of regeneration, 2044; and "the impurity of her sickness" denotes the spiritual impurity arising from the separation of good and truth, 4161, and marginal reading of R.V.

3. In the eighth day the flesh of his foreskin being circumcised denotes that when the state of regeneration is completed, and the new state of spiritual life commences, all impurity is removed, even in the ultimate of the Natural, or in the natural degree, 9227, 9296<sup>5</sup>, 2030, 2041.

4. Continuing in the blood of her purifying three and thirty days denotes that the state of purification following the reception and acknowledgment of the truths must be completed according to Order, as appears from the signification of three and its multiples, which denote all things of truth and good in the aggregate, or, in other

words, completeness of truth and good, 4495, 10,262, 6024; and touching no hallowed thing, nor coming into the sanctuary until the days of her purification are fulfilled, denotes that truth cannot be fully realized, nor good be fully enjoyed, until purification from evil is perfect, as appears from the signification of touching a holy thing, which denotes the realization of truth, 10,130, 4575, and of going into the sanctuary, which denotes the enjoyment of good, 10,129, 9903; and of the days being fulfilled, which denotes the completion of purification, as above explained.

5. This is true, because bearing a maid child denotes the reception and acknowledgment of good, 6677; being unclean two weeks denotes a course of purification involving the conjunction of good with truth, 10,130, 5194, 4177; and threescore and six days denote complete purification according to Order, in the same way as three and thirty days, 4495, 10,262, 6024.

6. When the days of her purification are fulfilled for a son or for a daughter denotes when purification is completed for the reception and acknowledgment of truth or of good, 4495, 10,262, 6024, 725; bringing a lamb of the first year for a burnt offering denotes the worship of the Lord from the good of innocence complete and perpetual, 10,132, 7839; bringing a young pigeon or a turtledove for a sin offering denotes the remission of evil by a state of innocence accordingly, 10,132; unto the door of the tent of meeting denotes by the acknowledgment of the Lord and of His operation through the heavens, 2356, 3540<sup>3</sup>; and the priest denotes a state of good, 9946.

7. Offering the sacrifice before the Lord to make atonement denotes that in this state of worship the reconciliation or agreement of man with the Lord, or of the External with the Internal, will be effected, chap. i. 3, 10,042 II.; being cleansed from the fountain of her blood denotes the removal of spiritual impurity, 4545; and the law for her that beareth whether a male or a female denotes the law of regeneration with respect to the reception, acknowledgment and realization of truth and of good, 2586, 725.

8. Her means, probably, not sufficing for a lamb denotes inability to worship the Lord from celestial love, 10,132; taking two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering, denotes the worship of the Lord from charity, which is spiritual good, 10,132, 1826, 1827, 10,053, 3900; the priest making atonement for her denotes the reconciliation of man with the Lord, and of the External with the Internal, chap. i. 3, 10,042 II., 9946; and her being clean denotes a complete state of purification, 4545.

A consideration of this short chapter necessarily involves a consideration of the process of regeneration or of the new birth, spoken of by the Lord in so interesting a manner in John iii. 1-15. "Except a man be born again he cannot see the kingdom of God"; and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Here there is an emphatic repetition with a peculiar difference. It is now generally understood in the Christian Church what these words imply spiritually. We can all clearly discern what is meant when it is said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and also how perfectly distinct, and even antagonistic, are "the flesh" and "the spirit."

But this ought not to be; and truly this state of opposition is really caused by man himself, when he chooses the "old" life and rejects the "new" life. And yet when, on the other hand, he chooses the "new" life, that new life is grounded in the old; for the church is formed in the proprium or proper life of man, and cannot be otherwise formed, 252. This is the initial teaching of our chapter. It is the woman who conceives seed. But the woman here, as the church in the proprium, denotes affection. In order, therefore, that the church may be formed in us there must be the love of the truth, even the love of the truth for its own sake. In order to be regenerated we must love the truth. And when we consider the character of the proprium which thus loves we can understand what follows. The affection in which the church is formed in us at first is not a pure affection, or a pure love of the truth.

For, observe, during the whole of regeneration there is impurity more or less until it is completed. This is what the Word teaches; and it is according to the experience of him who is regenerated. And even the Lord in His glorification continued to be affected by the hereditary life derived from the mother until His resurrection. Now it may cause sadness to think of our impurity in this way; but, on the other hand, let us receive consolation from the thought that in the end this state of impurity will be certain to cease, notwithstanding the fact that in heaven itself there is not absolute purity. That is, we can never become so pure that greater purity is not possible.

And in proceeding we notice next the difference between the conception of a son and the conception of a daughter. There is first in regeneration the realization of the love of truth, and afterwards good is realized. And on the surface it may appear a strange thing that there should be such a difference in the state of legal impurity here indicated. Why should the period of uncleanness and of the remains of impurity have been doubled when the maid child was born? Correspondentially two weeks, or twice seven days, have the same general signification, and so also have sixty-six and thirty-three. But the doubling indicates an important process. It denotes, as we have seen, that when good is conceived there is the conjunction of good with truth. A man has no conjunction with the Lord by truth merely, but only communication in this way. But still the love of the truth prepares the way. The practical truth, therefore, which is here taught by this doubling is that perfect regeneration is conjunction with the Lord through the conjunction of good and truth. But what is our part in this matter? It is that we should consistently obey the truth, or live according to it, in order that this conjunction may be effected. Truth and good may, indeed, be potentially conjoined in us through the *love* of the truth; but good and truth are not actually conjoined except by obedience. "If ye love me," said the Lord, "keep my commandments." And thus we may see *how* it is that the church is really and fully formed in the proprium of man. It is because the conjunction here spoken of is not only the marriage of good and truth internally, but is also the marriage of good internally with truth externally, or it is the conjunction of the external or natural man with the internal or spiritual man, by the removal of impurity through the practice of the truth.

And now we have to consider the result of regeneration. It is a law of Divine Orders that regeneration precedes, and that purification follows, 10,239. It may, indeed, appear to some that purification should precede and regeneration follow, because outwardly man must be reformed before he is regenerated. But evidently, unless a man

be first born anew he has no spiritual life, and how can one who is spiritually dead be purified? The truth is, then, that although external purification precedes complete regeneration, yet all through life regeneration comes first and purification follows successively; and this purification is represented in our chapter by circumcision on the eighth day, and by the sin offering. But here again we are to note that the offerings which represent the genuine worship of the Lord are mentioned in due order, for the burnt offering precedes the sin offering. The result of regeneration, therefore, is that there is the pure worship of the Lord from a state of heavenly good grounded in innocence both internally and externally, followed by complete purification, namely, that state of purification in heaven which precludes further temptations. For no one in heaven can be tempted, although he does continue to be more and more purified even to eternity. How, then, can we conceive what our perfect state in heaven shall be when two thousand years of earthly time shall have passed away? Surely, however, we shall be the same persons as we are now by regeneration, and shall be delighted in the performance of our heavenly function in the Grand Man, with an increase and intensity of wisdom and love of which now we can form no adequate idea. And, therefore, even now, while we are so far below in the valley, and while we are awaiting our judgment, let us take courage, and run with patience and indomitable perseverance the race set before us. For we may depend upon it that—

"All's for the best, be a man but confiding,  
Providence tenderly governs the rest,  
And the frail barque of His creature is guiding  
Wisely and warily, all for the best.  
All's for the best; then fling away terrors;  
Meet all your friends and your foes in the van;  
And, in the midst of your dangers or errors,  
Trust like a child, while you strive like a man."

## CHAPTER XIII

## SUMMARY OF THE SPIRITUAL SENSE

1. The general law of order for the discovery of the profanation of truth, namely, that if man is in impurity externally, and at the same time in acknowledgment and faith internally, there is profanation, but not otherwise, vers. 1-8.
2. Concerning a confirmed state of profanation, vers. 9-11.
3. The difference between entire external profanation and internal profanation is shown, and that the former is curable, vers. 12-17.
4. Concerning impurity and profanation from sensual love, vers. 18-23; from worldly love, vers. 24-28; and from selfish love, vers. 29-37.
5. Some other particular cases of impurity and profanation are considered, vers. 38-44.
6. The lamentable state of the profaner described, vers. 45-46.
7. The laws with regard to doctrine either as to good or truth internal, interior or external, which is to be purified from falsity that causes it to be profaned, vers. 47-59.

## THE CONTENTS OF EACH VERSE

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| <p>1. And the LORD spake unto Moses and unto Aaron, saying,</p>   | <p>1. There is revelation from the Lord to those who are in truth and in good giving the perception,</p>   |
| <p>2. When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests :</p> | <p>2. That when, in the external man derived from the internal, evil affections or lusts from sensual, worldly, or selfish love are active, and cause there the profanation of truth, then the person in such a state is brought under the influence of Divine Good, or of Divine Truth thence proceeding.</p> |
| <p>3. And the priest shall look on the plague in the</p>  | <p>3. And from Divine Good by means of Divine Truth,</p>   |

skin of the flesh : and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is the plague of leprosy : and the priest shall look on him, and pronounce him unclean.

4. And if the bright spot be white in the skin of his flesh, and the appearance thereof be not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague seven days :

5. And the priest shall look on him the seventh day : and, behold, if in his eyes the plague be at a stay, and the plague be not spread in the skin, then the priest shall shut him up seven days more :

6. And the priest shall look on him again the seventh day : and, behold, if the plague be dim, and the plague be not spread in the skin, then the priest shall pronounce him clean : it is a scab : and he shall wash his clothes, and be clean.

7. But if the scab spread

examination is made of the state of the external man derived from the internal, as to profanation; and if the falsities from those affections have corrupted the truths there, and at the same time this corruption is from the internal man where also there is the acknowledgment of the Lord and faith in Him, then there is profanation; and this is perceived and revealed from Divine Good to be impurity.

4. But if the lusts of self-love have corrupted the truths of the external man derived from the internal, and this corruption is only external, and falsities from those lusts have not perverted those truths, then by the influence of good operating in those truths, there is a holy state of self-restraint.

5. On the completion of which the influence of good is more strongly felt; and if then evil is controlled, and the truths of the external man are not further corrupted, a second state of restraint under the influence of good occurs.

6. And on its completion the influence of good is still more powerful, and then if the tendency to corruption is further weakened, and the truths of the External are not vitiated, there is no profanation, although there is corruption through worldly love, and purification as to truths must follow.

7. But if corruption from

abroad in the skin, after that he hath shewn himself to the priest for his cleansing, he shall shew himself to the priest again :

8. And the priest shall look; and, behold, if the scab be spread in the skin, then the priest shall pronounce him unclean : it is leprosy.

9. When the plague of leprosy is in a man, then he shall be brought unto the priest;

10. And the priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,

11. It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean : he shall not shut him up; for he is unclean.

12. And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his feet, as far as appeareth to the priest;

worldly love continues, notwithstanding the influence of restraint from good for purification in successive states in all completeness, that influence is again exerted;

8. And if, on examination, corruption continues and extends, then profanation is the result, and there is impurity, since the influence of good in the course of regeneration has been fully opposed.

9. And again, when man is in profanation, he is even then under the influence of Divine Good;

10. And then there is examination from good by truth, and if the truths in the external man be corrupted by sensual lust, and falsities from that lust have also perverted truths, and there are also at the same time acknowledgment of the Lord and faith in Him;

11. It is a state of the confirmed profanation of truths in the external man derived from the internal, and it is the testimony of truth from good that there is impurity in consequence; one in such a state cannot be further restrained; and he is impure internally as well as externally.

12. Again, if any one be in the profanation of truth in the external man completely, from the love of self, which is inmost, to sensual love which is the ultimate, according to the testimony of truth from good.

13. Then the priest shall look: and, behold, if the leprosy have covered all his flesh, he shall pronounce *him clean that hath* the plague: it is all turned white: he is clean.

14. But whensoever raw flesh appeareth in him, he shall be unclean.

15. And the priest shall look on the raw flesh, and pronounce him unclean: the raw flesh is unclean: it is leprosy.

16. Or if the raw flesh turn again, and be changed unto white, then he shall come unto the priest,

17. And the priest shall look on him: and, behold, if the plague be turned into white, then the priest shall pronounce *him clean that hath* the plague: he is clean.

18. And when the flesh hath in the skin thereof a boil, and it is healed,

19. And in the place of the boil there is a white

13. Then also examination takes place, and if the profanation is entire, but arises only from the knowledge of the truth, and from no internal acknowledgment and faith, then Divine Good by Divine Truth perceives that such a person is pure from profanation inwardly.

14. But if there be internal acknowledgment and faith there is then impurity;

15. And Divine Good by Divine Truth perceives and declares that this is so; for the corruption of the truth, when there is acknowledgment and faith, is genuine internal profanation.

16. But if a person in this profanation ceases to acknowledge the Lord and to have faith in Him, so that profanation is then only external, he must come again under the influence of Divine Good;

17. And if, by Divine Truth, it is perceived that there is no longer acknowledgment and faith, then, from good, it is declared that such a person is pure from internal profanation.

18. And when the life of the spiritual man, as to the external, where are truths in the memory, is vitiated by the filthiness and impurity of merely sensual love, and this is outwardly cured by the influence of the truth,

19. Whilst that life remains inwardly, and the truth is



rising, or a bright spot, reddish-white, then it shall be shewed to the priest;

20. And the priest shall look, and, behold, if the appearance thereof be lower than the skin, and the hair thereof be turned white, then the priest shall pronounce him unclean: it is the plague of leprosy, it hath broken out in the boil.

21. But if the priest look on it, and, behold, there be no white hairs therein, and it be not lower than the skin, but be dim, then the priest shall shut him up seven days:

22. And if it spread abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23. But if the bright spot stay in its place, and be not spread, it is the scar of the boil; and the priest shall pronounce him clean.

24. Or when the flesh hath in the skin thereof a burning by fire, and the quick *flesh* of the burning become a bright spot, reddish-white, or white;

corrupted by that love, or by selfish love, so that good appears as if combined with falsity, Divine Good will influence that state.

20. And if investigation by Divine Truth from good shows that there is really some acknowledgment and faith, and, in addition, the corruption of the truth by falsities; then there is impurity, and the profanation of truth is caused by the predominance of sensual love.

21. But if examination from good shows that falsities from the evil of sensual love have not corrupted the truth, and that there is no acknowledgment and faith, but only outward impurity, then must the spiritual man be restrained by a state of external holiness in the course of regeneration.

22. And if there is an extension of the corruption wilfully, then from good by truth it is proved that there is the profanation of truth with a strong tendency to the destruction of remains.

23. But if the influence of corruption by selfish love is checked, there are only the remains of the impurity of sensual love; and from good it is declared that there is no impurity.

24. And again, when the life of the spiritual man as to the external, where truths are in the memory, is vitiated by the ardour of worldly love from selfish love, and thus there is the appearance as if

good were combined with falsity from either of these loves.

25. Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and the appearance thereof be deeper than the skin; it is leprosy, it hath broken out in the burning: and the priest shall pronounce him unclean: it is the plague of leprosy.

26. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the skin, but be dim; then the priest shall shut him up seven days:

27. And the priest shall look upon him the seventh day: if it spread abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28. And if the bright spot stay in its place, and be not spread in the skin, but be dim; it is the rising of the burning, and the priest shall pronounce him clean: for it is the scar of the burning.

29. And when a man or woman hath a plague upon the head or upon the beard,

25. Then still examination is made from Divine Good; and if falsity from selfish and worldly love has corrupted the truth, there being, nevertheless, some acknowledgment and faith, there is certainly the profanation of truth from the predominance of worldly love; it is impurity; and it tends to the destruction of remains.

26. But if when examination is made from Divine Good by Divine Truth, falsity has not corrupted the truth, and there is no acknowledgment and faith, but only outward impurity; then again must the spiritual man be restrained by a state of outward holiness in the course of regeneration.

27. And if, at the conclusion of this state further examination is made, and there is an extension of corruption wilfully, then there is impurity, and the truth is profaned.

28. But if selfish and worldly love are checked, and there is no wilful extension of corruption, but only some outward impurity; then, although worldly love may be active, Divine Good declares that there is no internal impurity, but only the remains of the state of selfish and worldly love.

29. And again, when the spiritual man has a tendency to destroy remains of truth

30. Then the priest shall look on the plague: and, behold, if the appearance thereof be deeper than the skin, and there be in it yellow thin hair, then the priest shall pronounce him unclean: it is a scall, it is leprosy of the head or of the beard.

31. And if the priest look on the plague of the scall, and, behold, the appearance thereof be not deeper than the skin, and there be no black hair in it, then the priest shall shut up *him that hath* the plague of the scall seven days:

32. And in the seventh day the priest shall look on the plague: and, behold, if the scall be not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin,

33. Then he shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34. And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, and the appearance

and good in himself from intensely selfish love and its falsities;

30. Then also examination is made from Divine Good as to this tendency; and if, in this case, there are some acknowledgment and faith, and falsity from infernal selfish love has intensely corrupted the truth, there is certainly impurity, and profanation of the truth from a state of depravity arising from this love and its falsity.

31. But if examination from Divine Good by Divine Truth shows that there is really no acknowledgment and faith, and that truth is not utterly devastated, then there is from Divine Good a state of restraint and holiness in the course of regeneration.

32. But at the conclusion of this state, examination is again made from Divine Good, and then if there is no wilful extension of the corruption, and intense falsity from selfish love has not corrupted the truth, while there is no acknowledgment and faith,

33. Then falsities from selfish love are to be rejected, but that love itself is not entirely abolished, and a further state of restraint and holiness in the course of regeneration is necessary.

34. And again, at the conclusion of this state, examination is made; and then, if the corruption from selfish love is not extended where there are

thereof be not deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35. But if the scall spread abroad in the skin after his cleansing;

36. Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

37. But if in his eyes the scall be at a stay, and black hair be grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38. And when a man or a woman hath in the skin of their flesh bright spots, even white bright spots;

39. Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be of a dull white; it is a tetter, it hath broken out in the skin; he is clean.

truths in the External, and at the same time there is no acknowledgment and faith, then from Divine Good it is declared that there is no internal profanation; purification externally takes place; and there is no impurity.

35. But if, on the other hand, there is, notwithstanding some purification, still a wilful extension of the corruption,

36. Then from good by truth there is further examination, and if the corruption is wilfully extended, the presence of intense falsities from selfish love is ignored, and there is impurity by the conjunction of evil with its falsity.

37. And if then it is clear from Divine Truth that the corruption is forcibly restrained from fear, because now the vastation of all truth has taken place, then there is the removal of impurity outwardly; and Divine Good by Divine Truth declares that there is no profanation of truth, seeing there is such vastation.

38. Again, when there is in the understanding or in the will of any member of the church, the influence of selfish love, and thence the corruption of the truth;

39. Then also is there the influence of good by truth, and if such corruption is only external, arising from the force of natural loves without evil intention, there is no radical impurity.

40. And if a man's hair be fallen off his head, he is bald; *yet* is he clean.

41. And if his hair be fallen off from the front part of his head, he is forehead bald; *yet* is he clean.

42. But if there be in the bald head, or the bald forehead, a reddish-white plague; it is leprosy breaking out in his bald head, or his bald forehead.

43. Then the priest shall look upon him: and, behold, if the rising of the plague be reddish-white in his bald head, or in his bald forehead, as the appearance of leprosy in the skin of the flesh;

44. He is a leprous man, he is unclean: the priest shall surely pronounce him unclean; his plague is in his head.

45. And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.

40. And if also, without evil intention, there is with man an incapacity to understand truth arising from an unknown corrupt state of the affections, this is not impurity.

41. Also, if this occurs with regard to more interior affections, from some similar defect there, there is no impurity.

42. But on the other hand, if one who, either as to interior or inmost affections, is deficient in truths, also has his life corrupted by a state of good combined with falsity, this tending to the destruction of remains, then also he is in the profanation of the little truth which remains with him.

43. Then such a person is brought unconsciously under the influence of Divine Good by Divine Truth; and if his state is caused by good combined with falsity as to interior or inmost affections, and thus there is the outward appearance of truth profaned,

44. He has really profaned the truth, and is impure; and Divine Good by Divine Truth perceives this, and also that his state arises from prevailing selfish love.

45. And the man who is guilty of profanation must mourn on account of the loss of truth through this cause; for truths in his memory are not arranged in an orderly manner under good; he has not power to embody the truth in his speech; and he is impure both as to the will and understanding.

46. All the days wherein the plague is in him he shall be unclean; he is unclean: he shall dwell alone; without the camp shall his dwelling be.

47. The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;

48. Whether it be in warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

49. If the plague be greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any thing of skin; it is the plague of leprosy, and shall be shewed unto the priest:

50. And the priest shall look upon the plague, and shut up *that which hath* the plague seven days:

51. And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in the skin, whatever service skin is used for; the plague is a fretting leprosy; it is unclean.

46. Yea, he must continue impure so long as this state of profanation lasts; he is impure internally as well as externally; he cannot be associated in heaven with the good; and he must inevitably be associated with the wicked in hell.

47. Also doctrine wherein is truth mixed with falsity is profane; and this whether it relates to good or to truth;

48. To interior truth or good; to exterior truth or good; or to ultimate truth or good.

49. Moreover, if the doctrine is corrupted by falsities of the understanding or will, that is, from the love of the world as from selfish love; whether it is inmost, interior or ultimate, it is profane doctrine; and it must be brought under the influence of Divine Good.

50. And by Divine Truth from Divine Good it must be tested; and he who is in it must be brought into a state of holiness and restraint thence, in the course of regeneration.

51. And when that state is completed, if the corruption has extended either as to good or truth, internally or externally; whatever may be its quality or its use, it is profaned doctrine and is certainly impure.

52. And he shall burn the garment, whether the warp or the woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53. And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54. Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more:

55. And the priest shall look, after that the plague is washed: and, behold, if the plague have not changed its colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is a fret, whether the bareness be within or without.

56. And if the priest look, and, behold, the plague be dim after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57. And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is breaking out: thou shalt burn that wherein the plague is with fire.

52. And such doctrine must certainly be rejected, whether it may be of good or truth; inmost, interior, or external; it is truth profaned, and must be rejected by both the will and the understanding.

53. But if, by the light of truth from good, doctrine with any one does not continue to be corrupted either as to good or truth, internally or externally;

54. Then under the influences of good from the Lord it must be purified; and there shall be a second state of restraint, and a state of holiness in the course of regeneration.

55. And from good again examination is to be made when purification has taken place; and if the quality of the corruption tending to the destruction of remains is still the same both as to appearance and essence, it is impure, and is to be rejected; it is truth profaned in the natural man exterior or interior.

56. But on the contrary, if, after purification, the corruption be only external, then there must be mourning on account thereof, of whatever quality or degree it may be.

57. And if still the impurity and corruption persist, inmost, interiorly or externally, it is external corruption from internal; and it must be entirely rejected as being the effect of selfish love.

58. And the garment, either the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59. This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or the woof, or any thing of skin, to pronounce it clean, or to pronounce it unclean.

58. And doctrine of whatever quality or degree which is purified, if it be intellectually pure, must also be purified as to the motive from which it is held; and then it is wholly pure.

59. And these are the laws of Divine Order with regard to doctrine either as to good or truth, internal, interior, or external, which is to be purified from falsity that causes it to be profaned.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by Aaron is represented Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

2. This is proved from considering that the skin of the flesh signifies the external man derived from the internal, 9215, 780; that risings, scabs and bright spots denote evil affections from sensual, worldly and selfish love respectively, 7524, 2240, and it is said "sensual, worldly or selfish love respectively," because the Hebrew words indicate a descending series in the internal sense, that is, evils successively more and more intense, 7408, 9394; that the plague of leprosy denotes the profanation of truth tending to the destruction of remains, 6963, 10,219; and that to be brought to Aaron the priest, or to one of his sons the priests, denotes to be brought under the influence of Divine Good, or of Divine Truth thence proceeding, 9946.

3. The priest looking on the plague in the skin of his flesh, denotes that from Divine Good, by means of Divine Truth, examination is made of the state of the external man derived from the internal as to profanation, 2245, 2246, 9215, 780; the hair in the plague turning white denotes ultimate truth corrupted by falsities, 3301, 8459, 4007, *Two Books of Kings Explained*, p. 427, on 2 Kings v. 27; the appearance of the plague being deeper than the skin of the flesh denotes that the corruption is from the internal man, where also there is the acknowledgment of the Lord and faith in Him, because by the skin is denoted what is external, and by the flesh what is relatively internal, 9215, 780, and because living flesh, which is here involved

and implied, denotes acknowledgment and faith, 6963; leprosy denotes the profanation of truth, 6963; the priest looking on him denotes perception and revelation from Divine Good, 9946, 2245, 2246; and uncleanness denotes spiritual impurity, 10,130.

4. By the bright spot is signified the lusts of selfish love, ver. 2; by white in the skin of his flesh is denoted the corruption of truths by falsities, ver. 3; by the appearance thereof not deeper than the skin, is signified only external corruption, 9215; by the hair not turning white is denoted no internal corruption of truths by falsities, from selfish love, ver. 3; by the priest is denoted good operating, 9946; and by shutting up seven days is denoted a holy state of self-restraint, 784, 6854<sup>3</sup>, 716.

5. The priest looking on him on the seventh day denotes the influence of good more strongly felt on the completion of the state of restraint, 2245, 2246, 9946, 2044; "if in his eyes" denotes the perception of truth from good, 9946, 5304; the plague being at a stay denotes that evil is controlled, 10,219; its not being spread in the skin denotes that evil has not further corrupted the truths of the external man, 10,219, 9215, 4035; and the priest shutting him up seven days more denotes that a second state of restraint under the influence of good occurs, 784, 6854<sup>3</sup>, 716, 9946.

6. The priest looking on him again the seventh day denotes that the influence of good is still more powerful at the completion of this second state of restraint, 2245, 2246, 9946, 2044; the plague being dim denotes the tendency to corruption still further weakened, 10,219; the plague not spread in the skin denotes that the truths of the External are not vitiated, 10,219, 9215, 4035; the priest pronouncing him clean denotes no impurity internally, 4545; it is a scab denotes impurity externally, 7524, 2240; and washing the clothes and being clean denotes purification as to truths following, 3147, 4545.

7. The scab spreading abroad in the skin denotes the continuance of corruption from worldly love, 7524, 2240, 4035; after showing himself to the priest for his cleansing, denotes notwithstanding the influence of restraint from good for purification in successive states in all completeness, vers. 5, 6; and his showing himself to the priest again denotes that the influence of good is again exerted, 2245, 2246, 9946, 9215, 780.

8. The priest looking denotes further examination from good, 2245, 2246, 9946; the scab now being spread in the skin denotes the continuance and extension of corruption, and at the same time the acknowledgment and faith involved and implied in the states of restraint, 7524, 2240, 4035, 6963; and the priest pronouncing him unclean denotes impurity arising from opposition to good in the course of regeneration, 6963, 10,130.

9. The man being brought to the priest when the plague of leprosy is in him, denotes that when any one is in a state of profanation, he is still under the influence of Divine Good, 6963, 9946.

10. The priest looking denotes examination from good by truth, 9946, 2245, 2246; a white rising in the skin denotes the corruption of the truths of the external man by sensual lust, ver. 2; the hair also turned white denotes the corruption of truths by falsities more

interiorly, ver. 3; and quick raw flesh in the rising denotes acknowledgment of the Lord and faith in Him, 6963.

11. An old leprosy in the skin of his flesh denotes a state of the confirmed profanation of truths in the external man derived from the internal, 2348; the priest pronouncing him unclean denotes the testimony of Divine Truth from good to a state of impurity, 9946, 10,130; not shutting him up denotes that one in such a state cannot be further restrained, 784, 6854<sup>5</sup>, and "he is unclean" denotes impurity by the profanation of truth internally as well as externally, 10,130.

12. The leprosy breaking out abroad in the skin, and covering all the skin, denotes profanation in the external man completely, 6963, 9215, 9632; and from his head even to his feet, as far as appeareth to the priest, denotes from the love of self which is inmost to sensual love which is the ultimate, according to the testimony of truth from good, 7442, 2245, 2246, 9946.

13. The priest looking denotes examination from Divine Good by Divine Truth, 9946, 2245, 2246; the leprosy covering all the flesh denotes that profanation is entire, 6963, 9632; *covering* all the flesh, but not affecting it, denotes arising only from the knowledge of the truth, but from no internal acknowledgment and faith, 9215, 780; the priest pronouncing him clean that hath the plague denotes that Divine Good by Divine Truth perceives that such a person is free from profanation inwardly, 9946, 4545; all turned white denotes falsity from evil prevailing externally, ver. 3; and being nevertheless clean denotes no profanation internally, 4545.

14. Raw flesh appearing in him anywhere denotes acknowledgment and faith internally, 780, 6963; and being unclean denotes impurity on account of profanation, 6963, 10,130.

15. The priest looking on the raw flesh and pronouncing him unclean, denotes that Divine Good by Divine Truth perceives the impurity, 9946, 2245, 2246, 10,130; and the raw flesh being unclean, and there being leprosy, denotes that the corruption of the truth, when there is acknowledgment and faith, is genuine internal profanation, 10,130, 6963.

16. The raw flesh turning again into white denotes a person in this profanation ceasing to acknowledge the Lord and to have faith in Him, 6963; all white denotes profanation only externally, ver. 13; and coming again unto the priest denotes coming again under the influence of Divine Good, 9946.

17. The priest looking denotes perception by Divine Truth from Divine Good, 2245, 2246, 9946; the plague being all turned white denotes no longer acknowledgment and faith, 6963, 9632; the priest pronouncing him clean that hath the plague denotes that from good it is declared that such a person is pure from internal profanation, 9946, 4545.

18. The flesh having in the skin a boil and it being healed, denotes the life of the spiritual man as to the External where are truths in the memory, vitiated by the filthiness and impurity of merely sensual love, and yet outwardly cured by the influence of the truth, 7524, 9215, 780, 8365.

19. In the place of the boil a white rising, or a bright spot reddish-white, denotes that the vitiated life remains inwardly, since a white rising signifies the truth corrupted by sensual love, a bright spot signifies the truth corrupted by selfish love, and reddish-white signifies good combined with falsity, ver. 2, 6402, 3300, 8459, 4007; and being shown to the priest denotes that Divine Good will influence that state, 2245, 2246, 9946, ver. 3.

20. The priest looking denotes investigation by Divine Truth from Divine Good, 2245, 2246; the appearance thereof being lower than the skin denotes that there is also some acknowledgment and faith, 9215, 780, 6963; the hair thereof turning white denotes that there is the corruption of the truth by falsities, ver. 3; the priest pronouncing him unclean denotes that there is impurity, 10,130; the plague of leprosy denotes the profanation of truth tending to the destruction of remains, 6963, 10,219; and breaking out in the boil denotes that it has arisen from the predominance of sensual love, 7524.

21. The priest looking denotes examination from good, 9946, 2245, 2246; no white hairs therein denotes that falsities from the evil of sensual love have not corrupted the truth, ver. 3; not lower than the skin denotes no acknowledgment and faith, 9215, 780, 6963; the plague being dim, or weak, denotes impurity only external, 10,219, 3493, "dim" here denoting the comparative weakness of evil; and the priest shutting him up seven days denotes a holy state of self-restraint externally, 784, 6854<sup>5</sup>, 716, 9946.

22. The rising or the bright spot spreading in the skin denotes an extension of the corruption wilfully, 10,219, 9215, 4035; the priest pronouncing him unclean denotes proof from good by truth that there is profanation, 9946, 10,130; and "it is a plague" denotes a strong tendency to the destruction of remains, 10,219.

23. The bright spot staying in its place denotes that the influence of corruption is checked, ver. 2, 4926 on Ps. cvi. 23; no spreading denotes no increase or extension of the evil, 4035; the scar, or the burning, of the boil, denotes the remains of the impurity of sensual love, 7519<sup>5</sup>, 868; and the priest pronouncing him clean denotes that from good it is declared that there is no impurity, 4545.

24. The flesh having in the skin a burning by fire denotes the life of the spiritual man as to the external where truths are in the memory, vitiated by the ardour of worldly love, 9055; and the quick flesh of the burning becoming a bright spot reddish-white or white, denotes that there is the appearance as if good were combined with falsity from either of these loves, 6963, ver. 19, 9215, 780, 6402, 3300, 8459, 4007.

25. The priest looking upon it denotes examination from Divine Good, 2245, 2246, 9946; the hair in the bright spot being turned white denotes that falsity from selfish and worldly love has corrupted the truth, ver. 3; the appearance thereof being deeper than the skin denotes that there is acknowledgment and faith, 9215, 780, 6963; leprosy denotes the profanation of truth, 6963; broken out in the burning denotes that it is from the predominance of worldly love, 9055; the priest pronouncing him unclean denotes that there is impurity, 9946, 10,130; and the plague of leprosy denotes profanation tending to the destruction of remains, 10,219.

26. The priest looking on it denotes examination from Divine Good by Divine Truth, 9946, 2245, 2246; no white hair in the bright spot denotes no corruption of the truth by falsity, ver. 3; not lower than the skin, but dim, denotes no acknowledgment and faith, but only outward impurity, 9215, 780, 6963, 3493, ver. 21; and the priest shutting him up seven days denotes restraint by a state of outward holiness in the course of regeneration, 784, 6854<sup>5</sup>, 716, 9946.

27. The priest looking on him on the seventh day denotes further, examination at the conclusion of the state, 2245, 2246, 9946, 2044; it spreading abroad in the skin denotes an extension of the corruption wilfully, 10,219, 9215, 4035; the priest pronouncing him unclean denotes impurity, 9946, 10,130; and the plague of leprosy denotes the profanation of truth tending to the destruction of remains, 6963, 10,219.

28. The bright spot staying in its place denotes that selfish and worldly love are checked, ver. 2, 4926 on Ps. cvi. 23; not being spread in the skin, but being dim, denotes no wilful extension of corruption, but only some outward impurity, 4035, 3493, ver. 21; the rising of the burning denotes the activity of sensual love from worldly love, ver. 2, 9055; the priest pronouncing him clean denotes no impurity from profanation, 9946, 4545; and "it is the scar," or inflamed state, "of the burning," denotes the remains of the state of selfish and worldly love, 868, 7519<sup>5</sup>, 9055.

29. A man or a woman having a plague upon the head or upon the beard, denotes that the spiritual man has a tendency to destroy the remains of truth and good in himself from intensely selfish love and its falsities, 257, 3301<sup>7</sup>, 10,219, 718, 725.

30. The priest looking upon the plague denotes that examination is made from Divine Good as to this tendency, 9946, 2245, 2246, 10,219; the appearance thereof being deeper than the skin denotes some acknowledgment and faith, 6963, 9215, 780; there being in it a yellow thin hair denotes falsity from infernal selfish love, hair in a good sense denoting truth, and yellow like gold, good, but here in the opposite sense falsity and evil, 3301, 8458, 5204; the priest pronouncing him unclean denotes certainly impurity, 9946, 10,130; and a scall, or leprosy of the head or beard, denotes the profanation of truth from a state of depravity arising from selfish love and its falsity, 7524, 6963, 257, 3310<sup>7</sup>.

31. The priest looking on the plague of the scall denotes examination from Divine Good by Divine Truth, 2245, 2246, 9946; the appearance not deeper than the skin denotes no acknowledgment and faith, 9215, 780, 6963; no black hair in it denotes truth not utterly devastated, 3993, 3994; and the priest shutting him up seven days denotes that, from Divine Good, there is a state of restraint and holiness in the course of regeneration, 784, 6854<sup>5</sup>, 716.

32. The priest looking on the plague on the seventh day denotes examination at the conclusion of the state, 2245, 2246, 9946, 2044; the scall not spread denotes no wilful extension of the corruption, 257, 3310<sup>7</sup>, 4035; no yellow hair denotes no corruption of the truth by intense falsity, 3301, 8458, 5204; and the appearance of the scall not deeper than the skin denotes no acknowledgment and faith, 9215, 780, 6963.

33. Being shaven denotes the rejection of falsities from selfish love, 3301; not shaving the scall denotes that selfish love itself is not entirely abolished, 3301, 7524, 6963, 275; and shutting him up seven days more denotes a further state of restraint and holiness in the course of regeneration, 784, 6854<sup>9</sup>, 716.

34. The priest looking on the scall on the seventh day denotes again examination at the end of the state, 2245, 2246, 9946; 2044; the scall being not spread in the skin denotes that the corruption from selfish love is not extended where there are truths in the External, 257, 3301<sup>7</sup>, 4035; the appearance thereof being not deeper than the skin denotes no acknowledgment and faith, 9215, 780, 6963; the priest pronouncing him clean denotes no internal profanation, 994<sup>6</sup>, 4545; and washing his clothes and being clean denotes purification externally, and no impurity, 3147, 4545.

35. The scall spreading abroad in the skin after his cleansing denotes a wilful extension of corruption, notwithstanding purification, 257, 3301<sup>7</sup>, 4035, 3147, 4545.

36. The priest looking on him denotes further examination from good by truth, 9946, 2245, 2246; the scall being spread in the skin denotes corruption wilfully extended, 257, 3301<sup>7</sup>, 4035; the priest not seeking for the yellow hair denotes that the presence of intense falsities from selfish love is ignored, 3301, 8458, 5204; and he is unclean denotes impurity spiritually, 10,130.

37. The scall being at a stay in his eyes denotes that it is clear from Divine Truth that corruption is forcibly restrained from fear, 9946, 5304, 4926 on Ps. cvi. 23; black hair being grown up therein denotes that now the vastation of all truth has taken place, 3993, 3994; the scall being healed denotes no profanation, 8365; and the priest pronouncing him clean denotes that Divine Good, by Divine Truth, declares this, and also that there is no impurity on account of profanation, 9946, 4545.

38. A man or a woman having in the skin of their flesh bright spots, even white bright spots, denotes that when there is in the understanding or will of the man of the church the influence of selfish love without evil intention, 7524, 9215, 4035; and being clean denotes vers. 2, 3.

39. The priest looking denotes the influence of good by truth, 9946, 2245, 2246; the bright spots in the skin of their flesh being of a dull white, denotes that corruption is only external, 10,219, 3493; a tetter broken out in the skin denotes the force or activity of natural love without evil intention, 7525, 9215, 4035; and being clean denotes no radical impurity, 4545.

40. A man's hair fallen off his head, his being bald, and yet clean, denotes an incapacity to understand truth arising from an unknown corrupted state of the affections, and consequently no impurity, 3301<sup>5</sup>, 257, 3301<sup>8</sup>, 4545.

41. The hair being fallen off from the front part of his head, his forehead being bald, and yet being clean, denotes that if this occurs with regard to more interior affections, from some similar defect there, there is no impurity, 9936, 3301<sup>5</sup>, 3301<sup>9</sup>, 4545.

42. Here the bald head and the bald forehead denote interior and inmost affections without truths, 257, 9936, 3301<sup>9</sup>; a reddish-white plague denotes good and falsity combined, and tending to the destruction of remains, ver. 19, 10,219; and leprosy breaking out denotes a strong disposition to profane the truth if it is known, 6963.

43. The priest looking upon him denotes that such a person is brought unconsciously under the influence of Divine Good by Divine Truth, 9946, 2245-6; the rising of the plague being reddish-white in his bald head or his bald forehead, denotes good combined with falsity as to interior or inmost affections, ver. 19, 10,219, 257, 9936, 3301<sup>9</sup>; and the rising of the plague being as the appearance of leprosy in the skin of his flesh, denotes the outward appearance of truth profaned, 6963, 9215, 780.

44. Being a leprous man, and unclean, denotes the actual profanation of the truth, and impurity, 6963, 10,130; the priest pronouncing him unclean denotes that Divine Good by Divine Truth perceives this, 9946, 10,130, 2245, 2246; and the plague being in his head denotes that the state arises from prevailing selfish love, 10,219, 257.

45. The leper in whom the plague is denotes the man who is guilty of profanation tending to the destruction of remains, 6963, 10,219; rending the clothes denotes mourning on account of lost truth, 4763; the hair of the head going loose denotes that truths are not arranged in an orderly manner under good, 9960<sup>3</sup>; the upper lip being covered denotes no power to embody the truth in speech, 1286, 9632; and crying "Unclean, unclean!" denotes impurity both as to will and understanding, 10,130, 683.

46. Being unclean all the days wherein the plague is in him denotes the continuance of impurity so long as profanation lasts, 487; he is unclean denotes internal as well as external impurity, 683; dwelling alone denotes no association in heaven with the good, 130, 3580, the term being applied in the opposite sense; and his dwelling being without the camp denotes association with the wicked in hell, 10,038.

47. A garment having the plague of leprosy in it denotes doctrine wherein is truth mixed with falsity, 5006, 6963, 10,219; and a woollen garment and a linen garment denote respectively what has relation to good and what has relation to truth, 9470.

48. In the warp or the woof denotes interior truth or good, 9915; of linen or of woollen denotes exterior truth or good, 9470; and a skin, or anything made of skin, denotes ultimate truth and good, 9215, 6402.

49. The plague being greenish or reddish in the garment or in the skin, denotes doctrine corrupted by falsities of the understanding or will, that is, from the love of the world or from selfish love, 996, 3300, 5006, 9215; in the warp, or the woof, or in anything of skin, denotes what is interior, inmost or ultimate, 9915, 9215; the plague of leprosy denotes what is profaned and tends to destroy remains, 6963, 10,219; and being shown to the priest denotes to be brought under the influence of Divine Good, 9946.

50. The priest looking upon the plague denotes testing by Divine Truth from Divine Good, 2245, 2246, 9946; and shutting up seven

days denotes a state of holiness and restraint from Divine Good, 784, 6854<sup>5</sup>, 716, 9946.

51. Looking on the plague the seventh day denotes further examination at the completion of the state, 2245, 2246, 9946, 2044; the plague being spread in the garment, either in the warp or the woof or the skin, denotes the extension of the corruption either as to truth or good, internally or externally, 4035, 9915, 9215; and whatever service skin is used for, the plague being a fretting leprosy and unclean, denotes that whatever may be its quality or its use, it is profaned doctrine and is certainly impure, 5148, 10,219, 6963, 10,130.

52. Burning the garment denotes the rejection of such doctrine because contamination with selfish love, 934; whether in the warp or the woof, in woollen or in linen, or anything of skin, denotes whether inmost, interior or external, 9915, 9215; the plague denotes what tends to destroy remains, 10,219; a fretting leprosy denotes the profanation of the truth, 6963; and being burnt in the fire, rejection as to the will as well as the understanding, 934, 683.

53. The priest looking denotes examination by Divine Truth from Divine Good, 2245, 2246, 9946; the plague not spread in the garment denotes that doctrine does not continue to be corrupted, 4035; and either in the warp or in the woof, or in any other skin, denotes as to good or truth internally or externally, 9915, 9215.

54. The priest commanding denotes under the influence of good from the Lord, 9946, 5486; washing denotes purification, 3147; and being shut up seven days more denotes a second state of restraint, and holiness in the course of regeneration, 784, 6854<sup>5</sup>, 716, 9946.

55. The priest looking after the plague is washed denotes examination again made when purification has taken place, 2245, 2246, 9946, 3147; the plague not changing its colour denotes that the quality of the corruption tending to the destruction of remains is still the same as to its essence, 996, 3300, 5006, 9215; the plague not being spread denotes still the same as to appearance, 4035, 9215; it being unclean denotes impurity, 10,130; burning denotes rejection, 934; a fret denotes truth profaned, 6963; and in the bald head or the bald forehead denotes exteriorly or interiorly, because the Hebrew expressions are applied to a garment or anything made of skin, indicating, specifically, the Natural external or internal, 257, 9936.

56. The priest looking denotes examination by Divine Truth from Divine Good, 9946, 2245, 2246; after the washing denotes after purification, 3147; the plague being dim denotes that the corruption is only external, 10,219, 3493, ver. 21; and rending it out of the garment or out of the skin, or out of the warp or out of the woof, denotes mourning of whatever quality the corruption may be, 4763, 9915, 9215.

57. The plague appearing still in the garment, either in the warp or the woof, or in anything of skin, denotes the persistence of the impurity and corruption inmost, interiorly or externally, 10,219, 5006, 9915, 9215; a breaking out denotes external corruption from internal, 3708; and burning that wherein the plague is with fire denotes to be entirely rejected as being the effect of selfish love, 934.

58. The garment, either the warp or the woof, or whatsoever thing of skin it be, denotes doctrine of whatever quality or degree, vers. 47, 48; being washed denotes being purified from evil and falsity, 3147; the plague being departed from them denotes intellectual purity, 10,219; washing the second time denotes purification as to the motive from which it is held, 3147, 2841; and being clean denotes being wholly pure, 4545.

59. The law of the plague of leprosy denotes the laws of Divine Order in relation to purification from profanation as regards doctrine, 6963, 3147, 5006; woollen or linen, in the warp or in the woof, or in anything of skin, denotes as to good or truth, internal, interior or external, vers. 47, 48; and pronouncing it clean or unclean denotes decision as to purification or the contrary, 4545, 10,130.

In reflecting upon the contents of this whole chapter in its spiritual sense, as relating to the profanation of truth, we are first led to consider how universal this evil is. For what person is there who has had any experience of regeneration, who will not confess that he has been guilty of it more or less? In fact, we all have profaned the truth, that is, we have deliberately applied it to selfish purposes, while yet we have, at the same time, acknowledged the Lord, and that the truth continually proceeds from Him. And from a certain point of view this profanation appears to be inevitable. For indeed we *must* use the truth as if it were our own, and we cannot seem to help applying it for our own advantage. Of what use would it be otherwise, we think? And if it were no use to us, should we trouble about it at all?

Hence, then, we see at once the difficulty of deciding when we are in profanation and when we are not. But, all the same, the Lord knows our state in this respect better than we do ourselves, and it is the Lord alone Who can save us and teach us to distinguish between apparent and real profanation. Let us therefore consider well the various divisions of our subject, and grasp first the general law.

We do not use the truth for selfish purposes, although we may appear to do so when selfish, worldly or sensual love ceases to be our leading or ruling motive; and this is explained in the first section. Our first lesson in this connection is one of humility, and our second is therefore one of confidence in the Lord, Who, in the supreme sense, is represented by the priest who examines. After all, the evil may not be deeper than the skin of our flesh, and in the Divine sight we may be clean. But let us well consider here also the process of our examination. It involves a double state of self-restraint. That is, both our natural understanding and our natural will must be devoted or consecrated to the Lord, which is represented by twice being shut up seven days. Here also we observe that the whole of regeneration is described, and involved even in one part of a long description, for the number seven indicates this. And also the process of the Judgment is involved in the priest looking a third time, in the case where the symptoms continue, which shows that there is confirmation in evil, and consequently the necessity of entire separation from good; for the third examination implies this, since the good are then made perfect and the wicked are utterly devastated, so that, with them, profanation may no longer be possible (Luke xiii. 32). It is better that the wicked man should be entirely separated from good and truth than that he should remain in an intermediate state.

But there are some peculiarities in the second and third sections



that ought to be carefully noted. The text speaks of an old leprosy, thereby indicating the confirmed state of evil; and it is said that a person thus afflicted shall not be shut up because such a confirmed state cannot be removed by regeneration, but by vastation, since he who is vastated as to truth and good cannot profane them. Now this state, as here described, may be profitably compared with the explanation of Matt. xii. 31-33 in 9013. There is no state of profanation which cannot be removed by genuine repentance, as we learn from vers. 16-17, so long as man is in the liberty of choosing between good and evil; but a confirmed state of badness precludes this, and it is the man himself who decides, and not the Lord, for He is never unwilling to forgive, or to remit evil. Our great lesson here, therefore, is to take heed that we do not so profane the truth as to confirm ourselves by hypocrisy against it.

Another peculiarity in these sections, however, is that he who was leprous all over was pronounced clean, because such a case represents entire external profanation without any acknowledgment and faith internally. And such a state of profanation may be cured, that is, removed, because it is only external. But where there is hypocrisy even in this case, a confirmed state of evil is the result (2 Kings v. 27). There is a point, moreover, in this connection that requires to be explained. How can he with whom there is no acknowledgment and faith be pronounced clean or spiritually pure? The answer is, that he is only pure because he is without internal profanation; but he is not in the purification that follows regeneration; and he can only become so by being regenerated, and thus acquiring acknowledgment and faith, and at the same time doing the work of repentance. And we are to note finally, therefore, that although there can be no internal profanation without acknowledgment and faith, and none external without a knowledge of the truth, yet neither acknowledgment and faith, nor the knowledge of the truth, is the cause of profanation, but that the sensuality, worldliness of selfishness of man is the real cause. And this is to be seen in what follows.

For from this place to the end of ver. 37 the profanation of truth from these loves is particularly described under the images of leprosy, from a boil, from a burning, and in the head and beard. It is not necessary, however, to enter into the consideration of all the particulars mentioned as the chief of them have been already explained, and the rest are sufficiently clear from the references, besides which, what is said in the latter part of 6963 affords another reason for not dwelling upon these particulars. Let it suffice therefore to reflect that falsities, as well as evil affections, take their part in these various kinds of the profanation of truth, and that these falsities are properly denoted by the white, and yellow, and black hairs named in the series. Also the particular character of the evil loves spoken of, which is known to the man of the church from experience in spiritual conflicts, is a sufficient indication of the nature of the profanations to which all are liable, of their universality, of their insidiousness, and of their depravity. No wonder, therefore, that the evil, and error, and sin of profanation are included in the Decalogue and are coupled with a warning which every one should diligently heed all through his life, 8882.

But there now follows further instruction concerning leprosy in the head, from which we learn, in the internal sense, that there may be in us the outward appearance of the profanation of the truth without the reality, both with respect to the will and the understanding, and even under the influence of selfish love; and also that there may be real profanation which does not seem to be such. And

we ourselves are not able to decide concerning this. Yet here we see that the Lord knows our real state, and also that He will reveal it to us; for we may be quite sure that no evil state will be remitted or removed from us without our own co-operation. Not, however, that all the hidden enormity of an evil to which we are prone may be openly manifested, but only sufficient to ensure our willingness to have it removed. It is, therefore, our duty to follow the Lord in our regeneration by being willing to be enlightened in this respect, and to pray that we may be cleansed even from our secret faults by repenting of some manifested evil which involves much more depravity in our unregenerate life than we can conceive (Ps. xix. 12).

And then again, how impressive are the truths made known in the internal sense, under the figure of the leper's wretched and forlorn condition! The profaner must acknowledge his guilt both in mind and in heart; he must see that his life is disorderly; he must feel his inability to really utter the truths, or to embody in his life the truths he outwardly approves, for selfish love within contaminates them; and he must really, for the time being, be separated from that heavenly life of which he is internally capable. He feels that he cannot purify himself; and yet he sees that he must obey the Divine law in order to be purified (2 Kings v. 10-14), even as Naaman the Syrian obeyed the prophet and washed himself in Jordan seven times and was clean.

But the latter part of our chapter is also exceedingly interesting in the internal sense. There can be leprosy in the garments as well as in the skin of the flesh. That is, doctrine may be profaned as well as truth itself. Now some people seem to think that doctrine is not of much consequence provided the life be pure. But this is a great fallacy, because only true doctrine unmixed with falsities and not contaminated with evil loves can really make us pure. It is not surprising therefore that the Word teaches this. "The words of the Lord are pure words, as silver tried in a furnace on the earth purified seven times" (Ps. xii. 6). There are no false doctrines in the Word, but the truth is falsified by misinterpretations under the influence of selfish and worldly love, and hence comes profanation in doctrine. This is what is greenish or reddish, as the references show. And notice now the process of examination, how it resembles the previous descriptions. The reason is because it is the man that requires to be purified, and not the doctrine. For if the man be purified, he will reject falsities, but if not he will cling to them and confirm his evil state; and this is to be burnt with fire spiritually. And that it is the man and not the doctrine merely is evident from the last clause of ver. 57, which speaks of the head, or the forehead according to the Hebrew. Hence, then, we see that there is no better way of getting rid of false doctrine than by having the heart or the affections purified, this being indeed the method of the Judgment, when to him who hath goodness, truth in agreement therewith will be given, but from him who hath not goodness shall be taken away the truth that he appears to have. And hence, too, we see how important is the work of the weaver in this description. It is good, or the celestial principle that is denoted by the work of the weaver and by the wool, and only the operation of good upon truth, of the will upon the understanding, or of the Internal upon the External, can produce the beautiful garments of the heavenly Jerusalem, free from all evil and falsity, when the time of the marriage comes, and the man of the church is both inwardly and outwardly eternally conjoined with the Lord.

## CHAPTER XIV

## SUMMARY OF THE SPIRITUAL SENSE

1. The laws of Divine Order for the purification of him who has profaned the truth, and first, as to the purification of the affections of good and truth through the Word internally, vers. 1-7.
2. Then externally, and as from himself, vers. 8-9.
3. And thirdly, as to the worship of the Lord from celestial and spiritual good and truth, for the removal of guilt and sin, and for the consecration of the heart to the Lord, vers. 10-20.
4. Also there is to be a similar state of worship with the man of the external church, vers. 21-32.
5. Instruction concerning the tendency to profanation in the ultimate receptacle of good with the regenerated man, and also concerning the means of purification, vers. 33-53.
6. A general summary of the Divine laws relating to profanation in various ways, vers. 54-57.

## THE CONTENTS OF EACH VERSE

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|---|---|
| <p>1. And the LORD spake unto Moses, saying,</p>  | <p>1. There is revelation from the Lord by Divine Truths giving perception,</p>   |
| <p>2. This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest:</p>                                    | <p>2. Concerning the laws of order with regard to the purification of the church, or of the individual, from a state of the profanation of truth. He must be brought directly under the influence of Divine Good.</p> |
| <p>3. And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;</p> | <p>3. And Divine Good must operate through the heavens, by means of Divine Truth; and if profanation has been removed by regeneration,</p>  |
| <p>4. Then shall the priest command to take for him</p>   | <p>4. Then shall there be influx from the Lord into the</p>   |

that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop:

5. And the priest shall command to kill one of the birds in an earthen vessel over running water:

6. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed <sup>above</sup> over the running water:

7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field.

8. And he that is to be cleansed shall wash his clothes, and shave off all his

soul of the regenerated man of the affections of truth conjoined with good, actuated thereby, and pure from falsity; also he shall acquire from the Word interior truth conjoined with good, exterior truth conjoined with good, and external truth for purification as if from himself.

5. Also, from good, it is perceived by means of the Word, or by means of the truth of the Word active from good, that the affection of truth apart from the affection of good is without spiritual life in its receptacle in the natural mind, rendering preparation necessary.

6. And consequently there must be the conjunction of good with truth through the affection of good flowing in from the Lord being conjoined with the interior truth of good, the exterior truth of good, and external truth from the Word, and through the reciprocal conjunction of truth with good in the natural man, when there is self-denial through the influence of the truth of the Word.

7. And when this conjunction, in him that is purified from profanation, is confirmed from Divine Good in the holy state of regeneration, then there is perfect purity, and at the same time perfect freedom in the enjoyment of the heavenly life of the love of good.

8. Also, in addition to this, the external man must independently, or as from him-

hair, and bathe himself in water, and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days.

9. And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water, and he shall be clean.

10. And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts of an *ephah* of fine flour for a meal offering, mingled with oil, and one log of oil.

11. And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before the LORD, at the door of the tent of meeting:

12. And the priest shall take one of the he-lambs, and offer him for a guilt offering, and the log of oil,

self, be purified from falsities of every degree, internal, interior, and ultimate, if he would be pure; and then he will become receptive of the heavenly life provided that he put on a holy state of regeneration by abstaining from selfish love completely.

9. And then, when this first state is ended, a second follows, in which exterior falsities of every degree are removed, yea, most completely, and purification is full as to every degree.

10. And afterwards, in the new state of the heavenly life, this double guarantee is to be succeeded by the worship of the Lord from the truth of innocence conjoined with the good thereof and free from falsity in the celestial degree, and in fulness from the truth of good conjoined with celestial good, and thus from celestial good itself, as adapted, in the spiritual degree.

11. And under the influence of Divine Good, the man of the church is to be purified by the genuine worship of the Lord; first of all by acknowledging Him, and that He operates through the heavens for his regeneration and salvation.

12. Also, consequently, the Lord is worshipped from the truth of innocence in the internal man, whereby is the remission of evil, and from

and wave them for a wave offering before the LORD:

13. And he shall kill the he-lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary: for as the sin offering is the priest's, so is the guilt offering: it is most holy:

14. And the priest shall take of the blood of the guilt offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15. And the priest shall take of the log of oil, and pour it into the palm of his own left hand:

16. And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17. And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon

celestial love, when it is acknowledged that all the activity of these affections is from Him.

13. But preparation for this worship from the truth of innocence is by the removal of evil, and the reception of celestial good internally, yea, even in the inmost degree of the mind; for as the removal of actual evil is from the Lord in this way, even so it is with evil committed in a state of the innocence of ignorance; worship with a view to its removal is essentially holy.

14. And the holy truth involved in such worship proceeds from the Lord through the good of innocence, communicating power to shun evil by obedience from a principle of truth internally; from the same interiorly; and in every action externally.

15. For, indeed, Divine Good operating through the will, flows into the understanding with power;

16. And this not only in general, but also in particular; and hence there is with the man of the church the reception of good with power by means of truth, and the acknowledgment in all fulness and holiness that the conjunction of truth with good in him is entirely from the Lord.

17. Whence it follows that not only is truth received from the Lord communicating power, but good also, when man is purified from profana-

the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the guilt offering :

18. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed: and the priest shall make atonement for him before the LORD.

19. And the priest shall offer the sin offering, and make atonement for him that is to be cleansed because of his uncleanness; and afterwards he shall kill the burnt offering :

20. And the priest shall offer the burnt offering and the meal offering upon the altar: and the priest shall make atonement for him, and he shall be clean.

21. And if he be poor, and cannot get so much, then he shall take one he-lamb for a guilt offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal offering, and a log of oil;

tion, being the essential of power in the will by obedience from a principle of good; in the understanding from the conjunction of truth with good interiorly; and in the life by the conjunction of truth with good in every action; and this even in worship from the innocence of ignorance.

18. But not only so. For in consequence of such worship, good is also established in the Inmost, and thus in the whole man, when he is purified from profanation. And thus is effected the reconciliation of the external with the internal man, and complete deliverance from evil by the Lord.

19. And all this is humbly acknowledged by him who is thus reconciled to the Lord. He confesses his impurity, and he is now prepared to worship the Lord from pure love.

