

Arcana  
Coelestia

*The heavenly arcana contained in the  
Holy Scripture or Word of the Lord  
unfolded, beginning with  
the book of Genesis*

EMANUEL SWEDENBORG

Volume 11

(Numbers 9112–9973)

Translated from the Original Latin by  
John Clowes

Revised and Edited by  
John Faulkner Potts

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# Contents

## Exodus 22

Doctrine of Charity

Exodus 22

Discourse on the Moon

## Exodus 23

Doctrine of Charity

Exodus 23

Why Our Lord Willed to Be Born on Earth

## Exodus 24

Doctrine of Charity and Faith

Exodus 24

Earths in the Starry Heaven

## Exodus 25

Doctrine of Charity and Faith

Exodus 25

First Earth in the Starry Heaven

Exodus 26

Doctrine of Charity and Faith

Exodus 26

First Earth in the Starry Heaven

Exodus 27

Doctrine of Charity and Faith

Exodus 27

First Earth in the Starry Heaven

Exodus 28

Doctrine of Charity

Exodus 28

Second Earth in the Starry Heaven

Critical Notes

## Editor's Preface

This edition of *Arcana Coelestia* is based on the translation of J. Clowes and his revisers, as further revised by J. F. Potts. The text for this edition was electronically scanned from the Foundation's Standard Edition. This process has allowed the book to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as substituting new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words, including pronouns referring to God, have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Clowes/Potts translation has not been materially altered.

Volume 11 of *Arcana Coelestia* continues Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Exodus. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. In this volume Swedenborg also continues his practice of inserting topical articles or "continuation" passages between each chapter of the textual exegesis. The page number of the start of each of these continuations is listed in the table of contents.

The reader may also wish to read the "Prefatory Notes by the Reviser" in the front of the first volume of this work, as it contains further details about the publishing history of this first and largest of Swedenborg's theological works. It also discloses a critical decision made by Potts regarding his translating of the several words used by Swedenborg to refer to "knowledge." The reader needs to know that this translation pattern was not followed by other translators of Swedenborg.

As with previous printings, the bold numerals in brackets ([2], [3], etc.) indicate divisions of Swedenborg's longer numbered sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902).

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## Exodus 22

### THE DOCTRINE OF CHARITY

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

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

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

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

9116. Seeing that, as before said (n. 9113), conscience is formed by means of the truths of faith, as also is the new will, and charity,

it follows that to act contrary to the truths of faith is to act contrary to conscience.

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

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

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

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

position to this other man for the sake of his country's good, he has conscience. So in all other cases.

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

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

## EXODUS 22

1. (2)<sup>1</sup> *If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him.*

2. (3) *If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft.*

3. (4) *If finding the theft be found in his hand, from an ox even to an ass, even to one of the small cattle, living; he shall repay double.*

4. (5) *When a man shall desolate a field or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay.*

5. (6) *When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire repaying shall repay.*

6. (7) *When a man shall give to his companion silver or vessels to take care of, and it be stolen out of the man's house; if the thief be caught, he shall repay double.*

7. (8) *If the thief be not caught, the lord of the house shall be brought unto God, to see whether he hath put his hand to his companion's work.*

8. (9) *Upon every word of transgression, upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it; even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion.*

9. (10) *When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it;*

10. (11) *The oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it; and he shall not repay.*

11. (12) *And if stealing it shall be stolen from him, he shall repay to its lord.*

12. (13) *If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn.*

13. (14) *And when a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay.*

14. (15) *If the lord thereof be with it, he shall not repay; if he is a hireling he shall come in his hire.*

15. (16) *And when a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman.*

16. (17) *If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins.*

17. (18) *Thou shalt not suffer a sorceress to live.*

18. (19) *Everyone that lieth with a beast, dying he shall die.*

19. (20) *He that sacrificeth to gods, save to Jehovah alone, shall be accursed.*

20. (21) *And a sojourner thou shalt not afflict, and shall not oppress; for ye were sojourners in the land of Egypt.*

21. (22) *Any widow and orphan ye shall not afflict.*

22. (23) *If afflicting thou shalt afflict him, so that crying he shall cry unto me, hearing I will hear his cry:*

23. (24) *And mine anger shall wax hot, and I will kill you with the sword; and your wives shall become widows, and your sons orphans.*

24. (25) *If thou shalt lend silver to my people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him.*

25. (26) *If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him.*

26. (27) *For it is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto me, that I will hear; for I am merciful.*

27. (28) *Thou shalt not curse God, and a prince in thy people thou shalt not execrate.*

28. (29) *The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay. The firstborn of thy sons thou shalt give to me.*

29. (30) *So shalt thou do with thine ox, and with thy flock; seven days it shall be with its mother; on the eighth day thou shalt give it to me.*

30. (31) *And ye shall be men of holiness to me; and flesh that is torn in the field ye shall not eat; ye shall cast it to the dog.*

## THE CONTENTS

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

## THE INTERNAL SENSE

9124. Verses 1–3.<sup>2</sup> *If a thief be caught while digging through, and be smitten, and he die, bloods shall not be shed for him. If the sun have risen upon him, bloods shall be shed for him; repaying he shall repay; if he have nothing, he shall be sold for his theft. If finding the theft be found in his hand, from an ox even to an ass, even to one of the small*

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

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

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

signification is also evident from the passages in the Word where it is mentioned, as in Jeremiah:

Also in thy skirts is found the blood of poor innocent souls. I have not found them in digging through, but they are upon them all (Jer. 2:34);

speaking of filthy loves and the evils from them; “I have not found them in digging through” denotes not by a search in secret; and therefore it is said “they are upon them all,” that is, they appear everywhere. And in Ezekiel:

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

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

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

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

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

here “digging through houses” plainly means secretly plundering the goods of another; for it is said that “in the dark he diggeth through houses”; that “he watcheth for the twilight that no eye may see him”; that “he putteth a covering on his face”; that “he

acknowledges not the light”; also that “the morning is to them the shadow of death.”

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

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

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

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

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

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

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

9126. *And be smitten, and he die.* That this signifies if then it is so injured as to be extinguished, is evident from the signification of “being smitten,” when said of truth and good, as being to be injured or harmed (see n. 9034, 9058); and from the signification of “dying,” as being to be extinguished. Truth and good are here meant, because by a “thief,” or by “theft,” is signified that which has been taken away, thus good and truth, as also in what follows; “if finding the theft be found in his hand, from an ox, even to an ass, even to one of the flock” (verse 3); an “ox,” an “ass,” and “one of the flock” signify goods and truths exterior and interior; and they are called “theft,” because found in the hand of the thief; in like manner “silver” and “vessels” (verse 6), which also denote truths interior and exterior. The like is signified by “thief” as by “theft,” because in the sense abstracted from person, “the thief” denotes the theft; that is, the truth and good that have been taken away (see just above, n. 9125).

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

[2] He who knows nothing of the internal sense of the Word knows no otherwise than that by “bloods” in the Word are signified bloods; and that by “shedding blood” is merely signified killing a man. But the internal sense does not treat of the life of man’s body, but of the life of his soul, that is, of his spiritual life, which he is to live forever. This life is described in the Word in the sense of the letter by such things as belong to the life of the body; namely, by

the flesh and blood. And because the spiritual life of man exists and subsists through the good which is of charity and the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by “flesh,” and the truth which is of faith is meant by “blood.” And in a still more interior sense, the good which is of love to the Lord is meant by “flesh,” and the good of love toward the neighbor is meant by “blood.” But in the supreme sense, which treats of the Lord alone, “flesh” denotes the Divine good of the Lord, thus the Lord himself as to Divine good; and “blood” denotes the Divine truth proceeding from the Lord, thus the Lord as to Divine truth. These things are understood in heaven by “flesh and blood” when a man is reading the Word; in like manner when he attends the holy supper; but in this the bread is the flesh, and the wine is the blood, because by “bread” the same is signified as by “flesh,” and by “wine” the same as by “blood.”

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

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

I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Gather yourselves together unto the supper of the great God, that ye may eat the flesh of

kings, and the flesh of captains, and the flesh of the strong ones, and the flesh of horses, and of them that sit thereon, and the flesh of all; free and bond, small and great (Rev. 19:17–18).

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

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

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

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

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

denotes truth Divine destroyed by means of falsities from evil is clear from the following passages:

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

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

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

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

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

Thou, son of man, wilt thou plead with the city of bloods? Make known to her all her abominations. And thou shalt say, Thou art become guilty through thy blood which thou hast shed, and art defiled through thine idols which thou hast made. Behold, the princes of Israel, everyone according to his arm, have been in thee, and have shed blood. Slanderous men have been in thee to shed blood; and in thee they have eaten upon the mountains (Ezek. 22:2, 4, 6, 9).

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

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

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

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

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

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

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

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

Therefore this subject is thus described in John:

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

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

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

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

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

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

[2] As this is an important matter, something shall be said about sight from within. A man sees in himself whether what he thinks and wills, and consequently what he says and does, is good or evil, and consequently whether it is true or false. This is quite impossible unless he sees from within. Seeing from within is seeing from the sight of the internal man in the external. The case is the same as

with the sight of the eye: the eye cannot see the things which are within it, but only those which are outside of it. From this then it is that a man sees the good and the evil that are in himself. Nevertheless one man sees this better than another, and some do not see it at all. They who see it are they who have received from the Lord the life of faith and charity, for this life is the internal life, or the life of the internal man. Such persons, being from faith in truth, and from charity in good, can see the evils and falsities in themselves; for evil can be seen from good, and falsity from truth; but not contrariwise. The reason is that good and truth are in heaven, and in its light; whereas evil and falsity are in hell, and in its darkness. From this it is evident that those who are in evil and thence in falsity cannot see the good and truth, nor even the evil and falsity, which are in themselves, consequently neither can they see from within.

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

9129. *Bloods shall be shed for him.* That this signifies that he is guilty is evident from the signification of “blood” as being violence

done to good and truth, thus to be guilty of such violence (of which above, n. 9127).

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

9131. *If he have nothing.* That this signifies if nothing remains, namely, of the good and truth that have been taken away, is evident from the signification of “his (that is, the thief’s) having nothing” as being that nothing remains of the truth and good that have been taken away. (That the “theft” denotes the good and truth taken away, see n. 9125; also that the same is signified by “a thief” as by “theft,” n. 9125, 9126.)

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

9133. *If finding the theft be found in his hand.* That this signifies if there be anything remaining of truth and good by which restoration can be made is evident from the signification of “finding there be found,” when said of the good or truth that has been taken away, which is signified by the “theft,” as being to remain; from the signification of “in his hand” as being in his power (that “the hand” denotes power, see n. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that “in his hand” also denotes that which appertains to him, will be seen below); and from the signification of “theft” as being the good or the truth that has been taken away (n. 9125). From this it is plain that by “if finding the theft be found in his hand” is signified if there be anything remaining of good and truth. That it also means whereby restoration can be made, is because this verse treats of the restoration of the good and truth that have been taken away. The case herein is this. So long as a general affection of good remains, there always remains something by means of which any particular good that has been taken away may be restored, for particular goods and truths depend upon a general good (n. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131). That “in his hand” denotes whatever appertains to him, is because by “the hand” is signified power, and whatever is in anyone’s power appertains to him. Consequently by “the hand,” especially by “the right hand,” is signified the man himself. From all this it can be seen what is signified by “sitting at the right hand of the Father,” when this is said of the Lord, as being to be everything with the Father, thus to be the Father himself; which is the same as to be in the Father and the Father in him; and as all things that are his being the Father’s, and all that are the Father’s being his; as the Lord teaches in John 14:8–11; 17:10–11.

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

9135. *Even to one of the small cattle.* That this signifies if from interior truth and good is evident from the signification of “one of the small cattle” as being spiritual truth and good, thus interior truth and good (see n. 6016, 6045, 6049). In the Word “flocks” are sometimes mentioned, and sometimes “small cattle”; and in the internal sense by “flocks” are signified interior goods and the truths thence derived; and by “small cattle” are signified interior truths and the goods thence derived. But the difference between these cannot be known unless it is known how the case is with the two states of man, the former and the latter, during regeneration. The former state is when he is being led by means of the truths of faith to the good of charity. The latter state is when he is in the good of charity and from this is in the truths of faith. By the former state, man is introduced into the church, in order that he may become a church; and when he has become a church, he is then in the latter state. The goods and the truths with him in the latter state are signified by “flocks”; but the truths and the goods with him in the former state are signified by “small cattle.” It is from this that truths are here mentioned in the first place, and good in the second. (In regard to these two states with the man who is being regenerated, or what is the same, who is becoming a church, see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 8995, 9088, 9089.)