20. And this now follows. For all celestial good, and all spiritual good are, from the heart, acknowledged to be from the Lord and are devoted to His service. Also evil is remitted, and there is complete purification.

21. But if the man who has profaned the truth is not of the internal church but of the external, and thus cannot be receptive of good and truth in so great a degree, still he can worship the Lord from the good of innocence in ignorance on a lower plane, which can be vivified from the Lord, and can be reconciled to the

Lord by the removal of evil; and also, he can, in his degree, worship the Lord from truth conjoined with good, which is from celestial good in the inmost.

22. Also he can worship the Lord from the good and truth of faith according to his state both in regard to the removal of evil and the reception of good.

23. And in the new state of his life, in order to his purification, he will ascribe that life to the Lord, acknowledging that it is from Him through the heavens.

24. And also he will acknowledge that all the good of the innocence of ignorance, and all the good of inmost celestial love, are vivified, with him, from the Lord in his worship.

25. And then he will prepare himself to worship the Lord from the good of innocence in ignorance, and will acknowledge that the holy truth involved in such worship proceeds from the Lord, communicating power to shun evil by obedience from the principle of truth internally, of truth interiorly, and in every action externally.

26. For again, indeed, Divine Good operating from the Lord will flow into the understanding with power;

27. And this not only in general, but also in particular; and hence there is, with this

22. And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23. And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before the LORD.

24. And the priest shall take the lamb of the guilt offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD :

25. And he shall kill the lamb of the guilt offering, and the priest shall take of the blood of the guilt offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot :

26. And the priest shall pour of the oil into the palm of his own left hand :

27. And the priest shall sprinkle with his right finger some of the oil that is in his

left hand seven times before the LORD :

28. And the priest shall put of the oil that is in his right hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt offering :

29. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the LORD.

30. And he shall offer one of the turtledoves, or of the young pigeons, such as he is able to get ;

31. Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meal offering : and the priest shall make atonement for him that is to be cleansed before the LORD.

man of the church, the reception of good with power, by means of truth, and the acknowledgment in all fulness and holiness, that the conjunction of good with truth in him is entirely from the Lord.

28. Whence it follows, that not only is truth received from the Lord communicating power, but good also, when man is purified from profanation ; being the essential of power in the will by obedience from a principle of good ; in the understanding by the conjunction of truth with good interior ; and in the life by the conjunction of truth with good in every action.

29. But not only so. For in consequence of such worship, good is also established in the inmost and thus in the whole man, when he is purified from profanation. And thus is effected the reconciliation of the external with the internal man, and complete deliverance from evil by the Lord.

30. And the Lord is truly worshipped from the good of faith or from the truth of faith according to the state of man,

31. Even according to his state in the worship of the Lord for the removal of evil, or for the reception of good both internally and externally ; and thus the reconciliation between the external and internal man is effected by the Lord with him who is to be purified.

32. This is the law of him in whom is the plague of leprosy, who is not able to get *that which pertaineth* to his cleansing.

33. And the LORD spake unto Moses and unto Aaron, saying,

34. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession ;

35. Then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house :

36. And the priest shall command that they empty the house, before the priest go in to see the plague, that all that is in the house be not made unclean : and afterward the priest shall go in to see the house :

37. And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, and the appearance thereof be lower than the wall ;

32. And this is the law of Divine Order for him who is to be purified from profanation, who is not of the internal church but of the external, and therefore is not so fully receptive of the heavenly life.

33. Also there is revelation from the Lord to those who are in truth and in good giving the perception,

34. That when they have realized the heavenly state by the reception of life in the internal man and also in the external, which it is the will of the Lord to impart, and yet there is in the ultimate receptacle of their souls some slight degree of profanation :

35. Then he who is in the reception of spiritual life thus, will perceive from his prevailing state of good, the tendency in himself to the destruction of that life ;

36. And will be led to confess that he is void of any good or truth as his own, in order that he may be enlightened concerning his state, and that the good and truth which he has from the Lord may be preserved in him from the impurity of profanation through such enlightenment.

37. And then, from Divine Good, examination shall be made, and if it is evident that there is a tendency to profanation in the external receptacle as to good, even to the profanation of holy truths there by ultimate falsities appearing as truths, but void of good because there is in them

38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days :

39. And the priest shall come again the seventh day, and shall look : and, behold, if the plague be spread in the walls of the house ;

40. Then the priest shall command that they take out the stones in which the plague is, and cast them into an unclean place without the city :

41. And he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city into an unclean place :

42. And they shall take other stones, and put them in the place of those stones ; and he shall take other mortar, and shall plaster the house.

43. And if the plague come again, and break out

thought from the impulse of self-exaltation, even when there is full enjoyment of faith in the Lord ;

38. Then Divine Good is, as it were, withdrawn from that receptacle ; and a state of restraint follows, in order that purification by a holy state of regeneration may be induced.

39. And, after this state, further examination takes place ; and if still there is an extension of the tendency to the profanation of truth in that receptacle,

40. Then influx from Divine Good through Divine Truth reveals that impure falsities are to be rejected from that receptacle ; are to be acknowledged to be from the hells whence is all impurity ; and thus are to be separated from the doctrine of faith.

41. Also that receptacle, by the influence of good, is to be purified from all admixture of falsity from the proprium or from selfish love, even completely ; and the evil affection itself which causes these falsities to cohere, is to be rejected to the hells whence is all impurity.

42. Also into this receptacle pure truths from the Word are to be inserted ; and these are to be caused to cohere by the genuine affection for truth, good thus appearing as formed in truths.

43. And further, if there should be a recurrence of the

in the house, after that he hath taken out the stones, and after he hath scraped the house, and after it is plastered ;

44. Then the priest shall come in and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house : it is unclean.

45. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry them forth out of the city into an unclean place.

46. Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47. And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

48. And if the priest shall come in, and look, and, behold, the plague hath not spread in the house, after the house was plastered ; then the priest shall pronounce the house clean, because the plague is healed.

evil of profanation, even though falsity has been, so far, removed by discipline for that purpose, and truths have been made to cohere from good ;

44. Then Divine Good will flow into its receptacle more strongly, and if there be still a tendency to the profanation of truths, or the actual profanation thereof in the slightest degree, it is productive of irritation where good rules ; and there is impurity.

45. And, in this case, that receptacle of good is to be rejected as to its falsities and its evils, and as to any coherence by their conjunction ; yea, to be rejected to the hells, and so separated from true doctrine.

46. And moreover, all who allow their life to be manifested in such an impure receptacle, are impure until a change of state is brought about.

47. Every one who takes his ease and rests among such impurity, even for a time, must be purified by the truth of the Word ; and every one who essays to appropriate good in that state, must be purified in the same way.

48. Also if Divine Good flows in and by Divine Truth examination is made, and it happens that profanation has not extended itself in that receptacle after truths were made to cohere from good, then good reveals, by truth, that it is pure, because puri-

49. And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop :

50. And he shall kill one of the birds in an earthen vessel over running water :

51. And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times :

52. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet :

53. But he shall let go the living bird out of the city into the open field : so shall he make atonement for

fication has been effected by discipline.

49. And therefore the means of purification, namely, the affection of good and truths active from good, and interior truth, and exterior truth conjoined with good, are to be applied.

50. Also from good it is perceived by means of the Word, or by means of truth active from good, that the affection of truth apart from the affection of good is without spiritual life, and must be prepared, in its receptacle, in the natural mind to receive good.

51. And consequently, that there must be the conjunction of good with truth through the affection of good flowing in from the Lord being conjoined with the interior truth of good, and with exterior truth and good from the Word; and that this conjunction, in him that is to be purified, is to be confirmed from Divine Good in the holy state of regeneration.

52. And thus the receptacle of good is to be purified by the holy affection of external truth, by holy truth from the Word, by the affection of good, and by interior and exterior truth specifically from the Word and conjoined with good.

53. While, lastly, the affection of good is left perfectly free in the full enjoyment of heavenly life and happiness internal and external; and thus

the house : and it shall be clean.

54. This is the law for all manner of plague of leprosy, and for a scall ;

55. And for the leprosy of a garment, and for a house ;

56. And for a rising, and for a scab, and for a bright spot :

57. To teach when it is unclean, and when it is clean : this is the law of leprosy.

external good is reconciled with internal, and complete purity prevails.

54. And these are the laws of Divine Order with regard to the profanation of truth, and to the evil affections which are active in the course of regeneration and tend to such profanation ;

55. Also with regard to those evil affections by which true doctrine is profaned ; and by which receptacles of good in the external man are profaned ;

56. And, in short, with regard to the removal of evil affections tending to profanation from sensual love, the love of the world, and the love of self successively,

57. So that the man of the church may thence know how to discriminate between impurity and purity, both with respect to the will and the understanding, concerning the profanation of truth, according to Divine Order.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. The law of the leper in the day of his cleansing denotes the laws of order with regard to the purification of the church, or of the individual, from a state of the profanation of truth, 6963, 487, 2634, 4545; and his being brought to the priest denotes that the profaner must be brought directly under the influence of Divine Good, 9946.

3. The priest going forth out of the camp denotes that Divine Good must operate through the heavens by means of Divine Truth, 9946, 10,038, 2245, 2246; and the plague of leprosy being healed denotes the removal of profanation by regeneration, 10,219, 6963, 8365.

4. The priest commanding denotes influx from the Lord into the soul of the regenerated man, 9946, 3190; two living clean birds denote the affections of truth conjoined with good, 770, 9182<sup>9</sup>, 3938<sup>9</sup>, 4545, 5194; cedar wood denotes interior truth conjoined with good, 7918; scarlet denotes exterior truth conjoined with good, 9468<sup>9</sup>; and hyssop denotes external truth for purification, 7918. And it is said "as from himself," because this is implied in the words "to take for him that is to be cleansed," 6744.

5. The priest commanding denotes that from good flowing in it is perceived, 9946, 5486, 5732; running or living water denotes the truth of the Word active from good, 3424; killing one of the birds denotes preparation by the acknowledgment that the affection of truth apart from the affection of good is without spiritual life, 10,024, 6767; and an earthen vessel denotes a receptacle in the natural mind, 5948, 10,105, 3079.

6. The living bird denotes the affection of good, 9182<sup>9</sup>; the cedar wood, the scarlet and the hyssop denote the interior truth of good, the exterior truth of good, and external truth for purification from the Word, 7918, 9468<sup>9</sup>; taking these together with the living bird evidently denotes the conjunction of good from the Lord with the truths of the Word; and the whole being dipped in the blood of the bird that was killed over the running water denotes the vivification of the life of the natural man (signified by the blood, 7846) by regeneration from the Lord, 9229<sup>1</sup>, and thus the reciprocal conjunction of truth with good there when there has been self-denial through the influence of the truth, 10,024, 6767, ver. 5.

7. Sprinkling upon him that is to be cleansed from the leprosy seven times denotes that this conjunction is confirmed in him who is purified from profanation by Divine Good, 10,047, 716, 4545, 6963, 9946; pronouncing him clean denotes perfect purity, 4545; and letting go the living bird into the open field denotes perfect freedom in the enjoyment of the heavenly life of the love of good, 7439, 3310, 99, 1869.

8. Washing the clothes denotes the purification of the external man as to the ultimate, 3147; shaving off all his hair denotes the same as to the interior, 3301<sup>5</sup>; bathing himself in water denotes the same as to the internal, 3147; being clean denotes a state of purity, 4545; coming into the camp denotes becoming receptive of the heavenly life, 10,038; and dwelling outside his tent seven days denotes a holy state of regeneration by abstaining from selfish love completely, 1293, 1566, 2044.

9. The seventh day denotes the completion of that first state, 2044; shaving off all the hair of his head and his beard and his eyebrows denotes the removal of falsities of every degree, 3301<sup>8</sup>; even all the hair off his head denotes emphatically complete removal of falsities as to the will as well as the understanding, 683; and washing his clothes, bathing his flesh in water, and being clean, denote that

purification is full as to every degree, externally and internally, 3147, 4545.

10. The eighth day denotes the new state of the heavenly life, 9227; the two periods of cleansing are called a double guarantee because of the repetition, 683; two he-lambs without blemish, and one ewe-lamb of the first year without blemish, denote worship from the truth of innocence conjoined with its good, in all fulness, and free from falsity in the celestial degree, 2906, 7837-9, 5194; and three tenth parts of an ephah of fine flour, for a meal offering, mingled with oil, and one log of oil, denote in all fulness from the truth of good conjoined with celestial good, and thus from celestial good itself, as adapted, in the spiritual degree, 2177, 10,136-7, 2788. Observe here that as the offering of the lambs denotes celestial worship, the meal offering denotes spiritual worship, 2177<sup>2</sup>, 4581<sup>4</sup>.

11. The priest denotes Divine Good, 9946; to be cleansed denotes to be purified spiritually, 4545; the offerings denote the genuine worship of the Lord, 922; and before the Lord at the door of the tent of meeting denotes the acknowledgment of the Lord, and that He operates through the heavens for man's regeneration and salvation, 2356, 3540<sup>9</sup>.

12. The priest taking one of the he-lambs and offering him for a guilt offering, and the log of oil, and waving them before the Lord, denotes that consequently the Lord is worshipped from the truth of innocence in the internal man, whereby is the remission of evil, and from celestial love when it is acknowledged that all the activity of these affections is from Him, 7837, 7838, 3400, 2177, 10,083.

13. Killing the he-lamb denotes preparation for this worship from the truth of innocence, 10,024, 7837, 7838; in the place where they kill the sin offering and the burnt offering denotes a state of worship for the removal of evil, and the reception of celestial good internally, 2625, 3400, 10,053; in the place of the sanctuary denotes even in the inmost degree of the mind, 3652<sup>9</sup>, 3210; the guilt offering being the priest's, like the sin offering, denotes that as the removal of actual evil is from the Lord, even so it is with evil committed in a state of the innocence of ignorance, 10,042; and its being most holy denotes that worship for the removal of such evil is essentially holy, 3210, 10,129.

14. The priest taking of the blood of the guilt offering denotes that the holy truth involved in such worship proceeds from the Lord through the good of innocence, ver. 12, 10,060, 9946; putting it upon the tip of the right ear denotes communicating power to shun evil by obedience from a principle of truth internally, 10,061; upon the thumb of his right hand denotes the same interiorly, 10,062; and upon the great toe of his right foot denotes the same in every action externally, 10,063.

15. The priest taking of the log of oil and pouring it into the palm of his own left hand denotes that, indeed, Divine Good operating through the will flows into the understanding with power, 9946, 2177, 10,062.

16. The priest dipping his right finger into the oil that is in his left hand denotes power communicated, not only in general, but also



in particular, each part of the hand denoting power like the whole hand, 7430; using the right hand and the left hand denotes good operating by truth, 10,062; the oil denotes good, 2177; and sprinkling of the oil with his finger seven times before the Lord denotes the acknowledgment in all fulness and holiness that the conjunction of truth with good in him is entirely from the Lord, 10,047, 2044, 716.

17. The oil denotes good, 2177, while the blood denotes truth, 10,060; putting the oil upon the blood of the guilt offering denotes that power is *from* good by truth; putting it upon him that is cleansed from leprosy denotes with those who are purified from the profanation of truth, 6963, 4545; upon the tip of the right ear denotes in the will by obedience from good, 10,061; upon the thumb of the right hand denotes in the understanding by the conjunction of truth with good interiorly, 10,062; and upon the great toe of the right foot denotes in the life by the conjunction of truth with good in every action, even in worship from the innocence of ignorance, 10,063, 3400, 2542.

18. The rest of the oil put upon the head of him that is to be cleansed denotes good established in the inmost, 257, 7859; the head also signifies the whole man, 10,011; and the priest making atonement before the Lord denotes the reconciliation of the external man with the internal, and complete deliverance from evil by the Lord, chap. i. 3, 10,042 II.

19. The priest offering the sin offering, and making atonement for him that is to be cleansed from his uncleanness, denotes that all this is humbly acknowledged by him who is reconciled to the Lord, 9939, 10,042; and killing the burnt offering afterwards denotes preparation in consequence to worship the Lord from pure love, 10,024, 10,053.

20. The priest offering the burnt offering upon the altar, making atonement, and the leper being clean, denotes the acknowledgment that all celestial good and all spiritual good are from the Lord, and are devoted to His service, when evil is remitted and there is complete purification, 10,042, 2177, 4545.<sup>3</sup>

21. The man being too poor denotes one not of the internal church, but of the external, 9209; not getting so much evidently denotes not being receptive of good and truth in so great a degree, 4372; taking one he-lamb for a guilt offering denotes the worship of the Lord from the good of innocence in ignorance on a lower plane, 7837-9, 3400; waving denotes vivification from the Lord, 10,083; making atonement denotes reconciliation with the Lord by the removal of evil, chap. i. 3, 10,042 II.; and taking one tenth part of an ephah of fine flour mingled with oil for a meal offering, and one log of oil, denotes the worship of the Lord, in his degree, from truth conjoined with good, which is from celestial good in the inmost, 2177, 10,136-7.

22. Taking two turtledoves or two young pigeons such as he is able to get denotes the worship of the Lord from the good and truth of faith, according to his state both in regard to the removal of evil and the reception of good, 1826, 1827, 3400, 10,053.

23. The eighth day denotes a new state, 9227; and bringing the offerings to the priest unto the door of the tent of meeting before the

Lord, for his cleansing, denotes ascribing his life, after purification, to the Lord by acknowledging that it is from Him through the heavens, 10,042, 2356, 3540<sup>3</sup>.

24. The priest taking the lamb of the guilt offering and the log of oil and waving them for a wave offering before the Lord denotes the acknowledgment that all the good of the innocence of ignorance, and all the good of inmost celestial love, are vivified with him during his worship from the Lord, 7837, 7838, 3400, 2177, 10,083.

25. Killing the lamb of the guilt offering denotes preparation to worship the Lord from the good of innocence in ignorance, 10,024; the priest taking the blood denotes the acknowledgment that the holy truth involved in such worship proceeds from the Lord, ver. 12, 10,060, 9946; and putting it upon the tip of the right ear of him that is to be cleansed, upon the thumb of his right hand, and upon the great toe of his right foot; denotes the communication of power to shun evils by obedience from the principle of truth internally, interiorly and externally in every action, 10,061-3.

26. The priest pouring of the oil into the palm of his own left hand denotes that again, indeed, Divine Good operating from the Lord will flow into the understanding with power, 9946, 2177, 10,062.

27. The priest sprinkling with his right finger some of the oil that is in his left hand seven times before the Lord denotes that this is done not only in general, but also in particular; and hence that there is, with the man of the church, the reception of good with power by means of truth, and the acknowledgment, in all fulness and holiness, that the conjunction of good with truth in him is entirely from the Lord, ver. 16.

28. The priest putting of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, upon the thumb of his right hand, and upon the great toe of his right foot, in the place of the blood of the guilt offering, denotes that not only is truth received from the Lord communicating power, but good also when man is purified from profanation, being the essential of power in the will by obedience from a principle of good; in the understanding by the conjunction of truth with good interior, and in the life by the conjunction of truth with good in every action, ver. 17.

29. The rest of the oil that is in the priest's hand being put upon the head of him that is to be cleansed, to make atonement for him before the Lord, denotes that, in consequence of such worship, good is also established in the inmost, and thus in the whole man, when he is purified from profanation; and that thus is effected the reconciliation of the external with the internal man, and complete deliverance from evil by the Lord, ver. 18.

30. Offering one of the turtledoves or of the young pigeons such as he is able to get denotes that the Lord is truly worshipped from the good of faith or from the truth of faith, according to the state of the man, 1826-7.

31. The one for a sin offering and the other for a burnt offering denotes even according to his state in the worship of the Lord for

the removal of evil and for the reception of good, 3400, 10,053; with the meal offering denotes externally as well as internally, ver. 10; and the priest making atonement for him before the Lord denotes that thus the reconciliation between the external and the internal man is effected by the Lord with him who is to be purified, 10,042, 4545.

32. This is the law of him in whom is the plague of leprosy who is not able to get that which pertaineth to his cleansing, denotes the law of Divine Order for him who is to be purified from profanation who is not of the internal church, but of the external, and therefore is not so fully receptive of the heavenly life, 2634.

33. This is evident because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, 7010; by Aaron is represented Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

34. By coming into the land of Canaan, which the Lord gives for a possession, is denoted here "when men have realized the heavenly state by the reception of life in the internal man, and also in the external, which it is the will of the Lord to impart," 1413, 2658; and by putting the plague of leprosy in a house of the land of your possession is denoted "when there is in the ultimate receptacle of their souls some slight degree of profanation," 10,219, 6963, 1488, because the Lord is said to put leprosy in a house only according to the appearance, 696.

35. This is clear from the signification of the owner of the house as denoting the man who is in the reception of spiritual life thus, 6690; of coming to tell the priest, saying, as denoting perception from his prevailing state of good, 3209, 9946; and of "there seemeth to me to be as it were a plague in the house," as denoting the perception of the tendency in himself to the destruction of that life, 10,219, 6963, 1488.

36. The priest commanding denotes influx from good giving perception, and thus being led by the Lord, 2951; emptying the house denotes the confession that he is void of any good and truth as his own, 17; the priest going in to see the plague denotes enlightenment concerning his state from good by truth, 9946, 2150, 10,219; and all that is in the house not being made unclean denotes good and truth which he has from the Lord being preserved in him from the impurity of profanation, 10,219, 6963, 10,130.

37. The priest looking on the plague denotes that from Divine Good examination shall be made, 9946, 2245, 2246; the plague being in the walls of the house with hollow strakes greenish or reddish denotes a tendency to profanation in the external receptacle as to good, even the profanation of ultimate truths there by falsities appearing as truths, but void of good, because there is in them thought from the impulse of self-exaltation, 10,219, 6963, 6419, 2233, 996, 3300, 17; and the appearance being lower than the wall denotes even when there is full enjoyment of faith in the Lord, the wall here representing the same as the skin, 9215, 780.

38. The priest going out of the house to the door denotes that

Divine Good is, as it were, withdrawn from that receptacle, 2356; and shutting up the house seven days denotes a state of restraint in order that a holy state of regeneration may be induced by purification, 784, 6854<sup>5</sup>, 716.

39. The priest coming again the seventh day and looking denotes that after this state further examination takes place, 2044, 2245, 2246; and the plague being spread in the walls of the house denotes an extension of the tendency to profanation in that receptacle, 10,219, 4935.

40. The priest commanding denotes influx from Divine Good revealed through Divine Truth, 2951; taking out the stones in which the plague is denotes that impure falsities are to be rejected from that receptacle, 643, 10,219; and casting them into an unclean place without the city denotes that these falsities are acknowledged to be from the hells whence is all impurity, 10,130, 4744<sup>3</sup>, 402.

41. The house being scraped within round about denotes that the receptacle, by the influence of good, is to be purified from all admixture of falsity from the proprium or from selfish love completely, 9946, 1488, 6669; and pouring out the mortar that is scraped off without the city into an unclean place denotes that the evil affection itself which causes these falsities to cohere is to be rejected to the hells whence is all impurity, 6669, 4744<sup>3</sup>, 402.

42. Taking other stones and putting them in the place of those stones, and other mortar, and plastering the house, denotes that into the receptacle pure truths are to be inserted from the Word, and that these are to be caused to cohere by the genuine affection for truth, good thus appearing as formed in truths, 643, 6669.

43. By the plague coming again is denoted the recurrence of the evil of profanation, 10,219, 6963; and after the stones have been taken out, after the house has been scraped, and after it has been plastered, denotes "even though falsity has been so far removed by discipline for the purpose, and truths have been made to cohere with good," 643, 6669. Observe here that scraping the walls of the house *within*, and thus removing the old plaster, has the same correspondential value as removing the skin, and at the same time what causes the adherence of the skin to the flesh, of a sacrificed animal, 10,036; and that this, of course, implies the rejection of ultimate falsity and its evil, and thus the discipline involved in such rejection.

44. The priest coming to look denotes the influx of Divine Good into its receptacle more strongly, and consequent examination, 9946, 2245, 2246; the plague being spread in the house denotes the extension of the tendency to profanation, or actual profanation in the slightest degree, 10,219, 6963, 4035; a fretting leprosy denotes, in this case, irritation where good rules, 6963; and unclean denotes spiritual impurity, 10,130.

45. Breaking down the house as to the stones thereof and as to the timber thereof denotes the rejection of that receptacle as to its falsities and evils, 10,643, 1488, 643; all the mortar thereof denotes as to any coherence by their conjunction, 6669; and carrying them forth out of

the city to an unclean place denotes rejection to the hells and separation from true doctrine, 4744<sup>3</sup>, 402.

46. He that goeth into the house all the while it is shut up, being unclean until the evening, denotes that all who allow their life to be manifested in such an impure receptacle are impure until a change of state is brought about, 1488, 6854<sup>3</sup>, 10,130, 7844.

47. He that lieth in the house washing his clothes denotes that every one who takes his ease and rests among such impurity must be purified by the truth of the Word, 3696, 3147, 1073; and he that eateth in the house washing his clothes denotes that every one who essays to appropriate good in that state must be purified in the same way, 2187, 3147, 1073, 1488.

48. The priest again coming in and looking denotes influx from Divine Good, and thence examination by Divine Truth, 9946, 2245, 2246; the plague not spreading in the house denotes no extension of profanation, 4035, 10,219, 6963; after he hath plaistered the house denotes after truths were made to cohere from good, 643, 6669; and the priest pronouncing the house clean because the plague is healed denotes that good reveals by truths that the receptacle is pure, because purification has been effected by discipline, 9946, 1488, 4545, 10,219, 8365.

49. Taking to cleanse the house two birds and cedar wood and scarlet and hyssop denotes that the means of purification, namely, the affection of good, and truths active from good, and interior truth and exterior truth, are to be applied, 4545, 1488, 776, 9182<sup>6</sup>, 3938<sup>8</sup>, 5194.

50. Killing one of the birds in an earthen vessel over running water denotes that from good it is perceived by means of the Word, or by means of truth active from good, that the affection of truth apart from the affection of good is without spiritual life, and must be prepared, in its receptacle in the natural mind, to receive good, 3424, 10,024, 6767, 5948, 10,105, 3079, ver. 5.

51. Taking the cedar wood and the scarlet and the hyssop and the living bird, and dipping them in the blood of the slain bird and in the running water, and sprinkling the house seven times, denotes that consequently there must be the conjunction of good with truth through the affection of good flowing in from the Lord being conjoined with the interior truth of good, and with the exterior truth and good from the Word; and that this conjunction in him that is to be purified is to be confirmed from Divine Good in the holy state of regeneration, 9182<sup>6</sup>, 7918, 9468<sup>9</sup>, 7846, 3424, 9229<sup>4</sup>, 10,024, 6767, ver. 6, 10,047, 716, 4545, 6963, 9946, ver. 7.

52. Cleansing the house with the blood of the bird and with the running water denotes that the receptacle of good is to be purified by the holy affection of external truth, and by the holy truth from the Word, 7846, 3424; and with the living bird, and the cedar wood, hyssop and scarlet, denotes with the affection of good, and by interior and exterior truth specifically from the Word and conjoined with good, 9182<sup>6</sup>, ver. 51.

53. Letting go the living bird out of the city into the field denotes that the affection of good is left perfectly free in the full enjoyment of heavenly life and happiness internal and external, 7439, 3310, 99, 1869, 9182<sup>6</sup>; and making atonement for the house and its being clean denotes that external good is reconciled with internal, and that complete purity prevails, 10,042 *II.*, 1488, 4545.

54. This is the law for all manner of plague of leprosy and for a scall denotes that these are the laws of Divine Order with regard to the profanation of truth, and to the evil affections which are active in the course of regeneration and tend to such profanation, 2634, 10,219, 6963, 7524.

55. For the leprosy of a garment, and for a house, denotes also with regard to those evil affections by which true doctrine is profaned, and by which receptacles of good in the external man are profaned, 5006, 6963, 1488.

56. For a rising and for a scab, and for a bright spot, denotes with regard to the removal of evil affections tending to profanation from sensual love, from the love of the world, and from selfish love successively, 7524, 2240, ver. 2.

57. To teach when it is unclean and when it is clean, this being the law of leprosy, denotes that the man of the church may thence know how to discriminate between impurity and purity, both with respect to the will and understanding, 7007, 10,130, 4545, 683, 2634, 6963.

It is very evident from the whole contents of this chapter in the literal sense that it must contain some hidden meaning, for otherwise the particular ceremonials mentioned throughout it would not be capable of any reasonable explanation. Let us, therefore, reverently consider it in the light of the law of correspondences, according to which we now know that the Word of the Lord is written.

It is remarkable, to begin with, that the priest, on going out of the camp, finds the leper healed. But surely to be healed means that the leprosy has been removed, and, therefore, that the man is already pure before the ceremony of cleansing commences. How is this? It is to show that the Lord alone delivers man from the sin of profaning the truth, and that no outward ceremonials nor any external worship can effect this. But still, in order to be purified the profaner must do those things which are represented by the ceremonials and the sacrifices, and he must do them as from himself. We are not to infer, therefore, that the man does his part after being healed by the Lord, but while he is being healed.

Now what are the means of deliverance from profanation internally? They are the affections of truth exterior and interior, or, in other words, the affections of truth and good given to man by the Lord; and they are represented by birds, because the new life of the spiritual man is formed in his understanding, and he is not regenerated through the corrupt will, 40; these birds are to be living and clean, because all life is from the Lord, and because nothing but what is pure comes from Him; and one of them is to be killed in an earthen vessel over running, or living, water, to denote preparation by self-denial in the receptacle of the natural man, for being made pure, by means of the truth of the Word conjoined with good, or of faith conjoined with charity, which is denoted by the living water.

But not only so. For it is the duty of him who would be spiritually clean not to be satisfied with truth from the Word in general merely. He must also discriminate, and learn by experience that certain particular truths only are adapted for the purification of different degrees of the life of his affections, and these varying truths, as we have seen, are respectively signified by cedar wood, scarlet and hyssop. And then observe carefully how man's efforts for his own purification are assisted by the unseen operations of the Lord. For dipping the living bird and the other things named in the blood of the dead bird is an expressive symbol of the Divine operation. When we die as to the flesh, we live as to the spirit, but not otherwise. And, of course, this leads to conjunction with the Lord by love, and lastly to the state of freedom so aptly denoted by letting the living bird go away into the open field. This, therefore, is the first part of the process of our purification, which is going on even during our whole life, and which is denoted by the sprinkling of him who is to be cleansed from leprosy seven times. Let us now consider the second.

Purification as to the natural or external man is here specifically considered; and the symbol of it, namely, washing, and shaving, and bathing, are so well known that they scarcely need to be illustrated; and they are threefold, because each degree of man's life itself consists of distinct degrees, for we are taught that these degrees exist in the greatest and in the least of all created things. But the garments, and the hair, and the flesh are so named as to show that this part of the process proceeds from without inwards, corresponding to the Divine operation from within outwards. This, therefore, is in agreement with the law of regeneration, which requires that man must be born not only of *water*, but of the *spirit*. And now we are required to notice that the result of purification in the external man is his introduction into the heavenly state in general, although not as yet specifically. For the leper, being clean, was allowed to come into the camp, but not to enter his own house. The camp denotes the heavenly state as to the order by arrangement of truths under good; but the house, in the best sense, denotes the specific state as to good, and no one can realize this unless, by regeneration, which is signified by the period of seven days, he totally rejects his own selfish life, and thus is purified as to good as well as with regard to truth. Hence, then, the second washing, and shaving, and bathing, with a more particular rejection of falsities, as the expressions with respect to the shaving clearly show. Thus ends the second part of the ceremony; but we have yet to reflect on the third.

And it is evident that here the eighth day denotes the new and full state of the heavenly life, in which the Lord is truly worshipped from good in every degree, as denoted by the particular offerings, and especially by the application of the blood and the oil, as exactly as the text describes, which is a most expressive way of showing how fully and completely Divine Truth and Good now permeate the man or the angel. But it is not necessary to repeat what has been already sufficiently explained when giving the references to these sacrifices. Only let it be remembered that even in heaven there are still the guilt offering and the sin offering, or, in other words, the acknowledgment that man of himself is liable to error, is nothing but evil, and is continually kept in good by the Lord. For by the two he-lambs respectively are denoted the truth of innocence, by which acknowledgment is made, while by the ewe-lamb is signified the good of innocence which, spiritually, constitutes the burnt offering, or entire consecration to the Lord. And thus we see, as we have formerly

seen, but now in a more striking manner, how it is really good, or love, that makes the atonement, and yet how at the same time it is effected by truth. While, therefore, in our daily lives, we give the preference to love as a principle, let us not forget the necessity of truth as a means, and that truth from good must come into our actions in order that our reconciliation with the Lord may be thorough. For observe it is the *right* ear, the *right* hand and the *right* foot that are to be sprinkled with the blood and anointed with the oil; and not only so, but that it is the *tip* of the ear, the *thumb* of the hand and the *great toe* of the foot that are to be so dealt with, in order to show that goodness must be conjoined with our truth, and that these must both together appear in our actions, and so in the ultimates. This is the proper way of trusting in the Lord and doing good. But note the preliminary to this in vers. 15-16 before proceeding. There is an interior operation of the will upon the understanding. The will receives good from the Lord, just as the priest takes the log of oil and pours it into the palm of his own left hand. Now pouring denotes influx (2 Kings iv. 4, and 3728), the left hand denotes the understanding, and the oil in the palm of the left hand, therefore, good manifested in truth. And then the dipping of the finger of the right hand in the oil in the left hand shows how power comes to man, by the conjoined and reciprocal operation of the will and the understanding, before he can bring the good and the true into ultimates, as described by what immediately follows. For by an external way man receives the truth into his understanding, that is, by reading the Word and being taught; but by an internal way the good into his will, that is, by influx; and thus he is enabled, before he practises them, to have conjunction with the Lord by acknowledgment.

Let the man of the church, therefore, be greatly stimulated by these reflections in endeavouring to lead the heavenly life. But something more yet remains to be said on the rest of this chapter which may be useful in this way also.

A person may be, spiritually, too poor, even in the heavens, to be able to worship the Lord from the internal good of innocence, signified by a lamb, when he is delivered from profanation. But, nevertheless, he can do this on a lower plane, for there are three heavens. It is not possible, therefore, for one who is only fitted by regeneration for the ultimate heaven to ascend and to become either spiritual or celestial. And, indeed, neither do such desire to do so. Every one is content, at last, to remain in his own heaven to eternity; and there also is scope for eternal progress. Now the worship of such is signified by the substitution of two turtledoves or two young pigeons for the second he-lamb and the ewe-lamb, and by a proportionately less expensive meal offering, which in this chapter represents worship in a less degree than the sacrifices. But this matter of the meal offering has been previously explained, and need not detain us. Also, since the rest of this description is the same as before, it is only necessary to add that herein we learn in what respects the regeneration of all men is similar. This happens because all human beings are images and likenesses of the Lord by creation, and are on that account capable of becoming so by regeneration. Now the practical value of the knowledge thus drawn from the internal sense of the Word is that each of us should seek, by co-operation with the Lord, to develop his own capabilities, and not to be deluded with the fancy that he ought to become what he sees so many superior to himself become. Let each of us, in fact, rather learn to receive the kingdom of God as little children than to aspire

beyond our possibilities, or to seek for greatness rather than for goodness.

But what shall we say, finally, about leprosy in our houses? It is quite easy to conceive of a disease affecting our bodies or our minds, but a disease in a house it is difficult to think of, especially as writers on this subject are of the opinion that leprosy was not infectious. Spiritually, however, the case is different. The house denotes the ultimate receptacle of good in the mind; and, therefore, this may be liable to be affected by any interior impurity. For the law is that the Internal shall form the External; and we are all required to build our own spiritual houses, a good thing for us being that we shall establish them upon the rock, and not build upon the sand. Hence then is the importance of being cleansed spiritually even as to sensual and corporeal affections, which are not unlike garments and houses.

Even just here, therefore, we have a great work before us; and it is interesting to observe that the process of cleansing is outwardly the same as that for deliverance from profanation generally. But, indeed, how many of the kind words we speak, and of the good actions we do, with the best motives and from enlightened judgment, are yet tainted with the thought of self! And what can possibly purify us but genuine affections, living truths, close conjunction with the Lord, a death unto sin, and the glorious liberty of the heavenly life? It is a fact that we *must* live for ever in the continual exercise of our bodily functions and powers; and therefore in heaven, as upon earth, we shall need continual purification, lest we profane the truth we love and the good we love through the quite unavoidable and proper use of our heads, our hands and our feet, and also of the clothing we wear. This, then, justifies the description in the latter part of our chapter. Let us heed it well.

## CHAPTER XV

### SUMMARY OF THE SPIRITUAL SENSE

1. On states of spiritual impurity which are the result of falsity flowing from the evils of sensual, worldly, or selfish love, vers. 1-15.
2. On impurity arising from the non-conjunction of truth with its own good; the vitiation of truths by such impurity; and the necessity of purification of both good and truth in connection with this conjunction during regeneration, vers. 16-18.
3. On the impurity of a natural affection arising from the falsity of evil during regeneration, vers. 19-24.
4. On the impurity of a natural affection arising from the falsity of evil with one not in the process of regeneration, vers. 25-30.
5. On the necessity of purification from the falsity of evil lest there should be spiritual death, on account of the contamination of good by such falsity, ver. 31.
6. A general summary of the teaching of the whole chapter, vers. 32-33.

### THE CONTENTS OF EACH VERSE

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| <p>1. And the LORD spake unto Moses and to Aaron, saying,</p>  | <p>1. There is revelation from the Lord to those who are in truth and in good giving the perception,</p>  |
| <p>2. Speak unto the children of Israel, and say unto them, When any man hath an issue out of his flesh, because of his issue he is unclean.</p>               | <p>2. And thence instruction to the man of the Spiritual Church, whereby he perceives that when any one thinks from the senses, from worldly love, or from selfish love, on this account his thought is falsity from evil and he is impure.</p> |
| <p>3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.</p> | <p>3. And this is the origin of falsity or impurity in thought: whether evil be conjoined with falsity, or, as it were, separated from it, it is the origin of falsity.</p>   |

4. Every bed whereon he that hath the issue lieth shall be unclean: and every thing whereon he sitteth shall be unclean.

5. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

6. And he that sitteth on any thing whereon he that hath the issue sat shall wash his clothes, and bathe himself in water, and be unclean until the even.

7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

8. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

9. And what saddle soever he that hath the issue rideth upon shall be unclean.

4. And every natural affection or doctrine, contaminated by thought from these degraded loves, is impure; also every affection, from these loves, which is confirmed by such thought is impure.

5. Also the slightest contact with such merely natural affection or thought makes purification, externally and internally, necessary, and causes impurity until a change of state takes place.

6. Also every one who is disposed to confirm himself in an evil practice or false doctrine, because the corrupt church in general, or any individual, has done so, must be purified externally and internally, or as to thought and affection, and cannot be pure until a change of state occurs.

7. And if any one conjoins himself by affection with another who is in falsity of doctrine arising from sensual, worldly, or selfish love, he must be purified externally and internally, and will be impure until a change of state occurs through such purification.

8. And still further, if any one in such falsity from evil wilfully corrupts the life of another who is not so, that other must be purified externally and internally; nor can he be pure without a change of state.

9. Also every receptacle of truth in the intellect which is contaminated by contact with such falsity from evil is impure;

10. And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth those things shall wash his clothes, and bathe himself in water, and be unclean until the even.

11. And whomsoever he that hath the issue toucheth, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

12. And the earthen vessel, which he that hath the issue toucheth, shall be broken: and every vessel of wood shall be rinsed in water.

13. And when he that hath an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

14. And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tent of meeting,

10. Every receptacle of good in the will which is, in the same way, contaminated, is impure until a change of state; and even the mere thought of such contamination, although it may appear necessary, requires purification externally and internally, by a change of state.

11. Also if he who is in falsity from evil comes into contact spiritually, by some affection common to both, with him who is pure, he must purify himself outwardly; and such contact makes purification necessary externally and internally, and also thereby a change of state.

12. And even the lowest receptacles of truth which are but slightly contaminated with such falsity from evil, must be rejected; and the lowest receptacles of good must, under the same circumstances, be purified through the truth.

13. And he who is to be purified from the falsity of evil must pass through the process of regeneration, purifying himself externally and internally by means of the truth rendered active from good, and then he will be made pure.

14. And in his new state he will worship the Lord from the good or truth of faith, and acknowledge that he receives these from the Lord through the heavens,

and give them unto the priest :

15. And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for him before the LORD for his issue.

16. And if any man's seed of copulation go out from him, then he shall bathe all his flesh in water, and be unclean until the even.

17. And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18. The woman also with whom a man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.

and thus from his state as to good.

15. And from this state of good he will truly worship; first, in order that evil may be removed, and secondly that he may devote himself to the Lord; and in this way, from Divine Good, will falsity from evil be removed, and reconciliation between the external and the internal man will be effected.

16. Again, when in the course of regeneration, the seed of Divine Truth with any one is vitiated by not being conjoined to its own good, such a person must be purified completely by the application of the truth to life from a principle of good until the state of truth leading to good is at its end.

17. And every state of truth with man, whether external or internal, wherein the affection of conjoining truth with its own good is perverted, must be purified, but is not completely so until the state of truth leading to good is at its end.

18. And every natural affection of good which is in the process of receiving the seed of truth for conjunction therewith, from its corresponding spiritual affection, is relatively impure in the process; and both affections require to be purified by the truth until a change of state, by the full conjunction of truth with good, is effected.

19. And if a woman have an issue, *and* her issue in her flesh be blood, she shall be in her impurity seven days : and whosoever toucheth her shall be unclean until the even.

20. And every thing that she lieth upon in her impurity shall be unclean : every thing also that she sitteth upon shall be unclean.

21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the even.

22. And whosoever toucheth any thing that she sitteth upon shall wash his clothes, and bathe himself in water, and be unclean until the even.

23. And if it be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24. And if any man lie with her, and her impurity be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

25. And if a woman have an issue of her blood many

19. Also when any natural affection is corrupted by falsity from the evil of selfish love in a state of undergoing regeneration, that natural affection must be regenerated; and the slightest indulgence therein is impurity until the end of the state of truth leading to good.

20. Also every doctrine contaminated by that natural affection is impure; and every confirmed state of that affection by falsity is impure.

21. And every one who is influenced by that false doctrine in the slightest degree must be purified externally and internally until the end of that state.

22. Also every one who is disposed to confirm himself in an evil practice or false doctrine thence derived, must be purified externally and internally until the termination of the state.

23. And if that falsity from evil should contaminate the doctrine of truth or of good with any one who comes under the influence of that natural affection, he is impure until a change of state takes place.

24. And if any one who is in the truth conjoins himself with that affection, and its falsity contaminates him, he must pass through the holy state of regeneration; and all his doctrine will be rendered impure thereby.

25. And if any natural affection is contaminated with

days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.

26. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her impurity: and every thing whereon she sitteth shall be unclean, as the uncleanness of her impurity.

27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

28. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.

30. And the priest shall offer the one for a sin offering, and the other for a burnt offering, and the priest shall make atonement for her before the LORD for the issue of her uncleanness.

falsity from evil, when not in a state leading to regeneration, or from failure in passing through that state; so long as this state lasts it is impure, even as is the state of undergoing regeneration; and indeed more intensely so.

26. Every doctrine contaminated by such natural affection, in its falsity, is impure; and every state of that natural affection confirmed by falsity is impure, even as in the state of undergoing regeneration.

27. And every one who is but a little influenced by these falsified states is impure, and must be purified externally and internally until the end of the state.

28. But if that natural affection is purified from falsity, it is to be acknowledged as the result of regeneration; for purification follows regeneration.

29. And in the new state of that natural affection, or of the person in whom it is active, he will worship the Lord from the good and truth of faith; and will acknowledge the Lord, and His influence through the heavens.

30. Also from Divine Good will there be the removal of evil, and the realization of love to the Lord; and the reconciliation of the external man with the internal will be effected by the removal of

falsity from evil, and of its impurity.

31. Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in the midst of them.

32. This is the law of him that hath an issue, and of him whose seed of copulation goeth from him, so that he is unclean thereby;

33. And of her that is sick with her impurity, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

31. And thus must every member of the Spiritual Church be made pure, that evil may not cause spiritual death, while there is want of harmony between the external man and the internal, where heavenly principles from the Lord are to be established.

32. This is the law of Divine Order for the removal of falsity derived from selfish love; to prevent the violation of the sanctity of the heavenly marriage of truth with good, which produces impurity;

33. For the removal of falsity from those who are in preparation for the heavenly marriage; for the removal of falsity from evil generally from spiritual and natural affections; and for the removal of the impure conjunction of the spiritual with the natural affections.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is denoted Divine Truth, or the Word, 7010; by Aaron is denoted Divine Good, 9946; and by saying is denoted perception, 1791, 1822.

2. By speaking to the children of Israel and saying is denoted instruction to the man of the Spiritual Church, 7304, 3654; and by any man having an issue out of his flesh, and on that account being unclean, is denoted any one thinking from the senses, from worldly love, and from selfish love and thence falsity from evil and impurity, 10,283, 10,130. Note particularly in the first reference of the two just given the words: "There is in man his own will and his own intellect; his own will is evil and his own intellect is falsity thence



derived. The former, namely, his own *will* is signified by the flesh of man, and his own *intellect* by the blood of that flesh," and thence observe, from the second, that the *issue* or *flux*, named in speaking of this chapter, clearly denotes evil thoughts flowing from evil affections.

3. The uncleanness in his issue denotes the evil which is the origin of impurity in thought, or, in other words, of the impurity of falsity, 10,130; and whether his flesh run, or be stopped with his issue, denotes whether evil be conjoined with falsity, or, as it were, separated from it, because running, in this case, conveys the idea of flowing in, 10,130, and being stopped of being restrained from flowing in, 843.

4. Every bed whereon he that hath the issue lieth being unclean denotes that every natural affection or doctrine contaminated by thought from these degraded loves is unclean, 6188, 10,360 end, 10,130; and everything whereon he sitteth being unclean denotes that every affection from these loves which is confirmed by such thought is impure, 9422, 10,130.

5. Whosoever toucheth his bed, washing his clothes, bathing himself in water, and being unclean until the evening, denotes that the slightest contact with such merely natural affection or thought makes purification externally and internally necessary, and causes impurity until a change of state takes place, 10,130, 6188, 10,360 end, 3147, 5006, 7844.

6. He that sitteth on anything whereon he that hath the issue sat, washing his clothes, bathing himself in water, and being unclean until evening, denotes that every one who is disposed to confirm himself in an evil practice because the corrupt church in general, or any individual, has done so, must be purified externally and internally, or as to thought and affection, and cannot be pure until a change of state occurs, 6188, ver. 2, 3147, 10,130, 7844.

7. He that toucheth the flesh of him that hath the issue, denotes one who conjoins himself by affection with another, who is in falsity of doctrine arising from sensual, worldly or selfish love, 10,130, 780, 10,283, 10,130; washing his clothes and bathing himself in water, denote purification externally and internally, 3147, 5006; and being unclean until the evening denotes impurity until a change of state, 10,130, 7844.

8. He that hath the issue spitting upon another denotes one who is in such falsity from evil wilfully corrupting the life of another, who is not so, by falsifications of truth, because spitting, in a good sense, and making clay of the spittle, signifies the conjunction of truth with good, thus producing the good of faith, 6660<sup>6</sup>, and therefore, in the opposite sense, spitting upon another clearly denotes corrupting his life and doctrine with falsity, 4835<sup>4</sup>; washing his clothes and bathing himself in water denotes purification externally and internally, 3147, 5006, 683; and being unclean until the evening denotes impurity until a change of state, 10,130, 7844.

9. What saddle soever he that hath the issue rideth upon being unclean denotes that every receptacle of truth in the intellect contaminated by contact with such falsity is impure, 5531, 2761, 2762, 10,283, 10,130.

10. Whosoever touching anything that was under him, and that beareth those things, denote, the former, contamination with receptacles in the will, and the latter, contamination by the mere thought of such things, 10,130, 3079, 5948, 8764; washing his clothes and bathing himself in water denote purification externally and internally, 3147, 5006; and being unclean until evening denotes impurity until a change of state, 10,130, 7844.

11. Whomsoever he that hath the issue toucheth without having rinsed his hands in water denotes he who is in falsity from evil spiritually, or he who falsifies the truth, coming into contact with another by some affection common to both, without external purification, 10,283, 10,130, 3147; and that other washing his clothes, bathing in water, and being unclean until the evening, denotes purification externally and internally until a change of state, 3147, 7844. Observe here that it is *touching* another that denotes contact by a common affection, and *rinsing the hands only* that signifies merely external purification. The first is demonstrated from the words "so far as the will of the other is in agreement and makes one," at the beginning of 10,130, and the second from 7442<sup>3</sup>, where washing the feet and hands have reference to the purification of the Natural and washing the head to the purification of the Spiritual.

12. The earthen vessel touched by him who has the issue denotes the lowest receptacle of truth without good contaminated by falsity from evil, 10,105, 10,130, 10,283; the vessel of wood denotes the receptacle of good, 643; and being broken or rinsed with water denotes to be rejected or to be purified through the truth, 9163, 3147.

13. He who hath the issue being cleansed from his issue denotes the purification of him who, from evil love, falsifies the truth, 10,283, 4545; numbering to himself seven days for his cleansing denotes that he must pass through the process of regeneration (Gen. i. throughout), 716; washing his clothes and bathing his flesh in running water denotes purification externally and internally, 3147, 5006, 3424; and being clean denotes purity spiritually, 4545.

14. The eighth day denotes the new state, 9227; taking two turtle-doves or two young pigeons denotes the worship of the Lord from the good or truth of faith, 1826, 1827; coming before the Lord unto the door of the tent of meeting denotes the acknowledgment that he receives these from the Lord through the heavens, 2356, 3540<sup>3</sup>; and giving them unto the priest denotes thus from his state as to good, 9946.

15. The priest offering them denotes that from this state of good he will truly worship, 9946; the one for a sin offering and the other for a burnt offering, denotes in order that evil may be removed, and that he may devote himself to the Lord, 3400, 10,053; and the priest making atonement for him before the Lord for his issue, denotes that, in this way, from Divine Good, will falsity from evil be removed, and reconciliation between the external and internal man be effected, 10,283, 10,042, II.

16. Any man's seed of copulation going out from him denotes here, "when, in the course of regeneration, the seed of Divine Truth with any one is vitiated by not being conjoined to its own good," 880, 1798, 4837; bathing all his flesh in water, denotes purification completely

by the application of the truth to life from a principle of good, 3147, 1798, 780; and being unclean until even, denotes impurity until the state of truth leading to good is at its end, 7844, 9274.

17. Every garment, and every skin wherein is the seed of copulation, being washed with water and being unclean until the even, denotes that every state of truth with man, whether external or internal, wherein the affection of conjoining truth with its own good is perverted, must be purified, but is not completely so until the state of truth leading to good is at its end, 9215, 880, 1798, 4837, 3147, 7844, 9274.

18. The woman, in this case, denotes the natural affection of good and the man the spiritual affection of truth, because the Hebrew word for man here used is *ish*, 915; seed denotes truth for conjunction with good, 880, 1798; the woman also denotes a natural affection and the man a spiritual affection, 3969<sup>2</sup>, 155; and both bathing themselves in water and being unclean until the even denotes purification until a change of state by the full conjunction of truth with good is effected, 7884, 9274, 3147.

19. A woman having an issue denotes a natural affection corrupted by falsity from the evil of selfish love, 3969, 155, 10,283; her issue in her flesh being blood denotes a state of undergoing regeneration, 10,283, 4161; being in her impurity seven days denotes that the natural affection shall be regenerated (Gen. i. throughout), 716; and anybody touching her being unclean until even denotes that the slightest indulgence therein is impurity until the end of the state of truth leading to good, 10,130, 7844, 9274.

20. Everything that she lieth upon in her impurity being unclean, denotes that every doctrine contaminated by that natural affection is impure, 6188, 10,360 end, 10,130; and everything that she sitteth upon being unclean, denotes that every confirmed state of that affection by falsity is impure, 9422, 10,130.

21. Whosoever toucheth her bed denotes every one who is influenced by that false doctrine in the slightest degree, 10,130, 6188, 10,360; washing his clothes and bathing himself in water denote purification externally and internally, 3147, 5006; and being unclean until the even denotes impurity until the end of that state, 10,130, 7844.

22. Whosoever toucheth any thing that she sitteth upon denotes any one who is disposed to confirm himself in an evil practice, or false doctrine thence derived, 10,130, 9422; washing his clothes and bathing himself in water denote purification externally and internally, 3147, 5006; and being unclean until the even denotes impurity until the termination of the state, 10,130, 7844.

23. Its being on the bed, or on any thing whereon she sitteth, denotes if that falsity from evil should contaminate the doctrine of truth or of good, 3969<sup>2</sup>, 155, 10,283, 10,360, 9422, 3552; touching denotes coming under the influence of, 10,130; and being unclean until the even denotes impurity until a change of state, 10,130, 7844.

24. Any man lying with her denotes if any one in the truth conjoins himself with that affection and its falsity, 915, 4433; her

impurity being upon him denotes contamination by that affection and its falsity, 10,283, 10,130, ver. 2; being unclean seven days denotes passing through the holy state of regeneration, 716, 10,130; and every bed whereon he lieth being unclean denotes that doctrine will be rendered impure thereby, 10,360, 10,130.

25. A woman having an issue of blood many days not in the time of her impurity denotes if any natural affection is contaminated with falsity from evil when not in a state leading to regeneration, 10,283, 4161; beyond the time of her impurity denotes from failure in passing through that state (Gen. i. throughout), 716, 487; all the days of her issue being as the days of her impurity denotes that as long as this state lasts it is impure, as is the state of undergoing regeneration, 10,130, 4161, 10,283; and she is unclean denotes, indeed, more intensely so, 10,130.

26. Every bed whereon she lieth all the days of her issue being unto her as the bed of her impurity, denotes that every doctrine contaminated by such natural affection in its falsity is impure, 10,360, 10,283, 10,130; and everything whereon she sitteth being unclean, as the uncleanness of her impurity, denotes that every state of that natural affection confirmed by falsity is impure even as in the state of undergoing regeneration, 9422, 10,130, 10,283, 4161.

27. Whosoever touching those things being unclean denotes that every one who is but a little influenced by these falsified states is impure, 10,130, 10,283; washing his clothes and bathing himself in water denote purification externally and internally through the Word, 3147, 5006, 2702; and being unclean until even denotes the continuance of impurity until a change of state, 10,130, 7844.

28. If she be cleansed from her impurity, numbering to herself seven days, and then being clean, denotes that if that natural affection is purified from falsity, it is to be acknowledged as the result of regeneration; for purification follows regeneration, 4545 (Gen. i. throughout), 716, 10,239.

29. The eighth day denotes a new state of that natural affection, 9227; taking two turtledoves or two young pigeons denotes the worship of the Lord from the good or truth of faith, 1826, 1827; and bringing them to the priest at the door of the tent of meeting, denotes the acknowledgment of the Lord and of His influence through the heavens, 9946, 2356, 3540<sup>3</sup>.

30. The priest offering one for a sin offering, and the other for a burnt offering, denotes that, from Divine Good, there will be the removal of evil, and the realization of love to the Lord, 9946, 3400, 10,053; and the priest making atonement for her before the Lord for the issue of her uncleanness denotes the reconciliation of the external man with the internal by the removal of falsity from evil, and of its impurity, 10,042 II., 10,130, 10,283.

31. Thus shall ye separate the children of Israel from their uncleanness denotes that thus must every member of the Spiritual Church be made pure, 3654, 10,130, 10,283; that they die not in their uncleanness, denotes that evil may not cause spiritual death, 129, 10,130; and when they defile my tabernacle that is in the midst of

them, denotes while there is want of harmony between the external man and the internal, where heavenly principles from the Lord are to be established, 10,130, 3210, 6028.

32. The law of him that hath an issue, and of him whose seed of copulation goeth from him so that he is unclean thereby, denotes the law of Divine Order for the removal of falsity derived from selfish love, and to prevent the violation of the sanctity of the heavenly marriage of truth with good which produces impurity, 10,283, 880, 1798, 4837, 2634, 10,130.

33. Of her that is sick with her impurity denotes the law for the removal of falsity from those who are in the course of regeneration, 2634, 10,283, 4161; of him that hath an issue, the man and the woman, denotes for the removal of falsity from evil generally, from the spiritual and natural affections, 915, 10,283; and of him that lieth with her that is unclean denotes for the removal of the impure conjunction of the spiritual with the natural affections, 4433, 10,283, 10,130.

Two thoughts are suggested in commencing the reconsideration of the foregoing particulars of Divine Truth, namely, first that the Lord teaches every individual of the church by influx and by instruction, and secondly, that this man with the issue is a type of a state to which each of us is subject. For we all have some light, or rather some enlightenment interiorly, from Divine Truth, and some instruction outwardly, and when we think of it we may discern that the latter is of very little use without the former. Oh blessed capacity, given to man alone of all living creatures, that he can see the spiritual light! And it is also a great blessing that, by its means he can know truths from the Word, and thence discover the extent to which he thinks what is false from his natural selfishness, which thinking is here denoted by the issue out of his flesh.

Out of the selfish heart of man proceed evil thoughts (Mark vii. 21). But man cannot help it; nor is he responsible for it, except so far as he consents by indulgence, and by willing to act out such evil thoughts (*T.C.R.* 658). Reflect on that. These bad thoughts flow into us, however, from wicked spirits, and the reason why they do so is because there is a root of evil in ourselves which attracts them. Now it is just this root of evil that we require to see, and the Lord by the Word enables us to see it, so that we may be cleansed from our spiritual issue.

Note next the difference between the flesh running with the issue, and being stopped from it because the former shows the operation of the will, and the latter the non-consent of the will; and note also that both states are spiritual impurity, although the latter involves the restraining influence of the conscience. Purification, therefore, from evil thoughts is necessary, although they are "stopped" as the text says. Also, there are two states of evil thoughts respectively denoted by lying on a bed, or sitting on a seat, and the one, of course, has reference to the understanding and the other to the will.

But now follow some cases showing that other people may suffer impurity on account of the evil thoughts which flow into us, and which we are disposed to encourage or to confirm. This, however, is not alone because we may utter such thoughts, but because they contaminate the spiritual atmosphere which surrounds us, and may be communicated surely, if silently, to others. Now it is worth while to repress such imaginations, that we may not even uncon-

sciously do injury without intending it. And the cases must be considered. False doctrine is the deadly thing which, if the regenerating man drinks, it will not very seriously injure him, but it will produce impurity all the same, if there is spiritual contact therewith. Still more will there be danger, if one is disposed to confirm falsities by which he is influenced. And certainly he will injure himself, to a greater degree, who conjoins himself by affection with one who is in such falsities. Also much more will injury happen to one who is deliberately rendered impure by him who is in such a state. Thus much, then, for the affections generally. And we shall find similar results as to intellectual things, whether they be thoughts or feelings connected therewith; and these are aptly denoted by the saddle and those things which follow, as the interpretation in its series shows; while purification can only come by means of the truth, and by the genuine worship of the Lord which follows the conclusion of the state called evening, and is represented by the eighth day. Now these are real experiences to the regenerating man; and by reflecting on them as here described in the correspondential language of the Word, we may promote our own progress; we may be more watchful against all evil thoughts; and more prayerful lest we should enter into temptation.

We come now to the consideration of the heavenly marriage of goodness and truth, which is not only the consummation of Regeneration, but which also may be said to constitute regeneration all through the process. Nothing, therefore, can be more holy, and pure, and clean than this heavenly marriage, and therefore the conjunction of the Lord with His church is likened to a marriage (*Rev.* xxi. 2), and indeed the true marriage of one man with one woman for which the Lord provides (*Matt.* xix. 4-6) derives its origin from this heavenly marriage, and is, in this way, equally holy, and pure and clean. But it must be observed, nevertheless, that during regeneration there is impurity, even in connection with marriage in both senses; and in the spiritual series before us this is the subject.

Now how is it that the seed of Divine Truth becomes vitiated by not being conjoined to its own good? Divine Truth as proceeding from the Lord is pure, and so is the truth proceeding from the good in us, so far as it constitutes our regenerated individuality; but every human being is born with an unregenerated individuality, and both these, taken together, constitute the proprium of man, or the complex life of man as distinct from the Lord, 155. And since the individuality into which man is born is nothing but evil, and thence error, we may see how falsity from this evil may contaminate the truth received from good in us, and actually become the origin of all impurity. If, then, in regard to marriage, we wish to be pure, even as the angels are pure, we must evidently be regenerated internally and externally, and thus purified both as to the understanding and will (*H.H.* 367). And this is the sum and substance of the teaching before us, to which it may be added, that this grand purification must be effected altogether, as it were, by ourselves; for no one can be in true and heavenly marriage love unless he is regenerated, and no one can be regenerated and thus conjoined with the Lord to eternity unless he reciprocates the Lord's great love for him. We love Him, in short, 'because He first loved us.

But the remainder of this chapter does not need particular consideration as to its details, since most of them are the same as those already commented upon. It is only necessary, therefore, to reflect upon the distinction made between a woman having an issue during the time of her impurity or separation, and another having an issue

not in the time of her impurity or beyond it. And from this we learn that some may not be regenerated at all, while others may fail in the process. By which we are reminded of the statements that "every society in heaven has a society opposite to it in hell; and also that, in both, the societies are innumerable" (see *H.H.* 541, 588). Let us therefore "Strive" to enter in at the strait gate, and not merely "seek" to do so, according to the Lord's words (Luke xiii. 24).

## CHAPTER XVI

### SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation from the Lord when merely external worship has been rejected by man, concerning the manifestation of inmost good, namely, that it must be by the removal of evil externally and internally; by devotion to the Lord; and by the instrumentality of truths, vers. 1-4.

2. Also there shall be the removal of evil externally as well as internally, by acknowledging the Lord; by freedom of choice; by worship; and by the rejection of evil, vers. 5-10.

3. The whole process of this purification is more accurately described, vers. 11-22.

4. Then follow the genuine acknowledgment that all truths are from the Lord; a state of worship from pure love; the confession that man's highest good is from the Lord; and that continual purification is necessary in order to realize the heavenly state, vers. 23-28.

5. And lastly there is, in consequence of this holy course of regeneration and purification, the full enjoyment of heavenly peace and rest, even to eternity, vers. 29-34.

### THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, after the death of the two sons of Aaron, when they drew near before the LORD, and died;

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat.

1. There is revelation from the Lord by Divine Truth, when external worship from the loves of self and the world without internal is abolished, because it is hypocritical and profane.

2. And this revelation is not only external but internal, and teaches that, in the worship of the Lord from Divine Good, man cannot, in every state of the church, enter into the perception and realization of inmost good which is celestial, and is distinguished from spiritual good by intermediate good, and wherein the Lord is

present to hear and receive all worship, and to remove evil from man by his reception of the Divine Law in his heart; and the reason is, because, in this case, he would perish; but that still the Lord reveals Himself in the obscurity of man's states, which happens from the Divine Mercy.

3. Herewith shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on.

5. And he shall take of the congregation of the children of Israel two he-goats for a sin offering, and one ram for a burnt offering.

6. And Aaron shall present the bullock of the sin offering, which is for him-

3. And by this means is the man who is in good, and the Lord Himself in His glorification, led into his inmost life: he must be purified from evil in the external man, or in the natural degree, and also in the internal man, or in the spiritual degree, by the good of innocence; and in the spiritual degree he must worship the Lord by full devotion from the good of love.

4. Also such purification is effected by truths from good, that is, by the truths of the exterior natural; by the doctrine of the conjunction of truth with good externally; by the common bond conjoining truths with good internally; and by the intelligence of truth inmost; for by these man is made pure and holy when he does the work of repentance by the application of external truths to life.

5. Moreover, the external man must be purified from falsities by the application of the truths of faith through which evil is removed, and by devotion to the Lord from charity.

6. And the interior natural must be purified by the removal of evil through the ac-

self, and make atonement for himself, and for his house.

7. And he shall take the two goats, and set them before the LORD at the door of the tent of meeting.

8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for Azazel.

9. And Aaron shall present the goat upon which the lot fell for the LORD, and offer him for a sin offering.

10. But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement for him, to send him away for Azazel into the wilderness.

11. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

12. And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the veil:

knowledge of the Lord from good, whereby the reconciliation of the natural with the spiritual man is effected both as to good and truth.

7. While the truths of faith shall thereby be acknowledged to be from the Lord and His operation through the heavens.

8. For by the Divine Providence, man must choose for himself between good and evil, and thus between truth and falsity.

9. And then from a principle of good, he must worship the Lord in order that evil may be removed and rejected.

10. And it must be acknowledged before the Lord that man of himself is really in falsity from evil, so that the External may be reconciled to the Internal by the complete rejection of such falsity.

11. But first and above all things, must he who is in good acknowledge that he receives that good from the Lord, so that evil may be removed, and the reconciliation of the natural man, as to good may be effected both internally and externally, and that thus he may be prepared to worship the Lord.

12. And then by the reception of good from the Lord, and truth from the Word, which is grateful and acceptable in worship, and which is carefully arranged and dis-

13. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not :

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat :

16. And he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins : and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses.

tinguished under good, he shall have a perception of inmost good.

13. And then also, from Divine Good shall the conjunction of truth with good take place, that thus the Divine Love and Mercy may be manifested obscurely in appearances according to the state of the worshipper, lest spiritual death follow from too full a manifestation of Divine Love.

14. And then too, truth from purified natural good shall be conjoined with Divine Truth proceeding from Divine Good; and this shall be done with power in the natural man, from the holy state acquired by regeneration from the Lord.

15. Also the external of the natural man, or he who is in the good of faith, must be prepared in the same way, because the truth of this good is alike from the Lord by celestial good, and must be conjoined therewith internally and externally.

16. For, indeed, even celestial good, or those in that good, must be reconciled with Divine Good, because man of himself is altogether impure, as to the exterior, and as to the interior, and is nothing but evil; and so must it be also with spiritual good, or those in that good, and with natural good, or those in that good, in order that the Lord may be present with man from inmost things to lowest things by the

acknowledgment, on his part, that of himself he is only evil.

17. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel.

18. And he shall go out unto the altar that is before the LORD, and make atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20. And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat :

21. And Aaron shall lay both his hands upon the

17. And yet, truly, the worship of the Lord by man from inmost good, for the reconciliation of his life with the Lord's life, must be entirely as from himself without any admixture of evil or falsity, with inmost good, with interior good, or with good most external.

18. And as a consequence of this, celestial good from Divine Good, will then flow down to ultimates with man, and the conjunction of truth with good in holy worship will then be effected there mutually and reciprocally with fulness and power by means of the Divine Truths of the literal sense of the Word.

19. And this shall be accomplished, indeed, in the holy state of regeneration, through the exercise of power by man according to his state, by purification and by worship, that there may be deliverance from all the impurity to which the man of the church is inclined in his unregenerate state.

20. And now, therefore, when the state of regeneration is fully completed by the reconciliation of the internal, interior, and external man with the Lord, he will acknowledge before the Lord how full of evil he is by the influx of falsity from evil in the natural man from the hells;

21. And from his state of inmost good, with all the

head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness:

22. And the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

23. And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24. And he shall bathe his flesh in water in a holy place, and put on his garments, and come forth, and offer his burnt offering and the burnt offering of the people, and make atonement for himself and for the people.

25. And the fat of the sin offering shall he burn upon the altar.

26. And he that letteth go the goat for Azazel shall wash his clothes, and bathe

power of the will and understanding, he will perceive and confess that, as to the whole and every part, with regard to offences against the good of faith, against the truth of faith, and against holy charity itself, he is guilty; but that nevertheless he is enabled by the Lord to reject evil, and to separate it from himself, through the power of the Divine Human, to the hells from which it flows in;

22. And this shall be done by the Lord through the work of redemption, falsity also being separated with evil, and remaining with those only who are without good and truth.

23. And then he who is in good shall come into the enjoyment of the heavenly life, and shall acknowledge that all the holy truths by which regeneration is, and has been effected, are from the Lord, and not from himself, although he is, and has been required to use them as from himself.

24. And in that holy state he shall continue to purify himself through states of worship from pure love, both as to the internal and as to the external man which are now both reconciled with the Lord and with each other.

25. But he will ascribe, from the heart, all celestial good to the Lord.

26. And every man who, as from himself, through influx from the Divine Human, has

his flesh in water, and afterward he shall come into the camp.

27. And the bullock of the sin offering, and the goat of the sin offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29. And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the homeborn, or the stranger that sojourneth among you:

30. For on this day shall atonement be made for you,

thus rejected falsity from evil, shall acknowledge that he needs continual purification externally and internally, in order that he may enter into and remain in the heavenly state.

27. But the good of the natural man which is obedience, and the truth thereof which is the truth of faith, as realized by the spiritual man during regeneration, and consequent purification, are to be separated from the heavenly state also, and are to be entirely rejected by the power of pure heavenly love, with every seeming truth or good, and all evil and falsity therewith connected in the process of regeneration.

28. And even after this process of rejection, the man who thus, as from himself rejects appearances, with evils and falsities of all kinds, is to be purified externally still further, before fully realizing the heavenly state.

29. And this is the eternal law of Divine Order as to the purification of the external man in the holy state of faith and charity, in the course of regeneration, when remains of good and truth are to be fully implanted there, through victory in temptations and thence the realization of heavenly peace and rest. And this is applicable alike to the man of the internal church and the man of the external.

30. For only in this way can the reconciliation of the

to cleanse you; from all your sins shall ye be clean before the LORD.

31. It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

32. And the priest, who shall be anointed and who shall be consecrated to be priest in his father's stead, shall make the atonement, and shall put on the linen garments, even the holy garments:

33. And he shall make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly.

34. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as the LORD commanded Moses.

Human with the Divine in the Lord's glorification, of man with the Lord in regeneration, and of the external with the internal man be accomplished. And the result of the whole process is the full deliverance of man, in the heavenly state, from all actual evil and falsity and impurity.

31. And surely this heavenly state is a state of peace and rest derived from victory in temptations; moreover, it is an eternal state.

32. And this is to be effected entirely from celestial good by conjunction with truth in successive states of the church; and reconciliation with the Lord shall be effected by the instrumentality of the exterior truths of the natural man, and a state of holiness; for those truths are holy from good.

33. Yea, even by this means is man brought into harmony with all the heavens, celestial, spiritual, and natural, and this both as to good and as to truth.

34. This is the eternal law of reconciliation with the Lord, on account of man's state as to evil; and it must be perpetual with every man of the church. And, in this work, good always acts according to truth from the Lord.

## REFERENCES AND NOTES

1. The Lord speaking unto Moses denotes revelation by Divine Truth, 2001, 2951, 7010; the death of the two sons of Aaron denotes the abolishment of external worship from the loves of self and the world without internal, 7699, 7738, 934, 2447, 5149, chap. x. 2; and to draw near before the Lord from selfish love merely, is to offer worship which is hypocritical and profane, and is on that account called an offering of strange fire, 934, 3934<sup>3</sup>, 10,287.

2. Here, by the Lord speaking unto Moses is denoted revelation to those who are in truth, 7010, and by Moses speaking unto Aaron, revelation to those who are in good, 9946, thus the former denotes relatively external revelation and the latter internal, 6998, 5121; Aaron thy brother denotes the relationship of good to truth, 4267; not coming at all times into the holy place within the veil before the mercy-seat which is upon the ark, denotes that in the worship of the Lord from good, man cannot, in every state of the church, enter into the perception and realization of inmost good which is celestial, and is distinguished from spiritual good by intermediate good, 6998, 6901, 2212, 9670; before the mercy-seat denotes wherein the Lord is present to hear and receive all worship, and to remove evil from man, 9506; which is upon the ark denotes by the reception of the Divine Law in his heart, 10,269, 9485, 9818; that they die not denotes that because in this case he would perish, 7699, 7738; and I will appear in the cloud upon the mercy-seat denotes that still the Lord reveals Himself in the obscurity of man's states, which happens from the Divine Mercy, 8106, 9506.

3. Herewith Aaron coming into the holy place denotes that by this means is the man who is in good, and the Lord Himself in His glorification, led into his inmost life, 9946, 9670; and a young bullock for a sin offering and a ram for a burnt offering denote purification from evil in the external man or in the natural degree, and also in the internal man or in the spiritual degree by the good of innocence, 9670<sup>6</sup>, 9990, 9991; also the offering of the ram for a burnt offering denotes full devotion from the good of love, 10,053.

4. By the garments named is denoted that such purification is effected by truths from good, 9670<sup>6</sup>; by the holy linen coat is denoted the truth of the exterior Natural, 7601<sup>5</sup>; by having the linen breeches upon his flesh is denoted the doctrine of the conjunction of truth with good externally, 9960<sup>18</sup>, 9961; by being girded with the linen girdle is denoted the common bond conjoining truths with good internally, 9828; by the linen mitre is denoted the intelligence of truth inmost, 9827; by the garments being holy is denoted truths conjoined with good, or held with a view to good, 2146; and by bathing his flesh in water, and by putting on the garments, is denoted the doing of the work of repentance by the application of external truths to the life, 3147, 8914.

5. Taking of the children of Israel two he-goats for a sin offering, and also one ram for a burnt offering, denotes that the external man must be purified from falsities by the application of the truths of faith through which evil is removed and by devotion to the Lord from charity, 9670<sup>6</sup>, 4169, 725, 10,042, 10,053.



6. By Aaron in respect to the congregation is denoted what is interior in respect to what is exterior, because Aaron denotes good, and the congregation truth, 9946, 4547<sup>21</sup>; by the bullock is denoted the good of innocence in the Natural, 9990; by a sin offering is denoted worship for the removal of evil through that good of innocence, 3400; and by Aaron making atonement for himself and his house is denoted the reconciliation of the natural with the spiritual man both as to good and truth, since Aaron himself denotes good, and his sons who constitute his house denote truth, 9946.

7. Aaron taking the two goats and setting them before the Lord at the door of the tent of meeting, denotes that the truths of faith shall thereby be acknowledged to be from the Lord, and His operation through the heavens, 9670<sup>6</sup>, 4169, 725, 2456, 3540<sup>3</sup>.

8. By casting lots, when said by Aaron, is denoted dependence upon Divine Providence, 9946, 6494, 3239, 9093<sup>5</sup>; by one lot for the Lord is denoted man's free choice of good, 2001; and by one lot for Azazel, which means "dismissal," is denoted man's free rejection of evil, 10,023. It is said "man must choose for himself between good and evil, and thus between truth and falsity," that is, must exercise a free choice, because this is involved in the *obedience* of Aaron to the instruction of Moses, dependence upon the Divine Providence at the same time being involved in the casting of lots. When man, in every action of his life, does what he does from a principle of good, he is depending upon Divine Providence (Ps. xxxvii. 3).

9. By Aaron presenting the goat upon which the lot fell for the Lord and offering him for a sin offering is denoted that then from a principle of good man must worship the Lord in order that evil may be removed and rejected, 9946, 9670<sup>6</sup>, 4169, 725, 3400.

10. The goat on which the lot fell for Azazel, being set alive before the Lord to make atonement for him to send him away for Azazel into the wilderness, denotes that it must be acknowledged before the Lord that man of himself is really in falsity from evil, so that the External may be reconciled with the Internal by the complete rejection of such falsity, 9670<sup>6</sup>, 10,042 II.

11. Aaron presenting the bullock of the sin offering which is for himself denotes that, first and above all things, must he who is in good acknowledge that he receives that good from the Lord, 5619; the bullock denotes the good of innocence in the Natural, 9990; a sin offering denotes worship for the removal of evil through that good of innocence, 3400; Aaron making atonement for himself and for his house denotes the reconciliation of the natural with the spiritual man both as to good and truth, or internally and externally, since Aaron himself denotes good, and his sons who constitute his house denote truth, 9946, and also because Aaron denotes good and the congregation truth, 4574<sup>1</sup>; and killing the bullock of the sin offering which was for himself denotes preparation to worship the Lord, 10,024.

The careful reader will here note that this verse is a repetition of ver. 6, and also that the first ten verses of the chapter form a general introduction and summary of the whole. The reason is because the whole subject is concerning the perpetual removal of evils and falsities, 10,211, and the summary, in the internal sense, shows that this is foreseen and provided for by the Lord, and that the internal man, or more strictly, the internal of the natural man, is potentially

delivered from evil when regeneration has commenced, so that, if man perseveres to the end, he will be fully delivered so far as any temptation from evil is implied, when he is initiated or inaugurated into his own prevailing state of good. But it must be remembered also that purification is perpetual also in heaven itself, and is involved in the perpetual progress in the heavenly life which there goes on.

12. Taking a censer full of coals of fire from off the altar before the Lord denotes the reception of good from the Lord in genuine worship, this good being embodied in truth and contained in its receptacle, 5531, 934, 9714; incense denotes truth from the Word which is grateful and acceptable in worship from good, 9475; the incense being sweet and beaten small denotes truths carefully arranged and distinguished under good, 5620, 10,303; and bringing these things within the veil denotes thence the perception of inmost good, 9670<sup>6</sup>.

13. By Aaron is denoted Divine Good, 9946; by putting the incense upon the fire is clearly denoted the conjunction of truth with good, 9475, 934; by the cloud of incense covering the mercy-seat is denoted that the Divine Love and Mercy are manifested obscurely in appearances according to the state of the worshipper, 9670<sup>6</sup>; by the mercy-seat being upon the testimony is denoted that Divine Love flows into the truths of the Word, 9506, 9503; and not dying denotes lest spiritual death follow from too full a manifestation of Divine Love, 7699, 7738.

14. The blood of the bullock denotes truth from purified natural good, 10,026; sprinkling it denotes conjunction, 10,047; upon the mercy-seat on the east denotes with Divine Truth proceeding from Divine Good, 9506, 9503, 1250; the finger denotes power, 7430; it is said in the natural man, because it was the blood of the bullock; and before the mercy-seat seven times denotes from the holy state acquired by regeneration from the Lord, 716 (Gen. i. throughout).

15. His killing the goat of the sin offering that is for the people, denotes that the external of the natural man, or he who is in the good of faith, must be prepared in the same way, 10,024, 9670<sup>6</sup>, 4169, 725, 4574<sup>1</sup>; bringing the blood within the veil denotes that the truth of this good is alike from the Lord by celestial good and is adapted to the state of man, 9670<sup>6</sup>; and sprinkling the blood upon the mercy-seat and before the mercy-seat denotes that it must be conjoined therewith internally and externally, 10,047, 9506.

16. Making atonement for the holy place denotes that, indeed, even celestial good, or those in that good, must be reconciled with Divine Good, 3210, 10,042 II., because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins, denotes because man of himself is altogether impure as to the exterior and as to the interior, and is nothing but evil, 10,130, 9156; and doing this also for the tent of meeting that dwelleth in the midst of uncleanness, denotes that so it must be also with those in spiritual good or those in natural good, in order that the Lord may be present with man from inmost things to lowest things, by the acknowledgment on his part that he is nothing but evil, 3530<sup>3</sup>, 10,153, 10,130.

17. No man being in the tent of meeting when Aaron went into the most holy place, denotes that the worship of the Lord by man

from inmost good must be entirely as from himself, without any admixture of evil or falsity, 9946, 3210, 7424; and making atonement for himself and for his household, and for all the assembly of Israel, denotes the reconciliation of man's life with the Lord's life as to inmost good, as to interior good and as to good most external, 10,042 *II.*, 9946, 4574<sup>4</sup>.

18. Aaron going out unto the altar that is before the Lord denotes that celestial good from Divine Good will then flow down to ultimates with man, 9946, 5337, 10,001, 10,242; making atonement denotes the reconciliation of the external man with the internal, 10,042 *II.*; and taking the blood of the bullock and the blood of the goat and putting it upon the horns of the altar round about, denotes that the conjunction of truth with good in holy worship will then be effected there mutually and reciprocally with fulness and power by means of Divine Truths of the literal sense of the Word, vers. 14, 15, 10,027.

The reason why it is said here, "fulness and power by means of the Divine Truths of the literal sense of the Word," is because there were four horns to the altar at the four corners, this denoting completeness, 9720; and Divine Truth is complete and full in the literal sense of the Word, 6943, 9349.

19. Sprinkling the blood upon the altar with his finger seven times, and cleansing and hallowing it from the uncleanness of the children of Israel, denotes that this shall be accomplished, indeed, in the holy state of regeneration, through the exercise of power by man according to his state, by purification and by worship, that there may be deliverance from all impurity to which the man of the church is inclined in his unregenerate state, 10,047, vers. 14, 15, 10,027, 716, Gen. i., 4545, 10,130.

20. Making an end of atoning for the holy place, and the tent of meeting and the altar, and presenting the live goat, denotes that when the state of regeneration is fully completed by the reconciliation of the internal, interior and external man with the Lord, man will acknowledge before the Lord how full of evil he is by the influx of falsity from evil in the natural man from the hells, 10,042 *II.*, 3210, 3540<sup>3</sup>, 10,001, 9670<sup>6</sup>.

21. Aaron laying both his hands upon the head of the live goat denotes that from his state of inmost good man will act with all the power of the will and the understanding, 9946, 8066, 10,061-2, 10,023; confessing over him all the iniquities of the children of Israel, and all their transgressions, even all their sins, denotes to perceive and confess that as to the whole and every part, with regard to offences against the good of faith, against the truth of faith, and against holy charity itself he is guilty, 9156; putting them upon the head of the goat denotes power from the Lord to reject evil and separate it from himself, 10,023; sending him away to the wilderness denotes rejection to hell, 10,023; and by the hand of a man who is in readiness denotes by the power of the Divine Human, because the hand denotes power, and all power to deliver man and enable him to reject evil and error proceeds from the Divine Human, and the Lord is ever ready to deliver him, 878, 6280-1.

22. The goat bearing upon him all their iniquities into a solitary land denotes that this shall be done by the Lord through the work of redemption, 9937<sup>8</sup>; and letting go the goat into the wilderness

denotes the removal of falsity with evil, the solitary land, in this case, denoting evil, and the wilderness falsity, 683, while by the land, or the wilderness, being called *solitary* is denoted that evil and falsity remain separated from good and truth.

23. By Aaron coming into the tent of meeting is denoted that he who is in good shall come into the enjoyment of the heavenly life, 3540<sup>3</sup>; and by his putting off the linen garments and leaving them there is denoted the acknowledgment that all holy truths by which regeneration is and has been effected are from the Lord and not from himself, although he is and has been required to use them as from himself, 9670<sup>6</sup>, ver. 4.

24. Bathing himself in water in a holy place denotes the continuation of purification in that holy state, 3147, 3210; putting on his garments denotes being invested with truths, ver. 4; coming forth, in this case, denotes the activity of the new life, 1853; offering his burnt offering and the burnt offering of the people denotes worship from pure love both as to the internal and external man, 10,053, vers. 4, 5; and making atonement for himself and the people denotes reconciliation with the Lord, and of the external man with the internal, 10,042 *II.*

25. Burning the fat of the sin offering upon the altar denotes ascribing from the heart all celestial good to the Lord, 10,033.

26. As he that letteth go the goat for Azazel denotes the Lord, in the supreme sense, so he denotes every man who, as from himself, through influx from the Divine Human rejects falsity and evil, in a lower sense, 9937<sup>8</sup>; washing his clothes and bathing himself in water denotes purification externally and internally, 3147, 5006, 9215; and coming into the camp denotes in order that he may enter into and remain in the heavenly state, 4236.

27. The bullock of the sin offering, and the goat of the sin offering, denote the good of the natural man which is obedience, and the truth thereof which is the truth of faith as realized during regeneration, 9990, 4169, 725; their blood being brought in to make atonement in the holy place denotes the conjunction of truth with good and consequent purification, 10,047, 10,042 *II.*; being carried forth without the camp denotes separation from the heavenly state, 4236; being burned in the fire denotes rejection by the power of pure heavenly love, or condemnation because of contamination with selfish love, 934, 10,055; and their skin and their flesh and their dung denote every seeming truth or good, with what is impure, 10,085-7.

28. He who burns them washing his clothes and bathing himself in water and afterwards coming into the camp, denotes that even after this process of rejection the man who thus, as from himself, rejects appearances with evils and falsities of all kinds, is to be purified externally still further before fully realizing the heavenly state, 934, 10,055, 3147, 4236.

29. An eternal statute denotes an eternal law of Divine Order, 7884; in the seventh month on the tenth day of the month ye shall afflict your souls, denotes as to the purification of the external man in the holy state of faith and charity in the course of regeneration when remains of good and truth are to be fully implanted there, 851,

570, 1947; doing no manner of work, on a sabbath, denotes a state of victory in temptations and thence the realization of heavenly peace and rest, 8889-90; and the home-born and the stranger that sojourneth among you, denotes that this is applicable alike to the man of the internal church and the man of the external, 7908.

30. "On this day shall atonement be made for you to cleanse you," denotes that only in this way can the reconciliation of the Human with the Divine in the Lord's glorification, of man with the Lord in regeneration, and of the external with the internal man be accomplished, 10,042 II., 4545; and "from all your sins shall ye be clean before the Lord," denotes that the result of the whole process is the full deliverance of man in the heavenly state from all actual evil and falsity and impurity, 4545.

31. It being a sabbath of solemn rest for man, the afflicting of his soul, and a statute for ever, denotes that surely this heavenly state is one of peace and rest derived from victory in temptations, and is an eternal state, 8889, 8890, 7884.

32. The priest who shall be anointed, and who shall be consecrated to be priest in his father's stead making the atonement and putting on the linen garments, even the holy garments, denotes that this is to be effected entirely from celestial good by conjunction with truth in successive states of the church, and that reconciliation with the Lord will be effected, by the instrumentality of the exterior truths of the natural man and a state of holiness because those truths are holy from good, 9946, 9954, 10,076, 5912, 10,042 II., 7601, 2146.

33. Making atonement for the holy sanctuary, for the tent of meeting, for the altar, for the priests and for all the people of the assembly, denotes that by this means is man brought into harmony with all the heavens celestial, spiritual and natural, and this both as to good and as to truth, 10,042 II., 3540<sup>3</sup>, 994<sup>6</sup>, 1259.

34. This being an everlasting statute denotes that it is an eternal law of Divine Order, 7884; making atonement for the children of Israel because of all their sins once in the year, denotes reconciliation with the Lord, on account of man's state as to evil, and that it is perpetual, 10,042 II., 10,211; and doing as the Lord commanded Moses denotes that in this work good always acts according to truth from the Lord, 9946, 7010, 2001.

This chapter may properly be called a chapter on the Atonement *par excellence*, and is accordingly well worthy of a practical application; and there are lessons for us in the beginning of it. Revelation to the man of the church is successive, and depends very much upon the state of the man. It is quite true that we have the Word always in our midst; but we do not always see its familiar truths in the same light. Now we have previously seen that the death of Aaron's sons, Nadab and Abihu, represents the rejection of merely external worship, and we may be sure that whenever this takes place in our case the spiritual atmosphere will be clearer, that the Sun of Heaven will shine upon us, and that we shall see the truth, even the old truth that we thought we fully knew before, in a new light. We may labour by intellectual means to store our minds with truths in great abundance, and it is right that we should do so; but we only come to realize their glory when we are lifted out of mere externalism. Do not let us be afraid then, as perhaps we sometimes are, of rejecting

what is wrong while we retain what is right in our worship of the Lord, for thereby we shall have a new revelation.

Now Aaron here represents a state of good, but it is relatively external good enlightened by Divine Truth higher than itself. And, strange to say, that truth instructs this good, first of all, that it cannot enter into inmost things, and remain in them all at once, or in every state. How true is this! And the reason is, because the foundations and the lower storeys of our spiritual houses must be first well laid. He who cannot live a good natural life will not be able to live a good spiritual life. And we must first learn natural truths, which are as clouds, before we can comprehend spiritual truths in their glory. But how shall man enter into that higher life which is denoted by the holy place? Surely by the work of repentance, and by the devotion of all the affections to the service of the Lord, and by making a proper use of all the precious truths of the Word in due order and subordination by means of the common bond of love combined with an enlightened intelligence. And this must be done first internally from good and then externally from truth. This carries us through the first half of our introduction, or of our introductory state by which we have a perception and a slight foretaste, as it were, of what we long to realize.

And then the second half carries us a step farther, but our attention is drawn meanwhile to the two goats, and we wonder why there are to be two, and yet only one ram, as in the case of the priest. Two goats for the people and one bullock for the priest as a sin offering, but one ram for each as a burnt offering! We pause to reflect. And if our memory carries us back to the time when we were seriously taught that "Christ the heavenly lamb bore all our sins away," and that it was by His vicarious sacrifice on the cross that He made atonement for all mankind, actually bearing the punishment due to men by suffering death in their stead, we wonder very much indeed why He is called the lamb of God taking away the sin of the world, and yet in this great chapter on the atonement it is two goats which figure so prominently in the ceremony, and not a lamb at all. And besides this, we wonder too, in considering this old comparison, why the goat that was for the Lord, according to the lots, was offered for a sin offering, and that which was for Azazel was sent away alive into the wilderness. We notice also that atonement was made particularly by the sprinkling of the blood of the bullock and the goat that were killed, while concerning the goat for Azazel it is only said atonement was made for him, or over him (R.V.), or with him (A.V.). Let us look into these things. According to opinions which have been far too common, a sacrificed animal has been considered as representing the sacrifice of the Lord on the cross as a substitute bearing punishment for mankind; but a little careful reflection will show that this is not the case, because the burnt offerings are called a sweet savour unto the Lord, or an odour of rest, and the sacrifices are called His meat, besides which, even the sin offerings are called most holy. And from these considerations it is clear that they do not represent the punishment of sin. Did not Paul say, "Christ our passover is sacrificed for us; therefore let us keep the feast" (1 Cor. v. 7, 8)? How much more reasonable is it then to regard the burnt offerings and sacrifices rather as the devotion to the Lord of man's best affections, and the lamb of God, therefore, as the Human of the Lord consecrated and united to the Divine in Him. In fact, a lamb denotes the highest degree of celestial good in its innocence, and in the Lord the Divine Good, or the Divine Human, which has redeemed all mankind from the absolute power of evil, and

which removes evil, from every individual who is willing to have it removed through regeneration by faith in Him and love towards Him. In this way, therefore, and not in the other, is the Lord Jesus the true Lamb of God taking away the sin of the world.

But why then is He not represented in our chapter as a lamb, and not as a bullock and two goats? It is because certain particulars of Divine Truth are herein described which could not be so well represented only by a lamb. There was a bullock and two goats in order that, with regard to the Lord, the glorification of the Natural might be signified, as to its Internal, as to its External, and as to the Human derived from the mother which was entirely rejected; while by the ram for a burnt offering was denoted the Spiritual. And all this further appears from *A. E.* 703<sup>13</sup>, because the regeneration of man is an image of the glorification of the Lord. Thus, then, if we take the lamb, and the ram, and the bullock and the goat that was offered as a sacrifice, we shall see how the glorified Human is represented in the Word, from the highest degree to the lowest, and also the good affections of the fully regenerated man in the same way, showing in a most convincing manner the signification of the two goats, and also how impossible it is that the animals offered in sacrifice, even when they were sin offerings, could represent and signify a victim suffering punishment.

And now this brings us to the study of the blood of the Lord which cleanses from all sin, and of the blood being sprinkled successively on the various parts of the tabernacle and the tent of meeting, taking the latter first. A preliminary, however, is to be noticed. For the taking of the fire from off the altar and the sweet incense, and then going within the veil, show that man must be prepared by the previous reception of good and truth in the course of regeneration before he can have a perception of inmost good; that when he has this perception, this itself constitutes a relatively external and obscure conjunction of goodness and truth; and that afterwards there will be full conjunction in every respect. Let us be thankful to the Lord, therefore, for these preparatory and occasional experiences, the memory of which is a constant stimulus, and fills us with joyful anticipation of our future state of perfection. And also let us remember the teaching in this connection, namely, that we must be introduced into a realization of the heavenly life by degrees, and might suffer spiritual injury or death if it were not so. But why? Not, certainly, because there is any danger that good or truth or the Lord can injure or destroy us, but because our own state as to evil and error of which we are not aware would cause the mischief.

But the blood of the Lord, according to the references, signifies Divine Truth from Him, and His flesh signifies Divine Good; and thus the two together denote the life of the Lord. Hence He says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 53), and "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. xx. 28); and these two passages combined show that man is not only nourished spiritually by the reception of truth and good from the Lord, but that he is also delivered from evil, or what amounts to the same thing, cleansed from sin (Rev. i. 5) by the same means. Whosoever, therefore, conceives that the actual death of the Lord, or anything that He suffered physically, or even His temptations, which were spiritual conflicts against all hell, can cleanse man individually from sin, is greatly deceived. But by His temptations and victories, as a means, mankind in the aggregate were delivered for ever from the absolute power of evil, and this is

the work of *Redemption*; while, in consequence of this great work, every man who first purifies his life outwardly by means of the truth of the Word, which is meant specifically, by the term "Son of man," 2814, and on that account receives the Lord's life of goodness and truth, signified not only by flesh and blood, but also by the bread and wine of the Holy Supper, thereby has conjunction with the Lord, and this as to all the degrees of his life, because, with him, there is the conjunction of truth with goodness, denoted by the sprinkling of the blood of the animals sacrificed, and which constitutes the great work of ATONEMENT, which in the highest sense is the conjunction of the Divine with the Human, and the reciprocal conjunction of the Human with the Divine in the Lord, and in a lower sense the conjunction of the Lord with man and the reciprocal conjunction of man with the Lord, involving also the same conjunction as to the Internal and External of him who is thus made an angel by regeneration as the Lord's Human was made Divine by glorification.

Hence, then, we now see the full signification of this ceremony of making atonement by the sprinkling of the blood of the animals offered in sacrifice on all parts of the tent of meeting. But the points yet to be considered are, why was atonement made over the goat for Azazel after this ceremony? and why was the ceremony itself only to take place once in every year on a certain day? We have seen in what the real atonement or reconciliation (2 Cor. v. 19) consists, namely, in deliverance from evil and the reception of good from the Lord. What then is involved in the ceremony of dismissal? It means that the Lord, after man is regenerated, and thus even in heaven itself, still withholds him from evil, and keeps him in good, and this by an all-powerful influence through the prevailing and fixed state of good in which he is from the Divine Human; for this is now and for ever the great force which keeps evil in its own place; prevents it from preponderating in the slightest degree; and preserves each eternally in his own life of use. This in the best sense is the man who is in readiness always; in heaven it is the angel himself; and with regard to the man who is being regenerated, it is exhibited as the strong and fixed principle of good and truth in which he is. Now these remarks explain to a certain extent the repeated washings which follow the dismissal of the goat. In heaven the Lord purifies the angels more and more continually; and in the church on earth, too, He cleanses internally and externally the sincere worshipper who from a loving heart offers his spiritual burnt offering.

But lastly, the reason why the day of atonement was to be once in every year, in the seventh month and on the tenth day of the month, which was a sabbath, clearly appears from the references. The purification of man is perpetual; it is effected in holy states of faith and charity; and it produces an eternal sabbath of rest and peace, because in heaven all spiritual conflicts have ceased, and there is only that kind of continual purification which is necessary from the facts that each angel continues to act freely as from himself; that he passes through a variety of states corresponding to evening and morning, and spring and summer on earth; and that by these changes he becomes perpetually more and more free from the slight imperfections inseparable from a state of finiteness.

## CHAPTER XVII

## SUMMARY OF THE SPIRITUAL SENSE

1. There is revelation from the Lord to those who are in good and truth of every degree, that if they do not acknowledge that their power to worship is from Him through the heavens, they do violence to holy good and holy truth, because all genuine worship is really from good, in order that there may be harmony between the internal and external man, vers. 1-5.

2. For such worship only, causes the conjunction of truth with good, removes worship from faith without charity, and is perpetual and eternal, vers. 6-7.

3. And, therefore, any one who does not thus worship the Lord is separated from the church and from Divine truths, vers. 8-9.

4. He who violates holy charity by mixing evils and falsities therewith averts himself from the Lord and separates himself from truths, because charity is the life of the church, and external worship ought to be in harmony with internal, vers. 10-12.

5. Concerning the appropriation of good or truth from a principle of persuasion, from merely natural good, or from good contaminated by evil, vers. 13-16.

## THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3. What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp,

1. There is revelation from the Lord by Divine Truth giving the perception,

2. That instruction is to be given to those who are in good and truth celestial, and in good and truth spiritual by influx and illumination, from which it is seen,

3. That every one who prepares to worship the Lord from natural good, or from celestial good, or from spiritual good, whether within the church or without,

4. And hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

5. To the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the LORD.

6. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the LORD.

7. And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring. This shall be a statute for ever unto them throughout their generations.

8. And thou shalt say unto them, Whatsoever man

4. And it is not acknowledged that he receives power to do so by conjunction with the Lord through the heavens, since all good is from Him through inmost principles; that man does violence to holy good and holy truth, and thereby separates himself from heaven and the church.

5. For it is essential that the spiritual man should know and maintain that the delight and pleasure of all good affections in worship, which appear to be separated from Divine Good, are really from the Lord by conjunction with Him through the heavens, and this by means of the principle of good, so that thereby the external man is harmonized with the internal in worship from perfect freedom.

6. And thus, from good, shall the conjunction of truth with good be effected, through such acknowledgment of celestial good, because it is grateful and acceptable to the Lord, and productive of continual rest from all temptations.

7. Neither shall the regenerated spiritual man worship the Lord from the falsities of faith without charity, by which truth is continually falsified; and for ever shall external worship, in the course of the heavenly life, be in perfect harmony with internal.

8. And further, there is perception, by Divine Truth with

there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice,

9. And bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall be cut off from his people.

10. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood; I will set my face against that soul that eateth blood, and will cut him off from among his people.

11. For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.

12. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13. And whatsoever man there be of the children of

every man of the Spiritual Church, internal or external, who engages, ostensibly, in the worship of the Lord either celestial or spiritual,

9. And thereby does not acknowledge that the power to do so is from the conjunction of man with the Lord through the heavens, through the principle of heavenly love, shall be separated from the church and be ignorant of Divine truths.

10. And every man of the Spiritual Church either internal or external who violates holy charity by mixing the evils and falsities of the merely natural life therewith; that man averts himself from the Lord, because he profanes the truth, and is consequently separated from all truths.

11. For external worship ought to be truly harmonious with internal; and in heavenly worship it is so, because therein is the conjunction of Divine Truth with Divine Good, whereby the external man is harmonized with the internal, since Divine Truth cleanses man from evil, because it is from Divine Good which is Life itself.

12. And it is for this reason that the spiritual man is taught from the Lord that it is unlawful to mingle the holy with the profane either in the internal man or in the external.

13. And therefore every man of the Spiritual Church,

Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out the blood thereof, and cover it with dust.

14. For as to the life of all flesh, the blood thereof is *all one* with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15. And every soul that eateth that which dieth of itself, or that which is torn of beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16. But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

internal or external, who, from a principle of persuasion, appropriates any affection of good or affection of truth, he shall separate the holy from the profane by the sincere acknowledgment that of himself he is nothing but evil, and is condemned.

14. For all the genuine life of the external man is from the Divine Life of the Lord in the internal man; and thence it is that man is taught that he profanes by appropriating life to himself; for good manifested in truth is the life of man from the Lord; and he who claims it as his own, separates himself from all good and truth.

15. And every man of the Spiritual Church who appropriates to himself that which is merely natural and void of spiritual life; or that which has been injured by evil inadvertently, and who yet is essentially, in good, whether he be of the internal church or of the external, shall be purified, externally and internally, by means of the Word; and shall remain impure until a change of state is brought about by such purification.

16. But if he neglects to purify himself in this way, then evil must remain with him.

## REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is denoted Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Moses speaking denotes instruction by Divine Truth, 7010, 10,355; to Aaron denotes to those who are in good, 9946; to his sons denotes to those who are in truth, 9946; to all the children of Israel denotes to those in good and truth spiritual, 3654; and saying "This is the thing which the Lord has commanded" denotes influx and illustration from which it is seen, 5486, 5732, 1791, 1822.

3. Any one who kills an animal for sacrifice denotes any one preparing to worship, 10,024; an ox, or a lamb, or a goat, denotes natural, celestial or spiritual good respectively, 10,024, 10,132; and in the camp or without the camp denotes whether within the church or without, because the camp denotes heaven, and thence the church, 10,038.

4. By not bringing the sacrifice to the door of the tent of meeting is denoted not acknowledging that he receives power to worship by conjunction with the Lord through the heavens, 2356, 3540<sup>3</sup>; by offering it as an oblation to the Lord before the tabernacle of the Lord is denoted that all good is from the Lord through inmost principles, 349, 922, 9481; by blood being imputed to that man, and by his shedding blood, is denoted violence to holy good and holy truth, 374, 683; and by being cut off from his people is denoted separation from heaven and the church, 5302, 3294-5.

5. By the children of Israel are denoted the spiritual man, 3654; by bringing their sacrifices which they sacrifice in the open field unto the Lord to the door of the tent of meeting is denoted acknowledgment that the delight and pleasure of all good affections in worship, which appear to be separated from Divine Good, are really from the Lord by conjunction with Him through the heavens, 349, 368, 369, 2356, 3540<sup>3</sup>; by being brought to the priest is denoted by means of the principle of good, 9946; and by sacrificing them for peace offerings to the Lord is denoted so that thereby the external man is in harmony with the internal in worship from perfect freedom, 10,097.

6. The priest sprinkling the blood on the altar before the Lord at the door of the tent of meeting denotes that thus from good shall the conjunction of truth with good be effected, 9946, 10,047, 2356, 3540<sup>3</sup>; and burning the fat for a sweet savour unto the Lord denotes "because it is grateful and acceptable to the Lord, and productive of continual rest from all temptations," being celestial good ascribed to the Lord, 10,054, 10,033.

7. No more sacrificing their sacrifices to he-goats denotes that the regenerated man will no longer worship the Lord from the falsities of faith without charity, 349, 922, 4169; after whom they go a whoring denotes by which truth is continually falsified, 2466; and this being a statute for ever to them throughout their generations denotes that for

ever shall external worship, in the course of the heavenly life, be in perfect harmony with internal, 7884, 9789.

8. Saying unto them denotes further perception from Divine Truth, 1791, 1822, 7010; the man of the house of Israel denotes the man of the internal church, and the strangers sojourning among them denote the man of the external church, 3654, 7908; and offering a burnt offering or sacrifice denotes engaging, ostensibly, in the worship of the Lord either celestial or spiritual, 923.

9. Not bringing it to the door of the tent of meeting denotes not acknowledging that the power to worship is by the conjunction of man with the Lord through the heavens, 2356, 3540<sup>3</sup>; and that man being cut off from his people denotes separation from the church and ignorance of Divine truths, 5302, 3294-5; while by sacrificing before the Lord is evidently denoted the worship of the Lord from pure love, 2001.

10. Any man of the house of Israel or of the strangers that sojourneth among them denotes the man of the Spiritual Church internal or external, 3654, 7908; eating any manner of blood denotes violating holy charity by mixing the evils and falsities of the merely natural life therewith, 1001-1003; and the Lord setting Himself against that soul, and cutting him off from his people, denotes that that man averts himself from the Lord because he profanes the truth, and is consequently separated from all truths, 7599, 5302, 3294-5.

11. The life of the flesh being in the blood denotes that external worship ought to be truly harmonious with internal, 156, 870, 1001; the Lord giving blood upon the altar denotes that in heavenly worship it is so, because therein is the conjunction of Divine Truth with Divine Good, 10,047; making atonement denotes the harmonizing of the external man with the internal, 10,042 II.; and the blood making atonement by reason of the life or soul denotes that this is so, since Divine Truth cleanses man from evil because it is from Divine Good which is Life itself, 3704, 4180.

A careful study of the last references will enable us to understand how it is that blood viewed under one aspect denotes charity or good, and under another faith or truth. It is because that which proceeds from the Lord, and is called *Divine Truth* in one expression, has in it both the good and the truth which are the life of man.

12. The Lord saying, therefore, unto the children of Israel denotes for this reason man is taught from the Lord, 3654, 7304; and neither they nor the strangers among them eating blood denotes that it is unlawful to mingle the holy with the profane either in the internal or in the external man or church, 1001-1003, 7908.

13. Again, the children of Israel or the stranger denote every man of the Spiritual Church internal or external, 3654, 7908; to take in hunting denotes to acquire from a principle of persuasion, 3309; a beast or a fowl that may be eaten denotes good or truth that may be appropriated, 40, 44, 2187; and pouring out the blood thereof, and covering it with dust, denotes to separate the holy from the profane by the sincere acknowledgment that of himself he is nothing but evil, and is condemned, 1001-3, 9127, 249.

14. As to the life of all flesh, the blood being one with the life thereof, denotes that all the genuine life of the external man is from



the Divine life of the Lord in the internal man, 1001-1003, 3704, 4180; saying to the children of Israel denotes that thence it is that man is taught, 3654, 7304; not eating the blood of any manner of flesh denotes no profanation by the appropriation of life to himself, 1001-1003, 2187; the life of all flesh being in the blood thereof denotes that good manifested in truth is the life of man from the Lord, 3704, 4180; and whosoever eating it being cut off denotes that he who claims life as his own separates himself from all good and truth, 5302, 3294-5.

15. Every soul that eateth that which dieth of itself denotes every man who appropriates to himself that which is merely natural and void of spiritual life, 2187, 4171; or that which is torn of beasts denotes that which has been injured by evil inadvertently, 2187, 4171; whether he be homeborn or a stranger denotes whether he be of the internal church or of the external, 3654, 7908; and washing his clothes, and bathing himself in water, and being unclean until even and then being clean, denotes being purified externally and internally by means of the Word, and remaining impure until a change of state is brought about by such purification, 3147, 5006, 10,130, 7844, 4545.

16. Not washing his clothes or bathing himself denotes neglecting to purify himself, 3147, 5006; and bearing his iniquity denotes that evil will remain with him, 9937.

Who that reads thoughtfully over the beginning of this chapter does not perceive at once that there is a hidden or spiritual meaning in it? For cannot the Lord be truly worshipped by those who desire to worship Him in any place whatever? And yet we find in this account that a very severe punishment is denounced upon every person attempting to offer sacrifices anywhere but at the door of the tent of meeting. How, then, are we to know the internal meaning here involved? It can only be by understanding the correspondences according to which the Word is written; otherwise, indeed, we have no guide; and if each reader is allowed to draw his own conclusions from the historical sense only confusion and misinterpretation are sure to be the result. How thankful, therefore, ought the man of the church to be that it has pleased the Lord to give to him at the present day a knowledge of these correspondences! And the Word itself shows us, in general, the meaning of the sacrifices, for we read concerning the Lord: "Thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. li. 16-17). That is to say, the real sacrifices involve the devotion of the affections to the Lord, these being denoted by the various animals, each, as we have already seen, denoting some particular affection, which certainly any one who chooses can consecrate to the service of the Lord at any time and place.

But again, seeing that such is the hidden meaning of the sacrifices, we are very anxious to know why they could not be offered anywhere but at the door of the tent of meeting. It was because not only animals, but places, correspond; and also buildings correspond, as well as all their parts. Different places represent different states, and motion from place to place denotes changes of state. This is quite obvious; and when we think of it in connection with our subject, we can recognize at once that although men may truly worship the Lord in any place, they cannot truly worship Him in any state. This, then, is the cause of the prohibition and of the limitation. We cannot worship the Lord in a merely natural state, when our hearts and

minds are full of selfishness, of worldliness, or of mere pleasure. This everybody knows; and it is commonly and rightly said that when we enter the house of the Lord we ought to put away the thought of such things. Hence, then, we may comprehend what is meant by killing an ox, or a lamb, or a goat in the camp, or out of the camp, or in the open field. Our good affections from the Lord may be contaminated in the church, or out of the church, by the outward appearance of worship without the reality.

But now consider the penalty attached to such seeming worship. "Blood shall be imputed to that man; and he shall be cut off from his people." That is, as the references show, a person who thus falsely worships does violence to the holy principles he professes, and so far is separated from them. And yet how very common is this external worship separated from internal! And, in truth, very few there are who have not been guilty in this respect; for we have been like the people of Sardis, who had a name to live, while yet they were dead (Rev. iii. 1). What, then, is the remedy? Our chapter tells us we must bring our offerings to the door of the tent of meeting and sacrifice them there. As a matter of fact, there is only one place, that is, one state, in which we can truly acknowledge the Lord and worship Him. And it is a state of genuine good exhibiting itself through knowledge, through faith, or through love. Or, in other words, it is a state of truth introducing us to good, just as the door admits us into an earthly temple where we can—if we like—worship the Lord thus in sincerity and truth. And this true worship is what is signified by the priest sprinkling the blood and burning the fat for a sweet savour unto the Lord, while the former false worship is thereby abolished, and is aptly denoted by the idolatry specified. Hence, therefore, let the man of the church take heed of his habits, and estimate at its proper value the Divine law concerning worship which immediately follows, and with which, notwithstanding his delinquencies, he is really tacitly acquainted; for who does not well know that there cannot be true adoration of the Lord apart from an honest and earnest endeavour to keep His commandments from a principle, and with a desire to be good?

For in the next place, although we may admit that the careless worshippers of whom this part of the Word has hitherto treated may not be profaners as yet, it is quite possible that many of them, by persistence in a wrong course, may actually become so. And also to eat blood with the flesh, which, in what now follows, is implied, is to mingle what is holy with what is profane. To profane good and truth is to acknowledge and believe and love them, and yet to live contrary to them; and there are, as we have already seen, many degrees of this evil. A man may profane slightly, or he may profane deeply; his spiritual disease may be curable, or it may be incurable; and it may be made very much worse by determined and deliberate hypocrisy; and, therefore, let us carefully guard against its beginnings; and when a person feels that he has within him some love of the truth, let him diligently cultivate it by first shunning the evil it condemns, and then earnestly practising the good of which it is the expression. For surely even our common perception may convince us that it is a greater advantage, in every way, to live in harmony with the Divine Law than to make a mere profession of doing so, while we contaminate ourselves by indulgence in the selfishness, worldliness or sensuality that inevitably lead to ruin.

But now there is an aspect of this subject which yet remains to be considered, and it is one to which we shall all do well to take heed.



It is that we may add to our inadvertent or careless neglect of the good and the true, or to our deliberate violation of them, a principle of persuasion which intensifies them, and which is represented in what we are here studying, as well as in other parts of the Word, by hunting. "Nimrod," it is said, "was a mighty hunter before the Lord" (Gen. x. 9), and concerning this we read, "it signifies that he persuaded many. This appears from the nature of faith separate from charity, which is thus persuasive; also from the signification of hunting in the Word. Faith separate from charity is such that it easily persuades. The generality of mankind do not know what things internal are, but only things external, and the greater number live immersed in sensualities, pleasures and lusts; and they regard themselves and the world; therefore they are easily captivated by such a religion. . . . 'Behold, I am against your pillows to hunt the souls there, to make them fly away; and I will tear them from off your arms, and will let go the souls which ye hunt, even the souls to make them fly away; and I will tear your kerchiefs, and deliver my people out of your hand; and they shall be no more in your hand for hunting' (Ezek. xiii. 21).<sup>13</sup> It is here explained what is meant by hunting, namely, that it is to deceive, by means of persuasions and by means of cognitions, which they pervert, and which they explain in their own favour, and according to the inclination of others," 1178. Hence we may see the nature of the persuasion of which our chapter speaks; and when we add that Nimrod means *rebellious*, or *sleep of descent*, or *sleep of him that rules*, we may still more clearly see it, and may be led by all means in our power to avoid falling into such a state as this, which aggravates our own unjust position, and takes away from others that precious liberty which is so necessary to all spiritual progress.

But there are also other points in the remainder of this interesting description which might be advantageously enlarged upon, such as the fact that the life of the external man, in a state of perfection, is derived from that of the internal, and that for this reason especially should profanation be avoided, as well as the other fact that he who is not cleansed from his impurity in this respect while he is still in the probationary state must remain in it. But let what has been already said suffice for the present as a stimulus to the higher life, and as an incentive to the study of the Word of the Lord in its internal sense, with a view to the final attainment of that life. For the more we examine and reflect carefully upon the particulars of Divine Truth therein contained, the more shall we be enlightened and energized to run with patience the course yet before us.

## CHAPTER XVIII

### SUMMARY OF THE SPIRITUAL SENSE

1. The man of the church is instructed that he ought not to live according to the evils and falsities of the merely natural man, nor of the corrupted church; but that the Lord who is Good and Truth conjoined, or rather united, ought to be worshipped, vers. 1-5.
2. Therefore, generally, man is forbidden to profane good or truth by conjoining them with evil or falsity, ver. 6.
3. Nor, in particular, ought he to profane them by any illegitimate conjunctions whatever, which are described in a series, and by which the corrupted church is defiled, and is incapable of properly realizing either good or evil, vers. 7-25.
4. On the contrary, the man of the Spiritual Church must live according to the laws of Divine Order and avoid abominations, lest he too should become corrupt, be entirely separated from genuine good and truth, and be altogether incapable of that obedience to the Lord which is the result of the heavenly marriage of good and truth from Him, vers. 26-30.

### THE CONTENTS OF EACH VERSE

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|---|--|
| <ol style="list-style-type: none"> <li>1. And the LORD spake unto Moses, saying,</li> </ol>   | <ol style="list-style-type: none"> <li>1. There is revelation from the Lord by Divine Truth giving the perception,</li> </ol>  |
| <ol style="list-style-type: none"> <li>2. Speak unto the children of Israel, and say unto them, I am the LORD your God.</li> </ol>  | <ol style="list-style-type: none"> <li>2. And instruction to the man of the Spiritual Church, from which he learns that the Lord is the only God, and that from Him is all good and truth conjoined.</li> </ol>  |
| <ol style="list-style-type: none"> <li>3. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes.</li> </ol> | <ol style="list-style-type: none"> <li>3. And that, therefore, he ought not to live according to the evils and falsities of the merely natural state into which he is born, nor the evils and falsities of the corrupted church which is to be succeeded by the Spiritual</li> </ol> |

4. My judgements shall ye do, and my statutes shall ye keep, to walk therein: I am the LORD your God.

5. Ye shall therefore keep my statutes, and my judgements: which if a man do, he shall live in them: I am the LORD.

6. None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I am the LORD.

7. The nakedness of thy father, even the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

Church; nor is worship to be any longer only external and idolatrous.

4. On the contrary, the Lord is to be worshipped by means of truths from the Word internal and external, and by obedience thereto in the daily life. And this because the Lord manifests Himself as good and truth conjoined; as truth derived from good; and as the External in harmony with the Internal.

5. And therefore man must, at first, engage in external worship, leading to internal, by obedience to the laws of which he will become internal, and thus acknowledge the Lord especially as Divine Good.

6. And consequently the spiritual man is forbidden to profane holy truths by contamination with evils and falsities hereditary or actual through conjunction therewith. For Divine Good requires that good thence derived can alone be legitimately conjoined with truth.

7. Therefore it is contrary to Divine Order to profane good by contamination with hereditary evil directly, through conjunction with the essential falsity conjoined therewith, this falsity being the external origin of a new form of evil.

8. Also it is not lawful to profane good by contamination with falsity conjoined with hereditary evil in the

external man, because such falsity is only another form of hereditary evil.

9. Neither is it lawful to profane the truth by contamination with falsity in the understanding, proceeding either from interior hereditary affection, or from exterior, which falsity has become active in the internal or external man spontaneously.

10. Also it is not lawful to profane the truth by contamination with evil affection springing from actual falsity or evil; for such affection is actual evil intensified.

11. Also it is not lawful to profane the truth by contamination with the affection of hereditary evil arising from the conjunction of that evil with falsity in the external man, for this is actual falsity in the understanding with which the truth cannot be legitimately conjoined.

12. Neither is it lawful to profane the truth by contamination with falsity in the understanding allied with hereditary evil, but not directly conjoined therewith in the internal man, because this is falsity on the same plane with hereditary evil.

13. Nor is it lawful to profane the truth by contamination with falsity in the understanding allied with hereditary evil, but not directly conjoined therewith, in the external man, because again this is falsity on the same plane with external hereditary evil.

9. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover.

10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12. Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman.

13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mother's near kinswoman.

14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15. Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness.

16. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17. Thou shalt not uncover the nakedness of a woman and her daughter; thou shalt not take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are near kinswomen: it is wickedness.

18. And thou shalt not take a woman to her sister, to be a rival to her, to uncover her nakedness, beside the other in her life time.