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

9136. *Living.* That this signifies in which there is spiritual life is evident from the signification of “life,” as being spiritual life, which

is the life of faith and charity (see n. 5407, 5890); consequently “the living” denote those in whom there is spiritual life.

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

9138. Verses 4, 5. *When a man shall desolate a field, or a vineyard, and shall let his beast go in, and it shall desolate in the field of another; of the best of his own field, and of the best of his own vineyard, he shall repay. When a fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop, or a field; he that kindleth the fire, repaying shall repay.* “When a man shall desolate a field, or a vineyard” signifies the deprivation of the good and the truth of the church through yearnings; “and shall let his beast go in” signifies if he does this with but little knowledge; “and it shall desolate in the field of another” signifies the consuming of the cohering goods; “of the best of his own field, and of the best of his own vineyard, he shall repay” signifies restoration from goods and truths still unimpaired; “when a fire shall go forth” signifies anger from the affection of evil; “and shall catch hold of thorns” signifies which betakes itself into falsities; “and a stack is consumed” signifies injury to the goods and truths of faith that have been received; “or the standing crop, or a field” signifies also to the goods and truths of faith in their conception; “he that kindleth the fire repaying shall repay” signifies the restoration of what was taken away through anger from the affection of evil.

9139. *When a man shall desolate a field, or a vineyard.* That this signifies the deprivation of the good and the truth of the church through yearnings is evident from the signification of “to desolate” as being to deprive through yearnings (see n. 9141); from the signification of “a field” as being the church as to good (n. 2791, 3766, 4982, 7502), thus the good of the church; and from the signification of “a vineyard” as being the church as to truth, thus the truth of the church. That “a field” denotes the church as to good is because the things of a field, such as wheat and barley,

signify internal and external goods of the church (n. 3941, 7602, 7605); and that “a vineyard” denotes the church as to truth, is because “wine,” which belongs to a vineyard, signifies the truth of good (n. 1071, 6377).

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

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

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

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

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

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

[4] Again:

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

this is said of the Lord, who is the “beloved” and the “friend”; the “vineyard” denotes his spiritual church; a “noble vine” denotes the good of faith of this church; and a “horn of the son of oil,” the good of the faith of that church from the good of love. He who knows nothing of the internal sense of the Word cannot possibly know what is signified by “a vineyard in a horn of the son of oil.” Yet in these words there lies hidden a secret that cannot be expressed in words. By these words is fully described the conjunction of the Lord’s spiritual kingdom with his celestial kingdom, that is, the conjunction of the second heaven with the third, consequently the conjunction of the good of faith in the Lord, which is of the spiritual kingdom, with the good of love to the Lord, which is of the celestial kingdom. The “vineyard” denotes the spiritual kingdom; “in a horn” denotes in power, thus in this kingdom; and “the son of oil” denotes the external good of love of the celestial kingdom. The celestial kingdom, which is the inmost heaven of the Lord, is called an “olive tree” or an “oliveyard,” because “oil” denotes the good of celestial love (n. 886, 4582, 4638). Be it known that the kingdom of the Lord on earth is the church. (That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third heaven, see n. 3887, 4138, 4279, 4286; of the conjunction of these, see n. 6435.)

[5] Again:

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

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

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

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

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

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

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

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

9140. *And shall let his beast go in.* That this signifies if he does this with but little consciousness is evident from the signification of a “beast of burden” as being bodily pleasure, or appetite. That it signifies with but little consciousness is because when a man is in these yearnings, he consults reason but little, and thus has but little

consciousness of what he is doing. All beasts, of whatsoever genus and species, signify affections; gentle and useful beasts, good affections; and fierce and useless beasts, evil affections (n. 45, 46, 142, 143, 714–719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090). When a beast is called a “beast of burden” it signifies mere bodily affections which have in them but little reason; for the more a man acts from the body, the less he acts from reason, the body being in the world, thus remote from heaven, where genuine reason is. Moreover, in the original tongue a “beast of burden” is so called from its brutishness and stupidity, thus from its little consciousness; as in Isa. 19:11; Ps. 49:10; 73:22; Jer. 51:17; and elsewhere.

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

[2] That “to desolate” denotes to deprive through yearnings, and thus to consume, is because by the word which is used in the original tongue for “to desolate” is properly signified to set on fire and burn, thus also to feed on and consume. And as this is the derivation of the word, “to desolate” here signifies the consuming that is done by yearnings; for the yearnings in a man are consuming fires. There is in man the fire of life, and the light of life. The fire of life is his love, and the light of life is his faith. The love of good (that is, love to the Lord and love toward the neighbor) makes the fire of life in a good man and in an angel of heaven; and the love of truth and the faith of truth make the light of life in them. But the love of evil (that is, the love of self and the love of the world) makes

the fire of life in an evil man and in a spirit of hell; and the love and faith of what is false make the light of life in them. But the love of evil is called in the Word the “burning of fire,” because it burns and consumes those things which belong to the love of good and truth. (That the “burning of fire” has this signification, see n. 1297, 1861, 5215, 9055.)

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

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

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

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

[4] In Ezekiel:

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

thus is described the consuming and desolating of good and truth through yearnings. But who will see this, unless he knows what is signified by “the inhabitants of the cities of Israel,” also what by “weapons,” “shield,” “buckler,” “bow with arrows,” by “hand staff and spear,” by “seven years,” and by “wood out of the field, and out of the forests.” (That “inhabitants” denote goods, see n. 2268, 2451, 2463, 2712; that “cities” denote truths, and consequently doctrinal things from the Word, n. 2268, 2449, 2943, 3216, 4492; and that “Israel” denotes the church, n. 4286, 6426, 6637.) Consequently “the inhabitants of the cities of Israel” denote the goods of the doctrinal things of the church; and in the opposite

sense, these goods turned into evils and falsities. (That “shield,” “buckler,” and “arrows of the bow” denote truths of doctrine from the Word, whereby there is protection from the falsities of evil, see n. 2686, 2709, 6421; that a “hand staff” denotes the power of truth from good, n. 4876, 7026; in like manner a “spear,” but interior power; that “seven years” denote a full state, thus to the full, n. 6508, 8976; thus “to kindle a fire for seven years” denotes to consume to the full through yearnings; “wood out of the field” denotes the interior goods of the church, n. 3720, 8354; “field” being the church, n. 2971, 3766, 7502, 7571; and “wood out of the forests,” exterior goods, n. 3220, 9011.) When these things are known it may be known that by the above prophecies is described the consuming of all things of the church through yearnings until nothing of the good and truth of the internal and external church remains, which is signified by “they shall kindle a fire for seven years, so that they shall bring no wood out of the field, nor cut down any out of the forests.”

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

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

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

9142. *Of the best of his own field, and of the best of his own vineyard, he shall repay.* That this signifies restoration from goods and truths still unimpaired is evident from the signification of “field” as being the good of the church; from the signification of

“vineyard” as being the truth of the church (of which above, n. 9139); that is called “the best” which after the consuming is still unimpaired; and from the signification of “repaying” as being restoration (n. 9087).

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

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

Kiss the son, lest he be angry, for his anger will burn shortly (Ps. 2:12).

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

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

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

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

In these and many other passages anger is described by “fire.” The anger is attributed to Jehovah, that is, to the Lord, but it is in man (n. 5798, 6997, 8282, 8483). (That the Lord appeared on Mount Sinai to the Israelitish people in accordance with their nature; thus

in fire, smoke, and thick darkness, see n. 6832.) But be it known that anger is a fire that breaks forth from the affection of evil; while zeal is a fire that breaks forth from the affection of good (n. 4164, 4444, 8598). Therefore zeal also is described by “fire,” as in these passages:

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

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

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

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

[2] When these loves are assailed, then fire from the will breaks forth into the understanding, and kindles a flame there. This flame is what is called “anger.” Hence it is that when he is angry, a man is said to “become heated,” to “take fire,” and to be “inflamed.” This

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

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

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

And in Isaiah:

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

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

[4] From all this it is now clear what is signified in the internal sense by “when fire shall go forth, and shall catch hold of thorns, and a stack is consumed, or the standing crop,” namely, that if the affection of evil breaks forth into anger, and betakes itself into the falsities of lusts, and consumes the truths and goods of faith. Every thinking person can see that there is some reason for this law which lies hidden within and does not appear; for nowhere has a law been

enacted about fire catching hold of thorns, and thereby consuming a stack, or the standing crop; because such a thing very rarely happens; whereas it is of daily occurrence that the fire of wickedness and anger lays hold of and sets on fire the falsities of lusts, and thus consumes the truths and goods of the church.

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

Upon the land of my people cometh up thorn and brier (Isa. 32:13);

“the land” denotes the church; “the thorn and brier” denote falsities, and the consequent evils. Again:

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

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

[6] In Ezekiel:

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

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

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

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

[7] Again:

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

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

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

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

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

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

[8] In Mark:

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

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

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

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

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

appreciation of that which concerns the salvation of the soul, and eternal life.

[10] That:

They put a crown plaited of thorns upon the Lord's head when he was crucified, and that then he was hailed king of the Jews, and said, Behold the man (John 19:2-3, 5),

represented the condition of the Divine Word at that time in the Jewish church; namely, that it was stifled by the falsities of lusts. The "king of the Jews," as he was then hailed by them, signified truth Divine. (That by a "king" in the Word is signified truth from the Divine, see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the like is signified by "the anointed," which in the Hebrew idiom is "the messiah," and in the Greek "the Christ," n. 3004, 3008, 3009, 3732.) By "Judah" in the supreme sense is meant the Lord as to Divine good, and in the internal sense as to the Word, and thus as to doctrine from the Word (n. 3881); and that when such a crown was upon his head the Lord said "Behold the man" signified behold the Divine truth such as it now is in the church. For the Divine truth proceeding from the Lord in heaven is a man; consequently heaven is the grand man, and this by influx and by correspondence, as has been shown at the end of many chapters (see n. 1871, 1276, 2996, 2998, 3624-3649, 3741-3750, 7396, 8547, 8988). From this also the Lord's celestial church was called "man" (see n. 478, 479), this church being that which the Jews represented (n. 6363, 6364, 8770). From this it is evident what was signified by the "crown of thorns," and by his being hailed "King of the Jews," by "behold the man," and also by the inscription on the cross, "Jesus of Nazareth, the king of the Jews" (John 19:19, 20); namely, that Divine truth, or the Word, was so regarded and so treated by the Jews, among whom was the church. (That all things done to the Lord by the Jews at his crucifixion signified the states of their church with respect to truth Divine, or the Word, see n. 9093.) That the Lord was the Word is evident in John:

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

“the Word” denotes Divine truth.