19. And thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness.

20. And thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

14. Neither is it lawful for the spiritual man to profane good by contaminating it with collateral hereditary evil, through the medium of the falsity conjoined with such evil, because it is the outward form of more remote hereditary life.

15. Nor is it lawful for him to profane good by contamination with falsity conjoined with his own evil, because this is the outward form of such evil.

16. Also it is not lawful to profane good by contamination with falsity conjoined to collateral evil, because it is the outward form of such evil.

17. Neither is it lawful to profane the truth by contamination with evil from actual falsity; with evil from the falsity thence; or with evil from the evil thence; these are allied evils; and such contamination is the intensification of evil.

18. Neither is it lawful to profane the truth by contamination with differing collateral falsities in the understanding at the same time, for this produces a conflict of falsities.

19. Also it is not lawful to profane the truth by contamination with falsified truth caused by the superabundance of merely natural affection.

20. Neither is it lawful to profane by adulterating the good of the church, which is the greatest impurity.

21. And thou shalt not give any of thy seed to make them pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22. Thou shalt not lie with mankind, as with womankind: it is abomination.

23. And thou shalt not lie with any beast to defile thyself therewith: neither shall any woman stand before a beast, to lie down thereto: it is confusion.

24. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out from before you:

25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants.

26. Ye therefore shall keep my statutes and my judgments, and shall not do any of these abominations; neither the homeborn, nor the stranger that sojourneth among you:

27. (For all these abominations have the men of the land done, which were

21. Nor is it lawful to do so by falsifying the incipient truths of the church through selfish love; for the truth must always be held in reverence; because it is the form of Divine Good.

22. Moreover, the contamination of the truth with falsities from sensual love is unlawful; it is contamination most degraded and detestable;

23. And so also, generally, is the contamination of the truth with evil, as well as the contamination of good with falsity.

24. And, indeed, the spiritual man must not render himself impure by any kind of profanation; for this is the practice of those in the corrupted church, who are confirmed in evil, and who are to be rejected by the power of Divine Truth.

25. And in this way that church is utterly corrupted; and suffers the consequences of its corruption, becoming altogether profane, and incapable of properly realizing either good or evil.

26. But the truly spiritual man is obedient to Divine laws externally and internally, and abominates all profanation, whether he belongs to the internal or to the external church.

27. (For these corruptions are common to those who are in selfish love and worldly

before you, and the land is defiled;)

28. That the land vomit not you out also, when ye defile it, as it vomited out the nation that was before you.

29. For whosoever shall do any of these abominations, even the souls that do them shall be cut off from among their people.

30. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein: I am the LORD your God.

love, which loves are first active with man from heredity, when man deliberately indulges and chooses actual evil.)

28. But he also becomes profane by wilfully corrupting the truth, as former perverted churches have done.

29. For all profaners must be deprived of the capacity to understand truths, and must be separated entirely from those who are in truths.

30. Therefore the spiritual man must be obedient, lest he too profane extremely like former corrupt churches, and thus become impure. And he must worship only the Lord in whom good and truth are one.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto the children of Israel and saying unto them denotes instruction to the man of the Spiritual Church from which he learns, 7010, 3654, 10,355, 1791, 1822; and "I am the Lord your God" denotes that the Lord is the only God, and that from Him is all good and truth conjoined, 2001.

3. By not doing after the doings of the land of Egypt in which ye dwelt is denoted that he ought not to live according to the evils and falsities of the merely natural state into which he is born, 5755, 5276, 1293; not doing after the doing of the land of Canaan whither they were to be brought denotes not according to the evils and falsities of the corrupted church, which is to be succeeded by the Spiritual Church, 1868; and not walking in their statutes denotes that worship was not to be any longer external and idolatrous, 8420, 7884, 8357.

4. Doing the Lord's judgments, and keeping his statutes to walk therein, denotes to worship Him by means of the Word, or by truths internal and external, and by obedience in the daily life, 5755, 8357; and "I am the Lord your God" denotes because the Lord manifests Himself as good and truth conjoined; as truth derived from good; and as the External in harmony with the Internal, 2001.

5. Keeping, therefore, the Lord's statutes and judgments denotes that man must first engage in external worship leading to internal, 8357; doing them and living in them denotes that by obedience to the laws of which, he will become internal, 5755; and "I am the Lord" denotes that thus he will acknowledge the Lord especially as Divine Good, 2001.

6. Not approaching to any one that is near of kin to him to uncover nakedness denotes that consequently the spiritual man is forbidden to profane holy truths by contamination with evils and falsities hereditary or actual by conjunction therewith, 6348, 4434, 9960; and "I am the Lord" denotes that Divine Good requires that good thence derived can alone be legitimately conjoined with truths, and also the confirmation of that conjunction, 2001, 7192.

7. "The nakedness of thy father, even the nakedness of thy mother thou shalt not uncover," denotes that it is contrary to Divine Order to profane good by contamination with hereditary evil directly, through conjunction with the essential falsity conjoined therewith, because by this adultery is denoted the profanation of good, 6348, by father is denoted hereditary evil, and by mother is denoted the falsity conjoined therewith, 3703<sup>20</sup>; "she is thy mother" denotes that this falsity is the external origin of a new form of evil, 1815, 1895; and "thou shalt not uncover her nakedness" denotes contamination and exposure, 9960<sup>10</sup>.

8. "The nakedness of thy father's wife thou shalt not uncover," denotes that it is not lawful to profane good by contamination with falsity conjoined with hereditary evil in the external man, since by this adultery is denoted also the profanation of good, 6348, by father is denoted hereditary evil, 3703<sup>20</sup>, and by the father's wife is denoted the falsity conjoined therewith in the external man, 409, 1369; and "it is thy father's nakedness" denotes that such falsity is only another form of hereditary evil, because as truth is the form of good, so falsity is the form of evil, 9637.

9. A sister denotes falsity in the understanding, since in a good sense she denotes intellectual truth, 1475; the daughter of a father, or the daughter of a mother, denotes procedure either from interior hereditary evil or from exterior, 568, 1815, 1895; born at home, or born abroad, denotes activity in the internal or external man or church, because this case is similar to that of a native and a sojourner, 8013; and not uncovering the nakedness of a sister denotes that falsification of truth and profanation of such a character are unlawful, 6348.

10. By the son's daughter, or the daughter's daughter, is denoted an evil affection springing from actual falsity or evil, as appears from the signification of a son as denoting falsity, and of a daughter as denoting evil, 568, and it is said, *actual* falsity and evil, because a man's own son or daughter, as distinguished from his father's or

mother's children, evidently denotes this; not uncovering their nakedness denotes that it is not lawful to falsify and profane the truth by such contamination, 6348; and by "for theirs is thine own nakedness" is denoted that evil affections of this kind are the intensification of actual evil, 313, 494.

11. As the father's wife who is not the mother is not in such close relationship as the father's wife who is at the same time the mother, therefore it has been said that the former denotes falsity, conjoined with hereditary evil in the *external man*, ver. 8; and hence the father's wife's daughter will denote the affection of hereditary evil in the external man, arising from the conjunction of that evil with falsity there, 568; "she is thy sister" denotes that this affection is actual falsity in the understanding, ver. 9, 1475; and her nakedness not to be uncovered denotes that the truth is not to be falsified and profaned by contamination with such evil, 6348.

12. By the father's sister is denoted falsity in the understanding allied with hereditary evil in the internal man but not directly conjoined therewith, 3703<sup>20</sup>, 1475; "she is thy father's near kinswoman" denotes that this is falsity on the same plane with hereditary evil, 3160; and by nakedness not to be uncovered is denoted that the truth is not to be falsified and profaned by contamination with the affection of such falsity, 6348.

13. By the mother's sister is denoted falsity in the understanding allied with hereditary evil, but not directly conjoined therewith, in the external man, 1815, 1895, 1475; by the mother's near kinswoman is denoted falsity on the same plane with external hereditary evil, 3160; and by nakedness not to be uncovered is denoted that the truth is not to be falsified and profaned by contamination with the affection of such falsity, 6348.

14. By the father's brother is denoted collateral hereditary evil, 3612; by the wife of the father's brother is denoted the falsity conjoined with such evil, 1369; by her being the aunt is denoted that this falsity is the outward form of more remote hereditary life, 3612, 4145; and by nakedness not to be uncovered is denoted that it is not lawful to profane good by contaminating it with such falsity, 6348.

15. By the daughter in law is denoted falsity conjoined with actual evil, 4843, 10,490; her being the son's wife denotes the outward form of that evil, 3049, 5337, 9474<sup>3</sup>; and nakedness not to be uncovered denotes that it is not lawful to profane good by contamination with such falsity, 6348.

16. The brother denotes collateral evil, 3612; the wife denotes falsity conjoined with that evil, 1369; the brother's nakedness denotes the outward form of that evil, 9960<sup>18</sup>, 3049, 5337, 9474; and nakedness not to be uncovered denotes that it is not lawful to profane good by contamination with such falsity, 6348.

17. The woman and her daughter denote falsity and the evil thence derived, 1369, 568; her son's daughter and her daughter's daughter denote evil from the falsity thence, and evil from the evil thence, 568; that they are allied evils is denoted by their being near kinswomen, 3160; nakedness not to be uncovered denotes that it is not lawful to falsify and profane the truth by contamination with such evils, 6348;

and its being wickedness denotes the intensification of evil, as is evident.

18. As a sister denotes falsity in the understanding, ver. 9, two sisters will denote collateral falsities with their affections, 3160; being a rival to her, or vexing her, denotes a conflict of falsities, 6420, 9308; and not uncovering nakedness denotes that it is unlawful to falsify and profane the truth by contamination with such falsities, 6348, while beside the other in her lifetime evidently denotes the activity of conflicting feelings and thoughts during regeneration, 4366<sup>2</sup>.

19. A woman impure, or separated, for her uncleanness, denotes falsified truth caused by the superabundance of merely natural affection during the process of regeneration, 10,130, 4161; and nakedness not to be uncovered denotes that it is not lawful to profane the truth by contamination with such falsifications, 6348.

20. Not to lie carnally with the neighbour's wife to defile thyself with her, denotes that it is not lawful to profane by adulterating the good of the church which is the greatest impurity, 6348.

21. Not giving any seed to pass through the fire to Molech denotes that it is unlawful to profane by falsifying the incipient truths of the church through selfish love, 1610, 934, 2468<sup>16</sup>; not profaning the name of thy God denotes that the truth must always be held in reverence, and we may add especially the conjunction of the Human with the Divine in the Lord, or the Divine Human, 6280, 2001; and "I am the Lord" denotes that Divine Truth is the form of Divine Good, 2001.

22. Not lying with mankind as with womankind, and its being an abomination, denotes that the contamination of truth with falsities from sensual love is unlawful, being most degraded and detestable, 725, 2056, 6052, 6348.

23. Not lying with any beast to defile thyself therewith, and a woman not standing before a beast to lie down thereto, it being confusion, denotes that, generally, the contamination of the truth with evil as well as the contamination of good with falsity, is profanation, 46, 1326, 6348.

24. Not defiling oneself with any of these things denotes that the spiritual man must not render himself impure by any kind of profanation, 10,130, 6348; and the nations which were cast out being thus defiled denotes that this is the practice of the corrupted church who are confirmed in evil, and are to be rejected by the power of Divine Truth, 1205, 2657.

25. The land being defiled denotes that the church rejected is utterly corrupted, 10,130; visiting the iniquity upon it denotes that it suffers the consequences of its corruption, 606, 9937; and the land vomiting out her inhabitants denotes that it is incapable of properly realizing either good or evil, 9527, 3705.

26. Keeping the Lord's statutes and judgments and not doing any of these abominations denotes that the truly spiritual man is obedient to Divine laws externally and internally, and abominates all profanation, 8357, 6052; and neither the homeborn nor the stranger that

sojourneth among you denotes whether he belongs to the internal or external church, 8013.

27. "All these abominations have the men of the land done which were before you" denotes that these corruptions are common to those who are in selfish and worldly love, 1205, 693; which were before you denotes spiritually prior states of the church as an individual and as a community, and hence states from heredity, 8550; and the land being defiled denotes the actual evil derived from the perverted loves of self and the world, 8551, 10, 130.

28. "That the land vomit not you out as it vomited the nation which was before you, when ye defile it," denotes that the spiritual man becomes defiled and profane by wilfully corrupting the truth as former perverted churches have done, 9527, 10, 130.

29. "Whosoever doeth these abominations" denotes all who profane the good and the true as described in the whole chapter, 6052; and their being cut off from the people denotes separation entirely from those who are in truths, 5302, 1259.

30. To keep the charge of the Lord evidently denotes to be obedient, 8830, 8513; not doing any of these abominable customs denotes lest there should be profanation extremely as in former corrupt churches, 6052, 8550, 8551; not defiling themselves denotes not becoming impure, 10, 130; and "I am the Lord your God" denotes that the Lord only must be worshipped in Whom Good and Truth are One, 2001.

The introduction to the subject of this chapter is very significant, owing to the fact that the Divine proclaims Himself three times successively. The reason is, because the revelation of the Lord to man is successive. He first manifests Himself to the natural man as one Divine Being, in Whom love and wisdom are united. We ought, therefore, thus to think of Him naturally, as an infinitely glorious and Divine Man, since love and wisdom, or good and truth, or affection and intelligence, constitute finite man. And this must be the case, not only with the natural man, who thinks in simplicity without deep reflection, but also with the spiritual man, who distinguishes; and that is the reason why it is added, in the second instance, "as truth derived from good, and as the External in harmony with the Internal," ver. 4. For when the natural man is made spiritual, he proceeds by means of truths to the state of good, conjoining the natural with the spiritual in himself. But in the third instance it is only said, "I am the Lord," because by his obedience the spiritual man becomes celestial, thus uniting truth with good, and living then from good by truth. Now every one who is regenerated must pass through this process, and only by doing so can he overcome the tendency in himself to profane the truth, or to profane goodness, in the various ways specified in what follows.

The whole subject, however, is first presented in a few words, and in those the expression, "I am the Lord," is again repeated, confirming the general prohibition, and also showing, that with him who is regenerated, good and truth alone can be legitimately conjoined, as they are united in the Divine Being. But let us consider next the profound truth involved in the fact that the fully regenerated man is preserved by the Lord from ever, spiritually, uncovering nakedness. That is, the hereditary and actual evils of his life, although they cannot be abolished, but remain for ever, yet are

quiescent, and cannot be exposed. Compare 868 and 9960; and reflect on the character of the Divine Word, in its interiors, and thence in its ultimate expressions, as being most holy and pure, and that we may properly regard all these prohibitions as a description of the exceedingly great perfection and purity of angelic life, which is free from all impurity, and especially from the possibility of profaning good and truth in any way whatever; at the same time that it may be acknowledged that, apart from the Lord, every man of the church on earth, and every angel in heaven is nothing but evil, and is disposed to profane good and truth by laying bare hereditary conditions and acquired states of evil, which love and charity from the Lord have covered up, and always will make atonement for, in those who, during the earthly life, renounce all evil and falsity, and love and practise all goodness and truth, the marriage of goodness and truth being regeneration in every individual.

And this brings us to the consideration of another point here involved. It is that these unlawful connections, which are commonly called the forbidden degrees within which marriage may not be allowed, forcibly remind us that the heavenly marriage, which is the marriage of the Lord with His church, and thus the conjunction of goodness and truth in general, is also to be looked upon as the marriage of goodness and truth in particular. That is, not only has every good its opposite evil, and every truth its opposite falsity, with which the man of the church may not contaminate himself and thus commit profanation, but also every good must be conjoined with its own truth, and every truth with its own good, and not with any other, because such is, evidently, not the true marriage. It follows, therefore, that, since each individual, whether man or woman, is really a distinct form of life, which cannot be repeated, and thus is a distinct form of good or truth which cannot be repeated, there is undoubtedly a true and eternal marriage of each individual, with his or her corresponding form of truth or goodness; and also that this marriage, if not effected in this life, is quite sure to be effected in heaven, according to the Lord's own words that two congenial minds of this kind ought not to be, and in fact cannot be separated. For He said, "What God hath joined together, let not man put asunder" (Matt. xix. 4-6). Hence, then, we see that the true marriage with every one goes hand in hand, so to speak, with his regeneration; and also that marriages on earth are holy as, under any circumstances, they assume to be, and therefore represent the true heavenly marriage.

But it is now to be observed that the internal sense, in dealing with the subject before us, in addition to stating what violations of the marriage of goodness and truth constitute profanation, also gives the reasons why. All these, however, may be included in one general statement, namely, that the hereditary life of man is nothing but evil. But it may be immediately thought by many that surely children inherit from their parents good dispositions as well as bad ones, and good capacities for acquiring truths as well as falsities. Is not this quite evident in families? How is it, then, that such good dispositions and capabilities notwithstanding, man is by birth nothing but evil? It is because no finite human being can possess inherent goodness, there being only one source of goodness, which is the Lord; because this good cannot be inherited by children from their parents; because it can only be received from the Lord through regeneration; and because the so-called good, which man receives by heredity, is contaminated by the evil so received. But see Matt. xix. 17; John iii. 5, 6; 1 Kings viii. 46.

From all these reflections it may now be more clearly seen why

the terms father, mother, brother, sister, etc., are here to be taken correspondingly as denoting various kinds of evils and falsities, although in the best sense they denote various kinds of goods and truths, which is the same thing as various forms of affection and intelligence from the Lord. Hence the Lord says to the unbelieving Pharisees: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father thereof" (John viii. 44). Here, by "your father the devil," is not meant any personal devil, as is commonly supposed, but all hell in the aggregate, and also the principle of selfish love, which makes hell, the term *father* signifying that this love is the origin of all evil and the falsity thence derived. This text, therefore, justifies the signification given to the term *father* in our chapter, and thence justifies the signification given to all the other terms of relationship mentioned therein. We, therefore, as members of the Lord's church, must oppose ourselves earnestly, as from ourselves, to all the evils and falsities here symbolized; contend manfully against them, as manifested within ourselves; and by no means allow ourselves to profane heavenly things generally, and especially the holiness and purity of true marriage love, by such illegitimate spiritual or natural conjunctions. And that we may be stimulated to do so, let us recall these other words of the Lord where He says: "Think not that I came to send peace on the earth: I came not to send peace but a sword. For I came 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 own household" (Matt. x. 34-35). But refer to 4843 and 10,490 for a full explanation, observing that there is a difference in the application of the terms in the two cases, each interpretation being legitimate according to the state of perception at different times; both generally harmonious; and both showing the correspondence of the terms in the best sense and in the opposite.

We have now, therefore, only to conclude our meditations on this part of the Word by some additional remarks on hereditary evil as distinguished from actual evil, which distinction is involved in the words, "all these abominations," used in the last few verses. For it is to be carefully remembered, that just as no state of merely natural good inherited from parents and ancestors is really the good which saves a person by constituting a part of his angelic life, so no state of hereditary evil condemns a person. But why so? Evidently because no one can tell what the particular hereditary conditions of his children may be; he cannot avoid those conditions; and much more are children free from responsibility in this matter. For every one is responsible only for the evil he adopts from hereditary tendencies and makes actual, and for every new form of evil which is the result of his own violation of the laws of order (Ezek. xviii. 20). But in this connection the following statements are valuable: "A certain one, who died an infant, but who became adult in heaven, was in this opinion, namely, that the good he had was from himself, and not from the Lord, wherefore he was sent back into the life of evils which was innate to him, and then it was given me to perceive from his sphere that he had a desire to rule over others, and that he made light of lasciviousness, which evils he derived hereditarily from his parents; but as soon as he acknowledged that he was such, he was again received among the angels among whom he was before. No one ever suffers punishment in the other life on account of hereditary evil,

because it is not his; consequently he is not blameable for it; but he suffers punishment on account of actual evil, which is his, consequently in proportion as by actual life he has appropriated to himself hereditary evil, as was said above," 2307, 966. And also the use of merely natural good hereditary dispositions, in the course of regeneration, may be known from the following: "Natural good of truth is not spiritual good, that is, the good of faith and the good of charity, until it is reformed. Natural good is from a man's parents . . . but spiritual good is from the Lord. Wherefore a man must be regenerated in order that he may receive spiritual good. Whilst this is being effected, there are adjoined to him, at first, truths from another source than from genuine truth itself which are of such a nature that they do not adhere, but only serve as means of introducing genuine truths, and when these have been introduced, then truths not genuine are separated. . . . It is as with fruits, which are first filled with bitter juice, before they can receive sweet juice, the bitter juice which is not genuine being the means of introducing the sweet, and when the latter enters the former is dissipated. Thus also it is with man's Natural while it is being regenerated; for natural good is such, that, of itself, it is not willing to obey and serve rational good, as a servant serves a master; but it wants to have the command. In order, therefore, that it may be reduced to a state of compliance and service, it is harassed by states of vastation and temptation, until its concupiscences become weakened, and then by an influx of the good of faith and charity, through the internal man from the Lord, it is tempered, until the good received hereditarily is by degrees extirpated, and a new good is implanted in its place, into which good the truths of faith are insinuated, which are like the fibres inserted into the heart of a man, through which fibres new juice is introduced, and a new heart has grown by degrees," 3470. Let us diligently and earnestly, therefore, take heed to our last verse both in its literal and spiritual senses, and thus reap the reward of a genuine state of the love of good and truth and usefulness for their own sakes, which is the true heavenly state, and is only attainable by regeneration, and the purification that follows it, from the Lord.

## CHAPTER XIX

## SUMMARY OF THE SPIRITUAL SENSE

1. Instruction is given that man must conjoin good and truth in himself; reverence and love them; confirm himself in true worship; refrain from selfish and worldly love which is idolatry; love good as manifested in truth; worship in freedom; appropriate good; reject evil in the process of Judgment; and especially avoid profanation then, because this would be to confirm himself in evil, vers. 1-8.
2. In the period of Judgment good and truth are to be devoted to the Lord in works of charity without any selfish motive, vers. 9-10.
3. Various prohibitions involving important spiritual obligations, vers. 11-18.
4. Concerning the illegitimate conjunction of good affections with evil in the course of regeneration, but not from deliberate wickedness; and concerning the remedy and its result, vers. 19-22.
5. On the appropriation of good in the perfect state; its relative imperfection; its full realization; and its abundant increase by the implantation of remains, vers. 23-25.
6. Concerning various prohibitions and duties which the truly spiritual man ought by no means to neglect, vers. 26-37.

## THE CONTENTS OF EACH VERSE

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| <p>1. And the LORD spake unto Moses, saying,</p>   | <p>1. There is revelation from the Lord by Divine Truth giving the perception,</p>   |
| <p>2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.</p> | <p>2. That every man of the Spiritual Church is to be instructed, so that he understands that he must conjoin truth with good in himself, because they are united in the Lord.</p> |
| <p>3. Ye shall fear every man his mother, and his father, and ye shall keep my sabbaths: I am the LORD your God.</p>                       | <p>3. And therefore the spiritual man must reverence and love Divine Truth and Divine Good from the Lord, and establish their conjunction by regeneration; for only in this</p>    |

way is the true worship of the Lord confirmed and established.

4. Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

4. And therefore also he is forbidden to turn from the Lord and devote himself to the falsities and evils springing from worldly and selfish love; and he must worship the Lord only by loving good as it is manifested in truth.

5. And when ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it that ye may be accepted.

5. And this worship must be in perfect freedom, because only such worship is acceptable to the Lord.

6. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt with fire.

6. Also the good of such worship may be appropriated by the man of the church in its prime and continually; but no affection partaking of selfish love and worldly love, in such worship, is to be appropriated but rejected in the process of Judgment through victory in temptations;

7. And if it be eaten at all on the third day, it is an abomination; it shall not be accepted:

7. And indeed, if man appropriates to himself evil, as well as good, in that process, he profanes good; and such profane worship cannot be accepted.

8. But every one that eateth it shall bear his iniquity, because he hath profaned the holy thing of the LORD: and that soul shall be cut off from his people.

8. And all who do this confirm and establish themselves in evil; for it is the inevitable effect of such profanation by mixing evil with good, that such a person cannot become otherwise than vastated of all truth.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither

9. And again, when, in the Judgment, good is realized, it is no longer appropriated to selfish purposes, in its ulti-



shalt thou gather the glean-  
ing of thy harvest.

10. And thou shalt not  
glean thy vineyard, neither  
shalt thou gather the fallen  
fruit of thy vineyard; thou  
shalt leave them for the poor  
and for the stranger: I am  
the LORD your God.

11. Ye shall not steal;  
neither shall ye deal falsely,  
nor lie one to another.

12. And ye shall not  
swear by my name falsely,  
so that thou profane the  
name of thy God: I am the  
LORD.

13. Thou shalt not op-  
press thy neighbour, nor  
rob him: the wages of a  
hired servant shall not abide  
with thee all night until the  
morning.

14. Thou shalt not curse  
the deaf, nor put a stum-  
bling-block before the blind,

mate expression with full  
power, internally; nor is that  
good to be contaminated by  
selfish motives externally.

10. Moreover, as with  
spiritual good so with spiritual  
truth; it is not to be ascribed  
to self, nor is the good thence  
resulting; which is holy  
charity, when it is fully real-  
ized externally, to be so con-  
taminated. On the contrary,  
these things are to be devoted  
to the Lord in works of  
charity and faith from charity  
without any selfish motive.

11. For it is against Divine  
Order to ascribe to self what  
belongs to the Lord; to be in  
falsity and at the same time  
in truth; or to be in evil and  
at the same time in good.

12. Nor is it lawful for the  
spiritual man who knows or  
understands the truth, to con-  
firm himself against it by  
hypocrisy; for this is the pro-  
fanation of truth, which  
teaches that the Lord is essen-  
tially Divine Good.

13. Neither shall the spirit-  
ual man violate charity, nor  
deprive his brother of the  
truths of his faith; and he who  
does good in the natural man  
for the sake of reward, is not  
to confirm himself in such a  
state, for although it may be  
of use previous to regenera-  
tion, and in the obscurity of  
the natural life, it must be  
rejected when heavenly good  
is realized.

14. Neither shall the spirit-  
ual man avert himself from  
those who are deficient in the

but thou shalt fear thy God:  
I am the LORD.

15. Ye shall do no un-  
righteousness in judge-  
ment: thou shalt not respect  
the person of the poor, nor  
honour the person of the  
mighty: but in righteous-  
ness shalt thou judge thy  
neighbour.

16. Thou shalt not go up  
and down as a tale-bearer  
among thy people: neither  
shalt thou stand against the  
blood of thy neighbour: I  
am the LORD.

17. Thou shalt not hate  
thy brother in thine heart:  
thou shalt surely rebuke thy  
neighbour, and not bear sin  
because of him.

18. Thou shalt not take  
vengeance, nor bear any  
grudge against the children  
of thy people, but thou shalt  
love thy neighbour as thy-  
self: I am the LORD.

perception of good, or in the  
understanding of truth; on the  
contrary, he must exercise  
love and charity towards such,  
and thus more strongly estab-  
lish himself in good.

15. And indeed he is to  
avoid all injustice, and neither  
to do good without discretion,  
nor promote the truth by the  
exercise of great intellectual  
powers alone. But he must  
act with charity and truth con-  
jointly in the support of all  
good.

16. Neither shall he violate  
charity by first assuming  
friendliness to others, and  
then descending into the mean-  
ness of exposing their errors,  
when they are, as yet, in a  
state of truth leading to good;  
nor corrupt the spiritual life  
of those in good by preventing  
their reception of the interior  
truth they need for conjunc-  
tion with their good, which  
they have from the Lord.

17. Yea, he must not be in-  
wardly averted from good,  
while practising it outwardly;  
he shall not hesitate in con-  
demning what is wrong from  
the love of what is true; nor  
shall he excuse evil from  
natural kindness, when he re-  
cognizes it in a brother.

18. Nor shall the spiritual  
man return evil for evil or  
oppose the opinions of others,  
whether truths or falsities,  
from a selfish impulse; but he  
shall act in all things from  
charity; for the Lord is essen-  
tial charity.

19. Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with two kinds of seed: neither shall there come upon thee a garment of two kinds of stuff mingled together.

20. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; they shall be punished; they shall not be put to death, because she was not free.

21. And he shall bring his guilt offering unto the LORD, unto the door of the tent of meeting, even a ram for a guilt offering.

22. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin which he hath sinned: and he shall be forgiven for his sin which he hath sinned.

19. Also the spiritual man must observe all the laws of Divine Order in external things; he shall not profane the good of charity either natural or spiritual by mingling evil therewith; he shall not profane the truth by admixture with falsities; neither shall he be outwardly of a double character by professing true doctrine and false at the same time.

20. For every one who conjoins the good affections of the spiritual man with the imperfect affections of the natural man, in the course of regeneration while these are, as yet, not fully delivered from evils, nor able to act from freedom entirely, will suffer the consequences of such errors, although he is not condemned absolutely, since he has been under the influence of impulse, and has not acted from deliberate choice in spiritual freedom.

21. And such a person must worship the Lord with a view of removing his evil and errors, by acknowledging that all good is from Him through the heavens, whence there is conjunction with Him by the good of innocence in the internal man.

22. And then, on account of good, shall the external man be reconciled with the internal, through repentance when he has sinned through weakness, and yet sincerely acknowledges the Lord; and thus evil will be remitted by the Lord.

23. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as their uncircumcision: three years shall they be as uncircumcised unto you; it shall not be eaten.

24. But in the fourth year all the fruit thereof shall be holy, for giving praise unto the Lord.

25. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26. Ye shall not eat any thing with the blood: neither shall ye use enchantments, nor practise augury.

27. Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

23. And also on the realization of the heavenly life of good through repentance, when truth is exercised from good in various ways for the uses of life, it shall be acknowledged, that even man's best actions are, relatively, impure; and that not only during regeneration, but even in heaven itself, good is continually from the Lord, and is never to be appropriated by man nor by angel, as derived from selfish love.

24. But nevertheless in the state of the full conjunction of good and truth, when the selfish life is quiescent, good is truly realized, and from the heart ascribed to the Lord.

25. And then it will follow, that remains will be fully implanted in the external man, by the appropriation of good, in order that good and truth may be abundantly increased, because the Lord is fully acknowledged, and man is more strongly confirmed in love to Him.

26. Nor will the spiritual man profane good by mixing evil with it, or truth internal or external, by making falsity appear as truth or evil as good.

27. For it is unlawful to corrupt good with evil internally, or truth with falsity externally.

28. Nor shall the spiritual man imagine that by outward mortification he can remove evil, or by external worship only, promote permanent

good; for all true worship is by genuine good from the Lord.

29. Profane not thy daughter, to make her a harlot; lest the land fall to whoredom, and the land become full of wickedness.

30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

31. Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am the LORD your God.

32. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am the LORD.

33. And if a stranger sojourn with thee in your land, ye shall not do him wrong.

34. The stranger that sojourneth with you shall be unto you as the homeborn

29. And therefore the affection of truth is not to be profaned by falsification, lest such falsifications increase and abound, and evil be confirmed thereby.

30. But, on the other hand, the state of heavenly good is to be perpetual, and the state of heavenly truth to be always holy, because the Lord is holiness itself.

31. Neither must the spiritual man endeavour to promote good by the perversion of order, either through making evil look like good or falsity like truth; for evil spirits who inject such thoughts are to be resisted, as they must produce impurity; and the conjunction of good and truth is to be confirmed by man.

32. But let him acknowledge and reverence Divine wisdom in those with whom it is matured, and the intelligence of him who is advanced in the regenerate life; yea, let him reverence Divine wisdom itself, and become established in Divine Good.

33. Also the spiritual man will take particular care in regard to those who require instruction in the church, lest he should neglect to promote their good.

34. For, indeed, those who need instruction are to be esteemed like those who are

among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure.

36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37. And ye shall observe all my statutes, and all my judgements, and do them: I am the LORD.

in good, and charity is to be exercised towards them; for every one, at first, is under the bondage of the merely natural man, and needs instruction; and both good and truth are necessary for the perfection of man from the Lord.

35. For strict justice is in the exercise of charity by and according to truths, as regards internal, interior, and external things.

36. And therefore man must practise equity and justice internally, and justice and equity externally, because for this purpose the Lord redeemed mankind.

37. And therefore also man must be entirely holy, outwardly; inwardly; and in every action; and this can only be effected by the acknowledgment of the Lord as essentially Divine Good.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto all the congregation of the children of Israel and saying unto them, "I am the Lord your God," denotes that every man of the Spiritual Church is to be instructed, so that he understands, that he must conjoin good and truth in himself because they are united in the Lord, 7010, 3654, 10,355, 1791, 2146, 2001.

3. By fearing every man his mother and his father is denoted that the spiritual man must reverence and love Divine Truth and Divine Good from the Lord. 8807: by keeping the Sabbath is denoted to

establish their conjunction by regeneration, 888<sup>9</sup>; and by "I am the Lord your God" is denoted that only in this way is the true worship of the Lord confirmed and established, 7192.

4. To turn to idols denotes to turn from the Lord and devote himself to falsities and evils springing from worldly love, 1205; making molten gods denotes to do the same with regard to selfish love, 886<sup>9</sup>; and "I am the Lord your God" denotes the worship of the Lord only by loving good as manifested in truth, 2001.

5. Offering a sacrifice of peace offerings to the Lord in order that it may be accepted denotes worship from freedom which regards Divine Good, and therefore is not from selfish good, 10,097, 2001, 9506.

6. The sacrifice being eaten on the same day that it is offered, and on the morrow, denotes that the good of such worship may be appropriated in its prime and continually, 2187, 7887, 3998, 8788; and what was left on the third day being burnt with fire denotes that no affection partaking of selfish love and worldly love in such worship is to be appropriated, but rejected, in the process of Judgment through victory in temptations, 8480-3, 10,115, 900.

7. It being eaten on the third day denotes appropriation during Judgment, 2187, 900; its being then an abomination denotes profane worship, 6052; and its not being accepted denotes that such profane worship cannot be accepted, 9506.

8. Every one that eateth it bearing his iniquity denotes that all who do this establish themselves in evil, 9965<sup>3</sup>; profaning the holy thing of the Lord denotes mixing evil with good, 2187, 6052; and being cut off from his people denotes being vastated of all truths, 5302, 1259.

9. By the harvest is denoted the realization of good in the Judgment, 9295; not wholly reaping the corners of thy field denotes not appropriating it to selfish purposes, in its ultimate expression with fulness and power, internally, 10,669, 3310, 6188, 9494; and by not gathering the gleaning of the harvest is denoted that neither is that good to be contaminated by selfish motives externally, 9273, 9146.

10. Not gleaning the vineyard denotes that as with spiritual good, so with spiritual truth; it is not to be ascribed to self, 9139, 10,669; not gathering the fallen fruit of the vineyard denotes that the good thence resulting which is holy charity, when it is fully realized externally, is not to be so contaminated, 9273, 1071, 10,669; and leaving them for the poor and the stranger denotes that, on the contrary, these things are to be devoted to the Lord in works of charity and of faith from charity without any selfish motive, 4955, 10,669; while by "I am the Lord your God" is denoted that thus man is to be confirmed and established in good and truth and their conjunction, 2146, 2001, 7192.

11. Not stealing denotes that it is against Divine order to ascribe to self what belongs to the Lord, 8906; not dealing falsely denotes not being in falsity and at the same time in truth; and not lying one to another denotes not being in evil and at the same time in good, 683, 8908.

12. Not swearing by the Lord's name falsely, so as to profane the name of God, denotes that it is not lawful for the spiritual man who knows or understands the truth to confirm himself against it by hypocrisy, for this is the profanation of truth, which teaches that the Lord is essentially Divine Good, 8882, 2001, 2842; and "I am the Lord" denotes irrevocable confirmation, 7192.

13. To oppress the neighbour denotes to violate charity, 9196; to rob him denotes to deprive him of the truths of his faith, 8906; a hired servant denotes one who does good for the sake of reward, 8002; and wages not abiding until the morning denotes that he ought not to confirm himself in such a state, because although it may be of use previous to regeneration and in the obscurity of the natural life, it must be rejected when heavenly good is realized, since by not withholding the wages is denoted allowing the preparatory state to continue, 3816; the state of doing good for the sake of reward is a merely natural state, 3816, night denotes the obscurity of that state, 9787, and morning denotes the state when heavenly good is realized, 9787.

14. Not cursing the deaf denotes not being averted from those who are deficient in the perception of good, 9397<sup>3</sup>; not putting a stumbling block before the blind denotes not averting oneself from those who are deficient in the understanding of truth, 2383; fearing thy God denotes exercising love and charity towards such, 2826; and "I am the Lord" denotes that, by such a course, the spiritual man establishes himself more strongly in good, 2001, 7192.

15. Doing no unrighteousness in judgment denotes that he is, indeed, to avoid all injustice by acting according to good by means of truth, 2258; not respecting the person of the poor denotes not doing good without discretion, 3820; not honouring the person of the mighty denotes not promoting the truth by the exercise of great intellectual powers alone, 8315; and judging the neighbour in righteousness denotes to act with charity and truth conjointly in the support of all good, 2258.

16. Going up and down as a tale-bearer denotes violating charity and truth by first assuming friendliness to others, and then descending into the meanness of exposing their errors, 4815, 2967, because tale-bearing, or slandering, is like making merchandise with the knowledge we have concerning others from evil motives, and the Hebrew word not only means tale-bearing, but is under a verb which means to travel as a merchant; among thy people denotes among those who are in a state of truth leading to good, 5312; standing against the blood of thy neighbour denotes corrupting the spiritual life of those in good by perverting the reception of the interior truth they need for conjunction with their good, 2425, 9127, 4926; and "I am the Lord" denotes confirmation that their good is from the Lord, 7192.

17. Not hating thy brother in thine heart denotes not being inwardly averted from good, 3488, 2360, 7542; surely rebuking thy neighbour denotes not hesitating to condemn what is wrong from the love of what is true, 4700, 2425; and not bearing sin because of him denotes not to excuse evil from natural kindness when recognized in a brother, since "bearing sin" in this case denotes doing wrong by not rebuking.

ing, 9937, and "because of him" evidently denotes from a feeling of merely natural kindness or charity without regard to the truth, 2425.

18. By not taking vengeance is denoted not returning evil for evil, 8223; not bearing a grudge against the children of thy people denotes not opposing the opinions of others, whether truths or falsities, from a selfish impulse, 1259, 489, 8223; loving thy neighbour as thyself denotes acting in all things from charity, 2425; and "I am the Lord" denotes that the Lord is essential love and charity, 2001.

19. By keeping the Lord's statutes is denoted to observe all the laws of Divine Order in external things, 8357; by not letting thy cattle gender with a diverse kind is denoted not profaning the good of charity either natural or spiritual by mingling evil therewith, or, in other words, by illegitimate conjunction, 5913, 6126, 9182; by not sowing a field with two kinds of seed is denoted not profaning the truth by admixture with falsities, or by being in the state of good and the state of truth leading to good at the same time, 9274; and by not putting on a garment of two kinds of stuff mingled together is denoted not being outwardly of a double character by professing true doctrine and false at the same time, 2576<sup>15</sup>, 9274.

20. Lying carnally with a woman that is a bondmaid denotes conjoining the good affections of the spiritual man with the imperfect affections of the natural man, 6348, 3654, 8890; betrothed to a husband denotes in the course of regeneration, 8996; not at all redeemed denotes not as yet delivered from evils, 6279; freedom not given her denotes evidently not able to act from freedom entirely, 892; they shall be punished, or "there shall be inquisition," denotes suffering the consequences of such errors, 696, 2242; not being put to death denotes not condemned absolutely, 5605; and because she was not free denotes since he has been under the influence of impulse, and has not acted from deliberate choice in spiritual freedom, 892.

21. Bringing his guilt offering to the Lord unto the door of the tent of meeting, even a ram for a guilt offering, denotes that such a person must worship the Lord with a view of removing his evil and error by acknowledging that all good is from Him through the heavens, whence there is conjunction with Him by the good of innocence in the internal man, 3400, 2356, 3540<sup>3</sup>, 10,042.

22. The priest making atonement for him with the ram of the guilt offering, and his being forgiven, denotes that on account of good the external man shall be reconciled with the internal through repentance, when he has sinned through weakness and yet sincerely acknowledges the Lord; and thus evil will be requited by the Lord, 9946, 10,042, 868.

23. Coming into the land denotes the realization of the heavenly life of good through repentance, 3705; planting there all manner of trees for food denotes truth exercised from good in various ways for the uses of life, 8326; counting the fruit thereof as their uncircumcision denotes the acknowledgment that even man's best actions are relatively impure, 2039<sup>6</sup>; the fruit being three years as uncircumcised denotes that not only during regeneration, but even in heaven itself, good is continually from the Lord, 2788, 2039<sup>6</sup>; and its not being eaten denotes that it cannot be appropriated from selfish love, 2187, 2039<sup>6</sup>.

24. All the fruit being holy in the fourth year for giving praise unto the Lord denotes that nevertheless in the state of the full conjunction of good and truth, when the selfish life is quiescent, good is truly realized, and from the heart ascribed to the Lord, 10,136, 2146, 8042, 3880<sup>4</sup>.

25. Eating of the fruit thereof in the fifth year denotes that remains will then be fully implanted in the external man by the appropriation of good, 5291, 6156, 2187, 8326; yielding the increase thereof denotes in order that good may be abundantly increased, 4981; and "I am the Lord" denotes that the Lord is fully acknowledged, and that man is more strongly confirmed in love to Him, 2001, 7192.

26. By not eating anything with the blood is denoted that neither will the spiritual man profane good by mixing evil with it, 10,033; and by not using enchantments, nor practising augury, is denoted not profaning truth internally or externally by making falsity appear as truth or evil as good, 7297, 683.

27. Not rounding the corners of your heads, nor marring the corners of the beard, denotes that it is unlawful to corrupt good with evil internally or truth with falsity externally, 3301, 5247<sup>3</sup>.

28. Not making any cuttings in your flesh for the dead, nor printing any marks upon you, denotes that neither shall the spiritual man imagine that by outward mortification he can remove evil, or by external worship only promote permanent good, when yet there is no holiness internally, 9056, 9386, 81, 272; and "I am the Lord" denotes that all true worship is by genuine good from the Lord, 2001.

29. Not profaning thy daughter to make her a harlot, lest the land fall to whoredom, and the land be full of wickedness, denotes that the affection for truth is not to be profaned by falsification, lest such falsifications increase and abound, and evil is confirmed thereby, 489, 6348, 2905.

30. Keeping the Lord's sabbaths and reverencing His sanctuary denotes that, on the contrary, the state of heavenly good is to be perpetual, and the state of heavenly truth to be always holy, 8887, 3210; and "I am the Lord" denotes because the Lord is holiness itself, 2001, 2190.

31. Not turning unto them that have familiar spirits, nor unto wizards, denotes not endeavouring to promote good by the perversion of order, either through making evil look like good or falsity like truth, 7297, 9188; not seeking them out, nor being defiled with them, denotes that evil spirits who inject such thoughts are to be resisted, as they must produce impurity, 5610, 10,130; and "I am the Lord your God" denotes that the conjunction of good and truth is to be confirmed by man, 2001, 7192.

32. Rising up before the hoary head, and honouring the face of an old man, denotes to acknowledge and reverence Divine wisdom in those with whom it is matured, and the intelligence of him who is advanced in the regenerate life, 6524-5; fearing God denotes reverencing Divine wisdom itself, 2001, 3718-9; and "I am the Lord" denotes establishment in Divine Good, 2001.

33. Not doing a stranger wrong that sojourneth in the land denotes taking particular care with regard to those who require instruction, and not neglecting to promote their good, 7908.

34. The stranger and sojourner being as the homeborn denotes that those who need instruction are to be esteemed like those who are in good, 7908, 3705; loving the sojourner as thyself denotes that charity is to be exercised towards them, 2425; "ye were strangers in the land of Egypt" denotes that every one at first is under the bondage of the merely natural man, and needs instruction, 5406, 4749; and "I am the Lord your God" denotes that both good and truth from the Lord are necessary for the perfection of man, 2001.

35. Not doing any unrighteousness in judgment in meteyard in weight or in measure denotes that strict justice is in the exercise of charity by and according to truths, as regards internal, interior and external things, 5755, 8357, 3104.

36. "Just balances, just weights, a just ephah and a just hin shall ye have," denotes that the spiritual man must practise equity and justice internally, and justice and equity externally, 3116, 3104, 10,136; and "I am the Lord your God which brought you out of the land of Egypt" denotes that for this purpose the Lord redeemed mankind, 8864-6.

37. Observing all the Lord's statutes, and all his judgments, and doing them, denotes that therefore also man must be entirely holy outwardly, inwardly, and in every action, 8357, 5755; and "I am the Lord" denotes that this can only be effected by the acknowledgment of the Lord as essentially DIVINE GOOD, 2001.

By reading over the summary at the beginning of this chapter, it will be seen that, within the first eight verses, some things are mentioned that frequently recur in the course of the series of the internal sense, and that this may often seem like unnecessary repetition. There cannot be, however, any such repetitions in the Word of the Lord, and on this account wherever there seem to be such we may depend upon it that there is a presentation of these things in some new light and in some new connections which it is important to notice. Observe, for example, that nine distinct points are named in those verses, and that each follows that which precedes in such a manner as to show, in the spiritual sense, the order and perfection of the series.

But the most interesting thing in this section is certainly what is said about the peace offering. For, taking these things as they stand, and thinking only of the literal sense, it is impossible to discover any very satisfactory reason for the directions given. It is easy to see that perhaps some sanitary conditions were involved, but this does not explain the severity of the sentence of excommunication pronounced against the offender. According to the inner sense, however, this is seen, and more things besides. For the first and second days denote the states in which man is preparing for his Judgment, and the third day denotes the state of that Judgment; the peace offering signifies the state of freedom in which man is, for worship and appropriation, during his probationary state; but in the process of Judgment, which consists in bringing the external man into perfect harmony with the internal, this state of freedom is not the same as it was before. Then it was the free determination between good and

evil, as well as the freedom of affection or love, but now it is the freedom of the established ruling love only (*H.H.* 480). Now we should mark this well, for it shows us why the peace offering remaining on the third day was to be burnt with fire. It is because the ruling love of good rejects all selfish love in the Judgment, while the ruling love of evil adopts it, and is bound to take the consequences, as the series describes; for fire corresponds to both loves, and we see how the Word in its internal sense confirms the statement of the angels. It is the ruling love that decides in the course of Judgment. The lesson for us all is here obvious. If we would go to heaven we must work while it is called to-day, for the night cometh in which no man who has not already done so can work out his salvation. For notice how the internal sense puts it. There is a perpetual peace offering in heaven for the good, but none at all for the wicked who have not chosen heaven. Compare the spiritual teaching of vers. 6 and 8, and observe well that of vers. 9 and 10, noting particularly the connection, and that the mention of the harvest, of the field and of the vineyard together show that the subject of the Judgment is continued in order to demonstrate how charity and faith now prevail with the good, and how the external will and understanding come into harmony with the internal.

We next observe that the moral teaching which now follows is very important in the literal sense, and hence that the internal sense of the Word sometimes seems to descend, and manifest itself more particularly in this way; and yet the perfect distinction between the two senses is still maintained. For example, it is not the same thing to ascribe to ourselves what belongs to the Lord, and to steal; and yet it is clear that a man who deliberately steals, and persists in doing so, practically claims his life as his own, and denies his responsibility to the Lord; while, on the other hand, he who truly acknowledges the Lord will not steal or lie, or deliberately do any of the other things here forbidden. And we discern that it is, as it were, a shorter way to a good life to establish ourselves in good and true *principles* of action, than to keep the commandments either because we fear the consequences of not doing so, or because they are the Divine laws which it is our own interest to obey. For by so doing we cleanse first the inside of the cup and of the platter, that the outside may be clean also (*Matt.* xxiii. 26). But still spiritually, as well as literally, internal cleansing and external cleansing are distinctly necessary, although it is only in the spiritual sense that internal purity is the cause of that which is external. And again, it is interesting to notice a point in connection with retaining the wages of a hired servant all night until the morning. For we see that, literally, not much harm, and in some cases no harm at all, would be done to the servant by paying him his wages in the morning after he had earned them. But, spiritually, to allow the wages of a hired servant to abide with us is to continue to do useful things, more for the sake of the reward than for the sake of being useful. This, of course, may be allowed as a preparatory state; but it is clear that when a person realizes the love of being useful for its own sake, he will not any longer work for the reward, although he may still carefully see that he gets it, because he knows that this enables him, from his love of use, to provide for himself the means of performing other uses which, in a lower degree, are quite as necessary as the essential use of his life. For when we come to look into it, no one can be in the love of use as a ruling principle and in the love of reward as a ruling principle at the same time; and if he is in the love of use, therefore, which love is like the

morning when the sun rises, he cannot continue to be in the love of reward, which is, comparatively, like the darkness of night. But we must omit further comment on these moral-spiritual laws, and consider what follows concerning illegitimate conjunctions.

For notwithstanding what has been shown just above, while man is in the course of regeneration the lower and preparatory states will almost unavoidably have some influence, while the higher states will yet be predominant; and it is this which causes illegitimate conjunctions, tendency to which is certainly to be repressed. And hence we are not to allow our good affections, natural or spiritual, to be contaminated with evil, which is to let our cattle gender with a diverse kind. And what is true of the affections applies also to the intellectual powers internal and external. If we have adopted principles of truth, or have sown the seed of the Word in the ground of the honest and good heart, we must not also cultivate falsities; for we cannot realize a higher state and at the same time remain in the lower, nor equally believe in a true doctrine and a false one, or mingle the appearances of truth in which we have formerly been with the genuine truths of our more advanced life.

Now we may all feel and see the great value of this teaching, and how necessary it is that we should make a practical use of it. But still, how imperfect are we, and how liable to do the very things, as we journey through life, which our higher feelings and our better judgment condemn. And this is shown by the illegitimate conjunction with the betrothed handmaid. For she very clearly signifies the imperfect natural affections, which ought to serve the spiritual affections as a servant does her mistress; and what is said about her is really quite interesting when considered spiritually. She is betrothed to a husband, that is, these natural affections of ours are not only subdued and kept in check by mere force or authority, but they are in a state of advancing towards the heavenly marriage, while yet at the same time they are not in the genuine freedom of good or in full deliverance from evil; and it is on this account that the spiritual man is decidedly wrong in contaminating himself unlawfully, or in conjoining his life with the yet imperfect natural life. Now this is a true picture of what we all are apt to do in the course of our religious experience. Changing the figure for a moment, we, in fact, tamper with the enemy, and are captivated with the delights he makes us believe to be allowable (Num. xxv. 1-3). However, the better nature asserts itself. We are degraded, but we are not lost. We repent and worship the Lord, and the superior good triumphs, as we see from what follows, on which we need not comment further, as the sacrifice of the ram, and the consequent atonement, are familiar as to their spiritual meaning.

But in regard to the rest of this chapter, we have only space to trace the connections, and show briefly why things succeed one another without apparently any reason, literally, for the arrangement. After we have been in temptation, as just described, our state is elevated, and we have a more correct and specific perception of what our heavenly state will be. And, strange to say, we learn that its first realization is not to be exactly what, perhaps, we have been anticipating. I once heard a clergyman preaching a sermon concerning his lately departed son. He first described his state when dying, and how the youth, as the last moments approached, when he could no longer speak, drew with his hand a circle round his head, to indicate a crown of glory in store for himself; and the father, as he mentioned this in his discourse to the congregation, suddenly ex-

claimed, "My poor dear boy is in heaven!" And possibly the conception was as if he had passed immediately to a state of angelic perfection. But we see in this part of our lesson that even entrance into heaven will, in the beginning, be attended with a certain sense of our own imperfection, and of how much we are short of good, as we now think of it. But this is only a state preparatory to our full conjunction with the Lord, and the complete appropriation of remains, denoted respectively by the fourth and fifth year. Again, we notice that three or four things follow, the reason for which does not outwardly appear. But it is seen in the internal sense, and only the general truth that the commission of evils of many kinds will not occur in heaven is manifest, or may be inferred, from the literal sense. But notice the series, and it will be seen that three successive degrees of profanation are mentioned respectively as to will and understanding, resulting in the deliberate falsification of the truth so that evil is in danger of being confirmed. These are things, however, that cannot take place in heaven. On the contrary, the eternal sabbath is there, where truth is conjoined with good, and the Lord alone is worshipped. But, indeed, all this is said of the inmost degree of man's life. And then we observe that something similar is said of the middle degree in vers. 31-32, followed by a very clear reference to the ultimate degree even to the end of the chapter; while what is said of each degree is appropriately concluded by the solemn affirmation and confirmation, "I am the Lord."

For in heaven all the degrees of angelic life are most accurately distinguished, not only in general, but particularly; and, moreover, all these degrees are in their fulness in the ultimate, as is shown by the contents of vers. 36-37 very emphatically. Let us remember, therefore, that our life in this world is what prepares us for the heavenly life, and that consequently this series is also adapted to describe, in a lower degree, the states of the true church on earth.

## CHAPTER XX

## SUMMARY OF THE SPIRITUAL SENSE

1. On the profanation of the truth by selfish love; and its consequences to those who are guilty of it and to those who excuse it, vers. 1-5.
2. The danger of unlawful intercourse with spirits, ver. 6.
3. The necessity of a holy life, internally and externally, and the consequences of aversion from Divine Good and Divine Truth, vers. 7-9.
4. The consequences of the profanation of good and truth in various ways, vers. 10-21.
5. The necessity of obedience, and the danger of disobedience to the spiritual laws of Divine Order, vers. 22-24.
6. Also man must carefully distinguish between pure and impure affections and thoughts; he must be holy and pure, because he has been separated from evils and falsities; and he must remember that those who pervert good and truth by the abuse of the laws of order, internally or externally, totally vastate themselves, vers. 25-27.

## THE CONTENTS OF EACH VERSE

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| <p>1. And the LORD spake unto Moses, saying,</p>   | <p>1. There is revelation from the Lord by Divine Truth giving the perception,</p>  |
| <p>2. Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.</p> | <p>2. That instruction is to be given to the man of the Spiritual Church, that every one, whether he be of the internal or external church, who profanes the truth by devoting it to the service of selfish love, will be utterly vastated, that is, will be deprived of all truths, and suffer the punishments which evil and falsity carry with them.</p> |
| <p>3. I also will set my face against that man, and will</p>   | <p>3. Also such persons deprive themselves of all con-</p>  |

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cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4. And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto Molech, and put him not to death:

5. Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6. And the soul that turneth unto them that have familiar spirits, and unto the wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8. And ye shall keep my statutes, and do them: I am

junction with Divine Good, and all knowledge of Divine Truth, because the profanation of the truth of the church through selfish love corrupts all holy good from the Lord, and all holy truth which is the expression of good.

4. And if the man of the church, in any way, excuses such enormity, and does not reject utterly this profanation,

5. Then also he himself will lose the perception of heavenly love from the Lord, both in particular and in general, and will be separated from the church, with all those who falsify the truth through selfish love, nor will he be any longer able to perceive truths.

6. Also those who, by the abuse of order, endeavour, through unlawful intercourse with the wicked in the spiritual world, to make evil look like good, or falsity appear as truth, thus falsifying the truth, will lose all perception of good, and will be unable any longer to understand the truth.

7. And, therefore, let the spiritual man be on his guard, and live a pure and holy life, because only thus can he have conjunction with the Lord, who is the source of all good conjoined with truth.

8. And this he must do not only internally, but externally,



the LORD which sanctify you.

9. For every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him.

10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13. And if a man lie with mankind, as with woman-kind, both of them have committed abomination: they shall surely be put to

in understanding and will, because the external man can only be conjoined with the internal by good from the Lord, or by love to the Lord and charity to the neighbour.

9. For every one who averts himself from Divine Good and Divine Truth totally vastates himself; he deliberately rejects both; and he must therefore abide in his own falsity.

10. And not only so; but the man who adulterates the good of the church, either its external or its internal good, will also be fully vastated as to the knowledge of good and the perception of truth.

11. While he who, in addition, profanes good by contaminating it with selfish love, more intensely destroys good and truth in himself, because he mixes in himself good and evil.

12. And further, if the man of the church profanes good by contamination with the falsity conjoined to his own evil, or, in other words, if he profanes the holy principle of charity in this way, vastation as to good and truth is certainly the result, because again good and evil are mixed, and such persons must abide in their own falsity.

13. And yet again, even the man of the external church who profanes the truth by conjoining it with falsity from sensual love, it is infernal

death; their blood shall be upon them.

14. And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath made naked her fountain,

abomination; and such a person must be vastated entirely and abide in his own falsity.

14. Also if any one profanes by adulterating the truth of the church adjoined to its good, by contamination with falsity adjoined to its evil, it is intense profanation; all such are consumed by selfish love; and must be thus separated from the church, that it may become pure and holy.

15. Also if he should do so by conjoining the truth with the evil affections of the merely natural man, he will be vastated, and so also will those natural affections.

16. And if good in the natural man be profaned by contamination with falsity, vastation follows in the same way; they are deprived of all good and truth, and must abide in falsity.

17. And again if the man of the internal church profanes the truth by means of falsity derived either from the will or the understanding, he causes the reciprocal aversion of truth and falsity which is abominable, and separation from the church is inevitable, because of such profanity, and he must be confirmed in evil.

18. Further, if the man of the church corrupts either good or truth by contaminating them with falsified truths, he is guilty of profanation

and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he hath made naked his near kin: they shall bear their iniquity.

20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21. And if a man shall take his brother's wife, it is impurity: he hath uncovered his brother's nakedness; they shall be childless.

22. Ye shall therefore keep all my statutes, and all my judgements, and do them: that the land, whither I bring you to dwell therein, vomit you not out.

23. And ye shall not walk in the customs of the nation, which I cast out before you: for they did all these things, and therefore I abhorred them.

24. But I have said unto you, Ye shall inherit their land, and I will give it unto

interiorly and reciprocally; and such profanation causes separation from the church entirely.

19. Also it is not lawful to corrupt the truth by conjoining it with falsity in the understanding either external or internal which is adjoined to selfish love, for this is profanation, and produces confirmation in falsity.

20. And if the man of the church corrupts the good thereof by conjoining it with the evil of collateral good, it is profanation; such persons confirm themselves in evil; and the church is, with them, without the increase of good and truth.

21. Also if he corrupts the good of the natural man by conjoining it with the falsity of evil there; it is profanation; and there is consequently no increase of good and truth.

22. Therefore the spiritual man must be holy both outwardly and inwardly so that the church may not be subject to profanation.

23. Neither shall he live according to the evils of the corrupted church; for this church profaned the truth, and thus separated itself from the Lord.

24. But Divine Good desires that the spiritual man may be safe by the reception of

you to possess it, a land flowing with milk and honey: I am the LORD your God, which have separated you from the peoples.

25. Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have separated from you as unclean.

26. And ye shall be holy unto me: for I the LORD am holy, and have separated you from the peoples, that ye should be mine.

27. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

heavenly life both internally and externally, wherein is abundance of truth conjoined with good, and of natural delight; and through that the Lord is truly worshipped, and those of the church are distinguished from others.

25. And therefore also a careful distinction is to be made between what is pure and impure both as to the will and understanding; and the man of the church ought not to corrupt himself with any evil or falsity, or any sensual delight which is distinct from good and truth, and is on that account impure.

26. And the spiritual man must be pure and holy, because the Lord is purity and holiness itself; and only the Lord can deliver man from the evils and falsities of the corrupted church, and regenerate him.

27. And therefore also those who pervert good and truth by the abuse of order internally or externally totally vastate themselves; they are deprived of all truths; and they are given up to their own falsities.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010, 6752; and by saying is denoted perception, 1791, 1822.

2. Saying to the children of Israel denotes instruction to be given to the man of the Spiritual Church, 7304, 3654; the children of Israel and the sojourners denote respectively those of the internal and external church, 7908; those who give their seed unto Molech denote such as profane the truth by devoting it to selfish love, 1610, 934, 2468<sup>16</sup>; being put to death denotes utter vastation, 2908; and being stoned with stones by the people denotes to be deprived of all truth and at the same time to suffer the punishment which evil and falsity carry with them, 1259, 7456.

3. The Lord setting His face against that man denotes that such persons deprive themselves of all conjunction with Divine Good, 222, 223; his being cut off from his people denotes the losing of all knowledge of the truth, 5302, 1259; because he hath given his seed unto Molech denotes because of the profanation of the truth of the church through selfish love, 1610, 934, 2468<sup>16</sup>; defiling the Lord's sanctuary denotes the corruption of holy good from the Lord, 10,130, 3210; and profaning the Lord's holy name, denotes the corruption of holy truth which is the expression of good, 8882.

4. By the people of the land is denoted the man of the church, 2928, 2950; any ways hiding their eyes from that man denotes in any way excusing such enormity, because it means having eyes and not seeing, 2701<sup>4</sup>; by giving seed unto Molech is denoted the profanation of the truth of the church through selfish love, 1610, 934, 2468<sup>16</sup>; and by not putting to death is denoted not utterly rejecting such profanation, 2908, 7456.

5. By the Lord setting His face against that man is denoted that persons who thus excuse evil will themselves lose the perception of heavenly love from the Lord, 222, 223; against himself and against his family denotes in particular and generally, 9807, 1424; by being cut off is denoted to be separated from the church, 5302; by giving seed to Molech is denoted falsifying and profaning the truth through selfish love, 1610, 934, 2468<sup>16</sup>; and by "from among their people" is denoted that such a person will be no longer able to perceive truths, 1259.

6. By any one turning unto them that have familiar spirits and unto wizards, is denoted the man who, by the abuse of order, endeavours through unlawful intercourse with the wicked in the spiritual world to make evil look like good, and falsity appear as truth, 7297, 9188; by going a whoring after them is denoted the falsification of the truth, 6348; by the Lord setting his face against that soul is denoted that he will lose all perception of good, 222, 223; and by cutting him off from among his people is denoted that he will be unable any longer to understand the truth, 5302, 1259.

7. Sanctifying yourselves therefore, and being holy, denotes that the spiritual man must be on his guard and live a pure and holy life, 8042, and "I am the Lord your God," that only thus can he have conjunction with the Lord, Who is the source of all good conjoined with truth, 2001.

8. Keeping the Lord's statutes and doing them denotes that the spiritual man must do this not only internally, but externally, in understanding and will, 8357, 683; and "I am the Lord, which sanctify you, denotes that the external man can only be conjoined with the internal by good from the Lord, or by love to the Lord and charity to the neighbour, 2001, 8042.

9. Cursing father or mother denotes being averted from Divine Good and Divine Truth, 379, 8897; being put to death denotes total vastation, 2908; cursing father and mother repeated, denotes the deliberate rejection of both good and truth, 379, 8897, 683; and his blood being upon him denotes that he abides in his own falsity, 4735<sup>12</sup>.

10. Committing adultery with another man's wife even with his neighbour's wife, denotes adulterating the good of the church either externally or internally, 6348; and the adulterer and adulteress being surely put to death denotes full vastation as to the knowledge of good and the perception of truth, 2908, chap. xviii. 20.

11. The man that lieth with his father's wife denotes him who, in addition, profanes good by contaminating it with selfish love, 6348, 3703<sup>20</sup>, 210; uncovering his father's nakedness denotes such contamination, chap. xviii. 7, 8; both of them being surely put to death denotes the destruction of good and truth in himself because he mixes good and evil, 2908; and their blood being upon them denotes that they abide in their own falsity, 4735<sup>12</sup>.

12. A man lying with his daughter in law denotes him who profanes good by contamination with the falsity conjoined with his own evil, 4843, 10,490, chap. xviii. 15; both of them surely being put to death denotes that vastation as to good and truth is certainly the result, 2908; their having wrought confusion denotes that again good and evil are mixed, 1326; and their blood being upon them denotes that such must abide in their own falsity, 4735<sup>12</sup>.

13. A man lying with mankind as with womankind, denotes the man of the external church who profanes the truth by conjoining it with falsity from sensual love, 725, 6348, 2056, chap. xviii. 22; an abomination denotes the same spiritually, 6052; being surely put to death denotes entire vastation, 2908; and their blood being upon them denotes that they must abide in their own falsity, 4735<sup>12</sup>.

14. By a wife in relation to her mother is denoted the external in relation to the internal church, 3703<sup>2</sup>, 3703<sup>20</sup>, and hence, in this case, taking a wife and her mother denotes to profane by adulterating the truth of the church adjoined to its good by contamination with falsity adjoined to its evil, 4843<sup>4</sup>, 10,490; "it is wickedness, or enormity," denotes that it is intense profanation, 9264; being burned with fire, he and they, denotes that such persons are, consequently, consumed by selfish love, 934; and "that there be no wickedness among you," denotes, evidently, that the church may become pure and holy by the separation of evil from good, 6571.

15. A man lying with a beast denotes the conjoining of truth with the evils of the merely natural man, 46, 725; and both being surely put to death denotes vastation, or the complete separation of truth and good, 2908, chap. xviii. 23.

16. A woman approaching to any beast to lie down thereto denotes that if good in the natural man be profaned by contamination with falsity, 46, 725; killing the woman and the beast denotes that vastation follows in the same way, 2908; their being surely put to death denotes vastation as to will and understanding, or as to the internal and external man, 683; and their blood being upon them denotes that they must abide in their own falsity, 4735<sup>12</sup>, chap. xviii. 23.

17. A man taking his sister, his father's daughter or his mother's daughter, and seeing her nakedness, and she seeing his nakedness, denotes the profanation of the truth by contamination with falsity derived either from the will or the understanding, and the reciprocal aversion of truth and falsity, 568, 1815, 1895, 6348, 6047; it being a shameful thing clearly denotes that such profanation is abominable; being cut off in the sight of the children of their people denotes inevitable separation from the church, 5302, 1259; uncovering his sister's nakedness denotes the profanation of truth, chap. xviii. 9; and bearing iniquity denotes confirmation in evil, 9937<sup>11</sup>.

18. A man lying with a woman having her sickness and uncovering her nakedness denotes the corruption either of good or truth by contaminating them with falsified truths which is profanation, 6348, chap. xviii. 19; making naked her fountain denotes interior falsification and profanation, 4861; she uncovering the fountain of her blood denotes what is reciprocal, 6047; and being cut off from among their people denotes that such profanation causes separation from the church entirely, 5302, 1259.

19. Not uncovering the nakedness of thy mother's sister or thy father's sister, denotes that it is not lawful to corrupt the truth by conjoining it with falsity in the understanding either external or internal, 6348, 3703<sup>20</sup>, 1475, 1815, 1895, chap. xviii. 12, 13; near of kin denotes falsity adjoined to selfish love, 3703<sup>2</sup>; and bearing iniquity denotes confirmation in falsity, 9937<sup>11</sup>.

20. A man lying with his uncle's wife, and uncovering his uncle's nakedness, denotes corrupting the good of the church by conjoining it with the evil of collateral good, which is profanation, 6348, 3612, 1369, chap. xviii. 14; bearing their sin denotes confirmation in evil, 9937<sup>11</sup>, 9156; and dying childless denotes no increase of good and truth, 489, 2908.

21. A man taking his brother's wife denotes the corruption of the good of the natural man by conjoining it with the falsity of evil there, which is profanation, 3612, 1369, 6348, chap. xviii. 16, 10,130; uncovering his brother's nakedness denotes revealing the outward form of that evil, 9960<sup>18</sup>, 3049, 5337, 9474; and being childless, denotes no increase of good and truth, 489.

22. Keeping all the Lord's statutes and judgments, and doing them, denotes that the spiritual man must be holy both outwardly and inwardly, 8357, 5755; and "that the land whither I bring you vomit you not out," denotes so that the church may not be subject to profanation, 3705, 9507. See also *A.R.* 205.

23. Not walking in the customs of the nations which were before you denotes not living according to the evils of the corrupted church, 1205, 2657; and their doing all these things and being abhorred denotes that this church profaned the truth, and thus separated itself from the Lord, 1205, 693, 696.

24. "But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it," denotes that Divine Good desires that the spiritual man may be safe by the reception of the heavenly life both internally and externally, 2001, 3705, 2658; a land flowing with milk and honey denotes abundance of truth conjoined with

good, and natural delight, 5620; "I am the Lord your God" denotes that through these the Lord is truly worshipped, 2001; and separation from the peoples denotes that those of the church are distinguished from others, 6653.

25. Separating between the clean beast and the unclean and between the unclean fowl and the clean, denotes that a careful distinction is to be made between what is pure and impure both as to the will and understanding, 46, 745, 4545, 10,130; and not making your souls abominable by beast or by fowl, or by anything wherewith the ground teemeth, or creepeth, which I have separated from you as unclean, denotes that the man of the church ought not to corrupt himself with any evil or falsity or any sensual delight which is distinct from good and truth and impure, 40.

26. The children of Israel being holy unto the Lord, because He is holy and separated them from the peoples that they might be His, denotes that the spiritual man must be pure and holy, because the Lord is purity and holiness itself, and only the Lord can deliver man from the evils and falsities of the corrupted church, and regenerate him, 3654, 2190, 3210, 6653, 2405.

27. A man or a woman that hath a familiar spirit, or that is a wizard, denotes those who pervert good and truth, by the abuse of order, internally and externally, 7297, 9188; being surely put to death, denotes that such totally vastate themselves, 2908; being stoned with stones denotes that they are deprived of all truths, 8799; and their blood being upon them denotes being given up to their own falsities, 4735<sup>12</sup>.

The particular kind of profanation spoken of in the beginning of this account differs from other kinds in being the destruction of truth and goodness by the most degraded selfish loves, for we read: "To give seed to Molech signifies to destroy the truth of the Word, and thus of the doctrine of the church therefrom by application to the vile loves of the body, as to murders, hatreds, revenges, adulteries and similar things, which leads to the acceptance of infernal falsities instead of Divine things; such falsities are signified by the seed given to Molech, Molech was the god of the sons of Ammon (1 Kings xi. 7) and was set up in the valley of Hinnom, which was called Topheth, where they burnt their sons and daughters in the fire" (*A.E.* 768<sup>23</sup>). And to this may be added that Molech means a *king*, and therefore denotes a governing falsity from selfish love signified by fire, 1682, 934; that a valley denotes a *low or degraded state*, 1292; that Hinnom means *their riches*, and in this case therefore signifies the knowledge of the truth perverted, 1694; and that Topheth means a *place of burning*, or *spitting*, or of *detestation*, 6669<sup>6</sup>, 4835<sup>4</sup>, 1608. And from all these correspondences, the nature of the wickedness denoted by giving seed to pass through the fire to Molech may be more fully understood. But observe also the connection of consulting familiar spirits and its signification, with this idolatry, namely, that the one denotes a state of the depraved affections and the other the corruption of the understanding in consequence. In fact, they may be taken as two general statements regarding profanations, the particulars of which follow, but in a different order from that adopted in a previous chapter. Now this change of order is certainly intended to indicate some spiritual truth, although we may not be able to discover what it is, or see the reason for it. But the general subject of the chapter, in the internal sense, is the punishment for the various

kinds of profanation, or in other words, the consequences of indulgence in them. These are the punishment of death by stoning, by burning, and generally; being cut off or separated from their people; bearing their iniquity; bearing their sin; and dying childless, all of them being understood in their spiritual sense. It may be worth while therefore to reflect a little on each of these.

Let us, however, to begin with, remember that although there are arbitrary punishments in this world, under certain circumstances, so far as man's real spiritual life is concerned there are not any, all so-called punishment being the natural result of the violation of the Divine laws of order. The Lord punishes no one; evil brings with it its own punishment; and no punishment is ever permitted but for some good and useful purpose. Nor is it necessary to believe that there is such a thing as "eternal punishment" (Matt. xxv. 46). But there is in relation to evil spirits, that which is eternal in this connection; and we ought to know what it is. It cannot surely be eternal suffering; for how can we imagine that what the Lord permits for the sake of some use, 696, is unending pain or suffering? Of what use would it be, for example, that any living being should be condemned to remain in everlasting fire? We see, therefore, that we must look for some other solution of such expressions; and the law of correspondences supplies us with it. Fire in the best sense signifies love, because it corresponds to love; and this love is the love of the Lord and the neighbour. But fire in the opposite sense signifies the love of self and the world simply for their own sakes, and these are the loves which constitute an evil spirit. Still, all love, whether good or evil, is delightful to him who is in it; and hence the ruling love even of an evil spirit cannot be to him what is called eternal punishment, although it is, properly, an unquenchable fire. See *H.H.* 480. What then is meant by the punishment which is eternal? It is a state of eternal restraint arising from the fear of punishment (*H.H.* 543). For the Greek word, which in our versions is rendered punishment, really means restraint as well, and this more correctly describes the permanent condition of the infernals so far as their government is concerned. They are for ever restrained by the fear of suffering, and this fear at length becomes so strong that they dare not violate the laws in their own sphere, or on their own plane of life. And so long, at any time, or in any state, as they are obedient they are not in any punishment. With these general remarks on the subject before us we will now consider the specific punishments mentioned in this chapter.

By the punishment of death in general is meant a state of evil and falsity separated from a state of goodness and truth, for we read: "The reason why heaven generally, and eternal happiness specifically, are called life is, that in heaven there are the wisdom of good, and the understanding of truth, and in the wisdom of good and the understanding of truth there is life from the Lord, from Whom is all life. But in hell there are the contraries, namely, instead of good, evil, and instead of truth, falsity, and thereby spiritual life is extinct; therefore in hell there is respectively death; for spiritual death is evil and falsity, and with man it is to will what is evil, and thence to think what is false. Evil genii and spirits are unwilling to hear it said of them that they do not live, or that they are dead; for they say that they have life because they can will and think; but they are told that since there is life in good and truth there cannot be any life in evil and falsity, for they are contraries," 5407. But death by stoning, as we have seen, signifies to be devastated, or deprived, of all truths, and death by burning signifies to be devastated or deprived of

all good; or what is the same thing, it is to be consumed by selfish love. By being cut off from their people, or in the sight of the children of their people, is denoted inevitable separation from the church, and thus losing the knowledge of the truth; and we see here that total vastation is not implied; for a person may, by wicked actions, be thus separated, and yet there may be left the opportunity for salvation by sincere repentance. But now notice also the difference between bearing iniquity and bearing sin as occurring respectively in different cases, and as denoting confirmation in falsity and confirmation in evil. And lastly, by dying childless is signified no increase of good and truth; and from all these instances we surely learn that the results of indulging in various forms of evil and falsity are also various, and hence that every kind of wickedness has its appropriate punishment which can only be avoided by the rejection, outwardly and inwardly, of the particular evil or falsity from which it comes.

There is, however, one expression in this account, which is several times mentioned, and therefore we ought not to forget the consideration of it. It is said of the man who curseth his father or his mother, not only that he shall be put to death, but also that his blood shall be upon him. Now in the literal sense this clearly means that he has brought the punishment upon himself; and of course the same thing is meant in all the other instances. But spiritually by this expression is signified that, generally, evil brings upon itself its own punishment, and consequently must abide in its own falsity; for he who rejects Divine Good and Divine Truth, which is signified by cursing his father and his mother, must necessarily do this, since the conjunction of good and truth is that in which regeneration essentially consists, and, on the other hand, the conjunction of evil and falsity is that in which the life of him who will not allow himself to be regenerated consists. Every one, we may be sure, has the opportunity of being regenerated, for if this were not so the Lord's work of Redemption was in vain, and some would suffer unjustly; and therefore it is clear also that all who are condemned choose to be so, notwithstanding all the warnings they receive; and thus we see the full force of the repeated statement "their blood shall be upon them," both in the literal and spiritual senses, and also the terrible nature of the exclamation of the people who said concerning the Lord, "His blood be upon us and upon our children," as denoting at once the rejection of all Divine Truth, and the adoption of falsities from evil by the corrupted Jewish Church (Matt. xxvii. 25; 9127<sup>b</sup>).

## CHAPTER XXI

## SUMMARY OF THE SPIRITUAL SENSE

1. Various prohibitions to those who are in good and in truth thence derived generally, vers. 1-9.
2. Similar prohibitions and directions concerning the celestial man, and the Lord in His glorification, vers. 10-15.
3. Concerning the hindrances during regeneration to the full development of the life of those who are in good and in truth thence derived, vers. 16-23.

## THE CONTENTS OF EACH VERSE

1. And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people;

2. Except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

3. And for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself.

4. He shall not defile himself, *being* a chief man

1. There is revelation from the Lord by Divine Truth giving perception to the man of the Spiritual Church who is in good and thence in truth, that no person of such a character may be contaminated with falsity in which there is no spiritual life.

2. Except with that which is unavoidable even by the angels; for those in celestial truth and celestial good, or in spiritual truth and the affection thereof, or in spiritual good,

3. Or in spiritual truth in the understanding, which is pure, although not yet conjoined with good—are not pure in the sight of the Lord; and this the spiritual man acknowledges.

4. But nevertheless, he who is in good, because good is

among his people, to profane himself.

5. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, the bread of their God, they do offer: therefore they shall be holy.

7. They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

8. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.

9. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire.

the essential of all truth, may not contaminate himself with falsity in which there is no spiritual life; for this is profanation.

5. Nor shall he who is in good ever be without truth in the natural man interior or exterior; nor shall his natural good be vitiated by falsities derived from fallacies and appearances causing misconceptions.

6. And thus those who are in good shall also be perfect in truth; neither shall they profane that truth by denying the Divine Human; for they worship the Lord from pure love, and acknowledge that all good is from Him in Divine Truth, and on this account are they holy.

7. And hence it is unlawful for him who is in good to conjoin himself with falsified truth; or with falsified truth profaned; or with faith separated from charity. For only good and truth can agree together.

8. Let every one therefore enter into this conjunction, and acknowledge that his good is from the Lord in truth; and man can do this because he has power from the Lord to confirm himself in good by truths.

9. And the affection of good, if it be conjoined with falsified truth, is profaned; thereby good itself is profaned; and vastation as to good, through selfish love, must follow.

10. And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;

11. Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

12. Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

13. And he shall take a wife in her virginity.

14. A widow, or one divorced, or a profane woman, an harlot, these shall he not take: but a virgin of his own people shall he take to wife.

10. Also the Lord, who, as to His Human was Divine Truth united to Divine Good, and thence the celestial man in whom Divine Good is manifested by Divine Truths thence proceeding, does not disperse good by the dispersion of truths, either internally or externally.

11. And neither is the Lord in His Divine Human, or the celestial man, at all contaminated by hereditary evil and falsity thence in respect to the Lord, or by the remains of actual evil and its falsity in respect to man;

12. Neither shall he who is in good, like the regenerated celestial man, ever cease to be so; nor shall he on any account, in the slightest degree profane good by separating truth from it, because he has been victorious in the conflict of life, and has thus conjoined truth with good; and this truth is the perfect expression of good.

13. And hence the Lord, in His glorification, is eternally conjoined with His church by the removal from it of all impurity; and man, in his regeneration, is in good and truth conjoined also without impurity.

14. Nor is it possible for the regenerated man to be in good without truth, or in truth without good; nor can he conjoin himself with falsified truth profaned; but in the course of regeneration he must be purified from all evil,

and must be finally and eternally conjoined with his own conjugal partner in the heavens.

15. And he shall not profane his seed among his people: for I am the LORD which sanctify him.

16. And the LORD spake unto Moses, saying,

17. Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God.

18. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19. Or a man that is brokenfooted, or brokenhanded,

20. Or crookbackt, or a dwarf, or that hath a blemish in his eye, or is scurvy,

15. And lastly, neither shall the celestial man profane the truths, by which the church, in its lower degrees, is increased and extended, because he acts from the Divine Good, by which he is rendered pure and holy.

16. Further, there is revelation from the Lord, by Divine Truth, giving the perception,

17. Concerning the celestial man, or concerning the man who is in good, that throughout the whole course of his regeneration, so long as he is not made perfect by truths, he cannot fully acknowledge that all good is from the Lord by means of Divine Truth.

18. For whosoever he may be, in whom there is any defect as to good or truth, he is thereby hindered from that acknowledgment; as, for example, when he is ignorant of truth or of good in the natural man; when his spiritual growth is impeded, or when he is naturally proud of his intellectual powers;

19. One whose natural affections are perverted, or whose spiritual powers are impaired;

20. He whose power of elevating himself to spiritual things is weak, or one who is defective in applying truths

or scabbed, or hath his stones broken;

21. No man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

22. He shall eat the bread of his God, both of the most holy, and of the holy.

23. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I am the LORD which sanctify them.

24. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

to life; he whose intellect is weak; he who is outwardly troubled by falsities or evils; or he with whom the power of conjoining truth with good is injured;

21. No one who is in good, or in the truth of good internal, and yet is deficient externally, is capable of fully acknowledging that all good is from the Lord through Divine Love; he is hindered by his defects; and he cannot be conjoined with the Lord as to the external by such acknowledgment.

22. He is, indeed, able to appropriate good internally as to the will and as to the understanding;

23. But he is not yet prepared to realize his own inmost good, by the removal of all appearances; nor can he truly worship the Lord until his defect is removed, and if that good were manifested he would profane it. But the Lord from His Divine Good will remove the impediment, because He can sanctify man to the uttermost.

24. And this is the dictate of Divine Truth to the man who is in good, of the celestial, of the spiritual, or of the ultimate heavens.

#### REFERENCES AND NOTES

1. By the Lord saying to Moses is denoted revelation from Divine Good by Divine Truth, 2001, 7010; saying also denotes influx and perception and thus revelation, 5743; speaking unto the priests the

sons of Aaron and saying, denotes perception to the man of the Spiritual Church who is in good and thence in truth, 9946, 2619; and by none of them defiling himself for the dead among his people, is denoted that no person of such a character may be contaminated with falsity in which there is no spiritual life, 10,130, 3813, 5407.

2. Except for his kin that is near to him denotes except with that which is unavoidable even to the angels, because near of kin here denotes hereditary evil and falsity, and also actual evil and falsity which remain with man although he is regenerated, 3703<sup>20</sup>, 868; mother denotes the celestial as to truth, and father the celestial as to good, and in the opposite sense as to falsity and evil, 3703<sup>3</sup>, 3703<sup>20</sup>; son denotes the spiritual as to truth, and daughter the spiritual as to affection or as to the good of charity, and in the opposite sense also falsity and evil, 568, 9946, 9950; and brother denotes spiritual good, here in the natural degree, the external of the church or in the ultimate heaven, and in the opposite sense evil, 5686, 10,490.

3. Sister denotes spiritual truth in the understanding of the natural man, and, in the opposite sense, falsity, 3160, 3703<sup>22</sup>; a virgin denotes what is pure, 3081; near unto him denotes the same as near of kin, 3703<sup>20</sup>; not having a husband denotes truth, as yet not conjoined with good, 2728; and "for her he may defile himself" denotes that, as to these evils and falsities, heaven is not pure in the sight of the Lord, and that the spiritual man acknowledges this, 10,130, 868.

4. Not defiling himself denotes that nevertheless he who is in good may not contaminate himself deliberately or carelessly with evil and falsity, 10,130; being a chief man among his people denotes because good is the essential of truth, it being *above* (Heb.) or superior to truth, 2148, 9667, 1259; and "to profane himself" denotes evidently that this is profanation, 571, 582.

5. Not making baldness upon their head, nor shaving off the corner of their beard, denotes not being without truth in the natural man interior or exterior, 5247<sup>3</sup>; and not making any cutting in their flesh denotes that neither shall his natural good be vitiated by falsities derived from fallacies and appearances, causing misconceptions, 9056, 2799<sup>23</sup>.

6. Being holy unto their God denotes that those who are in good shall also be perfect in truth, 2001; not profaning the name of their God denotes not profaning the truth by denying the Divine Human, 6887, 8882; the offerings of the Lord made by fire denotes the worship of the Lord from pure love, 10,055; the bread of their God do they offer denotes the acknowledgment that all good is from Him by Divine Truth, 276, 9993, 2001; and being therefore holy denotes clearly that on this account they are holy, namely, through conjoining good with truth, 9993, 2001, 2190.

7. Not taking a woman that is a harlot or profane denotes that it is unlawful to him who is in good to conjoin himself with falsified truth either confirmed or not yet confirmed, 6348; and not taking a woman put away from her husband denotes not to conjoin himself with faith (or truth) separated from charity, 4844<sup>16</sup>; and being holy unto his God denotes that only good and truth can agree together, 2190.



8. Sanctifying him, therefore, denotes that every one in good should conjoin truth therewith, 9946, 2190, 9680; offering the bread of his God denotes the acknowledgment that good is from the Lord in truth, 276, 999<sup>3</sup>, 2001; his being holy unto thee denotes that man can do this, that is, can acknowledge good to be from the Lord, 9946; and "because I the Lord that sanctify you am holy" denotes because he has power, from the Lord, to confirm himself in good by truths, 2001, 2190, 9680.

9. By the daughter of any priest is denoted the affection of good, 6775; by playing the harlot is denoted the falsification of truth, 6348; this is profanation because it is the affection of good contaminated with falsity, 4601<sup>2</sup>; and by being burnt with fire is denoted vastation as to all good through selfish love, 934.

10. The high priest among his brethren denotes the Lord, who, as to His Human was Divine Truth united to Divine Good, and thence the celestial man in whom Divine Good is manifested by Divine Truths thence proceeding, 9946, 9806; the anointing oil being poured upon his head denotes this conjunction, 10,010, 10,011; being consecrated to put on the garments denotes Divine Good manifested in Divine Truths, 9999; and not letting the hair of his head go loose nor rending his clothes denotes not dispersing good by the dispersion of truths internally or externally, 4247<sup>3</sup>, 4763.

11. The high priest not going in to any dead body, nor defiling himself for his father or for his mother, denotes that neither is the Lord in His Divine Human, nor the celestial man at all contaminated, by hereditary evil and falsity in respect to the Lord, or by the remains of actual evil and falsity in respect to man, 9946, 9806, 10,130, 3813, 3703<sup>20</sup>.

12. Not going out of the sanctuary nor profaning it denotes that neither shall he who is in good like the regenerated celestial man, ever cease to be so; nor shall he on any account, in the slightest degree, profane good by separating truth from it, 4144, 3210, 8882, 2001; the crown of the anointing oil of his God being upon him denotes victory in the conflict of life, and thence the conjunction of truth with good, 9930, 9954; and "I am the Lord" denotes that this truth is the perfect expression of good, 2001.

13. By taking a wife in her virginity is denoted that the Lord in His glorification is eternally conjoined with His church, by the removal from it of all impurity; and that man, in his regeneration, is in good and truth conjoined also without impurity, 1468, 3081.

14. A widow denotes good without truth, or truth without good, 9198; one divorced denotes also truth without good, 4844<sup>16</sup>; a profane woman a harlot denotes falsified truth, 6348; a virgin denotes the church purified from all evil, 3081; and a wife denotes truth conjoined with good, and thus the heavenly conjugal partner, 1468.

15. Not profaning his seed among his people denotes that the celestial man shall not profane the truth by which the church in its lower degrees is increased and extended, 880, 1259; and "I am the Lord who sanctifies him" denotes that the celestial man acts from Divine Good by which he is rendered pure and holy, 2001, 8042.

16. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

17. By Aaron is denoted the celestial man who is in good, 9946; speaking unto him denotes instruction by means of Divine Truth, 7304, 7010; by the seed of Aaron are denoted those who are in truths from good, 880; throughout your generations denotes during the whole course of regeneration, 1041; by having a blemish is denoted not as yet made perfect by truths, 7837; and not approaching to offer the bread of his God denotes that such cannot fully acknowledge that all good is from the Lord by means of Divine Truth, 10,042 II., 2165, 2001, 5619.

18. By whatsoever man he be that hath a blemish, is denoted whosoever he may be in whom there is any defect as to good or truth, 7837; his not approaching denotes that he is hindered from that acknowledgment, ver. 17; by a blind man is denoted one in ignorance of truth, 2383; by a lame man is denoted one ignorant of good in the natural man, 210, 4302; by a dwarf is denoted one whose spiritual growth is impeded, 10,109 end; and by what is superfluous, or one too tall, is denoted one naturally proud of his intellectual powers, 5658, 7984<sup>3</sup>, 581, 583, 1673<sup>3</sup>.

19. By one broken footed is denoted one whose natural affections are perverted, 9163, 2162; and by one broken handed is denoted one whose spiritual powers are impeded, 9163, 5328.

20. By crookbackt is denoted one whose power of elevating himself to spiritual things is weak, 6952<sup>1</sup>, 6952<sup>6</sup> (Luke xiii. 11-13), 10,550; by one bruised is denoted one who is defective in applying truths to life, 10,303, 431; by one having blemish in his eye is denoted he whose intellect is weak, 7837, 2148; by scabby or full of warts is denoted he who is outwardly troubled by falsities and evils, 7524; and by being bruised in the testicle is denoted he with whom the power of conjoining truth with good is injured, 10,303, 431, 2173, 5053, 5060.

It is necessary to observe here that the proofs in the preceding three verses are given according to the translation of the Hebrew into Latin in 10,109, and not according to the English versions, because there is no doubt that Swedenborg perceived clearly the *series* of the internal sense, on account of his peculiar position as a seer, and thence discerned the meaning of each Hebrew term, rendering them into Latin according to such discernment; and as the English translation is quite in harmony with the original, the terms have been taken in the order there given. Hence, therefore, the expression "a flat nose" disappears, the word "dwarf" taking its place, and instead of the word "dwarf," as it occurs in our versions, the word "bruised" appears; and it is obvious that to give the internal sense as the versions have translated the Hebrew, would disturb the true series. It may be remarked also, in justification of Swedenborg's Latin translation of the Hebrew, that the word rendered by him "decurtatus," and by his English translator "dwarf," means, according to the lexicon, "cut off," or "tear" being equivalent to "too short," or "shortened," and that the word rendered by him "contusus," which means bruised or pounded, is shown to mean "beaten or ground small."

21. By no man of the seed of Aaron the priest is denoted no one who is in good, or in the truth of good internal, 9946; by having a blemish is denoted deficient externally, 7837; by coming near to offer the offerings of the Lord made by fire, is denoted to be capable of fully acknowledging that all good is from the Lord through Divine Love, 10,042 II., 10,055; by "he hath a blemish" is denoted that he is hindered by his defects, 7837; and by his not coming near, to offer the bread of his God, is denoted that he cannot be conjoined with the Lord as to the external by such acknowledgment, 10,042 II., 2165.

22. Eating of the bread of his God both the holy and the most holy, denotes that he is indeed able to appropriate good internally as to the will and understanding, 2187, 2165, 3210.

23. Not going in unto the veil denotes that he is not yet prepared to realize his own inmost good, 9670; the veil denotes appearances, 2576; not coming nigh unto the altar because he has a blemish denotes that he cannot truly worship the Lord until his defect is removed, 4541, 7837; "that he profane not my sanctuary" denotes that if that good were manifested he would profane it, 3210, 9670; and "I am the Lord which sanctify them" denotes that the Lord from His Divine Good will remove the impediment, because He can sanctify man to the uttermost, 2001, 9229.

24. Moses speaking unto Aaron and unto his sons, and unto all the children of Israel denotes that this is the dictate of Divine Truth to the man who is in good of the celestial, of the spiritual, or of the ultimate heavens, 7010, 2951, 9946, 4286.

This chapter, in the spiritual sense, is very interesting, because it is an amplification of the teaching in various parts of the Word, that he who has realized the state of good ought not to return back again to the state of truth leading to good, and especially to the states of imperfection from evils and errors which appertain to the merely natural man. Or we may consider it as describing the perfect state of man, in which he is no longer able, because no longer willing, thus to return. And one great reason for this is, that when man is established in good he no more suffers temptations. For we read: "With respect to combat and victories over the hells, the case is this: Whoever once overcomes them does so continually; for by conquering he acquires power over them, since he so far confirms in himself, and appropriates to himself the good which is of love and the truth which is of faith, against which the hells afterwards dare not attempt anything," 8273<sup>3</sup>. Now, as the references show, the priest denotes good, and those who are in good; and it is concerning such that the Lord says, "Let him that is on the housetop not go down to take out those things that are in his house: and let him that is in the field not return back to take his cloke," and "the sense of these words is, let not him who is in good turn himself from it to those things which are of the doctrinals of faith," 5895<sup>5</sup>. Much less, then, should he who is in good turn himself to the evils and errors signified by the various things mentioned as the causes of defilement. But it is said that he may defile himself for certain things which are specified, and in the literal sense are represented by those near of kin. Now in what way does he who is established in good as the angels are do this? It is in general by the sincere acknowledgment that of himself he is nothing but evil, and particularly by the confession that the hereditary and actual evils of his life remain with him, although they are now no longer active but quiescent. They remain, because such is the con-

stitution of a human being, that nothing which he has once known, thought, said or done can ever be absolutely obliterated from his memory, and because although many persons may have in their memories the same, or similar, things, no two persons can so have them exactly in the same way. But why not? It is because good in every one varies, so that no two persons can ever be exactly alike to eternity, and it is good by which truths with man are arranged in order, and from which they have their life, while at the same time truth qualifies good, such being their reciprocal action and reaction. And here by truth, for the sake of illustration, we may understand knowledge in general, whether it be true or false, and by good we may understand affection in general, whether it be good or evil. Human experience, even in this world, contributes towards showing the truth of this. For often we remember things which happened long, long ago, without any effort to do so, things, indeed, which we thought we had forgotten; and besides this, we are assured that of every idle word that man shall speak he shall give an account in the day of Judgment (Matt. xii. 36); in addition to which *HH.* 461-469 may be consulted, with advantage in this connection.

But it may be asked if the things of man's life thus remain so that he can perpetually acknowledge himself even in heaven that he is nothing but evil thus spiritually defiling himself for his father or his mother, his son or his daughter, his brother or his sister, by what law of order is it that still, as a rule, his evils are quiescent? It is by the universal law that in the other life, through the process of the Judgment, the evil and the good are separated, and that on this account also temptations no longer take place. Hence, then, from these reflections we see in what sense he who is in good, even in heaven, may defile himself, and in what sense he cannot do so, vers. 2, 3, 4, 11. But, of course, this first section of our subject, which refers to the spiritual man in good, and thus in heaven, also refers to the spiritual man on earth who is in the *principle* of good, and in this respect the teaching is, on the one hand, that he must perpetually acknowledge that of himself he is defiled, by hereditary and actual evil, in their three degrees, and on the other, that he must resist in temptations, and not allow himself to indulge in actual sin.

The next section, however, is especially interesting, because it is concerning the Lord in his glorification, and thence concerning the celestial man of the inmost, or third heaven. We must notice, therefore, two things, namely, the difference between the Human of the Lord, as represented by the High Priest, and that of an ordinary man as represented by the priests in general, and the difference between the celestial man of the inmost heaven, also represented by the High Priest, and the celestial man in general represented by the other priests. Now the essential difference between the Human of the Lord and that of an ordinary man is that the Human of the Lord was Divine by conception and birth, whereas the Human of an ordinary man is finite by conception and birth. Hence, the Lord's Human by glorification was made Divine also as to the External, or in all fulness, for only that which was essentially Divine *could* be made actually Divine; while no finite Human could be made Divine by any process. Also, because the Lord's Human was Divine by conception and birth He had no hereditary evil internally, nor had He any actual evil; but He had only hereditary evil externally, or from the virgin, His mother; while an ordinary man has evil by heredity from both his parents, and actual evil besides. And these remarks are made in order to show the reason why, in our chapter, the ordinary priest was permitted to defile himself for his mother and his

father, and his other nearest relations, while the High Priest was not allowed to do this. It was to represent that whereas every ordinary man has hereditary and actual evil remaining with him to eternity, which fact he must acknowledge both during regeneration and after it, the Lord entirely separated from Himself, and dispersed the hereditary maternal life, by His glorification, because it was not really any part of His proper human life, from which He endured temptations, overcame the power of evil, and glorified or made Divine that human life even to its ultimates, so that He arose from the dead with the body which He had in the world, differently from every ordinary man. Thus He did not defile Himself for His mother or His father, or spiritually He had no remains of hereditary falsity or evil.

But we have to consider next the difference between the celestial man of the third heaven, and the celestial man in general, also represented, respectively, by the High Priest and the other priests. Could it be said of the celestial man of the third heaven that he had no remains of hereditary or actual evil? By no means; because every man created or born requires regeneration; could not enter heaven without regeneration; and could not remain there without the acknowledgment that of himself he is nothing but evil, 868. For the *Most Ancient people* required regeneration, 286; they were troubled by the lusts of the unregenerate man, 18; they transmitted evil and its falsity to their posterity who constituted the Most Ancient Church in its best state, 125; every member of that church required regeneration, therefore, on account of hereditary evil, or of actual evil, and transmitted evil to his children, 151-4; and thence this evil accumulated until redemption became necessary. The celestial man of the Most Ancient Church, or of the third heaven, therefore, does not differ from the celestial man generally by having no hereditary evil, but he differs from him in being regenerated through the will and not through the understanding, or through good and not through truth, nor does he separate truth from good, wherefore it is said of him that he does not go out from the sanctuary, nor profane the sanctuary of his God, ver. 12; and when it is said of him that he shall not be defiled for his father or for his mother thereby is denoted that he is not contaminated by the remains of hereditary or actual evil or falsity, although he is bound to acknowledge that he is nothing but evil of himself equally with the celestial man, or the man who is in good generally.

Concerning the last section of this chapter also much might be said by way of illustration in regard to each of the spiritual defects enumerated, but we note only three facts. No one can become celestial according to his degree, or, in other words, can realize good fully according to his degree, except by means of truths; no one who is as yet imperfect can do so; and it is the Lord alone who enables man to realize fully his inmost angelic life. For the celestial man, who becomes an angel of the third heaven, although regenerated through the will, must be made perfect by means of truths; and the spiritual man who becomes an angel of the middle heaven, by first receiving instruction in truths; while much more must he who only becomes an angel of the ultimate heaven, depend upon the knowledge of the truth in order that he may reach the state of simple obedience which constitutes his heavenly life. Let us then continually thank the Lord for the gift of His Word.

Secondly, we see that our defects of character hinder our progress, although they do not hinder our gradual appropriation of good. We cannot, for many reasons, fully worship according to our inmost life, as we journey, for we may be blind and lame, and weak in many and

various ways, but we can always, spiritually, eat the flesh and drink the blood of our Lord if we abide, and stand firmly, in our adopted principles of truth and good.

And thirdly, the Lord is able to make us holy and pure by the removal of our defects, whatever they may be, if we let it be our part to wait patiently for Him. For "evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth" (Ps. xxxvii. 9).

## CHAPTER XXII

## SUMMARY OF THE SPIRITUAL SENSE

1. Instruction to those who are in good and in truth thence derived, that they cannot acknowledge and worship the Lord when defiled by various impurities, lest they should be guilty of profanation, vers. 1-9.
2. Concerning those who are not qualified to appropriate good, lest there be profanation, vers. 10-16.
3. That all worship from good must be perfect by truth, and no worship is acceptable which is imperfect on account of some evil or falsity, vers. 17-25.
4. Further particulars concerning the worship of the Lord in order to avoid profanation, vers. 26-33.

## THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses, saying,

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name: I am the LORD.

3. Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his

1. There is revelation from the Lord by Divine Truth giving perception,

2. With instruction to those who are in celestial and spiritual good, that they cannot but be separated from the worship of the Lord and its ministry with the man of the Spiritual Church, when impure, lest they should profane; since celestial and spiritual good and truth are the expression of Divine Good.

3. And hence the celestial man and the spiritual man perceive that whosoever would approach the Lord in genuine worship, by the acknowledgment that all good and truth and holiness are from Him, and yet profanes

uncleanness upon him, that soul shall be cut off from before me: I am the LORD.

4. What man soever of the seed of Aaron is a leper, or hath an issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6. The soul which toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe his flesh in water.

7. And when the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread.

8. That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith: I am the LORD.

by doing this from selfish motives, is thereby separated from good and truth, and thus from the Lord, who is their origin.

4. For he who thus profanes the truth externally or internally, because he is in the affection thereof from good, cannot appropriate good until he ceases to act from selfish motives in worship; and even the slightest contact with merely ceremonial worship, in which there is no spiritual life, or with worship from the affection of truth separated from good;

5. Or with merely sensual delight whereby is impurity; or with any evil which tends to impurity of whatever kind,

6. Such conduct renders a man impure until a change of state; and he cannot appropriate good until he is purified by the truth in the work of repentance.

7. But when that state is passed by the rejection of selfish love, a person is pure; and he will then appropriate good, because it is his ruling delight, and can alone support his spiritual life.

8. But good that is merely natural, or such as is mixed with evil unconsciously, he may not appropriate, because it renders him impure; his good must be wholly from the Lord.

9. They shall therefore keep my charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD which sanctify them.

10. There shall no stranger eat of the holy thing: a sojourner of the priest's, or an hired servant, shall not eat of the holy thing.

11. But if a priest buy any soul, the purchase of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread.

12. And if a priest's daughter be married unto a stranger, she shall not eat of the heave offering of the holy things.

13. But if a priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's bread: but there shall no stranger eat thereof.

9. Let the man of the church, therefore, worship from internal good and truth conjoined with external, lest he should lapse into evil, and be vastated on account of profanation; for good from the Lord is that which alone makes man holy.

10. It is impossible for one who is out of the church to appropriate good which is holy, or for the merely natural man to do so; nor can he who is in merely natural knowledge within the church, or who does what is right for the sake of gain do so.

11. But if a man is redeemed from sin by a life of good through obedience to the truth, he will then be able to appropriate good; and all who are in good internally, will be able to appropriate good externally.

12. And if any one is in the affection of good, derived from the Lord, internally, and yet profanes that affection by conjoining it with the evil of selfish love, it will be impossible for such to appropriate good, which is perceived to be from the Lord.

13. But if any one in the affection of good be without truth or good, and unproductive of either, and yet there is internal association with good, as in the beginning of regeneration, good may still be appropriated; but merely natural affection cannot appropriate good.

14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing.

15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16. And so cause them to bear the iniquity that bringeth guilt, when they eat their holy things: for I am the LORD which sanctify them.

17. And the LORD spake unto Moses, saying,

18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether it be any of their vows, or any of their freewill offerings, which they offer unto the LORD for a burnt offering;

19. That ye may be accepted, *ye shall offer* a male without blemish, of the heaves, of the sheep, or of the goats.

14. Also if any one, from ignorance or inadvertence, profanes holy good, he must make restitution by the acknowledgment that he is, of himself, without remains of good, and that he receives good from the Lord.

15. And no one, who is in good, ought to profane it by ascribing to himself what ought to be wholly ascribed to the Lord;

16. For by so doing he brings upon himself a state of evil for which he is responsible, and vitiates his reception of good; and it must therefore be sincerely acknowledged that all good which renders man holy is from the Lord.

17. Further, there is revelation from the Lord by Divine Truth giving perception,

18. To those who are in celestial, spiritual, and natural good, that every one, whether he be of the internal or external church, who worships the Lord in freedom, with a view to the removal of evil, or from a feeling of gratitude, and yet inwardly has a desire to devote himself wholly to the Lord;

19. In order that his worship may be acceptable to the Lord, it must be free from any selfish or worldly motive; as to natural good; as to spiritual good; or as to the good of faith.

20. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not offer unto the LORD; neither shall ye do *thus* in your land.

20. But if it be contaminated with selfishness or worldliness, it cannot be accepted.

21. And he who would worship the Lord from freedom, so that thus the external man may be in harmony with the internal, both as to the will and understanding, or from love and from submission to the Divine Providence, as to the natural affections, or as to the spiritual, this worship must be perfect, and without an admixture of selfish or worldly motives.

22. For the worship of the Lord ought not to be from ignorance, or from imperfect affections of the understanding or will, or from natural affections corrupted by sensual, worldly, or selfish defects, for these cannot be consecrated wholly to the Lord, or be fully devoted to the service of man.

23. But external or internal affections grounded in innocence, although imperfect, may yet be devoted to the Lord when worship is from freedom; but such worship is not acceptable if it be confirmed by the understanding and will together.

24. And that affection which is impure or unholy, internally or externally through the violation of the heavenly marriage of love and wisdom, goodness and truth, charity and faith, or affection and intelligence, cannot be conse-

crated to the worship of the Lord internally or externally.

25. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you.

26. And the LORD spake unto Moses, saying,

27. When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the LORD.

28. And whether it be cow or ewe, ye shall not kill it and her young both in one day.

29. And when ye sacrifice a sacrifice of thanksgiving unto the LORD, ye shall sacrifice it that ye may be accepted.

30. On the same day it shall be eaten; ye shall leave none of it until the morning: I am the LORD.

25. And neither is it in the power of merely natural love of any kind to promote the true worship of the Lord, because they are impure both in feeling and thought, and they cannot, therefore, give conjunction with the Lord.

26. Further, there is revelation from the Lord by Divine Truth giving perception,

27. That every incipient natural affection, or spiritual affection, or affection of truth, is to be purified through the operation of the principle of good in the church; and that then in the new state following, it shall be devoted to the service of the Lord in genuine spiritual worship.

28. And whether it be good in the natural or spiritual man, the good of the former is not to be commingled with the good of the latter, but the state of new spiritual life must succeed the former state.

29. Also in all the free worship of the Lord from a spirit of gratitude, there must be the conjunction of the external with the internal man;

30. The appropriation of the good thereof must be only in that preparatory state; nor shall any selfish or worldly motive corrupt it; for only pure affections are to be ascribed to the Lord, because they come from Him.

31. Therefore shall ye keep my commandments, and do them: I am the LORD.

32. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you,

33. That brought you out of the land of Egypt, to be your God: I am the LORD.

31. And, indeed, true worship is by obedience to the Divine Commandments, internally and externally, by the help of the Lord.

32. Nor is Divine Truth from the Lord to be ascribed to self, and thus profaned; but the true spiritual man must be holy both inwardly and outwardly; and all holiness is through the internal man from the Lord,

33. And is communicated to man through the work of redemption, by actual deliverance from evil in each particular case, through the reception of Divine Truth and the conflict of temptations; and thus is man enabled to acknowledge the Lord as Divine Love manifested.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto Aaron and to his sons denotes instruction to those who are in celestial and spiritual good, 2951, 7010, 9946; separating themselves from the holy things of the children of Israel denotes that they cannot but be separated from the worship of the Lord, 9903, 2776; also from the ministry of such worship, because all true worship is effected by good, which Aaron and his sons represented as priests, 9946; "which they hallow unto me" clearly denotes that such worship and such ministry are holy; it is said "when impure" because this is implied, as may be known from what follows in the chapter; "that they profane not my holy name" denotes lest they should profane Divine Good and Divine Truth, by profaning the celestial and spiritual good and truth in themselves thence proceeding, 8882; and "I am the Lord" denotes that these are the expression of Divine Good, 2001.

3. Say unto them denotes that hence the celestial man and the

spiritual man perceive, 9946, 1822; whosoever he be of all your seed throughout your generations that approacheth unto the holy things, which the children of Israel hallow unto the Lord, denotes whosoever would approach the Lord in genuine worship, 9946, 10,249, 2776, 9903; the worship represented by the offering of sacrifices, which were "the holy things of the Lord," involves the acknowledgment that all good and truth and holiness are from Him, 349, 5619, 868; having his uncleanness upon him denotes to profane by the admixture of selfish motives, 8882, 10,130; to be cut off from before the Lord denotes to be separated from good and truth, and thus from the Lord, 5302, 223; and "I am the Lord" denotes that the Lord is the origin of all good, 2001.

4. What man soever of the seed of Aaron who is a leper or hath an issue denotes one who profanes the truth externally or internally, because he is in the affection thereof from good, 6963, 10,283, 10,130, 10,249, 9946; not eating of the holy things until he be clean denotes that he cannot appropriate good until he ceases to act from selfish motives in worship, 2187, 4545; whosoever toucheth anything unclean by the dead denotes the slightest contact with merely ceremonial worship in which there is no spiritual life, 10,130, 5407; and by a man whose seed goeth from him is denoted worship from the affection of truth separated from good, 880, 1798, 4837.

5. Whosoever toucheth any creeping thing by which he may be made unclean denotes contact with merely sensual delight whereby is impurity, 10,130, 746; and a man of whom he may take uncleanness whatsoever uncleanness he hath denotes any evil which tends to impurity of whatever kind, 7424, 10,130.

6. The soul which toucheth any such being unclean until the even denotes that such conduct renders a man impure until a change of state, 10,130, 7844; and not eating of the holy things until he bathe his flesh in water denotes that he cannot appropriate good until he is purified by the truth in the work of repentance, 2187, 2776, 3147.

7. His being clean when the sun is down denotes that when the state is passed by the rejection of selfish love a person is pure, 8615, 8487, 4545; and afterwards eating of the holy things because it is his bread denotes that he will then appropriate good because it is his ruling delight, and can alone support his spiritual life, 2187, 2776, 2185.

8. That which dieth of itself or is torn of beasts not being eaten to defile himself therewith denotes that he may not appropriate good which is merely natural, or such as is mixed with evil unconsciously, because it renders him impure, 2187, 4171, 10,130; and "I am the Lord" denotes that his good must be wholly from the Lord, 2001.

9. Keeping the Lord's charge denotes that the man of the church must therefore worship from internal good and truth conjoined with external, 3382; lest they bear sin for it denotes lest he should lapse into evil, 9156, 9937 end; dying therein denotes being vastated, or deprived of all good and truth, 2908; if they profane it denotes on account of profanation, 8882; and "I am the Lord which sanctify them" denotes that good from the Lord alone makes man holy, 2001, 8042.

10. No stranger eating of the holy thing denotes that it is impossible for one out of the church to appropriate good which is holy, or, in other words, for the merely natural man to do so, 4544; and a sojourner, or foreign resident of the priest, and a hired servant not eating, denotes that neither can one within the church who is in merely natural knowledge, or one who does what is right for the sake of gain, do this, 8002.

11. By one who was bought by the priest, the purchase of his money, or such as are born in his house, are denoted a man who is redeemed from sin by a life of good through obedience to the truth, and all who are in good internally, 5374, 9946, 1708; and by their eating of the bread is denoted appropriation, 2187, 2165.

12. A priest's daughter married to a stranger not being allowed to eat of the heave offering of the holy things denotes that if any one is in the affection of good derived from the Lord internally, and yet profanes that affection by conjoining it with the evil of selfish love, it will be impossible for such to appropriate good celestial which is perceived to be from the Lord, 3703<sup>15</sup>, 9946, 2173, 4544, 2187, 10,093.

13. A priest's daughter denotes one in the affection of good, 3703<sup>15</sup>; being a widow, or divorced, denotes being without truth or good, 4844<sup>16</sup>; not having any child denotes unproductive of either, 489; returning to her father's house denotes internal association with good, 3703<sup>15</sup>; as in her youth denotes as in the beginning of regeneration, 3183; eating of her father's bread denotes that good may still be appropriated, 2187, 2165; and no stranger eating thereof denotes that merely natural affection cannot appropriate good, 4544, 2187.

14. Any one eating of the holy things unwittingly denotes that if any one from ignorance or inadvertence profanes holy good, 9156, 10,042 III., 2187, 2776; putting the fifth part unto it denotes that he must make restitution by the acknowledgment that he is, of himself, without remains of good, 649, 9087, 9097; and giving unto the priest the holy thing denotes that he receives good from the Lord, 9946, 10,227, 2776.

15. Not profaning the holy things of the children of Israel which they offer unto the Lord denotes that no one who is in good ought to profane by ascribing to himself what ought to be ascribed wholly to the Lord, 8882, 2776, 9946.

16. Causing them to bear iniquity that bringeth guilt denotes that by so doing he brings upon himself a state of evil for which he is responsible, 9937 end; when they eat the holy things denotes, in this case, when good is vitiated, 2187, 2776; and "I am the Lord which sanctify them" denotes that it must be sincerely acknowledged that all good which renders man holy is from the Lord, 2001, 8042.

17. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

18. Speaking unto Aaron, and to his sons, and to all the children of Israel, denotes instruction to those who are in celestial, spiritual

and natural good, 9946, 4286; those of the house of Israel, or of the strangers in Israel, denote those of the internal or external church respectively, 3654, 7908; offering an oblation denotes the worship of the Lord, 923; vows and freewill offerings denote worship from freedom either for the removal of evil or from gratitude, 3880; and offering a burnt offering denotes full devotion to the Lord, 10,053.

19. A male without blemish denotes worship from good by means of truth, and free from any selfish or worldly motive, 725, 7837; of the beeves, of the sheep, or of the goats, denotes from natural good, from spiritual good, or from the good of faith, 2180, 2088, 4169; and "that ye may be accepted" denotes clearly what is acceptable to the Lord, 9506.

20. Not offering that which hath a blemish, and its not being acceptable, denotes that if worship be contaminated with selfishness or worldliness it cannot be accepted, 7837, 9506.

21. Offering a sacrifice of peace offerings unto the Lord denotes worship from freedom, 10,097; to accomplish a vow, or for a freewill offering, denotes so that thus the external man may be in harmony with the internal both as to the will and understanding; or from love and from submission to the Divine Providence as to the natural affections and as to the spiritual, 3880, 5913, 6126; and being perfect to be accepted, no blemish being therein, denotes that this worship must be perfect, and without any admixture of selfish and worldly motives, 7837, 9506.

22. By blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, is denoted worship from ignorance, or from the imperfect affections of the understanding and will, or from natural affections corrupted by sensual, worldly or selfish defects, 2383, 9163, 210, 4302, 7524, chap. xxi. 18-20; and not offering these unto the Lord, nor making an offering by fire of them upon the altar unto the Lord, is denoted that these affections cannot be consecrated wholly to the Lord, or be fully devoted to the service of man, 923, 10,053, 10,055.

23. Either a bullock or a lamb that hath anything superfluous or lacking in its parts, that mayest thou offer for a freewill offering, denotes that external or internal affections grounded in innocence, although imperfect, may yet be devoted to the Lord when worship is from freedom, 10,021, 10,132, 10,109 end, 581, 583, 1673<sup>3</sup>, chap. xxi. 18, 10,097, 3880; and not offering these for a vow denotes that such worship is not acceptable if it be confirmed by the understanding and will together, 3880, 9506.

24. What has its stones bruised, or crushed, or broken, or cut, denotes an affection which is impure, or unholy, internally or externally, through the violation of the heavenly marriage of love and wisdom, goodness and truth, charity and faith, or affection and intelligence, 10,303, 431, 2173, 5053, 5060, 9163, 9056, 2799<sup>23</sup>; and not offering these to the Lord, nor doing thus in your land, denotes that such affections cannot be consecrated to the worship of the Lord internally or externally, 923, 683.

25. Not offering the bread of God of any of these things from the hand of a foreigner denotes that neither is it in the power of merely



natural love of any kind to promote the true worship of the Lord, 4544, 878, 2165, 923; and their corruption being in them, a blemish being in them, and their not being accepted, denote that such are impure both in feeling and thought, and that they cannot, therefore, give or have conjunction with the Lord, 10,420, 7837, 683, 9506.

26. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

27. A bullock, or a sheep, or a goat being brought forth denotes every incipient natural affection, or spiritual affection, or affection of truth, 2180, 2088, 4169, 264; it being seven days under its dam denotes that it is to be purified through the operation of the principle of good in the church, Gen. i. throughout, 716, 289, 290; and being accepted on the eighth day and thenceforth for the oblation of an offering made by fire unto the Lord denotes that in the new state following it shall be devoted to the service of the Lord in genuine spiritual worship, 2044, 923, 10,055.

28. Whether it be a cow or ewe, not killing it and the young both in one day, denotes that whether it be good in the natural or spiritual man, the good of the former is not to be commingled with the good of the latter, but that the state of spiritual life must succeed the former state, 2180, 2088, 10,024, 487, 2866.

29. A sacrifice of thanksgiving to the Lord being sacrificed so that it may be accepted denotes that in all the free worship of the Lord from a spirit of gratitude there must be the conjunction of the internal with the external man, 3880, 9506, 10,042 *II.*, chap. i. 3, 4.

30. Being eaten on the same day denotes that the appropriation of the good thereof can only be in that preparatory state, 2187, 487; not leaving any of it until the morning denotes that no selfish motives shall corrupt it, 10,114-7, 7860, 8480-3; and "I am the Lord" denotes that only pure affections are to be ascribed to the Lord, because they come from Him, 2001.

31. Keeping the commandments of the Lord and doing them denotes that, indeed, true worship is by obedience to the Lord's commandments internally and externally, 3382, 5755; and "I am the Lord" denotes by the help of the Lord, 2001.