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

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

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

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

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

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

9148. Verses 6–14. *When a man shall give to his companion silver or vessels to take care of and it be stolen out of the man’s house, if the thief be caught, he shall repay double. If the thief be not caught, the lord of the house shall be brought unto God, to see whether he has put his hand to his companion’s work. Upon every word of transgression,*

*upon ox, upon ass, upon one of the small cattle, upon garment, upon every lost thing, whereof he shall say, This is it, even unto God shall come the word of them both; he whom God shall condemn shall repay double to his companion. When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of; and it die, or be broken, or be led away captive, no one seeing it; the oath of Jehovah shall be between them both, to see whether he hath put his hand to his companion's work, or whether its lord hath taken it, and he shall not repay. And if stealing it shall be stolen from him, he shall repay to its lord. If tearing it shall be torn, he shall bring a witness for it; he shall not repay that which was torn. When a man shall borrow from his companion, and it be broken, or die, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if he is a hireling, he shall come in his hire.* “When a man shall give to his companion silver or vessels to take care of” signifies truths from good and the corresponding knowledges in the memory; “and it be stolen out of the man's house” signifies the loss of them from there; “if the thief be caught” signifies remembrance; “he shall repay double” signifies restoration to the full; “if the thief be not caught” signifies if there is no remembrance of that which was taken away; “the lord of the house shall be brought unto God” signifies a search from good; “to see whether he hath put his hand to his companion's work” signifies to see whether they have entered into it; “upon every word of transgression” signifies whatsoever injury and whatsoever loss; “upon ox, upon ass, upon one of the small cattle” signifies of good and of truth exterior and interior; “upon garment” signifies of sensuous truth; “upon every lost thing, whereof he shall say, This is it” signifies everything doubtful; “even unto God shall come the word of them both; he whom God shall condemn” signifies a searching and a judging by means of truth; “shall repay double to his companion” signifies amendment to the full; “when a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of” signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory; “and it die, or be broken” signifies loss or injury; “or be led away captive” signifies removal; “no one seeing it” signifies of which the mind is not conscious; “the oath of Jehovah shall be between them both” signifies a search by means of truths from the Word in respect to each and all of these

things; “to see whether he hath put his hand to his companion’s work, or whether its lord hath taken it” signifies conjunction with good; “and he shall not repay” signifies that there is no injury; “and if stealing it shall be stolen from him” signifies if there is loss; “he shall repay to its lord” signifies restoration in the place of it; “if tearing it shall be torn” signifies if the injury is not of fault; “he shall bring a witness for it” signifies that this is confirmed; “he shall not repay that which was torn” signifies no penalty; “when a man shall borrow from his companion” signifies truth and good from another stock; “and it be broken or die” signifies injury to it, or extinction; “its lord not being with it” signifies if the good of this truth is not together with it; “repaying he shall repay” signifies restoration; “if the lord thereof be with it, he shall not repay” signifies that if the good of truth be together with it, there shall be no restoration; “if he is a hireling” signifies if it is for the sake of the good of self-advantage; “he shall come in his hire” signifies submission and service.

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

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

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

9152. *He shall repay double.* That this signifies restoration to the full is evident from the signification of "repaying" as being restoration (see n. 9087); and from the signification of "double" as being to the full (n. 9103). In this verse, and in those which follow, as far as verse 14, the subject treated of in the internal sense is the loss of the truth of faith with a man, thus the loss of spiritual life, and its restoration; for by means of the truths of faith a man is brought into the good of charity, and becomes spiritual. But the things treated of in the internal sense in what now follows are for the most part unknown to man. The reason is that it is not known what spiritual life is, thus neither that spiritual life is an interior life distinct from the natural life, which is exterior.

Neither is it known that spiritual life is given by the Lord to man through the reception of the truth of faith in the good of charity. Consequently what is said about the loss of this spiritual life and its restoration falls into thick darkness with a man, because it falls among things of which he has no knowledge. Nevertheless such

things make angelic wisdom, for they are suited to the light in which the angels are; and therefore when a man of the church who is in the good of faith reads the Word, angels adjoin themselves to him, and are delighted in the man, because of the wisdom which then inflows to them through the Word from the Lord. From this is the conjunction of heaven with man, which would not be possible without the Word. For the Word is such that there is not even a point or a jot in its original tongue which does not affect the angels, and conjoin them with man. That this is the case I can assever, because it has been shown me from heaven.

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

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

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

[2] As to the search about the truths and knowledges taken away from the memory having to be made from good, the case is this. The good with a man is that which receives in itself all truths, for good has its quality from truths; and so far as truths have good in them and also around them, so far they are living. The case is the same as with a fiber or a blood vessel in a living animal. So far as a fiber has spirit in it, and so far as a vessel has blood in it, so far they live; in like manner does a blood vessel live insofar as it has around it fibers in which is spirit. It is similar with truth and good, truth without good being like a fiber without spirit, and a vein or an artery without blood, the quality of which everyone can comprehend, namely, that they would be devoid of life, and therefore without any use in a living animal. It is similar in respect to faith without charity. Because, as before said, good has its quality from truths, it has its form also from them; for where there is form there is quality, and where there is no form there is no quality. The case is also like that of spirit and blood in a living animal; spirit receiving its determinations and thus its form through fibers; in like manner the blood through its vessels. From this it is evident that truth without good has no life; and that good without truth has no quality, consequently that faith without charity is not living faith. By faith is here meant the faith of truth, and by charity the life of good.

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

9155. *To see whether he hath put his hand to his companion's work.* That this signifies to see whether they have entered into good is evident from the signification of "whether he hath put his hand" as being whether good has caused to be of its own right and power; and from the signification of "in his companion's work" as being the truth and memory-knowledge which have been taken away; for the silver and vessels that were given to be taken care of, and were stolen, are what are called the "companion's work." (That the "silver and vessels" denote truths and memory-knowledges, see above, n. 9149.) From this it is evident that by "to see whether the lord of the house hath put his hand to his companion's work" is signified whether good has caused to be of its own right and power the truths and memory-knowledges that had been taken away; thus whether these had previously entered into good (according to what was shown just above, n. 9154). (That "the hand" denotes power, see n. 878, 3387, 4931–4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153; also that "in the hand" denotes that which is with anyone and in anyone, n. 9133.)

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

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

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

[2] Again:

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

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

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

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

For the transgression of Jacob is all this, and for the sin of the  
house of Israel. What is the transgression of Jacob? Is it not Samaria?  
She was the beginning of sin to the daughter of Zion; for the  
transgressions of Israel were found in thee (Micah 1:5, 13);

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

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

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

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

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

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

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

9158. *Upon garment.* That this signifies of sensuous truth is evident from the signification of “garment” as being truth (see n. 4545, 4763, 5319, 5954, 6914, 6918). In general “garment” denotes the exterior or lower truth which covers interior or higher truths (n. 297, 2576, 5248, 6918); here therefore sensuous truth, because this is the outermost or lowest (n. 5081, 5125, 5767, 6564, 6614). That “garments” denote truths has its origin from the representatives in the other life; for spirits and angels all appear clothed in garments in accordance with the truths of faith they have (n. 165, 5248, 5954).

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

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

[2] In the Word the Lord is called “God” from the Divine truth which proceeds from him; and “Jehovah” from the Divine good (n. 4402, 6303, 6905, 7268, 8988). Hence where good is treated of in the Word, the Lord is called “Jehovah,” and “God” where truth is treated of (n. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988); thus “God” denotes truth (n. 4287, 7010, 7268). From all this it is now evident what is signified by “if the thief be not caught, the lord

of the house shall be brought unto God” (verse 7); and here by “even unto God shall come the word of them both, and he whom God shall condemn, shall repay”; and also what is signified by “God” in the following passages:

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

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

Jehovah said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet (Exod. 7:1; n. 7265).

And in the first book of Samuel:

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

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

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

**9162.** *When a man shall give to his companion an ass, or an ox, or one of the small cattle, or any beast, to take care of.* That this signifies truth and good exterior and interior, and everything that belongs to the affection of them in the memory, is evident from the signification of “an ass, an ox, and one of the small cattle” as being truth exterior and interior (see above, n. 9135); from the signification of a “beast” as being the affection of good and truth (n. 45–46, 142–143, 246, 714–716, 719, 1823, 2179–2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090); and from the signification

of “giving to take care of” as being to be stored up and kept in the memory (of which above, n. 9149). (That “a man” and “his companion” are not one and another, but two in one, see n. 9149.)

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

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

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

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

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

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

[3] In Luke:

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

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

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

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

[4] Again:

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

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

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

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

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

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

[5] Again:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**9166.** *The oath of Jehovah shall be between them both.* That this signifies a search by means of truths from the Word in respect to each and all of these things is evident from the signification of an “oath” as being confirmation by means of truths (see n. 2842, 3037, 3375), thus “the oath of Jehovah” denotes by means of truths from the Word, for in the Word are the truths of Jehovah, or truths Divine; and from the signification of “them both,” as being in each and all things, for in the internal sense “between both” does

not signify between two persons, but in each and all things, for “two” denotes conjunction into one (n. 1686, 3519, 5194, 8423), thus whatsoever is in the one, or each and all things therein. That these things are perceived in heaven by “two” is because when the angels are conversing about two truths which do not agree together, there are presented below two debating spirits, who are the subjects of a number of societies. With the one spirit appear each and all things that belong to the one truth, and with the other spirit each and all things that belong to the other truth; and in this way it is perceived how these truths may be conjoined. That this is so I have been given to know from experience. Hence it is that by “two” is also signified what is full (n. 9103).

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

[3] Therefore the Lord said concerning oaths:

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

These words involve that truths Divine are to be confirmed from the Lord, and not from man, which is effected when men are internal, and not external; for external men confirm truths by oaths, but internal men by reasons. They who are still more internal do not confirm them; but only say that it is so, or that it is not so. External men are they who are called natural men; internal men are they who are called spiritual men; and still more internal men are they who are called celestial men. (That these celestial men perceive from the Lord whether a thing is true or not, see n. 2708, 2715, 2718, 3246, 4448, 7877.) From all this it is evident what is involved in the Lord's saying, "Swear not at all," and "Let your speech be, Yea, yea; nay, nay." But it shall be explained why he also said that they should not swear by heaven, nor by the earth, nor by Jerusalem, nor by the head, and that any speech more than yea, yea, and nay, nay, is from evil.

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

[5] But "to swear by the earth" denotes by the church, and thus by the Divine truth therein; for as heaven is the Lord by virtue of the Divine truth which proceeds from him, so also is the church, because the church is the Lord's heaven, or his kingdom, on earth

(“earth” in the Word being the church, n. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732). And as “the earth” denotes the church, wherein is the Divine of the Lord beneath heaven, it is therefore said, “thou shalt not swear by the earth, for it is God’s footstool.” “The footstool” denotes truth Divine under heaven, such as is the Word in the literal sense, for upon this sense rests, and as it were stands, the truth Divine in heaven, which is the Word in the internal sense. This truth is signified by “footstool” in David (Ps. 99:5; 132:7); in Isaiah (60:13); and in the Lamentations of Jeremiah (2:1).

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

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

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

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

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

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

The lamb shall overcome them, for he is Lord of lords, and king of kings (Rev. 17:14).

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

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

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

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

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

speaking of the coming of the Lord, and he is called “Lord” from Divine good, and “angel” from Divine truth (n. 1925, 2821, 3039, 4085, 4295, 6280).

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

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

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

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

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

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

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

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

9173. *He shall not repay that which was torn.* That this signifies no penalty, that is, for the injury done without fault, is evident from the signification of “torn” as being injury without fault (as just above, n. 9171); and from the signification of “repaying,” as being

the penalty (n. 9102), here no penalty, because it is said “he shall not repay.”

9174. *And when a man shall borrow from his companion.* That this signifies truth and good from another stock is evident from the signification of “borrowing” as being to receive truth from some other source than one’s self, and thus truth from another stock. “Borrowing” has this signification because in the spiritual world there are no other goods that are asked from others, and given, than those which are of intelligence and wisdom. There are indeed many other things offered to view, nay, things innumerable, but they are appearances arising from those things which are of intelligence and wisdom. From this it is evident that “to borrow” denotes to be instructed by another, and thus to receive truths, or knowledges of truth and good, from some other source than one’s self. How this is shall be further explained. A man is said to receive truths from himself when he infers them from the truths he has with him. In this case he conjoins them with those he formerly possessed. But in doing this he admits only those truths which agree together under the same good; for it is good that disposes truths into series and connects them together.

Good is like the soul in man, and truths are like those things with which the soul clothes itself, and by means of which it acts. It is well known that each and all things in man live from his soul; and so also do the truths of faith live from the good of love to the Lord and of love toward the neighbor. If this good is not the soul of a man, but the good of the love of self or the love of the world, then the man is not a man, but a wild beast, and in the other life in the light of heaven he also appears as a wild beast; though in his own light, which at the approach of the light of heaven becomes thick darkness, he appears as a man. It is, however, to be understood that the Lord disposes truths into order in accordance with the good of the man’s life.

[2] A man is said to receive truths from some other source, when he is instructed by another; and if these truths do not agree together under the good in which he is, they are indeed stored up

in his memory among memory-knowledges; but they do not become his—that is, of his faith—because they are of another stock. These are the truths which are treated of in this verse and the following one.