32. "Ye shall not profane my holy name" denotes that Divine Truth from the Lord is not to be ascribed to self, 8882; "I will be hallowed among the children of Israel" denotes that the true spiritual man must be holy both inwardly and outwardly, 2001, 3654, 4286; and "I am the Lord which hallow you" denotes that all holiness is through the internal man from the Lord, 2001, 1557.

33. "That brought you out of the land of Egypt to be your God" denotes that holiness is communicated to man through the work of redemption by actual deliverance from evil, in each particular case, through the reception of Divine Truth and the conflict of temptations, 8866, 2001; and "I am the Lord" denotes that thus is man enabled to acknowledge the Lord as Divine Love manifested, 2001.

It is necessary, in beginning to reflect upon what is now before us, to have a clear idea of what is meant spiritually by "the holy things of the children of Israel which they hallow unto me." It is said, in the series, to mean the worship of the Lord, and the ministry of such worship; but what was offered to the Lord by the Israelites really represented the good affections which man, in worship, devotes to the service of the Lord, and acknowledges to be from the Lord. For all real worship consists in such devotion and such acknowledgment; and then the ministry of such worship is the external form which it takes, both in the performance of the uses which those good affections are intended to perform, and in the acknowledgment and worship of the Lord in the sanctuary. Hence, then, by the priests separating *themselves* from the holy things is strictly meant that in the performance of uses, and among those in public worship, any selfish motive which presents itself is to be carefully separated and rejected, this, of course, applying, not to the ministers of religion merely, but to every member of his congregation. This teaching, therefore, is very weighty teaching indeed, and is worthy of very serious consideration. For when we allow selfish motives to get mixed with the uses we perform, or with our worship, we then have our "uncleanness" upon us; and every one may know from experience how very apt he is to be troubled by selfish thoughts, more or less, in everything he does or says. And also we all know that if we indulge in and encourage these selfish feelings and thoughts we really, just so far, are "cut off" or separated from the Divine presence.

But several things are mentioned which constitute such impurity as prevents man in worship from appropriating good and truth thence, which is signified by eating the holy things. These are leprosy, which, as we have seen, denotes the profanation of truth by applying it to selfish purposes externally; an issue, which signifies evil thoughts flowing from evil affections, and in this connection, because said of one representing worship from good, profanation internally; what is unclean by contact with a dead body or carcase, which denotes affection void of spiritual life, that is, without love; one whose seed goeth from him, as representing truth separated from good; a creeping thing, as denoting what is merely sensual; that which dieth of itself, which signifies affection merely natural which rejects good and truth; and what is torn of beasts, which denotes what is mixed with evil unconsciously. And it is easy to see that all these do prevent the spiritual man from receiving the Lord's life of good and truth; for we cannot properly worship and appropriate good and at the same time be contaminated with such things voluntarily; and if it is done involuntarily, that purification through sincere repentance, which is represented by washing, must follow. But here two things are to be very carefully noticed. Even after repentance, although this may appear paradoxical, a man is not wholly pure, as it is said, until even, that is, in the full sense, until his Judgment takes place, and the tares in him are separated from the wheat; and the reason why this is so is lest by a too sudden and violent removal of errors and their stimulating evils, good itself may be destroyed or suffer serious injury (Matt. xiii. 29). And secondly, there must be, even during regeneration, and finally in the Judgment, that rejection of selfish love which is denoted by the sun going down. For while in one sense the going down of the sun signifies the decline of love to the Lord, in the other it denotes the passing away of selfish love. But it may be thought or said, "Can a person really cease to love himself, or to act from his own proper life?" And we must reply that this is not necessary, and

would, in fact, be injurious, since the church is formed in the vivified proprium of man, and he could not otherwise reciprocate the Lord's love for him; he must, therefore, act as from himself, and, indeed, properly value his genuine spiritual heavenly function or use; but he can only do this by ceasing to be selfish in everything that he undertakes. It is not, therefore, the proper love of self that is the cause of all evil, but the perversion of it which is rightly called selfishness. And the truth of this view of the matter is strongly shown both in the literal and spiritual senses of the words, "They shall therefore keep my charge, lest they bear sin for it, and die therein if they profane it." It is a grand thing for us all that we must continually feel ourselves responsible for the proper use of the life which the Lord gives us.

In the next place it is to be observed that simply reading over the series of the spiritual sense of what now follows in the new period is sufficient in itself to show the great importance of the teaching that, so to speak, naturally arises in each sentence from the correspondences occurring. One out of the church may be capable of regeneration and of the appropriation of good, but yet he cannot advance, nor can his natural good become spiritual; nor can he who is only under instruction within the church do this, for both of these may not, as yet, have come into the proper exercise of the new will of good which is so essential to man's co-operation with the Lord. But the two cases that come next are very different, and we cannot fail to see their truth. We may note also the serious character of the following case. For this is a state of confirmed profanation. And it ought to have a very powerful influence upon every member of the church who has made some advance in the regenerate life so as to be in the affection of good, lest he might become a profaner as here described. But the case is different with one in the affection of good who is yet without the knowledge of good or truth, and the reason for it is obvious; and we may easily understand also how an error may be remedied by the acknowledgment of the Lord from a state of good through remains, as is described in the last instance given. But how do we, at any time, appropriate the holy thing unwittingly? We do so many times in our lives by being brought providentially under heavenly influences without any direct seeking on our part, as, for example, when we are reading a story it may be only for amusement, and something therein affects us by inspiring us with a good feeling or thought we did not anticipate, and which is stored up in our minds as remains afterwards to be implanted in our regenerated natural man when the right time or state comes. Let us reflect well, therefore, on those experiences, and gather strength from their remembrance in our serious conflicts and in the steady labours of our daily lives.

From a careful study of the following section two general and practical truths may be still more fully confirmed. First, in order to worship the Lord acceptably, that worship must not only be from good, or with affection, but it must be by means of truth; and this is signified by the oblation being a male; and secondly, it must be free from contamination by evils and falsities, this being denoted by its having no blemish. And, moreover, these general laws refer to the full consecration of the internal man to the Lord, which is denoted by a burnt offering, as well as to the devotion of the external man as to will and understanding in the same way, which is signified by vows and freewill offerings. And then the specific kinds of blemishes, or of falsities and evils, are worthy of attention. For there are six,

the first three referring to the spiritual degree of the mind, and the other three to the natural degree. For to be blind, broken or maimed are more serious bodily troubles than to have sores, the scurvy or the scab, and consequently the former signify more serious spiritual defects than the latter, although these are bad enough. And who does not see at once from common perception, as well as from the mention of all these things in other parts of the Word, their natural correspondence? For surely an ignorant man, who is like one blind; a man whose affections are imperfect, who is like one broken; and one who not having these defects, but yet being unable to make progress in spiritual life, or to exhibit his knowledge or affection in his actions, who is like one lame, cannot acceptably worship the Lord! And so neither can he who, being enlightened internally and well disposed, and with no want of vigour, yet allows his merely natural affections, which may be compared to sores or a wen; his merely sensual powers, which resemble the scurvy; or his merely corporeal delights, which may be compared to the scab, do so. We see that all this is true, and we feel bound, therefore, to heed well the Word in its internal sense as here set before us.

But now the next verse has a qualification which is not to be overlooked. Where there is defective worship proceeding from the heart, and thus free, which is accompanied by innocence external or internal, denoted by the bullock or the lamb respectively, that worship is taken as if it were perfect. But if it is confirmed by the understanding as well, it cannot be acceptable. And we see the reasonableness of this. A vow, in the best sense, of course, means the determination of the understanding from the will, or, in other words, a willingness that the Lord may provide, but here, as being connected with imperfect worship, it signifies that worship confirmed by the understanding. But see 3880<sup>o</sup>, and observe that in the quotations from the Word confession refers to the will, and vows to the understanding. And with regard to the other two verses of the section, what has already been said concerning the heavenly marriage, and here concerning a blemish, is sufficiently illustrative.

And now suppose we for a moment consider only the literal sense of the rest of this description. Then it is not easy to conceive why, on the birth of a certain animal to be sacrificed, it should remain exactly seven days under its dam, and not more nor less; why it might be offered on the eighth day in particular; and why a sacrifice of thanksgiving was to be eaten on the day when it was offered, and not on the next day; while also it seems strange that the children of Israel should be required to hallow and worship the Divine Being principally on account of their deliverance from Egyptian bondage. But when we are able, by the aid of the correspondences, and by enlightenment from the Lord, to enter into the internal sense, then we can understand why such particular directions were given even by the Lord Himself. It was in order that the Word might be written as it is for the benefit of the Spiritual Church which was to succeed the representative of a church in future ages. For the seven days denote the holy state of regeneration, and the eighth day the new state which succeeds; the mother and her young not being killed in one day denotes that the successive states of man's life ought not to be confused; the sacrifice of thanksgiving being eaten on the day in which it was offered, and none of it being left until the morning, signify that worship from gratitude should be conjoined with worship from love, and should not be contaminated with selfish love; and keeping the Lord's commandments, and not profaning His name, but hallow-

ing Him, because of deliverance from Egyptian bondage, denote that obedience to the Lord with the holy states involved therein is to be because of deliverance from the bondage of the merely natural life, and consequent eternal conjunction with Him by love. But with regard to worship from gratitude, chap. vii. may also be reconsidered with advantage, as well as the commentary that follows it.

## CHAPTER XXIII

### SUMMARY OF THE SPIRITUAL SENSE

1. On the successive states of the regenerate life in general, involving states of conflict against evil succeeded by states of rest, vers. 1-3.
2. The first subordinate state is one of deliverance from evil, involving the interior reception of truth conjoined with good, purification, and the arrangement of truths under good, vers. 4-8.
3. The second subordinate state is that of the implantation of truth in good, vers. 9-22.
4. Concerning revelation in consequence, vers. 23-25.
5. Also concerning the plenary removal of evil in consequence, vers. 26-32.
6. The third subordinate state is that of the implantation of good, involving gladness and joy of heart in all completeness and holiness, with states of peace and rest from the lowest principles to the highest, which are perpetually renewed, vers. 33-34.

### THE CONTENTS OF EACH VERSE

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| <p>1. And the LORD spake unto Moses, saying,</p>   | <p>1. There is revelation from the Lord by Divine Truth giving the perception,</p>   |
| <p>2. Speak unto the children of Israel, and say unto them, The set feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my set feasts.</p> | <p>2. And instruction to the man of the Spiritual Church from which he discerns the successive general states of the regenerate life, under which particular states are arranged and governed from Divine Order.</p> |
| <p>3. Six days shall work be done: but on the seventh day is a sabbath of solemn rest, an holy convocation; ye shall do no manner of work: it is a sabbath unto</p>        | <p>3. But states of conflict against evil must precede, and be followed by states of rest and peace in general; in which all truths are arranged in order from good; neither shall man then act from selfish</p>     |

the LORD in all your dwellings.

4. These are the set feasts of the LORD, even holy convocations, which ye shall proclaim in their appointed season.

5. In the first month, on the fourteenth day of the month at even, is the LORD's passover.

6. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye shall eat unleavened bread.

7. In the first day ye shall have an holy convocation: ye shall do no servile work.

8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye be come

motives, nor endure temptations, good being freely and joyfully received from the Lord, even as to every particular state.

4. And the general state involves those which are subordinate, in which also there is an arrangement of truths under good, and which man realizes in orderly succession.

5. And the first subordinate state is one of deliverance from evil by the Lord, in which the state of faith from love is predominant, and is accompanied by a state of holiness, through submission to Divine Truth both as to the will and understanding.

6. And then immediately follows, in that new state, purification from falsities, and thus a further state of holiness in consequence thereof, with the appropriation of good accordingly.

7. And therein the knowledges of truth are first arranged under good, during which there is no temptation.

8. And the Lord is then acknowledged freely from good, and continually, the result of which is a more perfect arrangement of truths, and still greater freedom from temptation.

9. Again, there is revelation from the Lord by Divine Truth giving the perception,

10. Through influx and instruction to the man of the Spiritual Church, that when

into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest:

11. And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12. And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt offering unto the LORD.

13. And the meal offering thereof shall be two tenth parts of an *ephah* of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

14. And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the oblation of your God: it is a statute for

truths are beginning to be implanted in good, in the second subordinate state of the regenerate life, then are they collected together in order from a principle of willing obedience, which is acknowledged to be from the Lord.

11. And consequently, from good, the spiritual life of man is vivified; his worship is grateful and acceptable to the Lord; and is involved in a state of holy rest and peace which is perpetual.

12. And in this initiatory state of good, the Lord is worshipped from a state of innocence, wherein truth is acknowledged as the receptacle of good; all falsity and evil are removed; and there is fulness of consecration to the service of the Lord.

13. And in this state there is included the interior reception of good conjoined with truth in fulness through remains, this being effected by the operation of pure love from the Lord, a sphere of rest and peace thence flowing and manifesting itself externally; and also there is an exterior state of truth conjoined with good in the understanding, whereby doctrine is elevated and begins to be spiritual.

14. For neither can good be appropriated internally, nor the affection of good and truth externally, until this initiatory state of good takes place, when the Lord is first

ever throughout your generations in all your dwellings.

15. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete :

16. Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the LORD.

17. Ye shall bring out of your habitations two wave loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baken with leaven, for first-fruits unto the LORD.

18. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be a burnt offering

truly acknowledged, which is the external basis for the continual progress of regeneration, and for the reception of spiritual life, as to its particulars, to eternity.

15. And the quality of this advancing state of the implantation of truth in good is perpetual and successive from the state of the initiation and vivification thereof by holy obedience to a further state of victory over evil and error resulting in one of rest and peace,

16. Which involves perpetual advancement, not only internally as to good, but externally as to a full state of truths for implantation, and of interior good conjoined with truth into which such implantation takes place; and thus the Lord is more fully acknowledged in a new state of worship.

17. And then, indeed, man perceives that, as from himself, he acts from the affection of good conjoined with truth vivified by the Lord through remains; that there is a pure state of truth from good in the understanding; that it has been acquired through victory in temptations; and that it is an advancement towards the realization of good through the love of truth.

18. And now, therefore, the Lord is acknowledged from the operation of inmost good celestial, involving a holy state of innocence in fulness and free from falsity, and

unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the LORD.

19. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for a sacrifice of peace offerings.

20. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21. And ye shall make proclamation on the selfsame day; there shall be an holy convocation unto you: ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations.

22. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the

also the good of innocence in the external and internal man by co-operation and conjunction with the Lord, and thus full sanctification by that conjunction, both as to good and truth, and as to exterior truth and good, all acknowledged to be from the Lord through his pure love for man, and resulting in a further state of rest and peace.

19. And besides this, there is the acknowledgment, in this state, that all evil and falsity are removed by the Lord; and that all the good of innocence is received from Him, in the truth thereof, in fulness in the internal and external man, so that the Lord is worshipped in perfect freedom.

20. And thus the whole life of man is vivified from the Lord, as to good internally, and as to good externally from the state of the first implantation of truth in good to its completion; and the Lord is sincerely acknowledged to be the source of all good.

21. And consequently, there is full revelation from the Lord in that state, a perfect arrangement of truths under good, and the cessation of temptations with all disposition to act from selfish and worldly motives in the worship of the Lord.

22. And now, therefore, when truth is implanted in good, it is no longer appropriated to selfish purposes in its ultimate expression with full power, internally; nor is that good to be contaminated with

poor, and for the stranger :  
I am the LORD your God.

23. And the LORD spake  
unto Moses, saying,

24. Speak unto the chil-  
dren of Israel, saying, In  
the seventh month, in the  
first day of the month, shall  
be a solemn rest unto you,  
a memorial of blowing of  
trumpets, an holy convoca-  
tion.

25. Ye shall do no servile  
work : and ye shall offer an  
offering made by fire unto  
the LORD.

26. And the LORD spake  
unto Moses, saying,

27. Howbeit on the tenth  
day of this seventh month  
is the day of atonement : it  
shall be an holy convocation  
unto you, and ye shall afflict  
your souls ; and ye shall  
offer an offering made by  
fire unto the LORD.

28. And ye shall do no  
manner of work in that same  
day : for it is a day of atone-  
ment, to make atonement  
for you before the LORD  
your God.

selfish motives externally ; on  
the contrary they are ascribed  
to the Lord in works of  
charity and faith from charity,  
and this without any selfish  
or worldly motive.

23. Further, there is revela-  
tion from the Lord by Divine  
Truth giving the perception,

24. And instruction to the  
man of the Spiritual Church  
from which he perceives, that  
when the state of faith, or the  
state of truth leading to  
good, is at its close by the  
implantation of truth in good,  
a state of holy peace follows,  
with revelation from the Lord,  
and a rearrangement of truths  
under good.

25. And consequently the  
cessation of spiritual conflict,  
and of action from selfish and  
worldly love ; and at the same  
time there is the worship of the  
Lord from pure heavenly love.

26. And again, there is revela-  
tion from the Lord by Divine  
Truth giving the perception,

27. That when truth is im-  
planted, in good, there is also  
a plenary removal of evil, to-  
gether with the rearrange-  
ment of truths under good,  
and confession that man of  
himself is nothing but evil,  
but that, from the Lord, he is  
enabled to worship Him from  
pure love.

28. And, therefore, no  
temptations are to be endured  
in that state, because it is the  
reconciliation of the external  
man with the internal, from  
the Lord, both as to good and  
truth,

29. For whatsoever soul it  
be that shall not be afflicted  
in that same day, he shall  
be cut off from his people.

30. And whatsoever soul  
it be that doeth any manner  
of work in that same day,  
that soul will I destroy from  
among his people.

31. Ye shall do no man-  
ner of work : it is a statute  
for ever throughout your  
generations in all your  
dwellings.

32. It shall be unto you a  
sabbath of solemn rest, and  
ye shall afflict your souls :  
in the ninth day of the  
month at even, from even  
unto even, shall ye keep  
your sabbath.

33. And the LORD spake  
unto Moses, saying,

34. Speak unto the chil-  
dren of Israel, saying, On  
the fifteenth day of this  
seventh month is the feast  
of tabernacles for seven  
days unto the LORD.

29. But if in that state any  
one is not disposed to acknow-  
ledge that man of himself is  
nothing but evil, he must be, on  
that account, separated from  
the church for the time being.

30. Also if any one in that  
state of the church in general,  
engages in spiritual conflict,  
or acts from worldly and self-  
ish motives, he must needs be  
separated.

31. For man, in the pro-  
gress of regeneration, ought  
not to act from selfish and  
worldly motives, and this is  
true both as to the external  
and internal man, and also as  
to every particular state.

32. And in this state there  
is a foretaste of heavenly rest  
and peace, and the sincere  
acknowledgment that man of  
himself is nothing but evil ;  
and this is effected when the  
conjunction of faith with  
charity is about to take place  
in the obscurity arising out of  
a change from a former state  
to a new state ; for states of  
obscurity must precede states  
of rest and peace in the Lord.

33. And further there is  
revelation from the Lord by  
Divine Truth giving the per-  
ception,

34. And instruction to the  
man of the Spiritual Church  
from which he perceives, that  
a new state must follow the  
implantation of truth in good  
which is the implantation of  
good in truth, and is the cul-  
mination of the work of re-  
generation from the Lord.



35. On the first day shall be an holy convocation: ye shall do no servile work.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; ye shall do no servile work.

37. These are the set feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day:

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39. Howbeit on the fifteenth day of the seventh month, when ye have

35. And hence there is a new arrangement of truths under good, and the end of temptations with the final rejection of every selfish and worldly motive,

36. Involving a holy state of the worship of the Lord from pure love; a rearrangement of truths under good in that new state; of such holy worship as to the understanding as well as the will; and also an orderly arrangement of truths under good in the external man, with the rejection of selfish and worldly motives even there also.

37. And these are the general subordinate states of the appropriation of good in regeneration involved in the most general or universal state, which occur according to order with every one, and in which a new arrangement of truths takes place for the worship of the Lord from pure love by full consecration; for the appropriation of interior good by acknowledgment of the Lord; and for the appropriation of spiritual truth according to the state;

38. Besides the most general or universal state; the acknowledgment that good is from the Lord; that man may be confirmed in truths; and that the worship of the Lord must be altogether from a state of freedom in ascribing all good to Him.

39. And therefore in this final new state of the fulness of faith conjoined with charity,

gathered in the fruits of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.

40. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41. And ye shall keep it a feast unto the LORD seven days in the year: it is a statute for ever in your generations: ye shall keep it in the seventh month.

42. Ye shall dwell in booths seven days; all that are homeborn in Israel shall dwell in booths:

43. That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

when these are made fruitful in good works there is gladness and joy of heart in all completeness and holiness, with states of peace and rest from the lowest principles to the highest which are perpetually renewed.

40. And therefore also, in this state, there is the enjoyment of all kinds of good from truths, namely from spiritual, rational, natural, and sensual truths; and also a full and holy state of rejoicing in the Lord from the heart and the understanding combined.

41. And this state shall be a perpetual holy state with the regenerated man, both as to Externals and as to Internals; yea, it is the culmination of the states of regeneration, commencing from acknowledgment by faith, and ending in enjoyment from love.

42. And this, indeed, is the celestial state of the man of the church of every degree, that is, of the man of the internal church and of the external, who is established in good.

43. And thus every one may know that the holy state of good from the Lord appertains to the man of the Spiritual Church, when he is delivered by Him from the bondage of the merely natural man, so that he acknowledges Him in heart and understanding, by the con-

junction of good and truth to eternity.

44. And Moses declared unto the children of Israel the set feasts of the LORD.

44. And it is of the Divine Providence that revelation is made concerning this holy process of regeneration, in which good is appropriated with joy and gladness—in the Word.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto the children of Israel and saying unto them, denotes instruction to the man of the Spiritual Church from which he discerns, 10,355, 3654, 1791, 1822; the set feasts of the Lord denote the successive states of the regenerate life, 9294; proclaiming these to be holy convocations denotes under which all truths are arranged in order according to their good, 7891; and "even these are my set feasts" denotes according to Divine Order, 5288, 37, 10,133.

3. Six days shall work be done denotes that states of conflict against evil must precede, 8888; the seventh day being a sabbath of solemn rest denotes states of rest and peace in general following, 84, 8889, a holy convocation denotes in which all truths are arranged in order from good, 7891; not doing any manner of work denotes that neither shall man then act from selfish motives, or endure temptations, 8890, 8888; "it is a sabbath unto the Lord" denotes good freely and joyfully received from the Lord, 8889, 2001; and "in all your dwellings" denotes as to every particular state, 471.

4. These being the set feasts of the Lord, even holy convocations which ye shall proclaim in their appointed season, denotes that the general state involves those which are subordinate, 9294, in which there is an arrangement of truths under good, 7891, and which man realizes in orderly succession, 5288, 37, 10,133.

5. The first month, the fourteenth day of the month at even, being the Lord's passover, denotes that the first subordinate state is one of deliverance from evil by the Lord, 7867; the first month, the fourteenth day of the month, denotes when the state of faith from love is predominant, and is accompanied by a state of holiness, 859, 7900; and at even, or between the evenings, denotes through submission to the Divine Truth both as to the will and the understanding, because it is the end of the predominance of merely selfish love, and the beginning of obedience to the will of the Lord, 7844, and because the

obedience, spoken of proceeds from the will and is guided by the understanding, 8750<sup>3</sup>.

6. The fifteenth day of the same month denotes in that new state, 8400, 9296<sup>3</sup>; the feast of unleavened bread denotes purification from falsities, 9287, 9294; and seven days eating unleavened bread denotes a further state of holiness in consequence thereof, 716, eating denoting the appropriation of good accordingly, 2187.

7. In the first day having a holy convocation, and doing no servile work, denotes that therein the knowledges of truth are first arranged under good, during which there is no temptation, 7891, 8888, 8890.

8. Offering an offering made by fire unto the Lord seven days, denotes that the Lord is then acknowledged freely from good, 923, 10,055, 716; in the seventh day there being a holy convocation, denotes a more perfect arrangement of truths, 7891; doing no servile work denotes greater freedom from temptation, 8888, 8890; and continuity is denoted by sacrificing the seven days, because seven denotes not only holiness and rest and peace, but also fulness and completeness, 10,127.

9. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth or the Word, 7010; and by saying is denoted perception, 1791, 1822.

10. Speaking unto the children of Israel and saying unto them, denotes instruction to the man of the Spiritual Church, 10,355, 3654, 1791, 1822; coming into the land given by the Lord and reaping the harvest thereof, denotes when truths are beginning to be implanted in good in the second subordinate state of the regenerate life, 9294, 3705; and bringing the sheaf of the firstfruits of the harvest unto the priest, denotes that then are truths collected together in order from a principle of willing obedience, which is acknowledged to be from the Lord, 995, 10,083.

11. Waving the sheaf before the Lord to be accepted, denotes that from good the spiritual life of man is vivified or rendered active by the Lord, 9295; being accepted denotes that his worship is grateful and acceptable to the Lord, 9506; and waving the sheaf on the morrow after the sabbath denotes that the vivification of truth by good is involved in a state of rest and peace which is perpetual, 84, 8889, 3998, John xiv. 27; xvi. 33.

12. Offering a he-lamb without blemish of the first year unto the Lord on the day when the sheaf is waved, denotes that, in this initiatory state of good, the Lord is worshipped from a state of innocence, wherein truth is acknowledged as the receptacle of good; all falsity and evil are removed; and there is fulness of consecration to the service of the Lord, 3994, 725, 7837, 7839, 349, 923.

13. The meal offering being two tenth parts of an ephah of fine flour mingled with oil denotes that, in this state there is included the reception of good conjoined with truth in fulness through remains, 2177, 5194, 576; an offering made by fire unto the Lord for a sweet savour denotes that this is effected by the operation of pure love from the Lord, a sphere of rest and peace thence flowing and manifesting itself externally, 10,055, 10,054; and the drink offering thereof being of wine the fourth part of a hin, denotes that there is an exterior state of



truth conjoined with good in the understanding whereby doctrine is elevated and begins to be spiritual, 10,137, 10,262, 4581<sup>5</sup>, John ii. 1-11.

14. Eating neither bread nor parched corn nor fresh ears until this self-same day, denotes that neither can good be appropriated internally nor the affection of good and truth externally, until this initiatory state of good takes place, 5212, 9295; bringing the oblation of your God denotes when the Lord is first truly acknowledged, 349, 923; and it being a statute for ever throughout your generations in all your dwellings, denotes that it is the external basis for the continual progress of regeneration and for the reception of spiritual life as to its particulars to eternity, 7884, 9845, 471.

15. Counting denotes ascertaining the quality of states, 10,217; bringing the wave sheaf denotes the beginning of the advancing state of the implantation of truth in good, 9294, 9295; the morrow denotes what is perpetual and successive, 3998; waving the sheaf denotes vivification, 10,083; and seven sabbaths being completed denotes victory over evil and error, and a holy state of rest and peace, 716, 8889, 8890.

16. Numbering fifty days unto the morrow after the seventh sabbath, denotes involving perpetual advancement not only internally as to good, but externally as to a full state of truths for implantation, 2252, 3998; and offering a new meal offering unto the Lord denotes interior good conjoined with truth into which such implantation takes place, and that thus the Lord is more fully acknowledged in a new state of worship, 2177, 349.

17. Bringing out of your habitations two wave loaves of two tenth parts of an ephah, denotes that then, indeed, man perceives that, as from himself, he acts from the affection of good conjoined with truth, vivified by the Lord through remains, 9295, 5194, 576; their being of fine flour denotes that there is a pure state of truth from good in the understanding, 2177; their being baken with leaven denotes that it has been acquired through victory in temptations, 8496, 7906; and their being for firstfruits unto the Lord denotes that it is an advancement towards the realization of good through the love of truth, 9295, 10,083.

18. Presenting with the bread seven lambs denotes that now, therefore, the Lord is acknowledged from the operation of inmost good celestial, 349, 10,132; seven denotes a holy state, 716; the first year denotes a state of fulness, 7839; without blemish denotes free from falsity, 7837; one young bullock and two rams denote the good of innocence in the external and internal man, 9591, 10,042; two denotes conjunction, and thus on the part of the internal man in respect to the Lord, co-operation, 5194; a burnt offering denotes full sanctification by that conjunction, 10,053; the meal offering and the drink offerings denote both as to good and as to truth interior, and as to truth and good exterior, 2177, 10,137; an offering made by fire denotes all acknowledged to be from the Lord through His pure love for man, 10,855; and of a sweet savour, or an odour of rest, unto the Lord, denotes resulting in a further state of rest and peace, 10,054.

19. One he-goat being offered for a sin offering denotes that, also, there is the acknowledgment, in this state, that all evil and falsity are removed by the Lord by means of truth or faith, 4169, 725, 3400;

and two he-lambs of the first year for a sacrifice of peace offerings denote that all the good of innocence is received from the Lord, in the truth thereof in fulness in the internal and external man, so that the Lord is worshipped in perfect freedom, 349, 10,132, 5194, 725, 7839, 10,097.

20. By the priest waving all these things is denoted that thus the whole life of man is vivified or rendered active, or quickened by the Lord, as to good internally, and as to good externally, 9295, 10,083, 10,079; the waving of the sheaf denotes the beginning of the implantation of truth in good, and the waving of the bread of the firstfruits denotes the fulness of such implantation, vers. 11, 20, 9223; and their being holy to the Lord for the priest denotes that the Lord is sincerely acknowledged to be the source of all the good appropriated by man, 8042, 2187, 6148<sup>7</sup>.

21. Making proclamation on the self-same day denotes that, consequently, there is full revelation from the Lord in that state, 8802, 8815; there being a holy convocation denotes a perfect arrangement of truths under good, 7891; not doing any servile work denotes the cessation of temptation, 8890, 8888; and a statute for ever in all your dwellings throughout your generations, denotes that all disposition to act from selfish and worldly motives in the worship of the Lord has disappeared, 7884, 471, 9845.

Observe here that whereas at the end of verse 14 "generations" comes before "dwellings" to indicate progress from general states to particular states, in this the reverse order occurs, to indicate that when truth is fully implanted in good, man is then in particulars in an orderly arrangement under generals.

22. Not wholly reaping the corners of the field nor gathering the gleanings when the harvest is reaped, denotes that now, when truth is implanted in good, it is no longer appropriated to selfish purposes in its ultimate expression with full power internally, nor is this to be the case externally, 9295, 10,669, 3310, 6188, 9494, 9273, 9146, chap. xix. 9; and their being left for the poor and the stranger, the Lord being God, denotes that, on the contrary, they are ascribed to the Lord in works of charity and faith from charity without any selfish or worldly motive, 4955, 10,669, 2146, 2001, 7192, chap. xix. 10.

23. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

24. Speaking unto the children of Israel and saying, denotes instruction to the man of the Spiritual Church from which he perceives, 10,355, 3654, 1791, 1822; in the seventh month, on the first day of the month being a solemn rest, denotes when the advancing state of faith, or the state of truth leading to good, is at its close by the implantation of truth in good, 851, 893, 894; a solemn rest or sabbath denotes a state of holy peace following, 851; a memorial of blowing trumpets denotes revelation from the Lord, 8802, 8815, 6888, 8620; and a holy convocation denotes the rearrangement of truths under good, 7891.

25. Doing no servile work denotes the cessation of spiritual conflict, and of action from selfish and worldly love, 8888, 8890; and an offer-

ing made by fire unto the Lord denotes at the same time the worship of the Lord from pure heavenly love, 10,055.

26. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

27. The tenth day of the seventh month being the day of atonement, denotes that, when truth is implanted in good, there is also a plenary removal of evil, 2075, 10,042 *III.*; it being a holy convocation denotes the rearrangement of truths under good, 7891; afflicting the soul denotes the confession that man of himself is nothing but evil, 1937, 1947; and an offering made by fire unto the Lord denotes that, from the Lord, man is enabled to worship from pure love, 10,055.

Observe here that, in the references given, afflicting the soul is shown to mean self-compulsion; but nevertheless it is obvious that this self-compulsion carries with it, as a preliminary, the confession that man of himself is nothing but evil, and can only do good from the Lord by keeping His commandments as from himself. Thus, then, the expression "ye shall afflict your souls" involves, in the internal sense, the confession that man of himself is nothing but evil; and it also involves the true humility spoken of in 1937<sup>1</sup>, without which man cannot properly make the confession.

28. Not doing any manner of work on that same day denotes that therefore no temptations are to be endured in that state, 8888, 8890; and it being a day of atonement to make atonement for you before the Lord your God, denotes that it is the reconciliation of the external man with the internal, from the Lord, both as to good and truth, 10,042 *III.*, 683, 2001.

29. Whatsoever soul not being afflicted on that day being cut off from his people, denotes that if in that state any one is not disposed to acknowledge that man of himself is nothing but evil, he must be, on that account, separated from the church for the time being, 1937, 1947, 10,042 *III.*, 5302, 1259.

30. Whatsoever soul doing any manner of work on that day being destroyed from among his people, denotes that if any one in that state of the church in general engages in spiritual conflict, or acts from worldly and selfish motives, he must needs be separated, 8888, 8890, 5302, 1259.

31. Doing no manner of work, and it being a statute for ever throughout your generations, etc., denotes that man, in the progress of regeneration, ought not to act from selfish and worldly motives; and that this is true both as to the external and internal man, and also as to every particular state, 8888, 8890, 7884, 471, 9845.

32. It being a sabbath of solemn rest denotes that in this state there is a foretaste of heavenly rest and peace, 851; afflicting the soul denotes the acknowledgment that man of himself is nothing but evil, 1937, 1947, ver. 27; and keeping the sabbath on the ninth day of the month at even, from even unto even, denotes that this is effected when the conjunction of faith with charity is about to take place in the obscurity arising out of a change from a former state to a new state; for states of obscurity must precede states of rest and peace in the Lord, 2075, 7844, 851.

33. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

34. Speaking unto the children of Israel, saying, denotes instruction to the man of the Spiritual Church from which he perceives, 10,355, 3054, 1791, 1822; on the fifteenth day of this seventh month being the feast of tabernacles, denotes that a new state must follow the implantation of truth in good which is the implantation of good in truth, and is the culmination of the work of regeneration from the Lord, 9294, 9295, 9296<sup>5</sup>, 716.

35. The first day being a holy convocation, and no servile work being done, denotes that hence there is a new arrangement of truths under good, and the end of temptations with the final rejection of every selfish and worldly motive, 7891, 8888, 8890.

36. "Seven days shall ye offer an offering made by fire unto the Lord," denotes a holy state of the worship of the Lord from pure love, 716, 10,055; the eighth day being a holy convocation denotes a rearrangement of truths under good in that new state, 9296<sup>5</sup>, 7891; offering again an offering made by fire unto the Lord denotes holy worship as to the understanding as well as the will, and thus what is reciprocal, 9296<sup>5</sup>; "it is a solemn assembly" denotes an orderly arrangement of truths under good in the external man, 7891; and doing no servile work denotes the rejection of selfish and worldly motives even there also, 8888, 8890.

37. These being the set feasts of the Lord denotes that these are the general subordinate states of the appropriation of good in regeneration, 9294; their being proclaimed to be holy convocations denotes in which a new arrangement of truths takes place, 7891; offering an offering made by fire unto the Lord denotes the worship of the Lord from pure love, 10,055; a burnt offering denotes full consecration, 10,053; a meal offering and a sacrifice denote for the appropriation of interior good by acknowledgment of the Lord, 2177, 4581, 10,079 end; and a drink offering each in its own day denotes for the appropriation of spiritual truth according to the state, 10,137, 10,262, 4581<sup>5</sup>, 487.

38. Besides the sabbaths of the Lord denotes besides the most general or universal state, 84, 8889; gifts denote the acknowledgment that good is from the Lord, 5619; besides your vows denotes that man may be confirmed in truths, 3880; besides your free will offerings denotes that the worship of the Lord must be altogether from a state of freedom, 3880, 10,097; and what is given to the Lord denotes the acknowledgment that all good is from Him, 5619.

39. The fifteenth day of the seventh month denotes the final new state of the fulness of faith conjoined with charity, 9294, 9295, 9296<sup>5</sup>, 2044, 851; the fruits of the earth gathered in denotes when faith and charity are made fruitful in good works, 7690; keeping the feast of the Lord seven days denotes gladness and joy of heart in all completeness and holiness, 9286, 9287, 2044, 716; and the first day being a solemn rest, and the eighth day being a solemn rest, denotes states of peace and rest from the lowest principles to the highest which are perpetually renewed, through the reciprocal conjunction of truth with good and of good with truth, 84, 8889, 9296<sup>5</sup>.

40. Taking on the first day the fruit of goodly trees, branches of palm-trees, boughs of thick trees, and willows of the brook, denotes that, in this state, there is the enjoyment of all kinds of good from truths, namely, from spiritual, rational, natural and sensual truths, 9296<sup>6</sup>; and rejoicing before the Lord your God seven days denotes a full and holy state of rejoicing in the Lord from the heart and the understanding combined, 2001, 2044, 716.

41. Keeping it a feast unto the Lord seven days in a year denotes that this state shall be a perpetual holy state, 2044, 716; a statute for ever in your generations denotes perpetual externally, 7884; and keeping it in the seventh month denotes perpetual internally, 851; also the seventh month denotes the culmination of the states of regeneration commencing from acknowledgment by faith and ending in enjoyment from love, 851.

42. Dwelling in booths seven days, and all that are homeborn in Israel dwelling in booths, denotes that this indeed is the celestial state of the man of the church of every degree, that is, of the man of the internal church and of the external who is established in good, 9296<sup>6</sup>.

43. "That your generation may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God," denotes that thus every one may know that the holy state of good from the Lord appertains to the man of the Spiritual Church, when he is delivered by Him from the bondage of the merely natural man, so that he acknowledges Him in heart and understanding by the conjunction of good and truth to eternity, 9296<sup>6</sup>, 8866, 2001, 9845.

44. Moses declaring unto the children of Israel the set feasts of the Lord denotes that it is of the Divine Providence that revelation is made concerning this holy process of regeneration in which good is appropriated with joy and gladness in the Word, 7010, 3654, 10,355, 9294, 2187.

Four things may be first thought of in beginning to consider the subjects of this chapter, namely, the Word in its literal sense, the correspondences of which it consists, the internal sense involved, and man's actual experience of the states described therein. The Word is distinct from every other book that has ever been written, because it is scrupulously constructed of correspondential expressions arranged in such a way that the collective sense resulting from their combination forms the internal or spiritual sense in a perfect series. And it may thus appear as if the literal sense produced the spiritual sense. But to confirm this appearance would be wrong. For, as a matter of fact, it is the internal sense of the Word, from the Lord, that has produced the external or literal sense, comparatively as the Lord from His Divine Love, by His Divine Wisdom, produces all things in the spiritual world, and thence all things in the natural world, thus causing the latter naturally to correspond to the former. And in thinking of the Word in this way we see that it is a Divine Work just as creation is, and not a human production in any way. It is simply and in reality Divine Wisdom, or Divine Truth in an ultimate form. And then it follows from this that the Word is the Divine Human in an ultimate form, which is the same thing as the essential Divine Life, or Love, in an ultimate form. And further, since finite human life is necessarily from the Infinite, and thus from the Divine

Human life, we see at once how the Word from its very nature, so to speak, inevitably describes all the states of finite human beings in their regeneration. Nothing, therefore, could more perfectly describe ordinary human life and its changes than does the Word; and we here learn from it that, according to the general experience of human beings, there are alternate states of conflict and rest with man during regeneration. But we are not to imagine from the literal sense that the states of conflict are six times as much as the states of rest; for here, spiritually, the numbers denote the qualities of the states, and not their quantities; and briefly, six signifies simply combat, and seven, rest. And in the Word, as might be shown, had we space, both six and seven also denote fulness and completeness in different respects, and thus, in our chapter, six denotes *all* states of conflict, and seven *all* states of rest taken together, and hence, therefore, man's general state as distinguished from his particular states. It is important to notice this, and not to allow the ideas derived from the literal sense merely, to confuse our perceptions of the internal sense.

But we notice now that the sabbath is called a holy convocation, and in the literal sense was, and still is, properly a holy convocation. Spiritually, however, this idea disappears, and we are to understand an arrangement into order of truths under the state of good by the Lord. For by good all truths are conjoined; from good truths have their life and activity; and according to good in truths is the quality of the man. And that is why it is said, "a sabbath unto the Lord in all your dwellings." For good dwells in truth as the man dwells in his house. And the particular good of one man is distinct from that of all others, and so also is his truth.

But the general state involves those which are subordinate, and the first is, naturally, deliverance from evil by the Lord; and this may be considered in its application to the human race as a whole, and to each individual. All men have been redeemed by the Lord's assumption of the Human, and therein overcoming the infernal powers which held man in bondage, thus preserving to him the liberty of choice between good and evil which, just at that time, was on the point of being lost. It is said "on the point of being lost" because then the power of evil with man was beginning to predominate absolutely, so that if the Lord had not effected redemption just when He did, the human race would have perished. For the safety of man depends upon the equilibrium between good and evil, or between heaven and hell, by virtue of which he is in freedom of choice. And it is manifest, upon due consideration, that at the time of the Lord's advent, and while this great redemption was being accomplished, all men of sound mind still had the liberty of making their choice, and were not compelled to choose evil. For example, what would have been the use of the preaching of John the Baptist if the people who heard him had not had power to repent, or of the Lord's teaching in Matt. vii., if men generally were not then in freedom? Man's freedom, then, has never been allowed to be absolutely lost, and it never will be.

But there must also be deliverance from evil in every individual, as well as in general. And this is effected by the Lord through the co-operation of man, since freedom consists in choosing to co-operate or not. Now the exercise of this freewill, or free determination, in the case of individuals, is represented in the account of the institution of the feast of the Passover, and is particularly signified by the choosing of the lamb or the goat, 7833, 7480; for these denote good from the Lord in innocence, which delivers man, and the eating



thereof denotes the appropriation of that good, 7849-50, while the blood of the animal sprinkled upon the two posts and the lintel of each house signifies the prior reception of truths in the Natural. We cannot, however, enlarge upon these particulars here, only desiring to point out their importance, as descriptive of the way in which we are individually redeemed; and the same remark applies to all that is said of the feast of unleavened bread, which denotes individual purification in the process of regeneration. But we may clearly see, from the study of this subject, exactly how universal redemption, and the particular and actual redemption of each person are connected. And we must take care to notice also that redemption, or deliverance from evil and consequent purification, are always going on with man, and thus are not only successive experiences, but simultaneous as well. We must be continually ceasing to do evil, as it is gradually revealed to us in ourselves by the Lord, and we must continually be learning to do well.

The second subordinate state in the regeneration of man next claims our special attention; is represented by the feast of Pentecost; and is a state of the implantation of truth in good. But this expression is not quite so easy to understand as that of deliverance from evil; and it may naturally be asked, "How is truth to be implanted in good?" The answer is very simple. Truths are implanted in good when a man wills the truth and when he loves and does it. But how can we will the truth and love it and do it, unless we know it? And hence it is clear that a state of instruction must precede in which truths are, as it were, sown in the ground and carefully cultivated, so that they may produce a plentiful harvest. The firstfruits of the harvest, therefore, is a very apt symbol of the first efforts which the regenerating man makes in living according to the truths he has learned; and that is, of course, why it is mentioned so particularly in connection with this second feast. It is exceedingly valuable to begin to live a life of principle, and not of mere impulse, in our early years. We mostly learn the truth then; but we are not always ready then to devote ourselves in obeying it. But here we see that the implantation of truth in good is to begin with deliverance from evil, and is to be perpetual. And each act of obedience is a step in the right direction. But before it begins there must be that acknowledgment of the Lord, which is denoted by the waving of the sheaf. This waving is the activity of the mind as the result of the Divine operation, or as immediately flowing out of it. The Passover was on the fourteenth, the sabbath was on the fifteenth, and the waving was on the sixteenth day of the Jewish month Nisan. Thus we see the continuity of the states of man's life. We are to be perpetually implanting truth in good by our obedience in the course of regeneration. And we are *thus* to worship the Lord by devoting our affections of good and truth to Him, which is signified by the sacrifice of the lamb, by the meal offering and by the drink offerings. But yet we have not arrived at the crowning festival which is to denote and mark the full implantation of truth in good. There is some spiritual counting to do. For counting signifies to know something of the quality of our states. "So teach us to number our days, that we may get us an heart of wisdom" (Ps. xc. 12). The Lord alone it is Who knows the quality of all our states and enables us to comprehend them in some measure. And He arranges all our states, a thing which *we* cannot do. Also our states depend upon our advance in good by the implantation of truth therein. And hence again we may perceive the secret cause of this particular counting; of the repetition of waving; and of the additional and particular sacrifices, all understood spiritually, and

culminating in "full revelation, a perfect arrangement of truths under good, and the cessation of temptations, and of all disposition to act from selfish and worldly motives in the worship of the Lord." But before closing this section one word may be said about the peculiarity of the new meal offering, at this feast, being baked with leaven. For it was appointed that the meal offering which was offered upon the altar (generally) should not be baked leavened (7906), and therefore it is remarkable that, in this case, there should be a new meal offering, contrary to the general practice, baked with leaven. Why? Evidently to denote that *during* the implantation of truth in good there is the combat of truth with falsity by which the truth is first purified.

And now, before proceeding to the third feast, which signifies the implantation of good, we notice that the feast of trumpets and the day of atonement intervene, the whole three taking place in the seventh month. There is nothing, however, in the literal sense to show emphatically why the intermediate celebrations should be exactly in that month, and on the days named. But the spiritual sense accounts for it fully. The seventh month clearly represents the culmination of the holy state of faith during which the work of the implantation of truth in good is going on. This the references clearly show, and also the peculiar signification of the first and tenth days of the month. A special revelation, so to speak, takes place on the full implantation of truth in good; and the implantation is accomplished in a full state of remains denoted by the number ten. And, moreover, it necessarily follows that then there is a plenary removal of evil, which is signified by the day of Atonement, the particulars concerning which have already been considered in the exposition of chap. xvi., and therefore no further observations need here be made upon it. But it may be clearly seen, on due reflection, that this plenary revelation and removal of evil comes according to man's actual experience, during the process of Judgment. For surely truth does not become good in us until evil is fully removed. And hence we may learn also the importance of the description of that process, so far as we are individually concerned, in *H.H.* 453-520.

And lastly, we have only a limited space in which to say one or two things about the third great feast which, as we have learned, signifies the implantation of good in truth. And be it remembered first of all, that the two states of our lives denoted by the second and the third great feasts, although according to our own consciousness taking place successively, since in the former we have not a full realization of the state of good in our natural life (for, as yet, the natural man is not one with the spiritual man owing to the activity of evil and error there), still it is a fact that the implantation of good from the Lord is also simultaneous with the implantation of truth. We are born, in short, at the same time, of water and of the spirit; and if we just think of this as we journey, it will be a very great consolation to us many a time, or in many of our states. There is no doubt whatever that the good which we shall finally realize in heaven is implanted in us by the Lord at a very early period of our lives, and this without in the slightest degree interfering with the state of our freedom to choose it or not, 1555.

Secondly, this feast was called not only the feast of the ingathering, which signifies the implantation of good, 9296, but also the feast of tabernacles, because then the people dwell in tents seven days, the reason for which being that a tent is like a house, and one dwelling in a tent therefore denotes good dwelling in truth, and, in another aspect, the internal man dwelling in the external, 2268, 3613, 3312,

from which it may be seen, that as the feast of tabernacles; this celebration really denotes that when good is implanted, then the external man becomes one with the internal, and good is in ultimates. Let man, therefore, he continually, even in this life, in the endeavour to bring his external into harmony with his internal state as to good, that the agreement of the two in all fulness may be the more easily accomplished at last.

But thirdly it must be noticed how the fruit of goodly trees, and particularly of palm-trees, is mentioned in this connection. It was to show how in our perfect state we shall enjoy all kinds of good in fulness externally as well as internally. But literally, as is well known, palm-trees have no branches, but thereby are meant the immense branch-like leaves of the tree. This, however, does not affect the signification, as may appear from 9296<sup>b</sup>, and also from the signification of leaves, 885. Hence, then, we discover from the study of the internal sense of all that is said about the annual feasts how completely the whole life of man is involved in his Regeneration, both as to his successive experiences, and as to the simultaneous operation of the Lord and the co-operation of man.

## CHAPTER XXIV

### SUMMARY OF THE SPIRITUAL SENSE

1. The good of celestial love, adapted to the state of the spiritual man, is the origin of all spiritual truth in order that there may be light in the spiritual kingdom perpetually, vers. 1-4.
2. On the manifestation of celestial and spiritual good, or, in other words, of pure love to the Lord and love to the neighbour, to the man of the church; that they are to be accurately distinguished; that they are acquired by spiritual conflict; that they are in their receptacles with man; that they are acknowledged to be from the Lord; that they are accompanied by their corresponding truth; and that they are appropriated by man, vers. 5-9.
3. Concerning the falsity derived from evil which infests the church and profanes the truth, and especially the doctrine of the Divine Human; that those who are of this character are, in the meantime, restrained by external bonds; that they come into judgment; and that they are condemned, vers. 10-14.
4. Concerning profanation; concerning injury done to truth and good; and concerning the law of retribution, by which evil and falsity bring upon themselves their own punishment, vers. 15-23.

### THE CONTENTS OF EACH VERSE

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|---|--|
| <p>1. And the LORD spake unto Moses, saying,</p>  | <p>1. There is revelation from the Lord by Divine Truth giving the perception,</p>   |
| <p>2. Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.</p> | <p>2. That there is influx from the Lord with the man of the Spiritual Church, inducing him to acknowledge that the good of celestial love, adapted to his state, is the origin of all spiritual truth, in order that there may be light in the spiritual kingdom perpetually.</p> |
| <p>3. Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning</p>                             | <p>3. For this light flows in from the celestial to the spiritual degree of man's mind, in every state of obscurity and</p>  |

before the LORD continually: it shall be a statute for ever throughout your generations.

4. He shall order the lamps upon the pure candlestick before the LORD continually.

5. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an *ephah* shall be in one cake.

6. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the LORD.

8. Every sabbath day he shall set it in order before the LORD continually; it is on the behalf of the children of Israel, an everlasting covenant.

brightness, through the operation of celestial good, and this even with regard both to the internal and external man, during the course of regeneration and afterwards to eternity.

4. For the spiritual degree is the especial receptacle of Divine Truth unmixed with falsity from the Lord continually.

5. Also pure celestial truth is that in which celestial good is manifested, and whence spiritual good is derived to the spiritual man; and through this the celestial and spiritual heavens are conjoined.

6. But, nevertheless, spiritual good is distinguished from celestial good, and both are acquired through victory in temptations in all fulness; and they are in their receptacle with the man of the Spiritual Church, and are acknowledged to be from the Lord.

7. And these goods are to be accompanied by their corresponding truth, which, generally, is the truth of faith; for truth is the form or expression of good, and through it good is perpetually in the memory; and thus the Lord is acknowledged and worshipped from love and by faith conjoined.

8. And both celestial and spiritual good are derived to man from the Lord; by virtue of the glorification of the Human, these are from the Divine Human with man; and by celestial and spiritual good

the man of the church has conjunction with the Lord to eternity.

9. And it shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and the son of the Israelitish woman and a man of Israel strove together in the camp;

11. And the son of the Israelitish woman blasphemed the Name, and cursed: and they brought him unto Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

12. And they put him in

9. And thus both the celestial and spiritual man are enabled to appropriate good from the Lord in a state of holiness; for good is the very life of the celestial man, being directly manifested in truth; and he is enabled to acknowledge and worship the Lord from love in a supereminent degree.

10. But on the other hand falsity derived from the evil of merely natural love, which is selfishness in the Spiritual Church perverted, continually infests the church, the consequence of which is that a conflict arises.

11. And thus falsities in the church, or all those who are in falsities derived from evil, profane the truths of the church, and especially the doctrine of the Divine Human, and thereby they avert themselves from the Lord, confirming themselves in evil. And therefore those who are in this state are brought under the judgment of Divine Truth, and the church is thus at an end with them; and the external origin of such a state is merely sensual and corporeal delight from the fallacies of the senses, and from the imagination of the merely natural man which judges of things from the outward appearance.

12. But those who are of

ward, that it might be declared unto them at the mouth of the LORD.

13. And the LORD spake unto Moses, saying,

14. Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

16. And he that blasphemeth the name of the LORD, he shall surely be put to death; all the congregation shall certainly stone him: as well the stranger, as the homeborn, when he blasphemeth the name of the LORD, shall be put to death.

17. And he that smiteth any man mortally shall surely be put to death;

18. And he that smiteth a beast mortally shall make it good: life for life.

this character are, in the meantime, restrained by external bonds until the state of consummation is arrived.

13. And then there is revelation from the Lord by Divine Truth giving the perception,

14. That the real character of those confirmed in evil and falsity must be manifested in the process of Judgment, and when it is proved by the testimony of Divine Truth that they have so confirmed themselves through disobedience, then they are condemned to the consequences of their life, and are rejected by the spiritual man.

15. And it is the testimony of Divine Truth also, that every one who by a wicked life averts himself from the Lord is devastated by his own choice.

16. And especially is this the case with those who profane the truth; for they must in consequence be deprived of all truths, and this whether they belong to the External or to the Internal of the church, because such profanation internally or externally cannot possibly be continued, but must be removed.

17. And also every one who, during his probationary state, rejects the truth by an evil life, must suffer vastation.

18. But if any one only destroys the life of good in the natural man, he is capable of regeneration by the rejection of the selfish life, and the reception of the heavenly life.

19. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be rendered unto him.

21. And he that killeth a beast shall make it good: and he that killeth a man shall be put to death.

22. Ye shall have one manner of law, as well for the stranger, as for the homeborn: for I am the LORD your God.

23. And Moses spake to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses.

19. And on the contrary if he destroys charity in another, he also destroys it in himself.

20. And this is the case also as to the will, as to the understanding, and as to the outward life; for evil invariably brings punishment upon itself, and he who acts from falsity must suffer the consequences of falsity.

21. He who destroys good only in the external man is capable of regeneration by repentance; while he who also destroys it in the internal man must be devastated.

22. And this law of retribution is equally applicable to those out of the church and within, for Divine Good acts inflexibly according to Divine Truth.

23. And therefore Divine Truth cannot do otherwise in the Judgment, than reject those who are in evil by leaving them to conjoin therewith the falsity of evil. And thus those in the infernal life are separated from those in the heavenly life of obedience to Divine Truth from Divine Good.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.



2. Commanding the children of Israel denotes influx from the Lord with the man of the Spiritual Church, 5486, 3654; bringing unto Moses pure olive oil beaten for the light, denotes the acknowledgment that the good of celestial love adapted to the state is from the Lord by means of Divine Truth, 886, 10,303, 7010; oil for the light denotes also that good is the origin of truth, 9296<sup>5</sup>, 9667; and to cause a lamp to burn continually denotes in order that there may be light in the spiritual kingdom perpetually, 9549, 9550, 10,200-02.

3. Aaron ordering it from evening to morning, without the veil of the testimony, in the tent of meeting before the Lord continually, denotes that this light flows in from the celestial to the spiritual degree of man's mind in every state of obscurity and brightness through the operation of celestial good, 9946, 10,200-02, 9670, 3540<sup>3</sup>, 10,133; and it being a statute for ever throughout your generations denotes even both with regard to the internal and external man during the course of regeneration, and afterwards to eternity, 7884, 7931.

4. Ordering the lamps upon the pure candlestick before the Lord continually, denotes that the spiritual degree is the especial receptacle of Divine Truth unmixed with falsity from the Lord continually, 9548-50, 10,133.

5. Taking fine flour and baking twelve cakes thereof denotes pure celestial truth in which celestial good is manifested, and whence spiritual good is derived to the Spiritual, 9995, 2177, 2280, 3272; and two tenth parts of an ephah being in one cake denotes through which the celestial and spiritual heavens are conjoined, 2177, 2280.

6. Setting them in two rows, six in a row upon the pure table before the Lord, denotes that, nevertheless, spiritual good is distinguished from celestial good, and that both are acquired through victory in temptations in all fulness; and that they are in their receptacle with the man of the Spiritual Church, and are acknowledged to be from the Lord, 5194, 9864, 8888, 9545, 2001, 3272.

7. Putting pure frankincense upon each row that it may be to the bread for a memorial, even an offering made by fire unto the Lord, denotes that these goods are to be accompanied by their corresponding truth, which generally is the truth of faith; for truth is the form or expression of good, and through it good is perpetually in the memory; and thus the Lord is acknowledged from love and by faith conjoined, 2177, 10,177, 6888, 10,055.

8. Setting it before the Lord every sabbath, in order, continually, denotes that both celestial and spiritual good are derived to man from the Lord, 2177, 8886, 8889; and it being, on behalf of the children of Israel, an everlasting covenant, denotes that, by virtue of the Lord's glorification of the Human, these are from the Divine Human with man, 8886, 8889; also that by these the man of the church has conjunction with the Lord to eternity, 665, 666.

9. It being for Aaron and for his sons denotes good for the celestial and spiritual man, 9946; their eating it in a holy place denotes that they appropriate it in a holy state, 2187, 3210; and it being most holy unto him of the offerings of the Lord made by fire by a perpetual statue, denotes that good is the very life of the celestial man being

directly manifested in truth, and that he is enabled to acknowledge and worship the Lord from love in a supereminent degree, 10,055, 7884, 7931.

10. The son of an Israelitish woman whose father was an Egyptian, denotes falsity derived from the evil of merely natural love, 1147, 3654, 3703<sup>20</sup>, 9391<sup>10</sup>; this evil originates in selfishness in the Spiritual Church perverted, 3703 end, 7488; going out among the children of Israel denotes the influx of falsity from evil with the man of the church, 7124; and the son of the Israelitish woman and the man of Israel striving together in the camp denotes the infestation of falsity and conflict, 1571.