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

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

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

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

And in Luke:

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

[4] Here also by “lending” is meant doing good from the affection of charity, and thus communicating the goods of heaven; and also the goods of the world, but the latter for the sake of the former as the end in view. The affection of charity consists in communicating goods without any recompense as the end in view; but there is no affection of charity in communicating goods for the sake of recompense as the end in view (n. 2373, 2400, 3816, 3956, 4943, 6388–6390, 6392–6393, 6478, 8002). The affection of charity consists in loving one’s enemies, and in benefiting the evil; but enemies are loved and are benefited when they are instructed, and also when they are corrected by suitable means (n. 8121).

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

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

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

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

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

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

9176. *Its lord not being with it.* That this signifies if the good of this truth is not together with it in the general form, is evident from the signification of “the lord” as being good (see n. 9167);

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

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

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

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

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

9180. *He shall come in his hire.* That this signifies submission and service is evident from the signification of “coming in his hire” as being to submit one’s self and serve. The case herein is this. Those who learn and draw forth truths from the Word, or from the doctrine of the church, or from anyone soever, or even by means of inferences, from themselves, for the sake of self-advantage, that is, in order that they may acquire honors or wealth, or that they may merit heaven; are those who are meant in the internal sense by “hirelings who shall come in their hire,” that is, who will submit themselves and serve. For self-advantage ought to be in the last place with the man of the church, and not in the first. When it is in the last place, it is a servant; but if it is in the first place, it is a lord. He who regards self-advantage in the first place is an inverted man, and in the other life is also represented as being so, with his head in hell; but he who regards charity and faith in the first place, and thus the Lord and the neighbor, is an upright man, and in the other life is represented as standing so, with his head in heaven. From this it is evident what is meant by good done for the sake of self-advantage; and that this good must submit itself and serve,

which things are signified by “if a hireling be with it, he shall come in his hire.”

9181. Verses 15, 16. *When a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. If refusing her father shall refuse to give her to him, he shall pay silver according to the dowry of virgins.* “When a man shall persuade a virgin who is not betrothed” signifies good not conjoined with truth; “and shall lie with her” signifies unlawful conjunction; “endowing he shall endow her to himself for a woman” signifies a token of consent to a lawful conjunction; “if refusing her father shall refuse to give her to him” signifies if interior good does not allow conjunction; “he shall pay silver according to the dowry of virgins” signifies other truth consenting in its place.

9182. *When a man shall persuade a virgin who is not betrothed.* That this signifies good not conjoined with truth is evident from the signification of “persuading,” when said of a man and a virgin, as being to entice to conjunction; from the signification of “a man” [*vir*] as being truth (see n. 3134, 7716, 9007); from the signification of “a virgin” as being the church as to good (n. 3081, 4638), thus the good which is the church; and from the signification of “to be betrothed” as being conjunction. It shall here be briefly stated what is the cause and the origin of the law relating to unlawful conjunction that is here treated of. All the laws delivered to the sons of Israel have their cause in heaven, and their origin in the laws of order there. All the laws of order in heaven are from the Divine truth and good which proceed from the Lord, consequently they are the laws of the good of love and truth of faith. The conjunction of good and truth in heaven is called the heavenly marriage, and this is represented in marriages on earth, and is also signified by “marriages” in the Word. From this it is plain what is involved in unlawful conjunctions, and also in promiscuity and adultery. In these two verses an unlawful conjunction is treated of which is afterward either made lawful or is dissolved. The unlawful conjunction which afterward is made lawful, is the subject treated of in this verse; and the unlawful

conjunction which afterward is dissolved is the subject treated of in the following verse.

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

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

[4] From these as premises it can be known how the case is with the conjunctions treated of in this verse and the following one. Betrothals before marriage have been in use from ancient times, and represented the first conjunction, which is that of the internal man apart from the external. The subsequent marriages themselves represented the second conjunction, which is that of the internal man with the external; for during man's regeneration by means of the goods and truths of faith, the internal man is first regenerated, and afterward the external, because the latter is regenerated by the former (n. 3286, 3321, 3493, 3882, 8746).

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

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

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

[6] In Hosea:

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

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

doctrine of falsity (n. 2686, 2709); “the sword,” falsity fighting against truth (n. 2799, 4499, 6353, 7102); “the war,” the combat itself, or spiritual combat (n. 1664, 2686, 8273), and “to break” these denotes to destroy them.

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

[8] And in Malachi:

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

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

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

Jehovah hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom putteth on

his headdress, and as a bride adorneth herself with her vessels (Isa. 61:10).

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

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

where "the bride" denotes the church.

[10] In Matthew:

Jesus said unto the disciples of John, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast (Matt. 9:15, and Luke 5:34–35);

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

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

[12] In John:

John said, I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who

standeth and heareth him, rejoiceth with joy because of the bridegroom's voice (John 3:28–29);

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

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

9184. *Endowing he shall endow her to himself for a woman.* That this signifies a token of consent to a lawful conjunction is evident from the signification of a “dowry” and of “endowing” as being a token of consent (see n. 4456); and from the signification of “for a woman” as being to a lawful conjunction, for to take anyone for a woman denotes to be lawfully conjoined. In the spiritual sense an unlawful conjunction is the conjunction of truth with an affection from the delight of self-advantage or from the delight of being honored. In such an affection are they who learn the truths of the church for the sake of these delights. But this conjunction does no harm to those who are afterward regenerated by the Lord, for although these affections remain with them, they are subordinated under the affection of truth for the sake of the good of use and of life; and they serve, for they are in the last place, although at first they appeared to be in the first place. For while a man is being regenerated, the order of his life is inverted. In this manner is lawful conjunction made out of unlawful conjunction.

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

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

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

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

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

[3] This might be illustrated by examples; but as the conjunction of good and truth is enveloped in thick darkness on account of the good of love having been removed from the truths of faith, and rejected behind the truths, and almost behind the back, this subject will not become any clearer by examples. In general no one can apprehend the internal sense of the Word, and thus the things of angelic wisdom, unless he knows and understands that each and all things in heaven bear relation to good and truth; and that nothing exists there except from the one of these conjoined with the other.

Hence it is that those are in darkness who separate the one from the other, namely, the truth which is of faith from the good which is of charity, as do those who say that a man is saved by faith alone, that is, by the mere confidence which is of faith. As these persons

ascribe all things to faith, and nothing to charity, they cannot possibly apprehend anything about those heavenly things which are in the internal sense of the Word; for they are in darkness concerning good, thus also in darkness concerning the conjunction of good and truth; and consequently concerning truth itself, for this is then involved in the same darkness. Hence arise mental wanderings and heresies so many and so great. They who are enlightened in respect to truths are the few who are in the doctrine, and at the same time in the life, of truth.

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

9187. Verses 17–19. *Thou shalt not suffer a sorceress to live. Everyone that lieth with a beast, dying he shall die. He that sacrificeth to gods, save to Jehovah alone, shall be accursed.* “A sorceress” signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self; “thou shalt not suffer to live” signifies the deprivation of spiritual life; “everyone that lieth with a beast” signifies conjunction with the evils of the yearnings of the love of self; “dying he shall die” signifies damnation; “he that sacrificeth to gods” signifies the worship of falsities from evil; “shall be accursed” signifies a casting out; “save to Jehovah alone” signifies that the Lord, who is the one and only God, is to be worshiped.

9188. *A sorceress.* That this signifies those in whom something of the church has been conjoined with the falsities of the evil of the love of self, is evident from the signification of “sorceries” as being the falsities of the evil of the love of self conjoined with such things as are of the church. There are two things which make heaven and thus spiritual life with man—the truth of faith in the Lord, and the good of love to him. And there are two things which make hell and thus spiritual death with man—the falsity of faith, and the evil of

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

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

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

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

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

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

[5] That “sorceries” denote such falsities is also plain in Micah:

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

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

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

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

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

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

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

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

[7] So also in Moses:

When thou comest unto the land which Jehovah God will give thee, there shall not be found in thee anyone that maketh his son or his daughter pass through the fire, one that divineth divinations, and one that questioneth the hells, and an augur, and a sorcerer, and an enchanter, and one that consulteth a familiar spirit, and a soothsayer, and a questioner of the dead. For everyone that doeth these things is an abomination to Jehovah; and because of these abominations Jehovah thy God doth drive them out from before thee. Jehovah thy God will raise up to thee a prophet from the midst of thee, of thy brethren, like unto me; him shall ye obey. Jehovah said in Horeb, I will raise him up a prophet from the midst of their brethren, like unto thee; and I will put my words in his mouth, that he may speak unto them all that I shall command him. Whence it shall come to pass that the man who will not obey my words, which he shall speak in my name, I will require it of him (Deut. 18:9–19).

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

1919. *Thou shalt not suffer to live.* That this signifies the privation of spiritual life is evident from the signification of “suffering to live” as being to endow with spiritual life (see n. 5890); thus “not to suffer to live” denotes to deprive of spiritual life. (That those

deprive themselves of spiritual life who conjoin falsities from the evil of the love of self with the truths of faith, and who are signified by “sorcerers,” see just above, n. 9188.)

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

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

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

[2] But the case herein is as follows. There are some who are in genuine truths, some who are in truths not genuine, and some who are in falsities; and yet those who are in genuine truths are often damned, while those who are in truths not genuine, and also those who are in falsities, are often saved. This will appear paradoxical to most people, but still it is the truth. Experience itself has confirmed it; for there have been seen in hell those who had been more

learned than others in truths from the Word and from the doctrine of their church, both dignitaries and others; on the other hand there have been seen in heaven those who had been devoid of truths, and even those who had been in falsities, both Christians and gentiles.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[6] From all this it can now be seen that by “those who sacrifice unto gods” are signified those who are in the worship of falsity from evil, and that these are they who shall be “accursed,” that is, shall be cast out. For falsities from evil are evils in form, because when evil shows itself in the light, and takes form, it is called falsity.

Hence it is that those who are in evil as to life, although in truths as to doctrine, are nevertheless in the falsities of their evils. That this is so is clearly visible in the other life; for when these persons are left to themselves they think from their evil against the truths which they had known and professed; thus they think falsities. And they do the very same in this world when thinking by themselves; for they then either pervert truths, or deny them, in order to defend the evils of their life.

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

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

**9193.** *Shall be accursed.* That this signifies a casting out is evident from the signification of "being accursed," when said of those who are in the worship of falsities from evil, as being to be cast out, that is, from the church. That to be cast out from the church, and thus the rooting out of such falsities, is signified by "being accursed" is plain in Moses:

If men of Belial shall go out from the midst of thee, and shall urge the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; if it be truth, and the thing certain, that such abomination is wrought in the midst of thee; smiting thou shalt smite

the inhabitants of that city with the edge of the sword, making it accursed, and everyone that is therein, and also the beast thereof, with the edge of the sword. All the spoil of it thou shalt carry together into the midst of the street, and shalt burn the city with fire, and all the spoil thereof, to Jehovah thy God; that it may be a heap for eternity; neither shall it be built any more; so that there may not cleave to thine hand anything of the accursed thing (Deut. 13:13–17).

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

[3] The reason was that all things therein represented falsities from evil; the cities themselves, doctrines of falsity; the beasts, evil affections; the gold and silver, their evils and falsities; and all other things in like manner. The main feature of the worship of the ancient church was the worship of God under a human form, thus of the Lord. But when they turned aside from good to evil, they began to worship the representatives themselves, such as the sun, the moon, the stars, also groves, statues, and God under various idol forms, thus external things apart from anything internal, as is

the case when the internal man has been closed. The internal man is closed by a life of evil; for the Lord flows in by good, and opens the internal man; and consequently it is closed by evil. And when the internal man has been closed, truths are turned into falsities; and where they remain as truths, they merely serve the evils which are of the love of self and the love of the world. The main thing of internal worship is to acknowledge the Lord as the one and only God, and that everything good and true is from him. Those in the church who do not acknowledge him cannot be in good, thus neither can they be in truth. Those acknowledge him who are in faith, and at the same time in the good of life; but not those who are in evil of life (n. 8878). That to acknowledge and worship the Lord is to live according to his commandments, that is, to live a life of faith and charity, see n. 8252–8257. A life of faith consists in doing the commandments from obedience and a life of charity in doing the commandments from love.

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

9195. Verses 20–23. *And a sojourner thou shalt not afflict, and shalt not oppress; for ye were sojourners in the land of Egypt. Any widow and orphan ye shall not afflict. If afflicting thou shalt afflict him, so that crying he shall cry unto me, hearing I will bear his cry; and mine anger shall wax hot, and I will kill you with the sword; and your women shall become widows, and your sons orphans.* “And a sojourner thou shalt not afflict, and shalt not oppress” signifies that those who wish to be instructed in the truths and goods of faith are

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

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

9197. *For ye were sojourners in the land of Egypt.* That this signifies that they were protected from falsities and evils when infested by the infernals is evident from what was said concerning the affliction and oppression of the sons of Israel in Egypt, and of

their protection and final bringing forth from thence, in Exodus 7 to 14, where it was shown that the afflictions and oppressions of the sons of Israel in Egypt signified the infestations by the infernals, of the faithful who were of the spiritual church, before the Lord's coming; and that the protection and bringing forth of the sons of Israel out of the land of Egypt signified the protection and liberation of those who were of the spiritual church by the Lord, when he was in the world, and when he rose again. But it would be too tedious to repeat now the explication of these particulars. (See what has been shown in the above-mentioned chapters of Exodus, especially in n. 6854, 6914, 7035, 7091, 7474, 7828, 7932*a*, 8018, 8054, 8099, 8159, 8321.)

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

Verily I say unto you, No prophet is accepted in his own country. Of a truth I say unto you, there were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when there was a great famine over all the land; yet unto none of them was

Elias sent, save to Sarepta of Sidon, unto a woman that was a widow (Luke 4:24–26).

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

[3] That “there were many widows in Israel in the days of Elias” signifies in the internal sense the state of acknowledgment of truth Divine from the Word at that time in the church. For as before said, “widows” denote those who are in good without truth; “Elias” denotes the Lord as to the Word; “the days of Elias” denote the states of reception of truth Divine from the Word at that time; and “Israel” denotes the church. (That “Elias” represented the Lord as

to the Word may be seen in the preface to Genesis 18, and n. 2762, 5247, 8029; that “days” denote states, n. 893, 2788, 3462, 3785, 4850, 6110, 8426; and that “Israel” denotes the church, n. 4286, 6426, 6637, 8805.)

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

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

[6] “Save to Sarepta of Sidon, unto a woman that was a widow” signifies only unto those who are in good and long for truth. It is said “Sarepta of Sidon” because “Sidon” signifies the knowledges of good and truth (n. 1201). That “a woman a widow” denotes one who is in good, and longs for truth, is evident from what has just been said, and especially from what is related of her in the first book of Kings, where are these words: “Elijah came to Sarepta of Sidon to a widow woman, that she might sustain him; and he said

to her, Fetch me a little water that I may drink, and bring me a morsel of bread in thine hand; and she said that she had only a little meal in the barrel, and a little oil in the cruse, sufficient only for a cake for herself and her son.” And Elijah said:

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

[7] Obedience and the longing of good for truth, are described by her giving water to the prophet at his bidding, and afterward by her first making a cake for him out of her own little supply, and then for herself and her son; and that thereby she was enriched with the good of truth is signified by “the barrel of meal not being consumed, and the cruse of oil failing not”; for in the internal sense “water” denotes truth (n. 2702, 3058, 3424, 4976, 5668, 8568); “meal,” truth from good (n. 2177); “oil,” the good of love (n. 886, 4582, 4638); and “a cake” made of these, truth conjoined with its good (n. 7978). From all this it is clear that “a widow” denotes one who is in good and longs for truth. Good and its longing for truth is described by the charity toward the prophet, which was greater than toward herself and her son. “The prophet,” as before shown, denotes the doctrine of truth.

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

9199. *And an orphan.* That this signifies those who are in truth and not yet in good, and nevertheless long for good, is evident from

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

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

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

I will ask the Father, and he will give you another paraclete,<sup>4</sup> that he may abide with you to eternity, the spirit of truth; whom the world cannot receive, for it seeth him not, neither knoweth him; but ye know him, for he abideth with you, and is among you. I will not leave you orphans; I will come unto you. These things have I spoken unto you while abiding with you. But the paraclete, the Holy Spirit, he shall teach you all things (John 14:16–18, 25–26).

[3] That those are “orphans” who are in truths and long for good can be seen here from every detail; for by “the paraclete” is meant the Divine truth, which the Lord was while in the world, and which proceeded from the Lord after he had glorified his human and had gone out of the world. Therefore he says that he will send the paraclete, and that he himself will come. “Sending the paraclete” denotes enlightening and instructing in the truths of faith; and “coming to them” denotes leading into good. Therefore he says, “I will not leave you orphans.” It has been stated that by “the paraclete” is meant the Divine truth which the Lord was while in the world, and which proceeded from him after he had glorified his human and had gone out of the world. That this is so, the Lord

several times plainly taught. But those who distinguish the Divine into persons, and not into essences united in one, do not apprehend this; for the Word is explained and apprehended by a man according to the ideas previously received by him. So also where the Lord says that “He is in the Father and the Father in him; that the Father and he are one; and that all things that are his are the Father’s and all things of the Father are His” (John 10:30; 14:1–11, 20; 16:15; 17:10).

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

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

And in another passage:

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

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

[5] And that the Divine truth proceeds from the Lord since he glorified his human, and went away out of the world, is plain also from the Lord’s words, “When I go away, I will send the spirit of truth unto you”<sup>5</sup> (“to send” denotes to go forth and to proceed, n.

2397, 4710); and also, “When he is come, he shall teach you all the truth; for he shall not speak from himself; but what things soever he shall hear, he shall speak. He shall glorify me; for he shall take of mine, and shall declare it unto you” (John 16:13–14). That when the Lord went away out of the world he became the Divine good even as to the human may be seen above (n. 3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167); and that then, from the Divine good, which he himself is, proceeds the Divine truth, even as from the sun proceeds the light of the universe (n. 3636, 3643, 3969, 5704, 7083, 8127). To these references may be added those cited above (n. 9194).

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

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

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

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

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

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

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

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

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

9202. *So that crying he shall cry unto me.* That this signifies supplication to the Lord for aid is evident without explication. Intense supplication is expressed in the Word by “a cry,” because the supplication of those who supplicate from the heart, even if silent, is heard in heaven as a cry. Such is the case when men merely think, and still more when they groan, from a sincere heart. This was represented in the representative church by a cry; and hence the cry became a ceremonial observance among the Jews. The case is similar with those who teach; they are heard in heaven as crying aloud. In heaven, not only the thoughts, but especially the affections which are of good and truth, speak.

That they speak, and if ardent cry out, has been given me to know from experience, concerning which, of the Lord’s Divine mercy elsewhere. But affections of evil and falsity are not at all heard in heaven, even though the man who supplicates from them should cry out, and at the same time press his palms tightly together, and raise them together with his eyes to heaven. These latter affections are heard in hell, and if they are ardent, they are heard there also as cries.

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

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

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

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

evil are spoken of who afflict widows, consequently those are meant with whom goods are perishing.

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

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

9207. *And your sons shall be orphans.* That this signifies that then at the same time truths will perish is evident from the signification

of “orphans” as being those who are in truth and not yet in good, and nevertheless long for good (see n. 9199), here those who are in truth but do not long for good, thus those with whom truths are perishing; for it is said of the evil, whose sons shall become orphans. That truths perish with those who do not long for good is plain from what was said just above (n. 9206) about the conjunction of good and truth. With regard to this conjunction it is to be said further, that truths which are conjoined with good always have within them a longing to do what is good, and at the same time, to thereby conjoin themselves more closely with good; or, what is the same, those who are in truths always long to do what is good, and thus to conjoin good with their truths; and therefore those who believe themselves to be in truths and do not long to do what is good, are not in truths; that is, they are not in the faith of these truths, howsoever they may suppose themselves to be so.

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

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

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

[3] So in Mark:

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

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

[4] So in Luke:

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

here in like manner “salt” denotes truth longing for good; and “salt that has lost its savor,” truth which is without any longing for good; “it is fit neither for the land nor for the dunghill” denotes that it does not conduce to any use, either good or evil. Those who are in such truth are those who are called “lukewarm,” as is plain from the words which precede, that “no one can be a disciple of the Lord who does not renounce all that he has,” that is, who does not love the Lord above all things; for those who love the Lord, and likewise themselves, in an equal degree, are those who are called “lukewarm,” and who are not fit for either a good use or an evil use.

[5] In Moses:

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

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

[6] When the one longs to be reciprocally conjoined with the other, that is, good with truth and truth with good, they then

mutually regard each other; but when truth sunders itself from good, then each turns away from the other, and looks backward, or behind itself. This is signified by Lot's wife becoming a pillar of salt, as in Luke:

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

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

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

9208. Verses 24–26. *If thou shalt lend silver to my people, the needy with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. If taking a pledge thou shalt take in pledge thy companion's garment, even at the going in of the sun thou shalt restore it to him; for it is his only covering; it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto me, that I will hear; for I am merciful.* “If thou shalt lend silver to my people, the needy with thee” signifies the instruction of those who are in ignorance of truth, and yet long to learn; “thou shalt not be to him as a usurer” signifies that this must be done from charity; “ye shall not put usury upon him” signifies not for the sake of the consequent profit; “if taking a pledge thou shalt take in pledge thy companion's garment” signifies if memory-truth be separated through fallacies derived from the things of sense; “even at the going in of the sun

thou shalt restore it to him” signifies that it must be restored before there is a state of shade from the delights of external loves; “for it is his only covering” signifies because the things of sense underlie interior things; “it is his garment for his skin” signifies that they also clothe exterior things; “wherein he may sleep” signifies rest upon them; “and it shall be when he shall cry unto me” signifies supplication to the Lord; “that I will hear” signifies aid; “for I am merciful” signifies that from him is everything of aid, from mercy.

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

[2] In the Word it is frequently said that benefits are to be conferred on the poor and needy. Those who are in external truths, and who are not yet initiated into internal truths, believe that benefits are to be conferred on all who need any kind of help, and especially on beggars, who call themselves poorer than others. They who do this from obedience, because it has been so commanded, do well; for by this outward thing they are initiated into the internal of charity and mercy. The internal of charity and mercy consists in clearly discerning who and of what character are those upon whom benefits are to be conferred, and in what manner to each one. They who are at last initiated into the internal of charity and mercy know that this very internal consists in willing well and in doing well to the internal man, thus with such things as conduce to spiritual life; and that the external consists in doing well to the external man, thus with such things as conduce to the bodily life,

but yet with such prudence, that while the external man is benefited the internal man may also be benefited at the same time. For he who does well to the external man and ill to the internal man, does not practice charity; and therefore when the one is done, the other must also be looked to.

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

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

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

these words were spoken for the external man, and at the same time for the internal man; for the external man that such miracles were wrought; for the internal, that the church is being set up among such as in the spiritual sense are blind, lame, leprous, deaf, and poor, thus among the gentiles who are in ignorance of good and truth, and yet long for them. For those are called “blind” who are in ignorance of truth (n. 6990); “lame,” those who are in good, but on account of their ignorance of truth, not in genuine good (n. 4302); “leprous,” those who are unclean and yet long to be made

clean; “deaf,” those who are not in the faith of truth, because not in the perception of it; and “poor,” those who have not the Word, and thus know nothing of the Lord, and yet long to be instructed. Consequently it is said that “to these the gospel shall be preached.”