11. The son of the Israelitish woman blaspheming the Name and cursing, denotes that falsities in the church or all those who are in falsities derived from evil, profane the truths of the church, and especially the doctrine of the Divine Human, and thereby avert themselves from the Lord and confirm themselves in evil, 1147, 8882, 6887, 379; being brought to Moses denotes to be brought under the judgment of Divine Truth, at the end of the church, 7010, 931; and his mother's name being Shelomith, the daughter of Dibri, of the tribe of Dan, denotes that the external origin of such a state is merely sensual and corporeal delight from the fallacies of the senses, and from the imagination of the merely natural man, which judges of things from the outward appearance, because by mother is denoted external origin, 1815, 8897; name denotes quality or state, 144, 145; Shelomith means "my peace, my happiness, my recompense," and therefore denotes, in the best sense, heavenly peace, happiness, and reward, but here, in the opposite sense, merely sensual and corporeal happiness or delight, 4681, 995; by daughter is denoted affection, good or evil as the case may be, hence in this place evil affection, 489, 568; Dibri, according to Gesenius, means probably *eloquent*, and, according to Fürst, *one from the field*, and thus it denotes thoughts grounded in sensual things, or the fallacies of the senses, 9987, 4440; and Dan means one who judges, and denotes in a good sense the affirmation of the truth which is the first thing with those about to be regenerated, and the last with those who are regenerated; but in the opposite sense, as here, he denotes reasoning from the imagination of the merely natural man which judges of things from the outward appearance, 3923, 6397-6401.

12. Putting him in ward that it might be declared unto them by the Word of the Lord, denotes that persons of this character are, in the meantime, restrained by external bonds until the state of consummation is arrived, 5037, 5096, 4217, 9096.

13. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; by saying is denoted perception, 1791, 1822.

14. Bringing forth him that had cursed without the camp, denotes that the real character of those confirmed in evil and falsity must be manifested in the process of judgment, 379, 10,038, 10,023; all that heard him putting their hands upon his head denotes proof by the testimony of Divine Truth, 9311, 4197, 10,023; and all the congregation stoning him denotes condemnation to the consequences of their life, and rejection by the spiritual man, 6338, 8799, 7456.



15. Speaking unto the children of Israel and saying, denotes that it is the testimony of Divine Truth, 7010, 10,355, 1822; cursing denotes aversion from the Lord by a wicked life, 379, 8882; and bearing his iniquity denotes to be devastated by his own choice, 9937 end.

16. He that blasphemeth the Name of the Lord being surely put to death, denotes that especially is this the case with those who profane the truth, and that they must in consequence be deprived of all truths, 8882, 6887, 2908; all the congregation stoning him denotes the punishment of falsity and rejection by the church, 6338, 8799, 7456; as well the stranger as the homeborn, denotes whether they belong to the external or to the internal of the church, 7908; and when he blasphemeth the name of the Lord being surely put to death, denotes because such profanation, internally or externally, cannot possibly be continued but must be removed, 8882, 6887, 2908.

17. He that smiteth any man mortally being surely put to death denotes that every one during his probationary state, rejecting the truth by an evil life, must suffer vastation, 8902, 4251, 2908.

18. He that smiteth a beast mortally, making it good, life for life, denotes that if any one only destroys the life of good in the natural man, he is capable of regeneration by the rejection of the selfish life, and the reception of the heavenly life, 4251, 7424, 9097, 9048, 9049.

19. A man causing a blemish in his neighbour, as he hath done it being done to him, denotes that if any one destroys charity in another he also destroys it in himself, 7837, 10,490, 9048, 9049.

20. Breach for breach, eye for eye, tooth for tooth, denotes that this is the case also with regard to injuries as to the will, as to the understanding, and as to the outward life, 9163, 2148, 6380; and "as he hath caused a blemish so shall it be rendered unto him" denotes that evil invariably brings punishment upon itself, and that he who acts from falsity must suffer the consequences of falsity, 9048, 9049.

21. He that killeth a beast making it good, and he that killeth a man being put to death, denotes that he who destroys good only in the external man is capable of regeneration by repentance, while he who also destroys it in the internal man must be devastated, 8902, 9097, 7424, 2908.

22. Having one manner of law as well for the stranger as for the homeborn, and "I am the Lord your God," denotes that this law of retribution is equally applicable to those out of the church and within; for Divine Good acts inflexibly according to Divine Truth, 9048, 9049, 6887, 2001.

23. Moses speaking unto the children of Israel denotes that Divine Truth, in the Judgment, cannot do otherwise than reject those who are in evil, 7010, 2951, 3654; bringing forth him that had cursed out of the camp, and stoning him with stones, denotes leaving the evil to conjoin therewith the falsity of evil, 379, 10,023, 10,038, 6338, 8799, 7456; and the children of Israel doing as the Lord commanded Moses denotes that those in the infernal life are separated from those in the heavenly life of obedience to Divine Truth from Divine Good, 3654, 7010, 2001, 5486.

When we know the universal principles from which all things are, we are in a better position to understand all the particulars thence derived; and good and truth from the Lord are those universal principles. Now it is on this account that these terms are so very frequently used in the Writings of the church; and there is nothing in creation that we can conceive of which is not, in some way, a form of good and truth. But, first of all, good is nothing else but love in operation. Most people mean by good things the things which they love, and by true things those which are in agreement with their love, embody it, and express it.

Love, therefore, may properly be called the universal thing; for the Lord is Love, and from the Lord, Who is the self-existent ONE, proceeds all things. But seeing that Divine Love is the origin of all things, we notice also that love in general exhibits itself in a variety of ways in human beings; and thus we are led to ask for some distinct definition of Divine Love. We put it thus: it is the love of imparting life, happiness, joy and delight, without any selfish motive; or, in other well-known words, it is the love of forming a heaven from the human race. Divine Good, therefore, is the manifestation of this love, and in the supreme sense is denoted in our chapter by pure olive oil. There are several interesting passages in the Word which show this. Take, for example, chap. viii. 10-12; 1 Kings i. 39; 2 Kings iv. 2-7; and Luke x. 34. And then by the Israelites bringing the oil is denoted the acknowledgment on man's part that he receives all good from the Lord; its being beaten denotes adaptation to the state; its being for the light signifies that good is the origin of truth; and its burning continually denotes, as has been shown, spiritual light from a state of good perpetually. Thus, then, we see the importance of the teaching in our first section, so far as it may be applied individually; and this is particularly manifest from the contents of the following verses. And note here also one reason why the light appeared outside the veil. The spiritual man must have good and its truth continually as for his own use, and he must appear to disguise them as from himself in every state. But he knows, at the same time, that there is a power operating, also perpetually, behind the veil; nor does he, if he is wise, seek to penetrate into Divine mysteries which are necessarily above his comprehension. How delightful is the thought that each of us will enjoy his own heaven, and make progress in his own use to eternity, without desiring or ambitiously longing for some height to which he can never attain, or, on the other hand, fearing any longer that he may fall below his proper position! And notice also especially the closing words, "a statute for ever throughout your generations." For by a statute is specifically signified a state of the external life resulting from a state of the internal. Before full regeneration there is the perpetual conflict between the external and internal man which is called temptation. But afterwards in heaven there are no conflicts of this kind, but a peaceful and perpetual harmony. And is not this worth striving for, as we journey? Truly, it is; and we may gather strength and courage, therefore, in our state of probation, by the contemplation of these words in their inner signification. But we must now turn to the second section.

And first, it is to be noted that, in this description, although the bread signifies celestial good, which certainly is prior to its truth, yet the lighting of the lamps is treated of before the bread. Why is this? It is because the general subject is the Spiritual Heaven, and the Spiritual Church, and the manifestation of Divine principles there; and also because that which proceeds from the Lord, even unto the Celestial Heaven, is properly Divine Truth in which is Divine

Good adapted to the state of the celestial man; for otherwise good, or love from the Lord to the Lord, could not be received by him. And since this is the case even with the celestial man (John i. 18), much more is it so with the spiritual man, who is led by truth to a state of good, the love distinguishing the celestial man being thus love to the Lord, and that distinguishing the spiritual man being charity, or love to the neighbour.

Now these remarks are made to show clearly how it is that all the things outside the veil represented what relates to the spiritual man, and his perceptions of Divine things coming to him mediately through the celestial heaven. And this, be it remembered, has a very significant practical bearing. For it shows that there can be no true charity without love to the Lord, and no true natural kindness or good without genuine faith and charity, and also that even the lowest heavenly delights cannot exist without the higher, while evil is produced only by their abuse.

And then, with regard to the practical value of the contents of this section a careful consideration of each point in the general summary at the beginning of the chapter will sufficiently show this.

For a perfect life can only be acquired by making accurate distinctions, and at the same time by seeing the proper connection of things; without the conflict, denoted by the number six, willingly undertaken, a man must, of necessity, remain merely natural; there cannot be spiritual and celestial life apart from the natural life, free from defilement signified by the pure table; we cannot have good without its corresponding truth, nor can we aspire and properly offer up our worship and prayers to the Lord in order that they may be grateful and acceptable, unless we have that which is so appropriately denoted by the odour of the frankincense; the true worshipper must conjoin truth with the ardour of heavenly love, denoted by fire; he remembers best what he really loves; it is only in states of freedom from conflict, signified by the sabbath, that he can, in some measure, realize his higher life and its heavenly order; nothing but this can give the conjunction with the Lord symbolized by a covenant; he appropriates the good of this life, denoted by eating, in the holy states of loving obedience; and in one word this appropriation is the fulness of his internal adoration from love, expressed in his speech, in his actions, and in the perpetual life of usefulness by which he is particularly distinguished from others.

From considering the origin of heavenly good and truth and their effects, we turn now to the contemplation of the origin of evil and falsity and their effects. This, indeed, is not so agreeable, but still it is necessary, because opposites reveal the quality of each other, when contrasted; also from a state of good the quality of evil may be seen, but from a state of evil the quality of good cannot be seen. But nevertheless the understanding of a wicked man may be enlightened to perceive good and truth in such a way that he may be reformed and regenerated, if he so chooses, because every one who is born a human being has the capacity for regeneration by virtue of this fact; but no one can be compelled to choose either good or evil. The origin of evil and hell, therefore, is not from the Lord, but from man, by the abuse of his natural powers, and this fact is described in our subject by the father of the son of an Israelitish woman being an Egyptian. But see the place referred to, 939f.

But the son of the Israelitish woman, on account of his paternal origin, is falsity derived from evil, just as truth is derived from good. And hence the Lord says concerning the evil principle, which is selfishness, and in the Word is called the Devil, "He was a murderer

from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father thereof" (John viii. 44). Now nothing can be clearer than this, as from another point of view showing the origin of falsity. But we ought to mark well that the Israelitish woman, in the best sense, denotes the affection of truth, and her son the truth itself, and then we shall the better understand the profanation that follows; for no one can profane the truth if he does not, in some way, acknowledge it; and this is the reason why the conflict is described as taking place in the camp, that is in the church. But the camp also signifies heaven, and hence it might be conceived that there is war in heaven, as indeed is plainly stated in Rev. xii. 7; but by this war is signified conflict in "the former heaven which is passed away," that is, in the corrupted church which passed away (A.R. 548), and the same thing is signified by the conflict mentioned in this chapter. But there can be no conflict in heaven itself, because every one there has, by the help of the Lord, overcome in all temptations, and the external man is for ever in harmony with the internal.

But into the particulars of the rest of this interesting account it is not necessary to enter, as most of the points have been already illustrated in the expositions of former chapters, and the general series of the internal sense, combined with what is said in giving the references, makes them tolerably clear. But there is one thing further. The concluding sections make it very clear that there are violations of Divine and spiritual laws from the consequences of which man may be delivered by the work of repentance, and thence of purification; while on the other hand confirmation in evil states causes eternal separation from the heavenly life. It is well, therefore, that we should reflect seriously upon what the internal sense here sets before us, and should earnestly resolve that by a consistent life we will confirm ourselves in justice and in an inflexible adherence to Divine laws for their own sake, for this state alone can bring eternal felicity; for it is written, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Rev. ii. 7).

## CHAPTER XXV

## SUMMARY OF THE SPIRITUAL SENSE

1. There is instruction to the spiritual man that in the completed state of love to the Lord there is rest and peace, which is preceded by a full state of conflict against evil and victory over it, and in which the natural man enjoys its legitimate delights, vers. 1-7.

2. And as with the spiritual man, so with the celestial; in the completed state of regeneration he enters into a more intensified state of good and truth, in which there is perfect liberty, in which each yet comes into the possession of his own particular good, in which there is perfect justice, in which there is a full supply of all the necessaries of life, and in which he cannot be deprived of his good, because he is kept in it and delivered from evil by the Lord, vers. 8-24.

3. Concerning various laws which are to be observed by man during regeneration in order that he may be duly prepared to enter into the perfect heavenly state, all of which have reference to his fluctuating states, and thus to the alienation and redemption of truth and good with him in many different circumstances, vers. 25-55.

## THE CONTENTS OF EACH VERSE

1. And the LORD spake unto Moses in mount Sinai, saying,

2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof;

1. There is revelation from the Lord by Divine Truth proceeding from Divine Good and giving perception,

2. By influx, to the man of the Spiritual Church, and by instruction, that in the heavenly state of Love to the Lord there is rest and peace.

3. And this is preceded, while man is being regenerated, by a full state of conflict against evil, involving temptations as to the will,

4. But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: it shall be a year of solemn rest for the land.

6. And the sabbath of the land shall be for food for you; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee;

7. And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

during which the knowledges of good are cultivated; and as to the understanding, during which the knowledges of truth are imbibed, and good works are performed from a principle of charity.

4. But when these states are completed, then the heavenly reception of good from the love thereof gives rest and peace, which is entirely from the Divine Love; neither does man then proceed from a state of truth to a state of good, either as to the Internal or External.

5. Neither does he appropriate any affection which springs from selfish love, nor any truth which is acquired by self-derived intelligence; for the state is one of perfect freedom from temptations.

6. And, in this case, good itself produces truths which nourish the soul; and this as to the internal man; as to the interior understanding and will; and as to the exterior will and understanding;

7. While the external sensual and corporeal affections enjoy their abundance of pleasures and delights in due subordination.

8. But the quality of the heavenly state of the man of the Celestial Church is a more intensified state of good, internal and external, and also a more intensified state of truth conjoined with good, internal and external.

9. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land.

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of the undressed vines.

12. For it is a jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13. In this year of jubile ye shall return every man unto his possession.

9. And thence the general perception of celestial good is derived to the spiritual man, through intermediate angels when, with him, remains are full, and the state is one of faith and charity conjoined; and this happens, when by the removal of evil, the external man is brought into harmony with the internal; for then the perception of truth accompanies the perception of celestial good.

10. And then, indeed, is celestial love in its fulness and holiness, in which a state of perfect freedom prevails throughout the heavens, resulting from the marriage of good and truth in the inmost heaven, from which comes to each the realization of his own specific truth and good.

11. For in the middle heaven also is charity received in its fulness, neither is there any procedure from truth to good, nor any appropriation of merely natural good as to the will or as to the understanding.

12. And this is true also of the ultimate heaven, the inmost good of which is the love of obedience in which truth is conjoined with good in the life, and the man of that heaven appropriates that good when he practises the truth thereof.

13. And in this fulness of perfect love in each heaven, every one enjoys, to eternity, his own particular good.

14. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another:

15. According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.

16. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of the crops doth he sell unto thee.

17. And ye shall not wrong one another; but thou shalt fear thy God: for I am the LORD your God.

18. Wherefore ye shall do my statutes, and keep my judgements and do them; and ye shall dwell in the land in safety.

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

14. And although good is communicated and received mutually and reciprocally, there is no loss to any individual.

15. For according to the quality of good in regeneration by the marriage of good and truth in his inmost, is each capable of enjoying the good of all; and according to each man's reception of good and truth conjoined from the Lord, is he capable of communicating good to all.

16. Also, according to the state of truth with each individual from his good, is his power of use to the whole heaven; and the quality of truth with every one is according to his good.

17. Nor does any one in heaven act unjustly, because he loves to act by truth from good, for with him, truth is the expression of his good, even as the Human of the Lord is the expression of the Divine.

18. And for this reason external worship is exactly according to internal; and the outward life is perfect and free from any encroachment of falsity.

19. And there is, in the heavens, no lack of uses; every one appropriates good from the Lord in all fulness; and no one is in danger from the incursion of evil.



20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase :

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years.

22. And ye shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until her fruits come in, ye shall eat the old store.

23. And the land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me.

24. And in all the land of your possession ye shall grant a redemption for the land.

25. If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.

20. And although indeed, the angels are conscious in their state of good, that they cannot receive it, or appropriate it of themselves,

21. Yet they also know that they have conjunction with the Lord by influx and correspondence, through the work of regeneration, and the purification that follows; and are convinced that they are capable of doing good in every state of their angelic life.

22. For their eternal life is continually renewed from the Lord, and hence they have power to cultivate truths, and to appropriate good from Him to eternity, because they have threefold conjunction with Him, and good is perpetually communicated from Him.

23. Neither can good received in heaven from the Lord ever be alienated; it is continually the gift of the Lord; and the angels continually receive all good, internal and external, from Him.

24. And in all the heavens this is acknowledged by them; and also, that they are continually withheld from evil and kept in good by the Lord.

25. And further, when with the man of the Spiritual Church truth is deficient, although he may be in good, and good and truth are alienated for the time being, in states of temptation, then shall he be protected and preserved by the Lord, by virtue

of the principle of good, and the alienated truth or good shall be restored by victory in the conflict.

26. And if a man have no one to redeem it, and he be waxen rich and find sufficient to redeem it;

27. Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; and he shall return unto his possession.

28. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29. And if a man sell a dwelling house in a walled city, then he may redeem

26. But if a man is not in the principle of good, and yet he is furnished with abundance of truths, through which afterwards he does the work of repentance, and thus becomes actually receptive of good from the Lord;

27. The quality of his good will be according to the quality of the truths implanted in good by regeneration; and he will acknowledge that the good of which the Lord had made him capable, and which he had alienated, is really from the Lord alone, through those in the heavenly society who had, in the meantime, preserved it in its general form; and then, in this case, the subject of regeneration, will come fully into his own specific good.

28. But if a man's state be such, that regeneration must be delayed through the alienation of truth or of good, then such alienated truth or good shall be preserved by the Lord for him, until revelation is made in consequence of the full conjunction of good and truth in the inmost degree of his life; and on account of that conjunction, good shall flow in from the Lord, and truth shall be conjoined therewith in the external man.

29. And moreover, if good be, for the time being, alienated, with any one who is

it within a whole year after it is sold; for a full year shall he have the right of redemption.

30. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations: it shall not go out in the jubile.

31. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country: they may be redeemed, and they shall go out in the jubile.

32. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time.

33. And if one of the Levites redeem, then the house that was sold, and the city of his possession, shall go out in the jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

established in the doctrine of the church, and is defended thereby, then by victory in temptation, he may recover that state of good while he is in the state of probation, although it has been alienated, because he is still in the liberty of choice between good and evil.

30. But if this is not effected during the probationary state, then that good shall be confirmed to him, who by regeneration acquired it; but it cannot be appropriated in the Judgment by him who alienated, or rejected it.

31. But those who are in good outside the church, and who are not protected by true doctrine, are among the Gentiles who are in good; and such persons are capable of instruction in truths, when revelation is made in the Judgment, because, with them, good is conjoined with truth in the inmost degree.

32. But nevertheless, those who are in truth from good, and in good which is embodied in truth, are continually in the capacity of redeeming alienated truth or good.

33. For wherever good is active by truth, then in the Judgment, when good is conjoined and truth inmost, both alienated good and alienated truth are restored, because good which is embodied in truth, when confirmed, is the essential life of the man of the Spiritual Church.

34. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

35. And if thy brother be waxen poor, and his hand fail with thee; then thou shalt uphold him: as a stranger and a sojourner shall he live with thee.

36. Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee.

37. Thou shalt not give him thy money upon usury, nor give him thy victuals for increase.

38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

39. And if thy brother be waxen poor with thee, and sell himself unto thee; thou shalt not make him to serve as a bondservant:

40. As an hired servant, and as a sojourner, he shall

34. Nor can external good, with him who is internally in truth and good fully conjoined, be alienated, since from this state he perceives that it is entirely from the Lord.

35. And it is the duty of the man of the Spiritual Church to support those in the external church who are deficient in truths, and thus lack power to do good; and, in the meantime, such persons either act from natural good without truths, or are in the course of instruction in good and truth.

36. Nor is good to be done to another for the sake of reward, or from worldly and selfish motives; but the external man is to be aided from a sense of holy fear grounded in love and truth, in order that harmony may be maintained.

37. For it is unlawful to do good for the sake of reward, either from worldly or selfish motives;

38. Because the Lord acts from pure love and truth, and has redeemed the spiritual man from all such motives, in order that he may receive good from the Lord, and thereby, also truth.

39. Moreover, the external man which is without truth, is not to be controlled, when he submits himself to the spiritual man, merely from selfish motives;

40. And although, even in religion, he acts for the sake

be with thee; he shall serve with thee unto the year of jubile:

41. Then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43. Thou shalt not rule over him with rigour; but shalt fear thy God.

44. And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about you, of them shall ye buy bondmen and bondmaids.

45. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land: and they shall be your possession.

46. And ye shall make them an inheritance for

of reward, or from natural disposition only, and this is permitted for the time being, and may continue during the state of probation;

41. Yet when good and truth are fully conjoined in the inmost with the spiritual man, then the natural man shall be free as to good and as to truth, and like the spiritual man will act from spiritual motives as to both will and understanding.

42. For the natural man is redeemed by the Lord from merely natural affection, and ought not to be alienated, and governed by the spiritual man from selfish love.

43. He is not to be governed by truth apart from good, but by truth conjoined with good.

44. But natural powers and affections which are evil, or persons who are in such, may be controlled by the fear of punishment.

45. Also those in falsities from the evils of the natural man, and who are under instruction, may be controlled by an appeal to their selfish fears and motives, for these may be the means of promoting good and truth which are received by connection with the church; and thus such persons may, in the meantime, be subordinate.

46. And thus too, in the course of regeneration the

your children after you, to hold for a possession; of them shall ye take your bondmen for ever: but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

47. And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee or to the stock of the stranger's family:

48. After that he is sold he may be redeemed; one of his brethren may redeem him:

49. Or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself.

50. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubile: and the price of his sale shall be according unto the number of years; according to the time of an hired servant shall he be with him.

natural affection may be controlled by the spiritual powers, and may become truly subordinate; and indeed, the natural powers are continually subordinate; but the natural powers which are subordinate willingly, from spiritual motives, are not to be controlled from selfish motives or from truth without good.

47. And besides, if those who do good from natural disposition only, or those who are in truth without good, have abundance of the knowledges of truth and good, while yet the man of the external church is deficient in truths, and thus good and truth are alienated, and evils and falsities have power through such natural dispositions prevailing;

48. Yet redemption is possible to those who thus suffer; for they may be saved by obedience to the truth of simple good which they love,

49. Or by collateral external good or truth; or by any kind of good which is congenial to their state; or if the knowledges of truth and good increase with them they may redeem themselves.

50. And such redemption is to be worked out in the course of regeneration during the state of probation; and the quality of their life will be according to the good of truth in successive states; and according to the predominance of selfish motives in the acquisition of good.

51. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for.

52. And if there remain but few years unto the year of jubile, then he shall reckon with him; according unto his years shall he give back the price of his redemption.

53. As a servant hired year by year shall he be with him: he shall not rule with rigour over him in thy sight.

54. And if he be not redeemed by these means, then he shall go out in the year of jubile, he, and his children with him.

55. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

51. And according to these influences they will acknowledge that they were delivered from evil and kept in good by means of Divine Truths freely given to them by the Lord.

52. And if the state be such that the conjunction of truth with good inmost is less remote, their quality will be according to the degree of the acknowledgment that their life is from the Lord.

53. And in proportion to the influence of selfish motives in successive states, shall their general state be; nor shall the natural man be allowed to prevail over the spiritual man.

54. And if such natural men who are in good are not redeemed from the power of falsities in the church by these experiences; yet, in the Judgment, because they are in good, the truth will be conjoined therewith in the inmost mutually and reciprocally.

55. For the men of the Spiritual Church internally and externally are the servants of the Lord; and the Lord has redeemed both those who are internal men and those who are external; and therefore He is to be worshipped as the only source of all good conjoined with truth in the man of the church.

## REFERENCES AND NOTES

1. The Lord speaking unto Moses in Mount Sinai and saying denotes that there is revelation from the Lord by Divine Truth proceeding from Divine Good, 2001, 2951, 7010, 1822, 8399.

2. Speaking unto the children of Israel, and saying unto them, denotes influx with the man of the Spiritual Church, and also instruction, 2951, 10,355; coming into the land given by the Lord denotes entering into the heavenly state, 3705; and keeping a sabbath unto the Lord denotes a state of rest and peace, 87.

3. Sowing the field and pruning the vineyard six years, and gathering the fruit thereof, denotes that this is preceded, while man is being regenerated, by a full state of conflict against evil, involving temptations as to the will, during which the knowledges of good are cultivated; and as to the understanding, during which the knowledges of truth are imbibed, and good works are performed from a principle of charity, 8888, 737, 9272-3, 9277.

4. In the seventh year there being a sabbath of solemn rest for the land, a sabbath unto the Lord, the field not being sown and the vineyard not being pruned, denotes that when these states are completed the heavenly reception of good from the love thereof gives rest and peace, which is entirely from the Divine Love, neither does man then proceed from a state of truth to a state of good, either as to the Internal or External, 9274, 9272, 9277.

5. Not reaping that which groweth of itself, and not gathering the grapes of the undressed vine, it being a year of solemn rest for the land, denotes that in this state neither does man appropriate any affection which springs from selfish love, nor any truth which is acquired from self-derived intelligence, because the state is one of perfect freedom from temptations, 9278, 9279.

6. By the sabbath of the land being for food is denoted that good itself produces truths which nourish the soul, because the sabbath signifies a state of good which is formed by truths, 8889; and good and truth are man's genuine spiritual food, 680; by "thee" is denoted the spiritual man himself, and thus the Internal, ver. 2, 3654; by the servant and the maid are denoted the interior understanding and will, 2541, 2567; by a hired servant is denoted one who does good for the sake of reward, but in this case the exterior will of good, because used in a good sense, 8002; and by the stranger sojourning, or by the foreign resident sojourning, is denoted one who is a foreigner, but at the same time under instruction, and thus the exterior understanding, 8002.

7. By the cattle are denoted the sensual affections, 6049; by the beasts, or the living creatures that are in the land, are denoted corporeal affections, 46; it is said "sensual" and "corporeal" according to the series; and by all the increase thereof being for food is denoted that all the affections named enjoy their abundance of pleasures and delights in due subordination, 680.

8. Numbering seven sabbaths of years, seven times seven years; and there being the days of seven sabbaths of years, even forty and



nine years, denotes that the quality of the heavenly state of the man of the Celestial Church, 8802, is a more intensified state of good, internal and external, and also a more intensified state of truth, internal and external, as appears from the signification of the number seven, as denoting what is holy, 710; of years, as denoting states in particular, and of days, as denoting states in general, thus of the first twofold expression as relating to the internal man, and of the second as relating to the external, since they who are in internals are in particulars, and they who are in externals are in generals, 488, 3513, 3739; of the two pairs of double expressions, as denoting what relates to the will and understanding respectively, 683; and of forty-nine, like ninety-nine, as denoting incipient conjunction, 1988, 2252.

9. Sending abroad the loud trumpet on the tenth day of the seventh month denotes that thence the general perception of celestial good, or of love to the Lord, is derived to the spiritual man, 716, 8802, 2075, 851; and doing this on the day of atonement denotes when by the removal of evil the external man is brought into harmony with the internal, for then the perception of truth accompanies the perception of celestial good, 10,042 *II.*, 8802; while by ten is denoted a full state, of remains, 3107, and by the seventh month is denoted a state of charity conjoined with faith, 851.

10. Hallowing the fiftieth year, and proclaiming liberty throughout the land unto all the inhabitants thereof, denotes that then indeed is celestial love in its fulness and holiness, in which a state of perfect freedom prevails throughout the heavens, 2252, 8042, 802; it being a jubile denotes "resulting from the marriage of good and truth in the inmost heaven," 8802; and returning every man unto his possession, and every man to his family, denotes from which comes to each the realization of his own specific truth and good, 2028-9, 7833, 3239.

11. The fiftieth year being a jubile denotes that in the middle heaven also is charity received in its fulness, 2252; not sowing nor reaping denotes that in this state there is no procedure from truth to good, 9274, 9272, 9277; and not reaping what growth of itself, nor gathering the grapes of the undressed vines, denotes no appropriation of merely natural good either as to the will or understanding, because the corn denotes good, 3580; the undressed vine denotes evidently truth without good, 1071, and gathering denotes appropriation, 9273.

12. It is a jubile denotes that this is true also of the ultimate heaven, 2252; the inmost good of this heaven is the love of obedience, 9812; it being holy denotes the conjunction of good and truth in the life, 2146; and eating the increase thereof out of the field denotes that the man of that heaven appropriates that good when he practises the truth thereof, 2187, 3310.

13. In this year of jubile every man returning unto his possession denotes that, in this fulness of perfect love, in each heaven every one enjoys to eternity his own particular good, 2028, 2029, 7833, 3239.

14. Selling and buying anything, and not wronging one another, denotes that although good is communicated and received, mutually and reciprocally, there is no loss to any individual, 5886, 2967, 9196.

15. According to the number of years after the jubile, buying of thy

neighbour, denotes that according to the quality of good in regeneration by the marriage of good and truth in his Inmost is each capable of enjoying the good of all, 10,217, 8802, 2967; and according to the number of the years of the crops his selling unto thee denotes that according to each man's reception of good and truth conjoined from the Lord is he capable of communicating good to all, 10,217, 5212, 5886.

16. According to the multitude of the years increasing the price thereof, and according to the fewness of the years diminishing it, denotes that according to the state of truth with each individual from his good is his power of use to the whole heaven, 6172, 6285, 2966-7; and "for the number of the crops doth he sell unto thee" denotes that the quality of the truth with every one is according to his good, 10,217, 5212, 5886.

17. Not wronging one another denotes that no one in heaven acts unjustly, 9196; fearing thy God denotes to act according to truth from good, 2826<sup>5</sup>; and "I am the Lord thy God" denotes that with him truth is the expression of his good, even as the Human of the Lord is the expression of the Divine, 2001, 3049.

18. Doing the Lord's statutes denotes that external worship is to be exactly according to internal, 2001, 7884; keeping His judgments and doing them denotes the same, the former statement having relation to the external man, and the latter to the internal, 8357; and dwelling in the land in safety denotes to be free from any encroachment of falsity, 4480, 10,160.

19. The land yielding her fruit denotes that there is in the heavens no lack of uses, 3705, 7690; eating fully denotes that every one appropriates good from the Lord in all fulness, 2187; and dwelling therein safely denotes that no one is in danger from the incursion of evil, 4480, 10,160, 683.

20. "And if we shall say, What shall we eat in the seventh year? behold, we shall not sow nor gather in our increase," denotes that although, indeed, the angels are conscious in their state of good that they cannot receive it or appropriate it of themselves, because by "if we shall say" is signified the perception of the good man or the angel, 1822; "what shall we eat" signifies the thought with them that they cannot appropriate good of themselves, 2187; "in the seventh year" denotes in their full state of good, 9274; and not sowing nor gathering in denotes that of themselves they neither acquire truth nor appropriate good, 9272, 9273.

21. The Lord commanding His blessing in the sixth year, and it bringing forth fruit for three years, denotes that they also know that they have conjunction with the Lord by influx and correspondence, 5486, 3514, 3017, through the work of regeneration and the purification that follows, 8888, 8891, and are convinced that they are capable of doing good from the Lord in every state of their angelic life, 913.

22. By the eighth year is denoted that their eternal life is continually renewed from the Lord, 2044, 9227; by sowing and eating of the fruits is denoted that hence they have power to cultivate truths and appropriate good from Him, 9272, 2187; by the old store is

denoted the good of remains from the Lord to eternity, 5299, 5370, 1854; by the ninth year is denoted threefold conjunction with the Lord, 2075, 2788<sup>10</sup>; and by eating the old store until the fruits come in is denoted that good is perpetually communicated by the Lord, 913, 5299, 5370, 1854.

23. The land not being sold in perpetuity denotes that good received in heaven from the Lord can never be alienated, 3705, 4758; the land being the Lord's denotes that good is continually the gift of the Lord, 3705; and the children of Israel being strangers and sojourners with Him denotes that the angels continually receive all good internal and external from Him, 8002.

It is to be observed here that the Hebrew words rendered in the text "strangers and sojourners" are in the last reference translated "sojourners and foreign residents," and that as sojourners were in closer relationship with the Israelites than foreign residents, since the former were under instruction and the latter were not, therefore the sojourners denote what is respectively internal, and the foreign residents what is respectively external.

24. Granting a redemption for the land in all the land of your possession denotes that in all the heavens this is acknowledged by them; and also that they are continually withheld from evil and kept in good by the Lord, 3705, 8002, 2966, 10,218.

25. "If thy brother be waxen poor" denotes when with the man of the Spiritual Church truth is deficient, although he may be in good, 2360, 9209<sup>7</sup>; selling some of his possessions denotes the alienation of good and truth, for the time being, in states of temptation, 3705, 4758; it is said in states of temptation for the time being because good from the Lord is not really alienated with him who is being regenerated, ver. 23; and his next of kin coming and redeeming that which his brother had sold denotes protection and preservation by the Lord by virtue of the principle of good and the restoration of alienated truth or good through victory in temptation, 3703<sup>2</sup>, 2937, 2966.

26. "If a man have no one to redeem it" denotes one who is not in the principle of good, 3703<sup>2</sup>; becoming rich denotes to be furnished with abundance of truths, 10,227; and finding sufficient to redeem it denotes through which afterwards he does the work of repentance, and thus becomes actually receptive of good from the Lord, 2937, 2966, 10,152.

27. Counting the years of the sale thereof denotes that the quality of his good will be according to the quality of the truths implanted in good by regeneration, 10,217, 3705, 4758, 2937; restoring the overplus to the man to whom he sold it denotes the acknowledgment that the good of which the Lord had made him capable, and which he had alienated, is really from the Lord alone, through those in the heavenly society who had in the meantime preserved it in its general form, 9087, 9097, 2966, 3705, 4758; and "he shall return unto his possession" denotes that he will come fully into his own specific good, 3705.

28. Not being able to get it back for himself denotes that his state is such that regeneration is delayed, 9087, 9097, 2966, 3705; that which he hath sold denotes what has been alienated, and continues to be alienated, through defect of truths, 4758; that which he hath

sold remaining in the hand of him that bought it until the year of jubile denotes that then such alienated truth or good shall be preserved by the Lord for him until revelation is made in consequence of the full conjunction of good and truth in his inmost degree, 3705, 4758, 878, 2964, 2966, 8802; and it going out in the jubile, and his returning to his possession, denotes that on account of that conjunction good shall flow in from that Lord, and truth shall be enjoyed therewith in the external man, 8802, 2028, 2029, 7833, 3239.

29. A man selling a dwelling-house in a walled city denotes the alienation of good with any one established in the doctrine of the church by which he is defended, 2233, 4758, 402, 6419; having power to redeem it for a whole year after it is sold denotes that by victory in temptation he may recover that state of good while he is in the state of probation, although it has been alienated, 2966, 2906, 4758; and having the right of redemption for a full year denotes because he is still in the liberty of choice between good and evil, 2966, 2906, 683. Observe here that the liberty of choice between good and evil appertains only to the state of probation denoted by the full year, *H.H.* 479, 480.

30. Not being redeemed within the space of a year denotes redemption not effected in the probationary state, 2966, 2906; the house in that walled city being made sure in perpetuity to him that bought it throughout his generations denotes that that good shall be confirmed to him who by regeneration acquired it, 2232, 6419, 402, 984, 2964, 1041; and it not going out in the jubile denotes that good cannot be appropriated in the Judgment by him who alienated or rejected, 8802.

31. The houses of the villages which have no wall round about them being reckoned with the fields of the country denotes that those who are in good outside the church, and who are not protected by true doctrine, are among the Gentiles who are in good, 2233, 3271, 7407, 620; and their being redeemed and going out in the jubile denotes that such persons are capable of instruction in truths when revelation is made in the Judgment, because with them good is conjoined with truth in the inmost degree, 2966, 8802.

32. The cities of the Levites denote truths derived from good, 402, 6716; the houses of the cities of their possession denote good which is embodied in truth, 2233, 402, 6716; and the Levites redeeming them at any time denotes that they are continually in the capacity of redeeming alienated truth and good, 6716, 2966, 3705, 2233, 9150.

33. One of the Levites redeeming denotes wherever good is active by truth, 6716, 2966; the house that was sold and the city of his possession going out in the jubile denotes that then in the Judgment, when good is fully conjoined to truth inmost, both alienated good and alienated truth are restored, 2233, 402, 2029, 2966, 8802; and the houses of the cities of the Levites being their possession among the children of Israel denotes that good which is embodied in truth, when confirmed, is the essential life of the man of the Spiritual Church, 2233, 402, 6716, 2028, 2029, 3654.

34. The field of the suburb of their cities not being sold because it is their perpetual possession denotes that external good with him who is internally in truth and good fully conjoined cannot be alienated by

ascribing it to himself; for he perceives that it is entirely from the Lord, 7407, 6078, 402, 4758, 6148, 2020.

35. "If thy brother be waxen poor and his hand fail with thee" denotes those in the external church who are deficient in truths, and thus lack power to do good, 1222, 2300, 0200, 878; to uphold him clearly denotes to support him, 3001<sup>2</sup>, 6343; and living as a stranger and a sojourner denotes that in the meantime such persons either act from natural good without truths, or are in the course of instruction in good and truth, 8002.

According to what is said in the note under ver. 23, we ought to read in this verse, "a sojourner and a stranger, or foreign resident," instead of "a stranger and a sojourner," which, of course, would reverse the statement of the internal sense; that is, "such persons are either in the course of instruction in good and truth, or act from natural good without truths." Certainly the context, in the spiritual sense, seems to require that, both here and in ver. 23, what is relatively internal should precede what is relatively external.

36. Taking no usury of him, nor increase, denotes that good is not to be done for the sake of reward, or from worldly and selfish motives, 0210; fearing thy God denotes that the external man is to be aided from a sense of holy fear grounded in love and truth, 2826; and "that thy brother may live with thee" denotes in order that harmony may be maintained, 1222, 290.

37. Not giving him thy money upon usury, nor giving thy victuals for increase, denotes that it is unlawful to do good for the sake of reward either from worldly or selfish motives, 0210.

38. "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God," denotes because the Lord acts from pure love and truth, and has redeemed the spiritual man from all such motives, in order that he may receive good from the Lord, and thereby also truth, 2001, 2966, 3705.

39. "If thy brother be waxen poor with thee and sell himself unto thee, thou shalt not make him serve as a bond-servant," denotes that the external man which is without truth is not to be controlled, when he submits himself to the spiritual man, merely from selfish motives, 1222, 0200, 6142, 6143, 8974.

40. Being with his master as a hired servant and a sojourner, or, more correctly, as a hired servant and a foreign resident, denotes that although even in religion he acts for the sake of reward, or from natural disposition only, 8002; and serving until the year of jubile denotes that this is permitted for the time being, and may continue during the state of probation, 8802.

41. His going out at the jubile, he and his children with him, denotes that when good and truth are fully conjoined in the inmost with the spiritual man, then the natural man shall be free as to good and as to truth, 8802, 480, 2966; and returning unto his own family and unto the possessions of his fathers denotes that, like the spiritual man, he will act from spiritual motives as to both will and understanding, 7833, 3239, 2028, 2029.

42. Being the Lord's servants, which He brought forth out of the land of Egypt; and not being sold as bondmen, denotes that the natural man is redeemed by the Lord from merely natural affection, and ought not to be alienated and governed by the spiritual man from selfish love, 7038, 8866, 4758, 8974.

43. Not ruling over him with rigour, but fearing thy God, denotes that he is not to be governed by truth apart from good, but by truth conjoined with good, 6148, 4180.

44. By bondmen and bondmaids of the nations round about are denoted natural powers and affections which are evil, 8800, 1868; and by buying of them for bondmen and bondmaids is denoted that such may be controlled by the fear of punishment, 7998, 7999, 3718.

45. By the children of the strangers that sojourn are denoted those in falsities of the evils of the natural man, and who are under instruction, 1147, 8002; by "of them shall ye buy and of their families which are with you, which they have begotten in your land," denotes that such may be controlled by an appeal to their selfish fears and motives, 7998, 7999, 3718, 1215, 1145, 1708; and by their being a possession is denoted that they may be the means of promoting good and truth which are received by connection with the church; and that thus such persons may in the meantime be subordinate, 2028, 2029.

46. Making them an inheritance for their children after them denotes that thus, too, in the course of regeneration, the natural affections may be controlled by the spiritual powers, and may become truly subordinate, 1709, 1802; "of them shall ye take your bondmen for ever" denotes that, indeed, the natural powers are continually subordinate, 2507<sup>7</sup>; and not ruling over your brethren the children of Israel, one over another with rigour, denotes that the natural powers which are subordinate willingly from spiritual motives are not to be controlled from selfish motives, or from truth without good, 4286, 6148, 4180.

47. By a sojourner a stranger, or by a sojourner a foreign resident, is denoted one who is under instruction, and is thus in truth without good, and at the same time acts from natural disposition only, 8002; to be waxen rich denotes to have abundance of the knowledges of good and truth, 10,227; a brother denotes the man of the external church, 1222; to be waxen poor denotes to be deficient in truths, 10,227; and selling himself to the sojourner, the stranger, denotes that thus good and truth are alienated, and evils and falsities have power, through such natural dispositions prevailing, 4758.

48. "After that he is sold, he may be redeemed; one of his brethren may redeem him," denotes that yet redemption is possible to those who thus suffer; for they may be saved by obedience to the truth of simple good which they love, 4758, 2966, 1222.

49. His uncle or his uncle's son denotes collateral external good or truth, 3612, 480; any that is near of kin denotes any kind of good which is congenial to their state, 3703<sup>2</sup>; "if he be waxen rich" denotes that if the knowledges of truth and good increase with them, 10,227; and being redeemed denotes deliverance from evil through the application of the truth to life, 2966.

50. Reckoning with him that bought him from the year that he sold himself to him unto the year of jubile denotes that such redemption is to be worked out in the course of regeneration during the state of probation, 10,217, 20,37, 47,58, 8802, 22,52; the price of his sale being according to the number of years denotes that the quality of their life will be according to the good of truth in successive states, 2966; and according to the time of a hired servant shall he be with him denotes according to the predominance of selfish motives in the acquisition of good will be the delay, 8002.

51. If there be many years, his giving back, according unto them, the price of his redemption out of the money that he was bought for, denotes that according to these influences they will acknowledge that they were delivered from evil and kept in good by means of Divine Truths freely given to them by the Lord, 2966, 10,217.

52. And if there remain but a few years unto the year of jubile, reckoning with him according to them the price of his redemption, denotes that if his state be such that the full conjunction of truth with good is less remote, their quality will still be according to the degree of the acknowledgment that their life is from the Lord, 2966, 10,217.

53. Being with him as a servant hired year by year; and not ruling with rigour over him, denotes that in proportion to the influence of selfish motives in successive states shall their general state be; nor shall the natural man be allowed to prevail over the spiritual man, 8002, 487, 488, 6148, 4180.

54. If he be not redeemed by these means, going out in the year of jubile, he and his children with him, denotes that if such natural men who are in good are not fully redeemed from the power of falsities in the church by these experiences, yet in the Judgment, because they are in good, the truth will be conjoined therewith in the inmost in all fulness, and mutually and reciprocally, 2966, 8802, 22,52, 489.

55. The children of Israel being the servants of the Lord denotes that the men of the Spiritual Church are internally and externally the servants of the Lord, 3654, 1713, 7038; being brought forth out of the land of Egypt denotes that the Lord has redeemed both those who are internal men and those who are external, 8866; and "I am the Lord your God" denotes that He is to be worshipped as the only source of good conjoined with truth in the man of the church, 2001.

It will appear very clearly to the reflecting mind that this chapter and the two which follow it are the culmination of the series in the internal sense of the whole book of Leviticus. For the subject now before us is the fulness of the regeneration of man in every respect and of every degree. Let us, then, consider it carefully.

It is well known to Christians generally that the ordinary sabbath, or day of rest, is representative of the completion or regeneration, when all spiritual conflict is over; and on that account heaven itself has been called an eternal sabbath. And it is indeed an eternal sabbath, for there man is in an eternal state of rest from all temptations, and of the eternal worship of the Lord in consequence. But it is not to be imagined, as some have done, that the state of peace and rest in heaven is a perpetual state of inactivity, or that the angels

are for ever employed in the services of the sanctuary, or in praising and worshipping the Lord externally. This is far from the truth. The peace and rest of heaven is freedom from spiritual warfare, and the worship there which is perpetual is the worship of a good life in the performance of uses of various kinds, from the delight of being useful, and with the wisdom which properly discerns the quality of genuine use. While at the same time it is quite reasonable to conclude that there are seasons, or states of angelic life, wherein people assemble for the united glorification of the Lord, for instruction in Divine things, and for the expression of mutual love in a common realization that all good is from the Lord, and that He accepts the praises of His children because they are a real expression of their genuine appreciation of His Divine Wisdom and Love, which He constantly enables them to reciprocate, and not because praise or worship is delightful to Him from any consideration of self-glory. For surely even the angels themselves are not delighted with praise and honour and glory for the sake of such things, but rather turn away from them, since they know so well that all real blessings are from the Lord, and that to be delighted with honours simply is the sure indication of the lurking love of ourselves. Much less, then, does the Divine Being seek for praise and glory.

But now, if the ordinary sabbath denotes the perfect heavenly state, much more does the sabbatic year, or the jubile. In a word, they denote the intensification of the heavenly state, and from a certain point of view the general sabbath, and the other two actually represent the state of the lowest, the middle and the highest heavens, as adequately appears from all the contents of this chapter.

But there were three things that took place in this sabbatic year, two of them being mentioned in this account, namely, the cessation of sowing and reaping, and the giving of the spontaneous produce of the ground to the poor and to the animals, while the third, which was a release from all debts, is enjoined in Deut. xv. 1-3. Let us, then, consider the spiritual import of these three enactments. First, the six years in which there might be sowing and reaping, and other hard work in the field and vineyard, as we have seen, signify man's states of spiritual conflict, and the seventh year a state of rest and peace; but this is not all that is involved, because the six years of sowing and reaping also signify the state in which we are led by the cultivation of our minds in truths, and the adoption of good principles, from the love of knowledge, and the practice of good under a sense of duty, to a genuine love of the Lord and the neighbour; and the seventh year denotes the perfect realization of that love, and consequently the cessation of the former state, 9271. And, of course, the state of conflict and the state of cultivation are co-extensive. But, it may be thought, is there no cultivation of the mind in the heavenly state? Certainly there is, but then, instead of acquiring knowledge and developing our powers that we may become good, we shall do these things as the effects of a particular love of good, and thus with the object of becoming more and more perfect, so to express it, in our own function and in general usefulness.

And then, the heavenly life involves, secondly, freedom in the enjoyment of all good things internal and external, or spiritual and natural, as the series shows; or, in other words, freedom in the natural man as well as the spiritual for the appropriation of every good thing (vers. 5-7). And thirdly, a further state of freedom is denoted by the release from debts, which signifies that "every state of obedience to truth acknowledged to be from the Lord becomes a state of



obedience from the love of good; that compulsory obedience from a principle of truth ceases, because love is now the motive for every action; and that where charity prevails freedom from self-compulsion follows" (Deut. xv. 1-3). But of this we shall speak fully in the future.

Coming to the second section, we have now to consider the Jubile, which represents the perfect state of the celestial man, or heaven, and thence also that of the spiritual man, or heaven in certain particulars, as appears from the manner in which the series is constructed and arranged. For the latter depends upon the former; and what applies to the one relates also to the other, as well as, more remotely, to the perfected natural man, or to the ultimate heaven. This is represented by the blowing of the trumpet, by doing so on the day of atonement, and on the tenth day of the seventh month. Why is this? It is because revelation or a clearer perception of Divine things always follows the removal of evil, and especially the plenary removal of evil, since good then flows in from the Lord, remains are brought forth, and the state of faith is full and complete.

But look at the result, and try to realize how joyful it is. There is perfect freedom for the whole man; there is full conjunction with the Lord in the inmost, and thence outwardly; and the full enjoyment of all good things on the natural plane. And that is why it is three times said to be a jubile. And how finely does the return of every one to his own possessions symbolize the realization by each of his own good. Heaven is a grand man, and each angel there has his own function in it, nor will he ever desire to abandon it. There has, indeed, been all through life the selling and the buying, that is, the parting with what we ought to have kept, and the acquiring of what could only for a time be ours, all depending, however, on a mysterious union of right feeling and thought in the deep recesses of our inward life. We have been very poor spiritually, and yet very rich, without knowing it. But now we have returned to our home and our property, and we shall never more lose them. And there will be no injustice in our jubile, and no one will do wrong to his brother, because our life will be complete in love and intelligence (ver. 17). And notice the next two periods; for they assure us that no falsity and evil will trouble us in heaven, and that there will be full enjoyment. But the points that follow to the end of the section are exceedingly interesting. The angels, or the celestial of every degree, are conscious of their dependence on the Lord, and know that He will give them all things necessary; that their good cannot be alienated, or become the good of some one else; that it is the Lord's; that they have no good and knowledge of themselves; and that they can continually acknowledge this. These are all states of the perfected man, and states for which the yet imperfect may well strive.

We now come to the consideration of the various laws described in the second half of this interesting chapter, which, internally, are laws relating to regeneration. And in the first section there are two distinct cases, namely, the poor brother redeemed by his kinsman, and the one who has no kinsman, the former denoting him who is in good and alienates it during regeneration, and the latter him who is in truth without good and does the same. But we alienate good and truth when we give way to evil; and we are liable to do this either when we are making progress, or before we have begun to do so; and the law teaches what happens in each case. But who is the kinsman that redeems? It is the Lord operating through our inmost state as to good, and thus through the general good of our own

angelic society, 3703<sup>2</sup>. Every man, however, has a capacity for good, if he chooses to exercise it, since all have been redeemed, and can therefore choose between good and evil, 2966; and hence, in the second case, the poor man grown rich has that power, and may make a proper use of his truths by acknowledging the Lord and doing the work of repentance, and in this way appearing to redeem himself. But observe the process described in ver. 27, and remark how it agrees generally with the teaching that "the price of redemption is also predicated of reception with man, with whom it is as great as the degree of reception," 2966. And that restoring the overplus to the man to whom he sold it denotes "the acknowledgment that the good of which the Lord had made him capable is really from the Lord alone, through those in the heavenly society who had in the meantime preserved it in its general form," appears from 8685, where it is shown that there is influx from the Lord, both immediate and mediate, with man when he comes into the state of his own good, that is, immediately from Himself and mediately through heaven, and that before this, or "in the meantime," there is only immediate influx. Thus, then, we may see how the regenerated man realizes his state of good in and through his own heavenly society. And this explanation also shows how it is the same in the case of delayed regeneration, as described in ver. 28.

An examination of the next section, however, shows that it refers to the redemption of alienated good with those who are relatively more external; but the essential truth of it evidently is that there can only be redemption during the natural life, or during the state of probation, which is denoted by a whole year. The state of probation is that in which every one is in the liberty of choosing between good and evil; and that state is limited to the natural life, because it is the ultimate; and it must always be remembered that regeneration, like creation, is from the operation of first or highest principles, and the co-operation of last or lowest principles, and cannot be effected in any other way. See, concerning this truth, *H. II.* 470-483, where it is confirmed from Scripture, from reason and from experience. But it is said of the Levites that *their* cities or houses might be redeemed at any time, that is, according to the literal sense, beyond the stipulated year; and this might seem to be a contradiction of the general truth. And yet it is not so, because, in this connection, the Levite denotes one who is already in good to some extent, or in the good of truth, as it is sometimes called, and thus one who is making progress; and the expression "at any time," therefore, must be interpreted to mean in any state during the period of probation, which period is also represented by the years between one jubile and another, as is evident from the signification of the jubile. And also it is further said of the Levites that the field of the suburbs of their cities may not be sold at all, to denote that external good cannot be alienated where there is *full* conjunction of good and truth internally, because this conjunction is what the jubile represents, as we have seen.

But it is not necessary to extend these notes, as the various laws which follow, relating to masters and their servants, all have relation to the jubile; and it will be sufficient to make some general remarks in conclusion. Now it appears very clearly from the directions here given that it is not according to Divine Order, nor consistent with the character of the Divine Love, that men should make slaves of their fellow-men, and thus that the Israelites were not allowed to have bond-servants, and buy and sell them, because it was agreeable

to the will of the Lord, but because it was their natural disposition so to act; and the laws here prescribed were evidently intended to regulate, moderate and soften their merely natural love. For it is just the same in these cases as in the permission granted to divorce their wives. It was on account of the hardness of their hearts (Matt. xix. 8). And this we the more easily understand even from the plain teaching of the Lord in the Gospels, which is confirmed by the revelation of the internal sense.

For that sense teaches that although there are certainly distinctions like that of masters and servants in the heavens, yet there all government is that of mutual love, the masters loving the servants and directing and guiding them from love, and the servants loving the masters and yielding obedience from love. And this is a very different kind of government from that which arises out of the love of dominion arising from selfish love, which desires to keep all in subjection from the lust of having power and of possessing the wealth of all the world. And from this consideration we cannot fail to see how highly beneficial are all the spiritual laws here named and insisted upon. And particularly is it to be observed that those who are, either for the time being or permanently, in selfish love as a governing principle cannot be governed through love to the Lord and the neighbour, which they have not realized, or may never wish to realize, and therefore are compelled by their own fear of suffering to live according to order on their own plane of life. And when they do this, which no doubt each does finally, it is just to believe that they no longer suffer. For it is the Lord Himself who governs the infernals as well as the angels, and His government in both cases is the government of Divine Love and Divine Wisdom, which has no other end than the formation of heaven and its preservation from the human race.

While, therefore, we are still in the probationary state let us choose, and confirm ourselves in the choice, that we will surely be governed by heavenly love, and also minister from that love to the eternal well-being of every human soul, according to his state, even by becoming images and likenesses of the Lord in this respect, as well as in every other.

## CHAPTER XXVI

### SUMMARY OF THE SPIRITUAL SENSE

1. Man is commanded not to devote himself to any selfish or to any worldly affection, but above all things to worship the Lord from celestial love, because if he is obedient, he will enjoy every spiritual blessing including states of peace and tranquillity, and protection in all his temptations. For the Lord will dwell with His people, and the active life of uses will prevail, since He has accomplished the work of redemption, vers. 1-13.

2. But, on the contrary, if the man of the Spiritual Church is disobedient and rejects the Lord and His Divine laws, then he will suffer from all kinds of calamities, which are described in order, vers. 14-30.

3. And yet all who, in their degraded state, confess their wickedness, and sincerely repent, will again be received by the Lord, since He has effected the work of redemption, and has, by means of the Word, supplied man with an abundance of truths adapted to every state of his life, vers. 40-46.

### THE CONTENTS OF EACH VERSE

1. Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it: for I am the LORD your God.

2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

1. Moreover, the spiritual man is commanded not to devote himself in worship to any selfish affection or to any falsity thence derived in the internal man, or in the external man, even where the church is, and to become a slave thereto; because the Lord alone is to be worshipped.

2. And, therefore, above all things the Lord is to be worshipped from celestial love, by means of the truth thence proceeding which is holy; for love to the Lord is the essential of all worship.

3. If ye walk in my statutes, and keep my commandments and do them;

4. Then I will give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

7. And ye shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase an hundred, and an hundred of you shall chase ten thousand: and your enemies shall fall before you by the sword.

3. And if the man of the church lives both outwardly and inwardly according to the laws of Divine Order,

4. Then he will receive from the Lord the influx of Divine Truths according to his state, and truths will be multiplied from good, while good again is rendered fruitful by truths.

5. Also the realization of good, through regeneration, will be co-extensive with the reception of Divine Truths; and the reception of Divine Truths with the insemination of truth in good; and the appropriation of good will be in fulness, while the state of the heavenly life will be secure from the encroachments of evil or error.

6. Also peace will pervade the mind, and tranquillity prevail in the life; nor will any evil or falsity give anxiety, for evil passions will be entirely removed, and destructive falsities will no longer cause vastation in the church.

7. And when temptations do arise, the love of good will disperse evils; and the love of truth will exterminate falsities.

8. For the smallest remains of truth will be more powerful than abundance of falsities; while the smallest realization of good is capable of resisting the whole force of evil; and Divine Truth shall prove victorious against every opposing natural affection unregenerate.

9. And I will have respect unto you, and make you fruitful, and multiply you; and will establish my covenant with you.

10. And ye shall eat old store long kept, and ye shall bring forth the old because of the new.

11. And I will set my tabernacle among you: and my soul shall not abhor you.

12. And I will walk among you, and will be your God, and ye shall be my people.

13. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

14. But if ye will not hearken unto me and will not do all these commandments;

15. And if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not do all my commandments, but break my covenant;

9. And Divine Good will fill the soul internally, and manifest itself externally; while truths will be thereby abundant, and man will have conjunction with the Lord.

10. Moreover, good shall be appropriated from remains long stored up; and truth shall be enjoyed in fulness through constant and never-failing renewal.

11. Also the Lord will dwell with His people; nor shall any want of correspondence hinder the full perception of heavenly truths.

12. And the active life of uses will prevail; with the reciprocal enjoyment of heavenly blessings.

13. For the Lord, by His glorification, has redeemed the spiritual man to eternity from the bondage of the merely natural man, so that he should not be a slave thereto; and no impediment remains to human regeneration; in order that he, who is at first merely natural, may afterwards become truly spiritual.

14. But, on the contrary, if the spiritual man shall become disobedient, and this not only outwardly but inwardly also;

15. And if external worship is neglected, and the study of interior truths is despised, so that disobedience prevails internally, and conjunction with the Lord is broken;

16. I also will do this unto you; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away: and ye shall sow your seed in vain, for your enemies shall eat it.

17. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.

18. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.

19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruit.

21. And if ye walk contrary to me, and will not

16. Then the spiritual man will suffer the consequences, for he will bring upon himself a dread of Divine realities, even vastation as to truth, and the force of fiery passions destroying good, that will take away all truths, and deprive man gradually of every principle of good; and no longer will he advance from truth to good, because evils of life will destroy spiritual growth.

17. Also man will then no longer apprehend internal good and truth; he will suffer the punishment which evils carry with them; the selfish love of dominion will prevail; and intense fears of suffering arising from ignorance of Divine Truths.

18. And, indeed, if the spiritual man will persist in his disobedience, then he will bring upon himself the conjunction of evil and falsity and complete vastation.

19. Also, through the pride of self-derived intelligence, he will be deprived of all truths; while, as to the internal man unmixed falsities will reign, and as to the external, merely natural delights.

20. Nor can falsity be productive of what is good and true, because it is impossible for evil to produce good, or for falsities grounded in evil to produce truths.

21. And if the spiritual man will still further persist in living contrary to the laws of

hearken unto me; I will bring seven times more plagues upon you according to your sins.

22. And I will send the beast of the field among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your ways shall become desolate.

23. And if by these things ye will not be reformed unto me, but will walk contrary unto me;

24. Then will I also walk contrary unto you; and I will smite you, even I, seven times for your sins.

25. And I will bring a sword upon you, that shall execute the vengeance of the covenant; and ye shall be gathered together within your cities: and I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26. When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

Divine Order, and in disobedience to those laws, as set forth from Divine Love and as expressed in the Word which is Divine Truth, complete vastation will overtake him according to the degree of his depravity.

22. For abominable evil affections will take possession of him, which will deprive him of all innocence, of all good natural affections, and of power to act from truths; neither shall there be with him any doctrine of the church which is true.

23. And if he will still more oppose Divine Laws, and refuse to be outwardly obedient;

24. Then will he bring upon himself more intense vastation; for he will suffer torment from the very presence of the Divine sphere; and will intensely dread all that is holy, and pure, and peaceable.

25. For falsities from evil will prevail with him which will destroy all possibility of conjunction with the Lord, and he will be bound by external barriers of falsity; remains will entirely perish with him; and evil will have full power over him.

26. And when he is completely vastated as to good affections, falsities in fulness will alone provide nourishment for him from the heat of selfish love according to the quality of evil affections; nor will the appropriation of such



evils, satisfy the continual cravings of infernal loves.

27. And if ye will not for all this hearken unto me, but walk contrary unto me;

28. Then I will walk contrary unto you in fury; and I also will chastise you seven times for your sins.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30. And I will destroy your high places, and cut down your sun-images, and cast your carcases upon the carcases of your idols; and my soul shall abhor you.

31. And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33. And you will I scatter among the nations, and I will draw out the sword after

27. And still again, if the spiritual man refuses to be obedient and will continue to oppose Divine laws;

28. Then the effects of such opposition will be greatly intensified; for vastation as to all good will be the natural result of such a life.

29. And evil will consume itself, both as to the understanding and the will, or as to thought and affection.

30. And further, all semblances of worship from the understanding will be destroyed, as well as all semblances of worship from the will; and only the dead forms of life will remain without the spirit, through indulgence in evils which cause aversion from the Lord.

31. For pretended orderly arrangement of truths will be fully exposed as real vastation; all pretences of worship will be abandoned; neither will there be any more false appearances of peace and rest, and of what is grateful in worship.

32. And desolation shall be so complete as to all good affections, as to cause astonishment even among the wicked themselves.

33. And thus, perverted and corrupted spiritual men will be entirely given up to evils

you: and your land shall be a desolation, and your cities shall be a waste.

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

35. As long as it lieth desolate it shall have rest; even the rest which it had not in your sabbaths, when ye dwelt upon it.

36. And as for them that are left of you, I will send a faintness into their heart in the lands of their enemies: and the sound of a driven leaf shall chase them; and they shall flee, as one fleeth from the sword; and they shall fall when none pursueth.

37. And they shall stumble one upon another, as it were before the sword, when none pursueth: and ye shall have no power to stand before your enemies.

38. And ye shall perish among the nations, and the land of your enemies shall eat you up.

39. And they that are left

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and falsities; and falsities will pursue them continually; and every good affection will be desolated as to truth and all knowledge of true doctrine will be vastated as to good.

34. And then the true spiritual man, by the suppression of all evil, will enjoy the perfect heavenly state of celestial love; and this will be true externally as well as internally.

35. For the suppression of all evil will bring peace, even that peace which the church could not have by external worship separated from internal with the corrupted spiritual man.

36. But as for the wicked who continue in the slightest degree to infest the true church, they will lose all power through being rejected among evils, and even the smallest vestige of faith will cause aversion; and they will be glad to escape from the truth as if it were destructive, and from good as if it were productive of misery.

37. For the wicked, in vastation, are not able to distinguish between truth and falsity; nor do they at all apprehend the difference between good and evil.

38. For evils are destructive the one of the other; and falsities, by conflict with falsities are utterly consumed.

39. And the slightest rem-

of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40. And they shall confess their iniquity, and the iniquity of their fathers, in their trespass which they trespassed against me, and also that because they have walked contrary unto me,

41. I also walked contrary unto them, and brought them into the land of their enemies: if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity;

42. Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they rejected my judgements,

nants of good will be entirely dissipated through confirmed evil; and also confirmation in falsity from evil will disperse all truth.

40. But the good, in this corrupted state of the Spiritual Church, will acknowledge that they are in falsities, from the falsities of those in evil, and also through ignorance of truth owing to such falsities, which are opposed to Divine Truth; and also that, because of their actual evils, they have lived contrary to the truth.

41. And that, therefore, the truth has appeared to be their enemy, and has inflicted evil upon them. But if then the good confess that evil punishes itself, and that of themselves they are nothing but impurity;

42. Then will they be capable of conjunction with the Lord, first through their natural state as to the reception of good from Him; secondly as to their spiritual state; and thirdly as to their celestial state; and they will then be furnished with truths leading to good.

43. But all who are in evil will be separated from the true church, which is protected in its state of good, when separated from evil; and they shall live and endure the consequences of their evil, because, from freedom, they rejected Divine Truths inter-

and their soul abhorred my statutes.

44. And yet for all that, when they be in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God:

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

46. These are the statutes and judgements and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

nally; and refused even to offer external worship separated from internal.

44. But nevertheless, the Lord, when the wicked are vastated, does not cease to protect them; neither does He permit them to be utterly destroyed for the want of such protection; for He is still conjoined with them through the higher degrees of their life, which are not open, and because of this conjunction they must continue to live to eternity. For the Lord is conjoined with the wicked because they were created capable of good, and perfect in those higher degrees.

45. And the Lord, on account of this conjunction, permits the wicked to live; because by the redemption of mankind from the absolute bondage of evil, He is able to protect them; and from Him they have their life still to eternity.

46. And these are the laws of order for the spiritual man, as to externals, as to interiors, and as to internals, by which conjunction is maintained between the Lord and the human race, from His Divine Love, by means of His Divine Truth.

#### REFERENCES AND NOTES

1. Not making any idols denotes that the spiritual man must not devote himself in worship to any selfish affection, 8869; not making a graven image denotes not worshipping any falsity thence derived, 8869; not rearing up a pillar or figured stone in the land to bow down

unto it denotes not to worship evil and falsity, and to become a slave thereto, 10,643, 8873; idols and graven images have relation to the internal man, and pillars and figured stones to the external, 8106; and "for I am the Lord your God" denotes that the Lord alone ought to be worshipped, 2001.

2. Keeping the Lord's sabbaths and reverencing His sanctuary, denotes that, therefore, above all things, the Lord is to be worshipped from celestial love, by means of the truth thence proceeding which is holy; for love to the Lord is the essential of all worship, 87, 3210, 2001.

3. Walking in the Lord's statutes, keeping His commandments, and doing them, denotes that if the man of the church lives both outwardly and inwardly according to the laws of Divine Order, 8420, 3382, 4258.

4. Giving rains in their seasons denotes receiving from the Lord the influx of Divine Truths according to the state, 8416; the land yielding her increase denotes that truths will be multiplied from good, 2571, 4081; and the field yielding her fruit denotes that good again is rendered fruitful by truths, 983, 3310.

5. The threshing reaching unto the vintage denotes that the realization of good, through regeneration, will be co-extensive with the reception of Divine Truths, 6377<sup>4</sup>, 4482; the vintage reaching unto the sowing time denotes that the reception of Divine Truths is co-extensive with the insemination of truth in good, 6377<sup>4</sup>, 4482, 9272; eating your bread to the full denotes the appropriation of good in fulness, 2187, 2165, 2177; and dwelling in the land safely denotes that the state of the heavenly life will be secure from the encroachments of evil or error, 10,160.

6. Giving peace in the land denotes that peace will pervade the mind, 3606; lying down, and none making afraid, denotes that tranquillity will prevail in the life, and that evil and falsity will not give anxiety, 3606; causing the evil beasts to cease out of the land denotes that evil passions will be entirely removed, 3606; and the sword not going through the land denotes that destructive falsities will no more cause vastation in the church, 3696, 2799.

7. Chasing your enemies and their falling before you by the sword denotes that when temptations do arise, the love of good will disperse evils, and the love of truth exterminate falsities, 2851, 9259, 2799.

8. Five of you chasing a hundred denotes that the smallest remains of truth will be more powerful than abundance of falsities, 5291<sup>2</sup>, 2686; a hundred chasing ten thousand denotes that the smallest realization of good is capable of resisting the whole force of evil, 576, 2575, 2686, 683; and your enemies falling before you by the sword denotes that Divine Truth shall prove victorious against every opposing natural affection unregenerate, 2851, 9259, 2799.

9. The Lord having respect unto you denotes that Divine Good will fill the soul internally, 2001, 10,420; making fruitful denotes the manifestation of good externally, 983; multiplying you denotes that truths will be thereby abundant, 983; and the Lord establishing His covenant with you denotes that man will have conjunction with the Lord, 665.

10. Eating the old store long kept denotes that good shall be appropriated from remains long stored up, 2187, 5299, 5370, 1854; and bringing forth the old because of the new denotes that truth shall be enjoyed in fulness through constant and never failing renewal, 1854, 8400, 3768, 5244.

11. The Lord setting His tabernacle among you; and His soul not abhorring you, denotes that the Lord will dwell with His people; nor shall any want of correspondence hinder the full perception of heavenly truths, 9668, 9784, 7327.

12. The Lord walking among you, being your God, and you being His people, denotes that the active life of uses will prevail, with the reciprocal enjoyment of heavenly blessings, 519, 2001, 1259, 2004.

13. "I am the Lord your God, which brought you forth out of the land of Egypt," denotes that the Lord by His glorification has redeemed the spiritual man to eternity from the bondage of the merely natural man, so that he should not be a slave thereto, 2001, 8866; and breaking the bars of your yoke and making you go upright denotes that no impediment remains to human regeneration in order that he who is at first merely natural may afterwards become truly spiritual, 1664<sup>2</sup>, 9496, 892, 6952.

14. Not hearkening unto the Lord and not doing His commandments, denotes to become disobedient not only outwardly but inwardly also, 2542, 3382.

15. Rejecting the Lord's statutes denotes to neglect external worship, and abhorring His judgments denotes to despise the study of interior truths, 8357; not doing all the commandments denotes that disobedience prevails internally, 3382; and breaking the covenant denotes that conjunction with the Lord is broken, 665.

16. "I also will do this unto you," denotes that the spiritual man will suffer the consequences, 696; appointing terror over you, even consumption and fever, denotes that he will bring upon himself the dread of Divine realities, even vastation as to truth, and the force of fiery passions destroying good, 986, 8364; consuming the eyes, and making the soul pine away, denotes the taking away of all truths, and depriving man gradually of every principle of good, 3820, 1436, 7795; and sowing your seed in vain because your enemies shall eat it, denotes that man will no longer advance from truth to good, because evils of life will destroy spiritual growth, 9272, 2851, 5149.

17. The Lord setting his face against you denotes that man will then no longer apprehend internal good and truth, 222, 358; being smitten before your enemies denotes that he will suffer the punishment which evils carry with them, 7871, 2851; they that hate you denotes that the selfish love of dominion will prevail, 2851, 10,814; and fleeing when none pursueth you denotes the intense fear of suffering arising from ignorance of Divine Truths, 1689, 270.

18. "And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins," denotes that, indeed, if the spiritual man will persist in his disobedience, then he will bring upon himself the conjunction of evil and falsity and complete vastation, 2542, 696, 433, 10,360.

19. Breaking the pride of your power denotes that through the pride of self-derived intelligence he will be deprived of all truths, 8678, 10,481; and making your heaven as iron and your earth as brass denotes that as to the internal man unmixed falsities will reign, and as to the external, merely natural delight, 4535, 425, because here iron and brass are to be taken in the opposite sense.

20. Strength being spent in vain denotes that falsity cannot be productive of what is good and true, 3727 end; the land not yielding her increase denotes that it is impossible for evil to produce good, 2571, 4981; and the trees of the land not yielding their fruit, denotes that it is impossible for falsities grounded in evil to produce truths, 7690, because a tree denotes perceptions and knowledges of good and truth, but here, in the opposite sense, the perceptions and knowledges of what is evil and false.

21. Walking contrary to the Lord and not hearkening unto Him, denotes persistence in living contrary to the laws of Divine Order, and in disobedience to those laws as set forth from the Divine Love, and as expressed in the Word which is Divine Truth, 519, 2001, 2542; and the Lord bringing seven times more plagues upon you according to your sins denotes that complete vastation will overtake the spiritual man according to the degree of his depravity, 696, 433, 10,361.

22. Sending the evil beast among you denotes that abominable evil affections will take possession of the spiritual man, 3696; their robbing you of your children denotes depriving him of all innocence, 5342<sup>2</sup>, 430; destroying your cattle denotes depriving him of all good natural affections, 9135<sup>2</sup>; making you few in number denotes depriving him of all power to act from truths, 2227; and your ways becoming desolate, denotes that neither shall there be with him any doctrine of the church, which is true, 2234, 411.

23. Not being reformed by these things, but walking contrary unto the Lord, denotes further opposition to the Divine laws, and outward disobedience, 696, 519, 2001.

24. Walking contrary unto you denotes bringing upon himself more intense vastation, 696, 519; smiting you denotes that he will suffer torment from the Divine sphere, since his falsities are opposed to Divine Good and Divine Truth, 696, 10,510; and seven times for your sins denotes complete vastation causing a dread of all that is holy and pure and peaceable, 433, 10,361.

25. Bringing a sword upon you that shall execute the vengeance of the covenant denotes that falsities from evil will prevail with the spiritual man, which will destroy all possibility of conjunction with the Lord, 2790, 665, 8223; being gathered together within your cities denotes that he will be bound by the external barriers of falsity, 6463, 402; sending the pestilence among you denotes that remains will entirely perish with him, 10,210; and being delivered into the hand of the enemy denotes that evil will have full power over him, 2851, 878.

26. Breaking the staff of bread denotes complete vastation as to good affections, 9163, 9323; ten women baking your bread in one oven denotes that falsities in fulness will alone provide nourishment for him from the heat of selfish love, 9716, 409, 8496, 9323, 7356

delivering your bread again by weight denotes according to the quality of evil affections, 3104; and eating and not being satisfied denotes that the appropriation of such evils will not satisfy the continual cravings of infernal loves, 2187, 8410.

27. For all this, not hearkening unto the Lord, but walking contrary unto Him denotes that, again, if the spiritual man refuses to be obedient and will continue to oppose the Divine laws, 2542, 519.

28. Walking contrary to man in fury; and chastising him seven times for his sins, denotes that then the effect of such opposition will be greatly intensified; for vastation as to all good will be the result of such a life, 519, 696, 10,618, 433, 10,361.

29. Eating the flesh of your sons and also the flesh of your daughters, denotes that evil will consume itself both as to the understanding and will, or as to thought and affection, 5149, 8408, 568.

30. Destroying your high places denotes that all semblance of worship from the understanding will be destroyed, 2722; cutting down your sun-images denotes as well as all worship from the will, 2441; casting your carcases upon the carcases of your idols denotes that only the dead forms of life will remain without the spirit, 3900<sup>10</sup>; and "my soul shall abhor you," denotes a state of aversion, 3605, 693, 694.

31. Making your cities a waste denotes that pretended orderly arrangements of truths will be fully exposed as real vastation, 402, 411; bringing your sanctuaries into desolation denotes that all pretences of worship will be abandoned, 9457, 411; and not smelling the savour of your sweet odours denotes that neither will there be any more false appearances of rest, and of what is grateful in worship, 10,054.

32. Bringing the land into desolation; and your enemies that dwell therein being astonished at it, denotes that desolation shall be so complete as to all good affections as to cause astonishment even among the wicked themselves, 620, 411, 2851.

33. Scattering you among the nations denotes that thus perverted and corrupted spiritual men will be entirely given up to evils and falsities, 6361, 1259; drawing out the sword after you denotes that falsities will pursue them continually, 2799; your land being a desolation denotes that every good affection will be desolated, 620, 411; and your cities becoming a waste denotes that all knowledge of true doctrine will be vastated as to good, 402, 411.

34. The land enjoying her sabbaths as long as it lieth desolate, and ye be in your enemies' land, denotes that then the true spiritual man, by the suppression of all evil, will enjoy the perfect heavenly state of celestial love, 620, 87, 411, 2851; and "even then the land resting and enjoying her sabbaths," denotes that this will be true externally as well as internally, or as to the understanding as well as the will, 683.

35. "As long as it lieth desolate it shall have rest, even the rest which it had not in your sabbaths, when ye dwelt upon it," denotes that the suppression of all evil will bring peace, even that peace which the church could not have, by external worship separated from internal with the corrupted spiritual man, 411, 620, 87, vers. 14-15.



36. "As for them that are left of you" denotes that as for the wicked who continue in the slightest degree to infest the true church, 7504-5; sending a faintness into their heart in the land of their enemies denotes the loss of all power through being rejected among evils and consequent falsities, 6111, 7272; the sound of a driven leaf chasing them denotes that even the smallest vestige of faith will cause aversion, 216, 884, 4555; and fleeing as one fleeth from the sword, and falling when none pursueth, denotes that they will be glad to escape from the truth as if it were destructive, and from good as if it were productive of misery, 1689, 2799, 696.

37. Stumbling one upon another, as it were, before the swords when none pursueth, denotes that the wicked, in vastation, are not able to distinguish between truth and falsity, 9163<sup>2</sup>, 2799, 696; and not having power to stand before your enemies denotes that they do not at all apprehend the difference between good and evil, 7530, 4926<sup>3</sup>, 2851.

38. Perishing among the nations; and the land of your enemies eating you up, denotes that evils are destructive the one of the other; and that falsities by conflict with falsities are utterly consumed, 1849, 7655, 620, 2851, 5149.

39. They that are left of you pining away in their enemies' land denotes that the slightest remnants of good will be entirely dissipated through confirmed evil, 7564, 1460<sup>2</sup> (Lam. iv. 9), 620, 2581; and pining away also in the iniquities of their fathers denotes that confirmation in falsity from evil will disperse all truth, 7564, 1460<sup>2</sup> (Lam. iv. 9), 9156, 3703<sup>20</sup>.

40. Confessing their iniquity and the iniquity of their fathers denotes that the good in this corrupted state of the Spiritual Church will acknowledge that they are in falsities from the falsities of those in evil, 9156, 3703<sup>20</sup>; their trespasses which they trespassed against me denotes that they have erred through ignorance of the truth, owing to such falsities which are opposed to Divine Truth, 9156; and walking contrary unto the Lord denotes that, because of their actual evils, they have lived contrary to the truth, 519.

41. The Lord walking contrary unto them, and bringing them into the land of their enemies, denotes that therefore the truth has appeared to be their enemy and has inflicted evil upon them, 2001, 620, 2851; their uncircumcised heart being then humbled denotes their confession that evil punishes itself, 7272, 7225, 7418<sup>3</sup>; and accepting the punishment of their iniquity denotes their confession that of themselves they are nothing but impurity, 7225, 3994.

42. Remembering the covenant with Jacob, and Isaac, and Abraham; and remembering the land denotes that then will they be capable of conjunction with the Lord first through their natural state as to the reception of good from Him; secondly as to their spiritual state; and thirdly as to their celestial state; and that they will then be furnished with truths leading to good, 840, 665, 6098, 620.

43. The land being left of them denotes that all who are in evil will be separated from the true church, 5812; enjoying her sabbaths while she lieth desolate without them denotes the protection of the church in its state of good, when separated from evil, 87, 620, 411;

accepting the punishment of their iniquity denotes living and enduring the consequences of their evil, 9937 end; and rejecting the Lord's judgments, and abhorring His statutes denotes rejecting Divine Truths internally, and refusing even to offer external worship separated from internal, 9257, 8357.

44. Their not being rejected in the land of their enemies denotes that, nevertheless, the Lord, when the wicked are vastated, does not cease to protect them, 1875, 620, 2851; not abhorring them to destroy them utterly denotes that neither does He permit them to be utterly destroyed for the want of protection, 3605, 693, 694, 696; not breaking the covenant with them denotes that He is still conjoined with them through the higher degrees of their life, which are not open, and that because of this conjunction they must continue to live to eternity, 9163, 665, 4364<sup>3</sup>, 4525; and "I am the Lord their God," denotes that the Lord is conjoined with the wicked because they were created capable of good and also perfect in those higher degrees, 4525, 2001.

45. The Lord, for their sakes, remembering the covenant of their ancestors, denotes that the Lord on account of this conjunction, permits the wicked to live, 4525, 2001; bringing their ancestors out of the land of Egypt in the sight of the nations that He might be their God, denotes that by the redemption of mankind from the absolute bondage of evil, He is able to protect them, 8866, 10,152, 2706; and "I am the Lord," denotes that from Him they have their life still to eternity, 2001.

46. These being the statutes and judgments and laws, which the Lord made between Him and the children of Israel, in Mount Sinai by the hand of Moses, denotes that these are the laws of order for the spiritual man as to externals, as to interiors, and as to internals, by which conjunction is maintained between the Lord and the human race, from His Divine Love by means of His Divine Truth, 8357, 7995, 3654, 8399, 7010.

There are evidently three general thoughts in the portion of the Word we have now to reconsider; and these are the advantages of a consistent life of obedience to the Lord and to the laws of Divine Order as contained in the Word; the miseries that man brings upon himself by disobedience; and that in no condition of a corrupted church, or of a corrupted state of the individual, is the opportunity of repentance and regeneration wanting.

But observe that the short introduction is significant and implies a tendency in man to the worship of himself, and of worldly things, while at the same time he has power to worship the Lord and love his neighbour in every state. And this has been so from the beginning, that is, it has always been so; for man was created free to choose between evil and good; and the first created man could not have had this choice without a perception that it was wrong to do certain things, and only right to do certain other things. And since they were not created in the state of regeneration, but only in the capacity for it, 18, 95, 125; and since there is no angel in heaven who has not been regenerated, and thus who does not acknowledge that, of himself, he is nothing but evil, 286, 868, it follows that the first created human beings, whoever they were, and although they were of the celestial order as distinguished from the spiritual, did fall into evil, and transmitted their evil to their posterity. Hence, then, even now

every person has the capacity for regeneration, and can be regenerated if he chooses.

And as a commentary on the two sections which follow, it ought to be observed that, in the literal sense, the appeal is apparently made to the selfish principle of man, certain good things being promised to those who are obedient, and certain severe punishments threatened for the wicked; and this is as it should be, since all are first in the merely natural state, which renders it necessary that each should feel and think and act as from himself, and in the order of time consider first how he may provide for himself, and how he may avoid those calamities which are so apt continually to fall upon mankind. For if we cannot provide for ourselves and for our families, so that neither we nor they shall become a burden upon society, how can we perform the higher uses, which regard the welfare of others, and the promotion of the Lord's kingdom among men? It is not at all necessary, however, to act from selfish motives in providing for ourselves, although, with great diligence, we may take care of our property, and see that it is used as it should be, and that it is not wasted. For it is remarkable that even the Lord Himself enjoined such prudence when He said upon a particular occasion, "Gather up the fragments that remain, that nothing be lost" (John vi. 12). But the internal sense of our first section shows us how we may do this, and yet have higher motives as governing motives. For what is represented by the refreshing rain, the fruit of the trees, and the corn and the wine, are just those very principles which can alone render man unselfish, since heavenly truth from the Lord, and all the various kinds of good actions made useful in the natural life, together with the bread of life which nourishes the soul, and the wine of the kingdom of God, which gives energy and sterling force of character, are all unselfish things, which do not regard our own welfare simply but the love of the Lord, and of the neighbour in all their forms. It is a fact that selfish people, indeed, may apply even these things to selfish purposes, but all the while the very truth and goodness they abuse condemn them, and from their very nature are calculated to teach and urge them on to better things. And now notice particularly the next point, with its inevitable corollary, that, notwithstanding so many appearances to the contrary, good and truth are co-extensive, and always bring peace and safety and a secure dwelling-place in the highest and best sense of those terms.

And now, before leaving this section, we have to reflect on the power of the truth in overcoming evil; on the implantation of remains and their appropriation; of the true worship of the Lord; and of the reason why we are able to worship Him truly. It is the dictate of common sense that the Divine Being is omnipotent, and few will deny this truth. But it is not as well understood in what omnipotence consists, and there are not a few who, while believing that the Lord can do anything, forget that this means anything that is consistent with Divine Love. It is impossible, therefore, for Him to do many things, because there are so many which are contrary to His character as Divine Love, and thus He cannot destroy a human soul; He cannot act towards that human soul otherwise than with love; and even the worst of evil spirits owe their continuance in life to His never-failing love. And, besides this, the Lord cannot do anything that is wrong, because what is wrong is contrary to His Divine Laws, which are all from Divine Wisdom. We see, therefore, that the omnipotence of our heavenly Father does not mean the power of doing everything, but lies in the fact that He is the origin of all power, because He is the origin of all life, and there can be no such

thing as power without life. To which, if we add that He is Divine Order as well as Divine Love, it is still more manifest that He cannot act contrary to His Order. But being the origin of all power, as is now evident, we see that the good man or the angel has power from Him; and also that the wicked have no power, therefore, against the good; and these considerations illustrate the first of the four points just above named.

And then there are the *remains* about which so much is said in the Word, and consequently in the Writings of the church. From infancy to the end of life the Lord is continually storing up these remains in man; and whether he makes a good use of them or not, it is provided that they shall not be absolutely destroyed or lost, although with the infernals this is the case as far as their consciousness goes. They consist of every good and true influence and impression, every holy affection, and every pious thought which people have during their lives; these are stored up and are reserved by the Lord; they are those things in him who is to be regenerated upon which the spirit of the Lord operates; they are symbolized by water (Gen. i. 2; John iii. 5); and our chapter teaches that when man is regenerated, they are manifested or implanted in his external man and become a part of his actual life, enriching it and exalting it. And this appropriation it is which is described by eating of the old store long kept, and by bringing forth the old because of the new. But what, then, is the result? It is that the tabernacle of God is with men, and that worship is genuine and holy and pure through the complete deliverance from all evil, which, it is well known, is signified by the deliverance of the Israelites from their oppressive Egyptian bondage.

The next section, which is comparatively a long one, and speaks of many points in connection with a corrupted church, and the states through which it passes even to its consummation, need not, however, detain us long, considering that all the particulars are explained in the foregoing notes. But it is necessary to remember, in reflecting on those things, that the Lord brings evil and punishment upon no man; and that the dreadful sufferings which do really occur, and are represented by the various calamities named, are the natural results of evil states, and thus are brought upon the wicked by themselves. And the reason why the various punishments are ascribed to the Lord, or why the Lord says that He will Himself do these things, is to show that He controls all things in the universe both natural and spiritual, and because bad men, and evil spirits, being in falsities and evils, by which their minds are weakened and darkened, are apt to think that the Lord actually punishes them, and that He is the cause of their sufferings. And careful reflection will show that it is better for them that they should thus think, according to their condition and circumstances. For thus they may be led, while yet in this world, to a state of external repentance, which may afterwards become genuine. And if they are in the other life, having confirmed themselves in evil, the persuasion that God inflicts torments upon them, or permits, or directs that they shall suffer severely, on account of some violations of order, may greatly contribute to restrain them, and bring them into obedience to the laws of order in their own particular sphere, so as to render them willing to perform certain uses of which they are capable. For every one must, finally, become some form of use, this being the end of the Divine Government under any circumstances or conditions.

But the last section now requires careful thought, because it not only shows that those in good, at the end of the church, have the opportunity of repentance, but also that the wicked even in their

states of confirmed evil, are still protected by the Lord, even against themselves, and are preserved in their life by Him, that they may become of some use. And this is the reason why the section is naturally divided into two parts, the first including verses 40-42, and the second verses 43-45, while verse 46 is, evidently, a general statement. The whole of the six verses, however, are included in one section, because they unitedly show that the Divine attitude is one of love and mercy both to the good and the evil in their final states.

The reason, moreover, for the interpretation here given may be seen from the consideration that those who confessed their iniquity clearly denote those who do the work of repentance, and thus those who are in good at the end of the church, ver. 40; while those by whom the land was left, while she enjoyed her sabbaths without them, as clearly denote those who separated themselves from the church on account of a confirmed state of evil, ver. 43; and this being so, all the other terms must be applied accordingly. And therefore, for example, accepting "the punishment of their iniquity," signifies, in one place, the confession that of themselves they are nothing but impurity, and in another living and enduring the consequences of their evil; and also, the interpretation of what is said concerning the wicked in verses 44-45, is according to their character, as described in the latter part of verse 43, the expression "because, even because" involving in the internal sense confirmation in their state as to the will and understanding together, and also internally and externally, since judgments have relation to what is internal and statutes to what is external.

Hence, then, we see how a comparison of the two parts of this section illustrates the subject; and enables us to perceive, and, in some measure, to realize, how the love and mercy of the Lord are extended and continued for ever even to the worst of human beings (Luke xiii. 34-35).

## CHAPTER XXVII

### SUMMARY OF THE SPIRITUAL SENSE

1. Every one who devotes himself to the Lord deliberately with the consent of the will and understanding, is estimated according to his quality or state as to the reception of good in truth from the Lord, vers. 1-8.
2. Concerning the devotion of the interior natural affections to the service of the Lord and the estimation of their quality, vers. 9-13.
3. The same with regard to the exterior natural affections, vers. 14-15.
4. Concerning the devotion of the exterior natural man as to truth to the service of the Lord and its estimation in differing circumstances, vers. 16-25.
5. Especially, no one ought to ascribe good to himself, because it is entirely from the Lord; impure natural good, which is not from the Lord, is to be replaced by genuine good; no good from the Lord is to be alienated, or applied to selfish purposes; all remains must be acknowledged to be from the Lord; all good and truth with man must be acknowledged to be from the Lord by remains; and no one is allowed, from his self-derived intelligence, to estimate his own quality, vers. 26-33.
6. And all these are the laws of Divine Order from the influx of Divine Good into Divine Truth, for the benefit of the spiritual man out of the pure love and mercy of the Lord, ver. 34.

### THE CONTENTS OF EACH VERSE

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| <ol style="list-style-type: none"> <li>1. And the LORD spake unto Moses, saying,</li> </ol>  | <ol style="list-style-type: none"> <li>1. Further, there is revelation from the Lord by Divine Truth giving the perception,</li> </ol>  |
| <ol style="list-style-type: none"> <li>2. Speak unto the children of Israel, and say unto them, When a man shall accomplish a vow, the persons shall be for the LORD by thy estimation.</li> </ol> | <ol style="list-style-type: none"> <li>2. That the spiritual man must be instructed, that every one who devotes himself to the Lord deliberately with the consent of his will and understanding together, is estimated according to his quality or state as to the reception of good in truth from the Lord.</li> </ol> |



3. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4. And if it be a female, then thy estimation shall be thirty shekels.

5. And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6. And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7. And if it be from sixty years old and upward; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

3. And thus those who are in the intelligence of truth and good, through which they are in the capacity to endure temptations are, according to Divine Truth, in a full state as to the reception of truth, which by temptation is to be conjoined with good.

4. But those who are in the intelligence of truth from the affection thereof without the knowledge, have less capacity to endure temptations, and cannot worship the Lord so perfectly.

5. Again, those who worship the Lord, or devote themselves to Him, in a state of ignorance as to truth and good, are saved because of their affection for good, but are not in combat against evil from deficiency as to truths; but their quality is only in the affection of good is capacity for salvation by virtue of remains.

6. But those who are in the good of infancy, when faith is only a germ, and charity is very little, have the quality of the spiritual life also small because there is little truth conjoined to affection; and even smaller, where there is only affection and no truth.

7. And with those who are in the good of wisdom the result of a full course of temptations, the quality of life, when truth is abundant and conjoined with good, is a new state in which they act from love by truth; but when little truth is conjoined with

good their quality is from a full state of remains.

8. But if he be poorer than thy estimation, then he shall be set before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest value him.

9. And if it be a beast, whereof men offer an oblation unto the LORD, all that any man giveth of such unto the LORD shall be holy.

10. He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then both it and that for which it is changed shall be holy.

11. And if it be any unclean beast, of which they do not offer an oblation unto the LORD, then he shall set the beast before the priest.

12. And the priest shall value it, whether it be good

8. But those who have no quality derived from truth are to be considered from their state of good, for good produces truths which express its quality; and according to truth from good with him who devotes himself to the Lord, is such a person to be estimated.

9. Also those who devote to the service of the Lord their interior natural affections by acknowledging that they are from Him, thereby enter into a state of holiness.

10. Nor is it allowable for such a person to pass from a prevailing state of good or truth, to a prevailing state of evil or falsity; nor can he who worships from an interior ruling affection, descend to one that is exterior; nor from an exterior ruling affection can he ascend to an interior; but if he fluctuates between good and evil in the course of temptation against his own will, then by victory good is confirmed and evil is rejected, both states of confirmation and rejection being holy.

11. But if any one would devote his interior natural affections to the Lord, and yet they are impure, then he shall acknowledge his impurity before the Lord from his prevailing state of good;

12. And thence, also, he will know the quality of the

or bad: as thou the priest valuest it, so shall it be.

13. But if he will indeed redeem it, then he shall add the fifth part thereof unto thy estimation.

14. And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15. And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16. And if a man shall sanctify unto the LORD part of the field of his possession, then thy estimation shall be according to the sowing thereof: the sowing of a homer of barley shall be valued at fifty shekels of silver.

17. If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

impure natural affections; and at the same time be able to estimate the sincerity of his worship.

13. And if he truly does the work of repentance, according to that state of worship, he will be in acknowledgment from some good of remains as well.

14. Also when a person would devote to the Lord, in worship, his exterior natural affections which are receptacles of good, then the quality of those affections is, again, according to his prevailing state as to good, because it is this which decides concerning the quality of worship.

15. And if the worshipper is willing to do the work of repentance from the Lord, he will do this by some acknowledgment from his state as to remains of good, in addition to the acknowledgment that he is in evil; and thus he will appropriate good as from himself.

16. And when any one will worship the Lord by devoting to His service the exterior natural man as to truth, then the quality of such worship is, according to the reception of truth, in good, or according to the good of truth, and the state will be full according to that good.

17. And further, if this state of worship is derived from the marriage of good and truth in the inmost of his life, then it will be confirmed and the

state of good will be permanent.

18. But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain unto the year of jubile, and an abatement shall be made from thy estimation.

19. And if he that sanctified the field will indeed redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20. And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:

21. But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22. And if he sanctify unto the LORD a field which he hath bought, which is not of the field of his possession;

23. Then the priest shall reckon unto him the worth

18. But if this state of worship is not derived from such inmost conjunction, but looks forward to it, then from good its quality will be according to acquired truth implanted in good during the course of regeneration, and consequently will be less perfect in the beginning.

19. But if the worshipper will persevere in doing the work of repentance from his state of good then he will not only worship the Lord from the good of repentance, but will also acknowledge, from some good of remains, that he receives continually new life from the Lord, and his state of good will be confirmed.

20. But if such worship is only temporary, and repentance does not follow; or if his good is alienated through confirmation in evil, then his redemption is impossible.

21. But in the Judgment every state of worship from the good of truth with man will have been, so far, to his advantage, because it was a holy state both as to truth and good; for all such states are from the Lord.

22. And moreover, if such a state of worship is only put on, or acquired from merely external motives, and not from genuine good;

23. Then the quality of such worship will be discerned from

of thy estimation unto the year of jubile : and he shall give thine estimation in that day, as a holy thing unto the LORD.

24. In the year of jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth.

25. And all thy estimations shall be according to the shekel of the sanctuary : twenty gerahs shall be the shekel.

26. Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanctify it; whether it be ox or sheep, it is the LORD'S.

27. And if it be of an unclean beast, then he shall ransom it according to thine estimation, and shall add unto it the fifth part thereof : or if it be not redeemed, then it shall be sold according to thy estimation.

28. Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, whether of man or beast, or of the field of his possession, shall

good, according to Divine Truth, with respect to what the inmost state of the worshipper is or will be in the Judgment, and he will be compelled to acknowledge that genuine good was wanting;

24. And in the Judgment it will be seen to be from the Lord, from whom is all good, with the man who has acquired it by regeneration.

25. And the estimation of Divine Truth concerning the state of man, is according to truth derived from good.

26. And good which is prior to truth, and is to be ascribed to the Lord, no man ought to claim as his own; whether it be natural good or spiritual good, it is from the Lord.

27. But impure natural good which is not from the Lord, is to be replaced by genuine good through Divine Truth; and in this way, good is to be acquired in the natural man by some acknowledgment from remains; and if the work of repentance is not performed, merely natural good is then rejected because it is not in harmony with Divine Truth.

28. Moreover, no affection or power that a man devotes to the Lord, from that life which seems to be his own, or at his own disposal, whether it be internal, interior, or external, is to be alienated or

be sold or redeemed : every devoted thing is most holy unto the LORD.

29. None devoted, which shall be devoted of men, shall be ransomed; he shall surely be put to death.

30. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S : it is holy unto the LORD.

31. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof.

32. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

33. He shall not search whether it be good or bad, neither shall he change it : and if he change it at all, then both it and that for which it is changed shall be holy; it shall not be redeemed.

applied to selfish and worldly purposes; it is to be fully ascribed to the Lord.

29. And, in short, nothing which is devoted to the Lord from internal acknowledgment can be alienated by selfish love; it is fully ascribed to the Lord by the conjunction of truth with good, and therefore the old life must be rejected, and the new life must be eternal.

30. And, also, all remains with man whether remains of truth or of good, are from the Lord; they are stored up in the man from the Divine mercy.

31. And in order that man may appropriate good to himself as if it were his own, by the work of repentance, he must acknowledge, from some good of remains, that it is entirely from the Lord.

32. And therefore all natural and spiritual good, which are acquired by the power of the truth, by man acting as from himself, are to be acknowledged to be from the Lord by remains.

33. For a man may not, from his self-derived intelligence estimate his own quality as to good or evil; nor is it allowable to go back from good to evil; if, in the fluctuations of temptations, he fall into evil, he must worship the Lord both by resistance to evil, and determination to good, and, in this case, both states are sanctified; nor can

man then pass from a state of good and truth to a state of evil and falsity.

34. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

34. And all these are the laws of Divine Order from the influx of Divine Good into Divine Truth, for the benefit of the spiritual man, out of the pure love and mercy of the Lord.

#### REFERENCES AND NOTES

1. This is evident, because by Jehovah is denoted the Divine Being as to His love, 2001; by speaking is denoted influx, 2951; by Moses is represented Divine Truth, or the Word, 7010; and by saying is denoted perception, 1791, 1822.

2. Speaking unto the children of Israel, and saying unto them, denotes that the spiritual man must be instructed, 3654, 7304; a man accomplishing a vow denotes one who devotes himself to the Lord deliberately, with the consent of the will and understanding together, 3732, 3880; and the persons being for the Lord by "thy estimation," denotes that such a one is estimated according to his quality or state as to the reception of good in truth from the Lord, 2001, 7010.

It is here to be understood, in the highest sense, that only Divine Truth discerns the real quality of the worship of every one, and in a lower sense, that while good is the *essence* of the life of every regenerated man, truth is the *form* of that life, and therefore reveals the quality thereof.

3. The estimation of a male, 725, twenty years old, denotes those who are in the intelligence of truth and good, 2280, 10,225; even unto sixty years old denotes through which they are in the capacity to endure temptations, 3306, 8888; even thy estimation denotes according to Divine Truth, 7010; fifty shekels of silver denotes a full state as to the reception of truth, 2261, 425, 2959; and after the shekel of the sanctuary denotes "which by temptation is to be conjoined with good," 2950, 3210.

4. If it be a female the estimation being thirty shekels, denotes that those who are in the intelligence of truth from the affection thereof without the knowledge, have less capacity to endure temptations, and cannot worship the Lord so perfectly, 725, 2276.

5. From five years old to twenty denotes those who worship the Lord, or devote themselves to Him, in a state of ignorance as to truth and good, 2280; thy estimation denotes according to Divine Truth, 7010; twenty shekels for a male denotes salvation on account of good

with some truth, but not sufficient for combat, 2280, 725; and ten shekels for a female denotes that the quality, if only in the affection of good, is capacity for salvation by virtue of remains, 2280, 725.

6. It being from a month old even unto five years old, denotes those who are in the good of infancy, when faith is only a germ and charity is very little, 2280, 10,225; thy estimation denotes according to Divine Truth, 7010; for a male five shekels of silver denotes the quality of spiritual life small, because there is little truth conjoined to affection, 725, 649, 10,225; and for a female three shekels of silver denotes even smaller when there is only affection and no truth, 725, 4495<sup>3</sup>, 10,225.

7. It being from sixty years old and upwards denotes those who are in the good of wisdom the result of a full course of temptations, 10,225; thy estimation denotes according to Divine Truth, 7010; for a male fifteen shekels denotes the quality of life when truth is abundant and conjoined with good in a new state, in which they act from love by truth, 10,225, 8400, 9296<sup>3</sup>; and for a female ten shekels denotes that when little truth is conjoined with good their quality is from a full state of remains, 10,225, 576.

8. If he be poorer than thy estimation being set before the priest denotes that those who have no quality derived from truth are to be considered from their state of good, 7010, 4459<sup>4</sup>, 9946; the priest valuing him denotes that good produces truths which express its quality, 4985; and according to the ability of him that vowed the priest valuing him denotes that according to truth from good with him who devotes himself to the Lord is such a person to be estimated, 8304, 3732, 3880, 9946.

9. By a beast is denoted in relation to a man, or a "soul," interior natural affection, 1823; by offering an oblation is denoted that it is from the Lord, 349, 5619; and all that any man giveth of such unto the Lord being holy, denotes a state of holiness from true acknowledgment in worship, 8042.

10. Not altering it, nor changing it, denotes that it is not allowable for such a person to pass from a prevailing state of good or truth to a prevailing state of evil or falsity, 1463, 683; not changing a good for a bad, nor a bad for a good, denotes that he who worships from an interior ruling affection cannot descend to one that is exterior; and the reverse, 1276, 1377; and if he shall at all change beast for beast, both it and that for which it is changed being holy, denotes that if man fluctuates between good and evil in the course of temptation, against his own will, then by victory, good is confirmed and evil is rejected, both states of confirmation and rejection being holy, 1823, 8042, 847.

11. It being any unclean beast of which they do not offer an oblation unto the Lord, setting the beast before the priest, denotes that if any one would devote his interior natural affections to the Lord, and yet they are impure, then he shall acknowledge his impurity before the Lord from his prevailing or ruling state of good, 10,130, 9946.

12. The priest valuing it whether it be good or bad, denotes that thence also he will know the quality of the impure natural affections;

that is, from his state of good, 9946, 10,217; and "as thou the priest valuest it so shall it be," denotes that at the same time he will be able to estimate the sincerity of his worship, 9946, 10,217.

13. If he will indeed redeem it, his adding the fifth part thereof unto thy estimation, denotes that if he truly does the work of repentance, according to that state of worship, he will be in acknowledgment from some good of remains as well, 2966, 6156.

14. Sanctifying his house unto the Lord denotes devoting to the Lord, in worship, his exterior natural affections, which are receptacles of good, 1488, 8042; the priest estimating it whether it be good or bad, denotes that the quality of those affections is still according to his prevailing state as to good, 9946; and as the priest estimates so it standing, denotes "because it is this which decides concerning the quality in worship," 7724, 10,217.

15. He that sanctified it redeeming his house, and adding the fifth part of the money of thy estimation unto it, and it then being his, denotes that if the worshipper is willing to do the work of repentance from the Lord, 2966, he will do this by some acknowledgment from his state as to remains of good in addition to the acknowledgment that he is in evil, 6156; and it being his denotes that thus he will appropriate good as from himself, 1488.

16. A man sanctifying unto the Lord a part of the field of his possession, denotes that when any one worships the Lord by devoting to his service the exterior natural man as to truth, 4982, 8042; this estimation denotes according to Divine Truth, 7010; according to the sowing thereof denotes that the quality of such worship is, as to the reception of truth in good, 9272; and the sowing of a homer of barley being valued at fifty shekels of silver, denotes according to the good of truth, and that the state will be full, according to that good, 9272, 10,262, 7662, 2261, 425, 2959.

17. "If he sanctify his field from the year of jubile, according to thy estimation it shall stand," denotes that if this state of worship is derived from the marriage of good and truth, in the inmost of his life, then it will be confirmed, and the state of good will be permanent, 4982, 8042, 8802, 7010, 4926.

18. Sanctifying his field after the jubile denotes a state of worship not derived from such inmost conjunction, but looking forward to it, 8802; the priest reckoning unto him the money according to the years that remain unto the year of jubile, denotes that from good its quality will be according to acquired truth implanted in good during the course of regeneration, 9946, 10,217, 725, 2966.

19. He that sanctified the field indeed redeeming it; adding the fifth part of the estimation unto it; and it being assured to him, denotes that if the worshipper will persevere in doing the work of repentance from his state of good, then he will not only worship the Lord from the good of repentance, but will also acknowledge from some good of remains, that he receives continually new life from the Lord; and his state of good will be confirmed, 4982, 8042, 2966, 6156, 4926.

20. Not redeeming the field denotes that such worship is only temporary, and that repentance does not follow, 2966; selling the field

to another man denotes good alienated in consequence of confirmation in evil, 4758; and the field not being redeemed any more, denotes that there is confirmation in evil; otherwise redemption would still be possible, 4747.

21. The field, when it goeth out in the jubile, being holy unto the Lord, denotes that, in the Judgment, every state of worship from the good of truth will have been, so far, to the advantage of the worshipper, 4982, 8042, 8802; "as a devoted field," in the opposite sense, denotes what is utterly condemned from confirmation in falsity and evil, 9193; but in the best sense, what is holy since it was worship from truth and good, 8042; and the possession thereof being the priest's denotes that all such states are from the Lord, 9946.

22. Sanctifying unto the Lord a field which he hath bought, which is not of the field of his possession, denotes that if such a state of worship is only put on, or acquired, from merely external motives, and not from genuine good, 8042, 4982, 2967, 4397.

23. The priest reckoning unto him the worth of thy estimation, denotes that the quality of such worship will be discerned from good, according to Divine Truth, 9946, 10,217, 7010; unto the year of jubile denotes with respect to what the worshipper is, or will be, in the Judgment, as to his inmost state, 8802; and giving thy estimation, in that day, as a holy thing unto the Lord, denotes that he will be compelled to acknowledge, in that state, that genuine good was wanting, 2966, 8802, 7010, 2119.

24. In the year of jubile the field returning unto him of whom it was bought even to him to whom the possession of the land belongeth, denotes that in the judgment, genuine good will be seen to be from the Lord, from whom is all good with the man who has acquired it by regeneration, 8802, 4982, 2028-9, 7833, 3239.

25. All "thy estimation" being according to the shekel of the sanctuary, denotes that the estimation of Divine Truth concerning the state of man is according to truth derived from good, 10,221, 2959; and twenty gerahs being a shekel denotes all remains of good, 10,222.

26. The firstling among beasts denotes good which is prior to truth, 3325<sup>8</sup>; made a firstling to the Lord denotes, evidently, what is ascribed to the Lord, 5619; no man (*ish*) sanctifying it denotes that no one ought to claim it as his own, as well as that the mere knowledge of truth does not produce a state of holiness, 3325<sup>8</sup>; and it being the Lord's, whether it be ox or sheep, denotes that whether it be natural good or spiritual good it is from the Lord, 5913, 6126.

27. An unclean beast denotes impure natural good, 46, 10,130; ransoming it according to thy estimation denotes that it is to be replaced by genuine good through Divine Truth, 8078, 7010; adding the fifth part thereof denotes that in this way good is to be acquired in the natural man by some acknowledgment from remains, 6156; it not being redeemed denotes if the work of repentance is not performed, 2966, 8078; and it being sold according to thy estimation denotes that merely natural good is then rejected because it is not in harmony with Divine Truth, 46, 4758, 7010.

28. No devoted thing that a man shall devote unto the Lord, of all



that he hath, whether of man or beast, or of the field of his possession, being sold or redeemed, denotes that no affection or power that a man devotes to the Lord, from that life which seems to be his own, or at his own disposal, whether it be internal, interior or external, is to be alienated or applied to selfish and worldly purposes, 9193, 8042, 2001, 7424, 4982, 4758, 2966, 8078; and any devoted thing being most holy unto the Lord, denotes that it is to be fully ascribed to the Lord, 8042.

29. None devoted, which shall be devoted of men being ransomed but surely put to death, denotes that nothing which is devoted to the Lord from internal acknowledgment can be alienated by selfish love; it is fully ascribed to the Lord by the conjunction of truth with good; and therefore the old life must be rejected, and the new life must be eternal, 9193, 683, 2966, 4758, 1408, 1854.

30. All the tithes of the land, whether of seed of the land or of the fruit of the tree, being the Lord's; and being holy unto the Lord, denotes that, in fact, all remains, with man, whether remains of truth or good, are from the Lord; and are stored up in man from the Divine Mercy, 576, 57, 8042.

31. A man willing to redeem aught of his tithes adding the fifth part, denotes that, in order that man may appropriate good to himself, as if it were his own by the work of repentance, he must acknowledge, from some good of remains that it is entirely from the Lord, 2966, 6156.

32. All the tithes of the herd or the flock, whatsoever passeth under the rod, the tenth being holy unto the Lord, denotes that, therefore, all natural and spiritual good, which are acquired by the power of the truth, by man acting as from himself, are to be acknowledged to be from the Lord by remains, 576, 5913, 6126, 4876, 2001.

33. Not searching whether it be good or bad, neither changing it, denotes that a man may not from his self-derived intelligence estimate his own quality as to good or evil; nor is it allowable to go back from good to evil, 4162, 1276, 1377; if he change it at all, then both it and that for which it is changed being holy, denotes that if in the fluctuations of temptations he fall into evil, he must worship the Lord both by resistance to evil and by determination to good, 1823, 847, 8042; and its not being redeemed denotes that neither can man then pass from a state of good and truth to a state of evil and falsity; or in other words, that a man cannot claim as his own the good and truth of remains which are wholly from the Lord, by the work of redemption, 2966.

34. These being the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai, denotes that all these are the laws of Divine Order, from the influx of Divine Good into Divine Truth for the benefit of the spiritual man out of the pure love and mercy of the Lord, 2634, 2951, 2001, 7010, 3654, 8753.

We may depend upon it that there is a very good reason for the order in which the literal sense of the Word is given; in some cases we are not able to discover any reason; and in others we may be able to do so with more or less certainty. But we cannot tell from the literal or historical sense alone why one part comes before or after another, nor which book of the Word should come before

or after another. We know that we have the Word at the present time with the books, and the parts of the books arranged in a certain order; and there is a certain mode of investigation called the Higher Criticism which, considering the books of the Word as if they were merely human literature, goes to show that those books were not written or composed in the order in which we have them. And in fact, the higher criticism concludes that the five books usually ascribed to Moses were not all written by him, but that some one else, hundreds of years afterwards, wrote one or more of them. But surely weight is to be attached to the general belief continued from age to age, and no doubt well founded on certain things said in the Word itself concerning these books. And we have mentioned this subject now because the last verse of the chapter just finished, and the last verse of the present chapter, is one of those things, and its testimony is that the book of Leviticus was written by Moses as a continuation of the Divine laws delivered to him in Mount Sinai. That this is the case also is evident from the frequent repetition of the words "The Lord spake unto Moses, saying," combined with the fact that the beginning of Leviticus is evidently a continuation of Exodus, the Lord delivering the laws concerning the sacrifices from the tent of meeting. Thus, then, it clearly appears that Moses himself wrote, under Divine inspiration and guidance, both the book of Leviticus and the book of Exodus, and this is confirmed from what is said in Exod. xvii. 14, and xxiv. 4, 7. But now, turning to Num. xxxiii. 2, we find the statement that Moses wrote at the commandment of the Lord, an account of the journeyings of the Israelites from Egypt to the promised land, and thus was the writer of the book of Numbers; while also, turning to Deut. xxxi. 24-26, we find that he also wrote the book of Deuteronomy, or more correctly, the whole Pentateuch, because this "book of the law" was also called the "book of the covenant" with Abraham, Isaac and Jacob, and therefore contained the book of Genesis (chap. xxvi. 42-45; 2 Kings xxiii. 2, 21).

Thus, then, we see that the Word itself, in the Old Testament, distinctly affirms that Moses was the writer of all the books generally ascribed to him, which, as a matter of fact, constituted only one complete work. It is not surprising, therefore, that the New Testament speaks of all these as parts of the law of Moses. See for examples Matt. xix. 4-8; Luke xx. 37; Matt. viii. 4; Luke xvi. 31.

Proceeding now with the subject before us, we remark that it is concerning the estimation or valuation of certain persons and things by Moses and the priests. And thus in the literal sense it is a limited estimation. But spiritually it is not so. For the internal sense is the universal sense, and has relation to mankind generally, and not to a particular nation, or to particular individuals in the nation. The estimation of Moses therefore is the Lord's estimation of every one by His Divine Truth. And there is never the slightest mistake in the Lord's estimation of any one. And, moreover, every person will have his position assigned to him to eternity according to the Lord's estimation. And this is so certain that the position is determined and fixed in heaven or in hell according to our life in the world into which we are born because this world is the basis or the foundation upon which the life of each of us is built. And this thought shows the importance of what we have here to study.

Next, however, it must be observed that although the estimation is the Lord's it is intended that man should understand it. To be worth a certain number of shekels, especially for a human being, appears very strange. But when we remember that numbering,

measuring and weighing, in the internal sense, have relation to the discovery of our own quality, as to love and intelligence, we see that estimating ourselves and others, by means of power from the Lord to do so correctly, is a most valuable accomplishment. For although it is certainly the Lord and the Word from Whom and by which all estimation takes place, yet it is the man himself who actually fixes his own destiny, so that whatever it may be at last, he will always be perfectly satisfied with it. And that is why it is written, "So teach us to number our days that we may get us a heart of wisdom" (Ps. xc. 12). Now we all understand this, and even without a critical knowledge of what are called correspondences, we feel the immensity and gravity of what we have to do. It is indeed exceedingly valuable to be able, from the Lord, to estimate the persons and things even in this natural world. The men who can do this most successfully, and properly apply their knowledge, are the best men; and those who cannot do this are, comparatively, of less value. But under any circumstances, the value of one human being is so great, compared with everything else, that the Lord does not allow any human being to be lost in the absolute sense of the term. There is a great difference between an angel and an infernal, because they are opposites, like good and evil, and truth and falsity. But all the same, in the sight of the Lord, the worst evil spirit is worth taking care of; and, of course, no one is ever compelled to be an evil spirit if he does not like to. And we know that we never shall see things from the point of view of the Infinite. But with our finite capacities we are able, from the Lord, to be quite sure that no one could live in an eternal existence without being satisfied with his freely chosen life, and also without the unavoidable restraints involved in it.

Having considered the general truths connected with our subject, we may now take a general view also of the contents of this interesting description. It will have been noticed by the student that the four states described in the first section are all explained in the place referred to, namely, 10,225; and as this explanation is very clear, it is not necessary further to enlarge on it now than to consider one or two points of a practical character. First, then, there is the fact that progression in regeneration is gradual, and is described by the different periods of man's natural life. Now regeneration is differently described in different parts of the Word. For it is like a journey from one place to another; or it is compared to the cultivation of the ground. In one place it is called a work of creation, or in another it is said to be a new birth; and by these differing descriptions various truths concerning it are made manifest in the spiritual sense of the Word. But in every case it is gradual; and we have first the blade, then the ear, and after that the full corn in the ear. And it affords us some comfort to know that we must reach the kingdom of heaven by taking one step at a time. There is one thing, however, in the first section of this chapter that must be noticed. We are not to understand that every one is regenerated exactly as he advances from infancy to old age. Perhaps we may consider that this may be the case in certain instances; but observation and experience prove that the actual process may commence early or late in life; and that with some it does not take place at all. Thus, then, some persons may be only in the initiatory state symbolized by the period of natural life from infancy to five or ten years, when they are actually forty years of age, and yet the correspondence of the state of regeneration to that of the natural state called infancy may and does still hold good. And clearly it is necessary that we should remember this.

And another point is, that the different periods of life are not

mentioned in regular order here, but the third commences the series, and is followed by the second, the first and the fourth, the section closing with the valuation of the poor by the priests and not by Moses. Now why is this? It seems to be because the general subject of the whole chapter is the state of the Spiritual Church, and that, therefore, what relates to spiritual things takes the precedence, being described as to their internal, and then as to their external states, by the third period and the second, while what relates to things celestial follows, and is described first as to the innocence of ignorance, and secondly as to the innocence of wisdom, denoted respectively by first and fourth periods. But those who are poor signify persons of every class, who, from their state, can only be estimated as to good, and as to truth proceeding thence; and now follows, therefore, in order, what relates to the natural affections, interior and exterior, and also to the natural intellectual powers, or to the affections for knowledge as well as to the natural delights. And in reflecting on the particulars given in the fourth section, we cannot but be reminded of the searching character of the Word of the Lord by which every one is judged and estimated exactly according to his life, and of the absolute necessity of genuine repentance from the very best and highest motives. And we may, in this connection, profitably apply to ourselves the words of the psalm, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23-24).

And finally, who does not see from even a cursory glance at the spiritual truths contained in the last two sections, that they are of immense practical importance? For how very much disposed are we all, during the fluctuating states of our life, not only to ascribe the good which we do to our own intelligence and prudence, forgetting that it is the Lord from Whom all the power comes, but we are also greatly inclined to mistake our merely natural impulses to be kind and generous for real goodness! We learn from these teachings of the Word, however, that we ought properly to discriminate, and apply to the Lord, so that we may acquire the ability as we advance in regeneration to perceive the quality of merely natural affections, and to reject them, as well as to do real good, without claiming any merit for it; and we may be certain indeed that this ability will come to us just in proportion as our acknowledgment of the Lord is more and more from the heart, combined with an enlightened reception of Divine Truths, and their application to the purposes of daily life.

THE END