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

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

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

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

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

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

[6] In the same:

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

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

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

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

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

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

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

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

the man does is good, for it is done for the sake of good itself, which, in general, is the neighbor itself (n. 5025, 6706, 6711, 6712, 8123); thus also it is done for the sake of the Lord, for such good is not from man, but from the Lord, and that which is from the Lord is the Lord's. It is this good which is meant by the Lord in Matthew:

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

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

[3] From all this it is evident what it is to do good for the sake of self or the world, and what it is to do good for the sake of the Lord or the neighbor, and what is the difference between them. The difference is as great as that between two opposites, thus as great as between heaven and hell. Moreover, those who do good for the sake of the neighbor or the Lord are in heaven; but those who do good for the sake of self and the world are in hell. For those who do good for the sake of the neighbor and the Lord, love the Lord

above all things and the neighbor as themselves, in accordance with the chief of all the commandments (Mark 12:28–31). But those who do all things for the sake of themselves and the world, love themselves above all things, thus more than God, and not only do they despise the neighbor, but even hold him in hatred if he does not make one with themselves, and be theirs. This is meant by what the Lord teaches in Matthew:

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

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

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

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

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

“foreigners” are signified those who do not acknowledge and receive anything of good and truth (n. 7996). Thus they who do good only for the sake of profit are to serve man, because they are relatively servants (n. 1097). In David:

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

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

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

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

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

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

9211. *Ye shall not put usury upon him.* That this signifies thus not for the sake of the consequent profit is evident from the signification of “putting usury upon” anyone as being to do good for the sake of profit (of which just above, n. 9210), here not for the sake of profit, because it is said “ye shall not put usury upon him.” From this law concerning interest and usury it can be seen how the case is with the laws called “judgments” among the Israelitish people, namely, that they ceased, together with the

sacrifices and all other rituals, when the Lord came into the world and opened the interior things of worship, and in general the interior things of the Word. The interior things of this law are that good ought to be done to the neighbor from the heart, and that it ought to be believed that there is nothing of merit in deeds done from self, but only in those done from the Lord in self. For the Lord himself alone has merited, and he alone is righteousness; and when a man believes this, he places nothing of merit and reward in what is done by himself, but ascribes all goods to the Lord; and as the Lord does it from Divine mercy, the man ascribes all things to mercy alone. From this also it is that he who is led by the Lord thinks absolutely nothing about reward, and yet does good to the neighbor from the heart.

[2] These are the interior things from which descended the law of usuries among the Israelitish and Jewish nation, and therefore when a man is in the interior things, this law ceases, together with other similar laws, which were called “judgments.” For the Israelitish and Jewish nation was solely in external things which were representative of internal things. Consequently this law was binding upon that nation at that time; but it is not binding upon Christians, to whom interior things have been revealed by the Lord. That this is so is known to the man of the church at this day, and therefore at this day the laws of usury are quite different. Nevertheless the sanctity of this law does not cease on this account, that is, this Word has not been abrogated, for its sanctity remains by virtue of the interior things which are in it. These holy interior things still affect the angels when this Word is read. Therefore beware of believing that the laws of life, such as are in the Decalogue, and everywhere in the Old Testament, have been abrogated, for these laws have been confirmed in the internal as well as in the external form, because the two cannot be separated.

9212. *If taking a pledge thou shalt take in pledge thy companion's garment.* That hereby is signified, if memory-truths be separated through fallacies derived from the things of sense, is evident from the signification of “taking a pledge” as being to receive a token for goods that have been communicated; for a pledge is a token for

goods that are lent. When spiritual things are understood in the place of these, to communicate goods means to instruct in truths, and a token or pledge then means sensuous truth; for by the “garment” mentioned here as given in pledge is signified the ultimate of the natural, which is the sensuous. As this abounds in fallacies, and fallacies extinguish truths, therefore by “taking thy companion’s garment in pledge” is signified the separation of truths by fallacies derived from the things of sense. That these things are signified is evident from the series of the things as they follow in the internal sense.

[2] By a “garment” in general is signified all that which clothes something else, thus whatever is relatively exterior. Consequently the external or natural man is called a “garment” relatively to the internal or spiritual man. In like manner truth is called a “garment” relatively to good, because truth clothes good; so likewise is memory-truth relatively to the truth of faith, which is of the internal man. The sensuous, which is the ultimate of life with man, is a “garment” relatively to memory-truth. (That “garments” denote lower things which cover higher ones, or what is the same, exterior things which cover interior ones, see n. 2576, 5248; in general that they denote truths, n. 4545, 4763, 5319, 5954, 6914, 6917, 9093; that they denote memory-truths, n. 6918; also sensuous truths, n. 9158; and that the sensuous is the ultimate of life with man, n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693, and is in fallacies, n. 5084, 5089, 6201, 6948, 6949, 7442.)

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

the passages before quoted, to which may be added the following from the evangelists.

[4] In Matthew:

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

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

[5] Again:

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

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

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

In Zechariah 9:9 it is said of the Lord that he “was riding upon an ass, even upon a young ass, the son of she-asses,” and he is there called a “king”; and it is added that “his dominion shall be from sea even to sea, and from the river even to the ends of the earth.” That

the highest judge rode upon a she-ass, and his sons upon young asses, maybe seen in Judges 5:9–10; 10:3–4; 12:14; and that the king rode upon a she-mule, and the sons of the king upon mules, in 1 Kings 1:33, 38, 44–45, and in 2 Sam. 13:29.

[6] By the disciples putting their garments on the ass and her colt was represented that truths in the whole complex were submitted to the Lord as the highest judge and king; for the disciples represented the church of the Lord in respect to its truths and goods (n. 2129, 3488, 3858, 6397), and their garments represented the truths themselves (n. 4545, 4763, 5319, 5954, 6914, 6917, 9093) The like was represented by the multitude strewing their garments in the way, and also branches of trees. The reason why they strewed them in the way was that by “a way” is signified the truth whereby the man of the church is led (n. 627, 2333, 3477). The reason why they strewed branches of trees was that trees signified the perceptions and also the knowledges of truth and good (n. 2682, 2722, 2972, 4552, 7692), consequently “the branches” denote the truths themselves.

This was done also in conformity with a customary rite; for when the highest judges and kings rode in their solemn procession, the princes of the people then put their garments on the asses and mules, and the people themselves strewed their garments on the way, or in their place the branches of trees; for the judicial function in heaven is the Divine truth from the Divine good, and the regal one is the Divine truth (n. 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148).

[7] In Luke:

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

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

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

[8] In John:

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

he who does not know the internal sense of the Word cannot know what these words involve. That they contain arcana is very evident. In the internal sense by “Peter” is signified the faith of the church (see the preface to Genesis 18 and 22, also n. 3750, 6000, 6073, 6344). Thus by “Peter when a boy” is signified the faith of the church such as it is in its beginning; and by “Peter when old,” the faith of the church such as it is at its end. From this it is evident what is signified by the words, “when thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldst,” namely, that the faith of the church in its beginning is the faith of truth from good, thus the faith of charity toward the neighbor and of love to the Lord, and that then the man of the church does good from freedom, because from the Lord; for “the loins” denote the goods of love (n. 3021, 3294, 4280, 4575, 5050–5062), consequently “to gird the loins” denotes to clothe good with truths; “walking” denotes living (n. 519, 1794, 8417, 8420); thus “walking whither one would” denotes living in freedom, for those live in freedom, or act from freedom, who are in faith from love to the Lord and charity toward the neighbor, because they are led by the Lord (n. 892, 905, 2870–2893, 6325, 9096). “When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thy

loins, and lead thee whither thou wouldest not” signifies that at the end of the church there will be no faith, and then falsities of evil from the loves of self and the world will take its place, and will reduce it to bondage. This is the secret which lies hidden in these words of the Lord, and which can be seen only from their internal sense. From this it is again evident in what manner the Lord spoke, namely, that in every detail there was an internal sense, to the intent that by means of the Word heaven might be conjoined with the world; for without the Word there is no conjunction, that is, without revealed Divine truth; and if there is no conjunction, the human race perishes.

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

this then it can now be seen why the “going in,” or setting, “of the sun” signifies a state of shade from the delights of external loves. (Concerning these alternations see what has been shown above, n. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812.)

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

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

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

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

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

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

[4] And again:

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

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

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

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

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

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

general covering, see n. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693.)

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

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

[3] Be it known moreover, that each and all things advance from the first or inmost successively to their ultimates, and there rest;

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

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

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

9219. *For I am merciful.* That this signifies that from him is everything of aid, from mercy, is evident from the signification of “being merciful,” when said of the Lord, as being that from him is everything of aid. That it is said to be from mercy is because all things which are from the Lord are from mercy, for the very being of the Lord is Divine love, and love is called “mercy” when it is shown toward those who are in miseries, thus relatively to the whole human race, for this is set fast in miseries, because its own is nothing but evil (n. 210, 215, 874–876, 987, 1581, 5660, 5786, 8480).

9220. Verses 27–30. *Thou shalt not curse God, and a prince in thy people thou shalt not execrate. The firstfruits of thy grain, and the*

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

9221. *Thou shalt not curse God.* That this signifies that truths Divine must not be blasphemed is evident from the signification of “cursing,” as being to blaspheme, for those curse who blaspheme. That these words signify that truths Divine are not to be blasphemed is because in the internal sense “God” denotes the Divine truth proceeding from the Lord; and therefore when truth is treated of in the Word, the Lord is called “God,” and when good is treated of, he is called “Jehovah” (see n. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160). Consequently “angels” denote truths, because they are receptions of truth Divine from the Lord (n. 4295, 4402, 7268, 7873, 8192, 8301, 8867); and so also do “judges” (n. 9160).

9222. *And a prince in thy people thou shalt not execrate.* That this signifies that neither are the doctrines of truth to be blasphemed is

evident from the signification of “a prince” as being the primary truths of the church (see n. 5044); from the signification of “a people” as being those who are in truths of doctrine (n. 1259–1260, 2928, 3295, 3581, 7207); and from the signification of “execrating” as being to blaspheme. How closely these things are connected is evident from the internal sense; for by “not to curse God” is signified not to blaspheme truth Divine, and by “not to execrate a prince” is signified not to blaspheme the doctrine of truth. Truth Divine is the Word, and the doctrine of the church is the truth thence derived. A few words may be said about the blaspheming of truth Divine. Truth Divine is the Word, and is doctrine from the Word. Those blaspheme who at heart deny these, even though with the mouth they may praise the Word, and preach it. The blasphemy is hidden in the denial, and it emerges when they are left by themselves, especially in the other life; for there hearts speak, after outward things have been removed.

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

[3] Wherefore the very first thing with the man of the church is to believe the Word; and this is the chief thing with him who is in the truth of faith and the good of charity. But with those who are in the evils of the love of self and of the world, the chief thing is not to believe the Word, for they reject it the moment they think about it, and likewise blaspheme it. If a man were to see the magnitude and the nature of the blasphemies against the Word that exist with those who are in the evils of these loves, he would be horrified. While the man himself is in the world he is not aware of this, because these blasphemies are hidden behind the ideas of that active thought which with men passes into speech. Nevertheless they are revealed in the other life and appear horrible.

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

9223. *The firstfruits of thy grain, and the firstfruits of thy wine, thou shalt not delay.* That this signifies that as all the goods and truths of faith are from the Lord, they are to be ascribed to him and not to self, is evident from the signification of “the firstfruits,” as being those things which must be in the first place, thus those which are to be chief of all (of which below); from the signification of “grain” as being the good of the truth of faith (see n. 5295, 5410, 5959); from the signification of “wine” as being the truth of good, thus the truth of the good of faith (n. 1798, 6377); and from the signification of “not delaying,” when said of the good and truth of faith, as being to ascribe from affection; for that which is not done tardily, but quickly, is done from the affection of love (n. 7695, 7866). That ascription to the Lord is meant is because the firstfruits, as well as the firstborn, were given to Jehovah, and by Jehovah to Aaron and his seed; and by “Jehovah” in the Word is meant the Lord (n. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Wherefore, as “the first fruits of the grain and wine” denote the goods and truths of faith, it is meant that these are to be ascribed to the Lord, because they are from him. (That everything of thought and of will with man flows in, and that all good and truth are from the Lord, see n. 2886–2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055–7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8863, 9110; and the

same from experience, n. 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626.)

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

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

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

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

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

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

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

has imbued himself in the world, is to be deprived of life, and that those who attempt this are like men in the death agony, who end their life in dreadful suffering. Such errors, and very many others, are brought in by the doctrine of faith separate from charity.

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

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

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

when being regenerated; the first when he is being led through the truths of faith to the good of charity, and the second when he is in the good of charity, see n. 7923, 7992, 8505–8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701; and that the man is in heaven, thus with the Lord, when he is in the good of charity, n. 8516, 8539, 8722, 8772, 9139.)

[2] A few words more shall be said about these two states with the man who is being regenerated. It has been already shown (n. 9224) that the truths called the truths of faith enter into man by an external way, and that the good which is of charity and love enters by an internal way. The external way is through the hearing into the memory, and from the memory into the understanding; for the understanding is man's internal sight. The truths which must be of faith enter by this way, to the end that they may be brought into the will, and thus be appropriated to the man. The good which flows in from the Lord by the internal way, flows into the will, for the will is the internal of man. The good which is from the Lord meets there at the common boundary the truths which have entered by the external way, and through conjunction with them causes the truths to become good. Insofar as this is effected, so far the order is inverted, that is, so far the man is not led by truths, but by good; and consequently insofar he is led by the Lord.

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

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

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

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

[2] In Ezekiel:

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

the subject here treated of is the destruction of falsity. The “weapons” here enumerated denote the falsities by means of which the evil fight against the truths of the church; “to kindle fire with them seven years” signifies complete destruction through the yearnings of the loves of self and of the world; that “they shall bring no wood out of the field, neither cut down any out of the forests” signifies until nothing of good remains, either in the interior or in the exterior man; “to cleanse the land seven months” signifies the complete restoration of good and truth in the church. It has already been shown in many places that “weapons” denote truths fighting against falsities, and in the opposite sense falsities fighting against truths; that “bows with arrows” denote doctrinal things of truth, and in the opposite sense doctrinal things of falsity; that a “hand staff” denotes the power of truth, and in the opposite sense the

power of falsity; that “to set on fire and burn” denotes to lay waste through the yearnings of the loves of self and of the world; that “wood out of the field” denotes the interior goods of the church, and “wood out of the forests” the memory-knowledges of good and truth; and that “the land” denotes the church. Everyone can see that other things are here signified than those which appear in the letter, as that they should burn the weapons and kindle a fire with them seven years, and that they should bring no wood out of the field, neither cut down any out of the forests. Yet we know that holy and Divine things must be signified, because the Word is holy and from the Divine; but what holy and Divine things are contained in these words cannot possibly be known, unless it is known what is signified by “weapons,” what by “seven years” and by “seven months,” and what by “wood out of the field and wood out of the forests.” It is clear therefore that these prophetic words cannot in the least be apprehended without some acquaintance with the internal sense.

[3] In David:

Seven times a day do I praise thee, because of the judgments of thy righteousness (Ps. 119:164).

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

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

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

but the “seven weeks even to messiah the prince” signify that which is said of the Lord, that he will come “in the fullness of the times”;

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

[4] Because “seven” had such a signification, it was therefore ordained that a priest, at his initiation, should “put on the garments seven days” (Exod. 29:30); that “his hands should be filled seven days” (verses 24, 35); that “the altar should be sanctified seven days” (verse 37); and that “those who were initiated into the priesthood should not go out from the tent for seven days” (Lev. 8:33). In like manner, “when the unclean spirit goeth out of a man and returneth with seven others” (Matt. 12:43–45; Luke 11:24–26); “if a brother sin seven times in the day, and seven times turn again, he should be forgiven” (Luke 17:4); and that “the heart of Nebuchadnezzar should be changed from a man’s, and a beast’s heart be given to him, until seven times had passed over him” (Dan. 4:16, 23, 25). From this also it was that Job’s friends “sat down with him upon the earth seven days and seven nights, and spoke nothing unto him” (Job 2:13). (That “seventy” in like manner signifies what is full, see n. 6508; and also a “week,” that is, seven days, n. 2044, 3845.) From all this it can now be seen that by “the eighth day” is signified the beginning of the following state.

9229. *And ye shall be men of holiness to me.* That this signifies the state of life then from good is evident from the signification of “men of holiness” as being those who are led by the Lord; for the Divine which proceeds from the Lord is holiness itself (see n. 6788, 7499, 8127, 8302, 8806), consequently those who receive it in faith and also in love are called “holy.” He who believes that a man is holy from any other source, and that anything else with him is holy than that which is from the Lord and is received, is very much mistaken. For that which is of man and is called his own, is evil. (That man’s own is nothing but evil, see n. 210, 215, 694,

874–876, 987, 1047, 4328, 5660, 5786, 8480, 8944; and that insofar as a man can be withheld from his own, so far the Lord can be present, thus that so far the man has holiness, n. 1023, 1044, 1581, 2256, 2388, 2406, 2411, 8206, 8393, 8988, 9014.)

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

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

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

[3] Therefore also the Lord after his resurrection, speaking with the disciples, “breathed on them” and said unto them, “Receive ye the Holy Spirit” (John 20:22); the breathing upon them was representative of making them alive by faith and love, as also in the second chapter of Genesis, “Jehovah breathed into his nostrils the breath of lives, and man became a living soul” (verse 7); in like manner in other passages (Ps. 33:6; 104:29–30; Job 32:8; 33:4; John 3:8). From this also the Word is said to be inspired, because it is from the Lord, and they who wrote the Word are said to have been inspired. (That breathing, and thus inspiration, corresponds to the life of faith, see n. 97, 1119–1120, 3883–3896.) From this it is that in the Word “spirit” is so called from “wind” or “breath,” and that what is holy from the Lord is called “the wind or breath of Jehovah” (n. 8286); also that the Holy Spirit is the holy proceeding from the Lord (n. 3704, 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199).

[4] So also it is said in John that the Lord “baptizeth with the Holy Spirit” (John 1:33); and in Luke that “He baptizeth with the Holy Spirit and with fire” (John 3:16). In the internal sense “to baptize” signifies to regenerate (n. 4255, 5120, 9088); “to baptize with the Holy Spirit and with fire” signifies to regenerate by the

good of love. (That “fire” denotes the good of love, see n. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324.) In John:

Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy (Rev. 15:4).

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

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

[6] All this shows why the angels are called “holy” (Matt. 25:31; Mark 8:38; Luke 9:26; Ps. 149:1; Dan. 8:13); also the prophets (Luke 1:70); and likewise the apostles (Rev. 18:20); not that they are holy from themselves, but from the Lord, who alone is holy, and from whom alone proceeds what is holy; for by “angels” are signified truths, because they are receptions of truth from the Lord (n. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301); by “prophets” is signified the doctrine of truth which comes through the Word from the Lord (n. 2534, 7269); and by “apostles” are signified in their complex all the truths and goods of faith which are from the Lord (n. 3488, 3858, 6397).

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

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

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

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

[9] In view of all this it is evident why the sons of Israel were called a “holy people” (Deut. 26:19, and elsewhere); and in the words before us “men of holiness”; namely, from the fact that in every detail of their worship were represented the Divine things of the Lord, and the celestial and spiritual things of his kingdom and church. They were therefore called “holy” in a representative sense. They themselves were not holy on this account, because the representatives had regard to the holy things that were represented,

and not to the person who represented them (n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806).

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

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

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

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

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

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

5643, 8001). From this it is evident that by “flesh that is torn in the field ye shall not eat” is signified that the good of the church, or the falsified good of faith, is not to be appropriated or conjoined.

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

9231. *Ye shall cast it to the dog.* That this signifies that it is unclean, is evident from the signification of “dogs,” as being those who render the good of faith unclean through falsifications. For in the Word all beasts signify affections and inclinations such as are in man, the gentle and useful beasts signify good affections and inclinations, but the fierce and useless ones signify evil affections and inclinations. The reason why such things are signified by beasts is that the external or natural man takes pleasure in affections and inclinations, and also appetites and senses, similar to those of

beasts. But the difference is that man has an internal, called the internal man, which is so distinct from the external that it can see the things that exist in it, and can direct and restrain them, and can also be raised into heaven even to the Lord, and thus be conjoined with him in thought and affection, and consequently in faith and love. This internal is also so distinct from the external that after death it can be separated from it, and can then live to eternity. By these things man is distinguished from the beasts. But those who are merely natural and sensuous men do not see these things, because their internal man is closed toward heaven; and therefore they do not know how to make any distinction between a man and a beast other than that a man is able to speak, which merely sensuous men make but little account of.

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

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

that “dogs” here signify those who were outside the church and “children” those who were within the church is plain.

[3] In like manner in Luke:

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

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

[4] In John:

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

“dogs, sorcerers, and whoremongers” denote those who falsify the good and truth of faith, and who are said to be “without,” because they are outside heaven, or the church. That good falsified, and thus made unclean, is signified by “dogs,” is also evident in Matthew:

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

In Moses:

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

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

[5] In David:

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

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

## ON THE SPIRITS OF THE MOON

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

9233. That I might know their character, some were sent down from on high where they were thundering, and strange to say, one

carried another on his back, and two of them approached me in this attitude. In their faces they appeared not unbeautiful, but their faces were longer than those of other spirits. In stature they were like boys of seven years of age, but they had stouter bodies. Thus they were dwarfs. I was told by the angels that they were from the Moon.

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

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

9236. I have been instructed that the inhabitants of the Moon bear relation in the grand man to the ensiform or xiphoid cartilage, to which the ribs are joined in front, and from which descends the fascia alba, which is the point of attachment for the muscles of the abdomen.

9237. That there are inhabitants in the Moon also, is known to spirits and angels, for they often speak with them; and in like manner that there are inhabitants in the moons or satellites which revolve about the planet Jupiter and the planet Saturn. Those who have not seen and spoken with them nevertheless have no doubt that there are men in them, for they too are earths; and where there is an earth, there is man; for man is the end for the sake of which

every earth was created; and nothing has been made by the supreme creator without a purpose. That the end of creation is the human race, that there may be a heaven from it, can be seen by everyone one who thinks from reason. The angels also say that an earth cannot subsist apart from the human race, because the Divine provides all things on an earth for the sake of man.

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

## Exodus 23

### THE DOCTRINE OF CHARITY AND FAITH

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

9240. The learned within the church call the faith which saves, “trust” and “confidence,” namely, that God the Father sent his son in order to reconcile mankind to himself, and thus to save those who have this faith.

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

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

those who are “born of bloods, of the will of the flesh, and of the will of man” are those who are in what is evil and false from the

loves of self and of the world. And those who are “born of God” are those who are in the good of charity and of faith from the Lord (see n. 5826).

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

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

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

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

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

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

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

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

## EXODUS 23

*1. Thou shalt not take up a report of emptiness. Put not thy hand with the wicked to be a witness of violence.*

*2. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it.*

*3. And thou shalt not reverence a poor man in his cause.*

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

*5. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him.*

*6. Thou shalt not wrest the judgment of thy needy in his cause.*

*7. Keep thee far from the word of a lie; and the innocent and the righteous slay thou not; for I will not justify the wicked.*

*8. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the righteous.*

9. *And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt.*

10. *And six years thou shalt sow thy land, and shalt gather the produce thereof.*

11. *And in the seventh thou shalt let it lie fallow, and shalt release it; and the needy of thy people shall eat; and what they leave the wild animal of the field shall eat. So shalt thou do to thy vineyard, and to thine oliveyard.*

12. *Six days thou shalt do thy works, and on the seventh day thou shalt cease; that thine ox and thine ass may rest; and the son of thy handmaid, and the sojourner, may take breath.*

13. *And all that I have said unto you ye shall keep; and ye shall not mention the name of other gods; it shall not be heard upon thy mouth.*

14. *Three times thou shalt keep a feast unto me in the year.*

15. *The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and my faces shall not be seen empty.*

16. *And the feast of the harvest, of the first fruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field.*

17. *Three times in the year shall every male of thine appear before the faces of the Lord Jehovah.*

18. *Thou shalt not sacrifice the blood of my sacrifice upon what is fermented; and the fat of my feast shall not remain overnight until the morning.*

19. *The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.*

20. *Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared.*

21. *Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression; because my name is in the midst of him.*

22. *For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries.*

23. *When mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off.*

24. *Thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying thou shalt destroy them, and breaking shalt break in pieces their statues.*

25. *And ye shall serve Jehovah your God, and he shall bless thy bread, and thy waters; and I will take away disease from the midst of thee.*

26. *There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfil.*

27. *I will send my terror before thee, and I will trouble all the people to whom thou shalt come, and I will give to thee the neck of all thine enemies.*

28. *And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.*

29. *I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee.*

30. *By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land.*

31. *And I will set thy border from the sea Suph, and even unto the sea of the Philistines, and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land; and I will drive them out from before thee.*

32. *Thou shalt not make a covenant with them, and with their gods.*

33. *They shall not dwell in thy land, lest perchance they make thee sin against me when thou shalt serve their gods; because it will be a snare to thee.*

## THE CONTENTS

9246. In this chapter the subject treated of in the internal sense is the shunning of the falsities of doctrine and of the evils of life; and that when this is done, truths of doctrine and goods of life are

implanted, and through these the man of the church is regenerated by the Lord.

### THE INTERNAL SENSE

9247. Verses 1–3. *Thou shalt not take up a report of emptiness.<sup>1</sup> Put not thy hand with the wicked to be a witness of violence. Thou shalt not be after many to do evils; and thou shalt not answer upon a cause to turn aside after many to pervert it; and thou shalt not reverence a poor man in his cause.* “Thou shalt not take up a report of emptiness” signifies no listening to falsities; “put not thy hand with the wicked” signifies no obedience to malignities; “to be a witness of violence” signifies no affirmation of such things as are contrary to the good of charity; “thou shalt not be after many to do evils” signifies no association with such things; “and thou shalt not answer upon a cause to turn aside after many to pervert it” signifies no association with those who turn goods and truths into evils and falsities, and conversely; “and thou shalt not reverence a poor man in his cause” signifies that no favor is to be shown to the falsities in which are those who are in ignorance of truth.

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

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

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

They have seen emptiness and the divination of a lie. Because ye speak emptiness, and see a lie, therefore behold I am against you, that

mine hand may be against the prophets that see emptiness, and that divine a lie (Ezek. 13:6–9);

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

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

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

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

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

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

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

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

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

9249. *Put not thy hand with the wicked.* That this signifies no obedience to malignities is evident from the signification of “putting the hand” as being obedience, for by “the hand” is

signified power (see n. 878, 3387, 4931–4937, 5327–5328, 6292, 7188–7189, 7518, 7673, 8153, 8281), and also what belongs to anyone, thus oneself insofar as one has the power, (n. 9133), consequently “to put the hand with” anyone denotes to make common cause with him, and when this is done from malignity, which is signified by “the wicked,” it denotes to obey, because the malignity persuades and leads; and from the signification of “the wicked” as being one who is malignant, and in the abstract sense, malignity. It is said “in the abstract sense” because the angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from person (n. 4380, 8343, 8985, 9007). (That the idea of person with them is turned into the idea of the thing, see n. 5225, 5287, 5434.)

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

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

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

is to declare one's opinion, and to judge; and from the signification of "turning aside after many" as being to conform to, and thus associate with many; and from the signification of "perverting" as being to turn truth into falsity, and good into evil; and conversely.

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

9254. Verses 4–9. *When thou shalt meet thine enemy's ox, or his ass, going astray, bringing back thou shalt bring it back to him. When thou shalt see the ass of him that hateth thee lying under his burden, and wouldest forbear to remove it for him, removing thou shalt remove it with him. Thou shalt not wrest the judgment of thy needy in his cause. Keep thee far from the word of a lie; and the innocent and the righteous slay thou not; for I will not justify the wicked. And thou shalt not take a present, because a present blindeth those who have their eyes open, and perverteth the words of the righteous. And a sojourner shalt thou not oppress; for ye know the soul of a sojourner, seeing that ye were sojourners in the land of Egypt.* "When thou shalt meet thine enemy's ox, or his ass, going astray" signifies good not genuine and truth not genuine, with those who are outside the church; "bringing back thou shalt bring it back to him" signifies instruction

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

9255. *When thou shalt meet thine enemy’s ox, or his ass, going astray.* That hereby is signified good not genuine, and truth not genuine, with those who are outside the church is evident from the signification of “an enemy” as being those who are outside the church (of whom below); from the signification of “an ox” as being the good of the external man; and from the signification of “an ass” as being the truth of the external man (see n. 2781, 9134); but good and truth not genuine, such as are with those who are outside the church, who are signified by “an enemy.” That those who are outside the church are meant by “an enemy” is because they are at variance in respect to the good and truth of faith; for they have not the Word, and therefore they do not know anything about the Lord, nor about Christian faith and charity, which are from the Lord alone. Hence it is that neither their truth of faith, nor their

good of charity is genuine. Therefore in the other life also they do not live together with those who are of the church, but separate from them; for in the other life all are associated together in accordance with their good and the truth thence derived; for these are what make spiritual life and conjunction.

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

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

9256. *Bringing back thou shalt bring it back to him.* That this signifies instruction and amendment is evident from the signification of “bringing back” when said of those outside the church who are in good and truth not genuine as being to instruct

and amend; for in this way they are brought back. That benefits ought to be imparted to those who are outside the church is also meant by the Lord's words in Matthew:

Ye have heard that it was said, Thou shalt love thy neighbor; but I say unto you, Love your enemies, bless those who curse you, and benefit those who hate you. For if ye love those who love you, what reward have ye? And if ye salute your brethren only, what do ye more? (Matt. 5:43-47);

here also by "enemies" and by "those who hate" are meant in the spiritual sense those who are at variance in respect to the goods and truths of faith, and in general those who are outside the church; because the Jewish nation considered these as enemies, whom they were permitted to utterly destroy, and to kill with impunity. That these are meant in the spiritual sense by "enemies" is plain, because it is said, "if ye salute your brethren only, what do ye more?" for all were called "brethren" who were born of Jacob, thus who were within the church.

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

[3] With such persons the internal man cannot be opened toward heaven unless the things which deny truth, or affirm falsity, which

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

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

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

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

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

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

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

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

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

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

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

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

[7] In all these passages the subject treated of is the Lord, in that the gentiles shall come unto him; and they come unto him when they acknowledge him as their God. And wonderful to say, the gentiles worship the one only God under a human form; and therefore when they hear about the Lord, they receive and acknowledge him; nor can a new church be set up with others. That the church is set up again with such is further evident from the Lord's words in Matthew:

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

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

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

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

as being to perish. From this it is evident that by “the ass of him that hateth thee” is signified falsity not agreeing with the good of the church, by reason of which they are about to perish.

9258. *And wouldst forbear to remove it for him.* That this signifies no reception of truth is evident from the signification of “to forbear from removing” as being not to instruct and amend, here not to be capable of receiving instruction, thus not to receive truth, because it is said of the falsity which does not agree with the good of the church, and this falsity is of this nature. That in the spiritual sense “to remove” denotes this is evident from the fact that words apply themselves to the subject; thus in the sense of the letter “to remove” applies to the burden under which the ass is lying; and in the internal sense to the falsity which does not agree with the good of the church; and therefore in this sense there is signified no removal from falsity by means of amendment, thus also no reception of truth whereby there may be amendment or removal. There are falsities which agree with the good of the church, and there are falsities which do not agree with it. The falsities which agree are those in which good lies hidden, and which, therefore, by means of good, can be bent toward truths. But the falsities which do not agree with the good of the church are those in which evil lies hidden, and which therefore cannot be bent toward truths.

[2] The good which lies hidden within genuine truths, or within truths not genuine, which just above were called falsities, and the evil which lies hidden in falsities, and also in truths, are like the prolific germ in the seed of fruit. When the fruit is being formed, all its fibers look toward the prolific germ of the seed, and by means of the permeating sap they nourish it and form it; but when it has been formed, the fibers retire, and convey the sap away from the seed, thus causing the pulp of the fruit to shrivel and decay, and afterward serve the prolific germ as soil. The case is the same with the seed itself, when its prolific germ begins to put itself forth anew in the earth. The prolific germ in plants corresponds to the good in man. The seed itself corresponds to internal things, and the pulp of the fruit encompassing the seed corresponds to external things. When the internal of man is being formed anew, or is being regenerated, the memory-knowledges and truths of the external

man are like the fibers of fruit, through which the sap is carried over to the internal; and afterward, when the man has been regenerated, the memory-knowledges and truths of the external man are also separated, and serve as soil. The case is the same with the internal of man, to which the seed corresponds. In this case the good which has been formed in this manner produces a new man, just as the prolific germ in the seed produces a new tree, or a new plant. Thus all things are made new, and afterward multiply and bear fruit to eternity; consequently the new man becomes like a garden and a paradise, to which he is also compared in the Word.

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

The kingdom of the heavens is like a grain of mustard seed, which a man took and sowed in his field; which is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and make their nests in its branches (Matt. 13:31–32).

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

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

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

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

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

9259. *Removing thou shall remove it with him.* That this signifies encouragement and effort toward amendment is evident from the signification of “removing,” when said of the falsity which does not agree with the good of the church, as being amendment (see above, n. 9258), and here effort toward amendment, and encouragement, because such falsity is amended with difficulty. The falsities which do not agree with the good of the church are all those which are opposed to the Lord, to the good of love to him, and to the good of charity toward the neighbor. That such things as have just been unfolded lie hidden within these two laws or judgments is evident from this additional consideration, that the things contained in the letter seldom happen, namely, meeting an enemy’s ox or ass going astray, and seeing the ass of one who hates us lying under a burden. Consequently these ordinances are not of sufficient importance to have been included among the laws and judgments that were promulgated from Mount Sinai. But the things they contain within them cause them to rank among the chief judgments; for they contain the injunction that the gentiles too must be loved and be instructed in the truths of faith, and be amended in respect to the life. But these internal contents of the laws in question could not be set forth before the Israelitish and Jewish people, because these were in external things without internal; and because they had received from their fathers that they should hate, and therefore regard as enemies, all who were not of their brethren, that is, who were not

born of Jacob. (Concerning the Jews and their character, see n. 4307, 4314, 4316–4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.)

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

9261. *Keep thee far from the word of a lie.* That this signifies an aversion for the falsity of evil is evident from the signification of “a lie” as being falsity from evil (see n. 8908, 9248). The reason why there is signified falsity from evil is that this falsity must be kept far away, because it derives its essence from evil; and evil and good are opposites; for evil is from hell, and good is from heaven, and there it is from the Lord. But falsity not derived from evil, which is the falsity of ignorance, is not of such a nature (see n. 1679, 2863, 4551–4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258). And from the signification of “keeping far away” as being to feel aversion for.

That “removal far away” denotes aversion originates from the removals of this kind which appear in the spiritual world, in that they are according to dissimilarities, differences, and aversions, in respect to the things of spiritual life. For those who appear there in one place are in a like state of the affections and of the derivative thoughts; but as soon as they are at variance, they are separated and go far away from one another; and this according to the degree of their variance. This comes to pass because in the spiritual world both spaces and times are states, and therefore distances are differences of states. Nevertheless, before the external sight states

appear there as spaces, and their differences as distances. (That spaces and distances, and also times, are states, see n. 1273–1277, 1376–1382, 2625, 3356, 3387, 3404, 3638–3641, 4321, 4882, 7381, 9104; but that nevertheless there are appearances of spaces and distances, which originate from changes of state in the interiors, n. 5605.) From this it is now evident that in the internal sense “removal far away” denotes aversion.

9262. *And the innocent and the righteous slay thou not.* That this signifies an aversion for destroying interior and exterior good is evident from the signification of “the innocent” as being one who is in interior good, thus in the abstract sense, interior good (of which below); from the signification of “the righteous” as being one in exterior good, and in the abstract sense, exterior good, for “righteous” is predicated of the good of love toward the neighbor, and “innocent” of the good of love to the Lord. The good of love toward the neighbor is exterior good, and the good of love to the Lord is interior good. And from the signification of “slaying” as being to destroy. That “righteous” denotes the good of love toward the neighbor will also be seen below. But that “innocent” denotes the good of love to the Lord is because those are in innocence who love the Lord. For innocence is to acknowledge in the heart that of ourselves we desire nothing but evil, and perceive nothing but falsity, and also that all the good which is of love, and all the truth which is of faith, are from the Lord alone. None can at heart acknowledge these things except those who are conjoined with the Lord by love. Such are they who are in the inmost heaven, which from this is called the “heaven of innocence.” Wherefore the good they have is interior good; for it is the Divine good of love that proceeds from the Lord which is received by those who are in the heaven of innocence. Hence also they appear naked, and likewise as little children, from which it is that innocence is represented by nakedness, and also by infancy. (That it is represented by nakedness, see n. 165, 213–214, 8375; and by infancy, n. 430, 1616, 2280, 2305–2306, 3183, 3494, 4563, 4797, 5608.)

[2] From what has just been said about innocence it can be seen that the Lord’s Divine cannot be received except in innocence,

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

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

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

everyone can see that this procedure of inquiry and of purgation in respect to innocent blood shed in the land involves arcana of heaven, which cannot possibly be known unless it is known what is signified by "one stabbed in the field," by "a female calf of an ox by which labor hath not been done and which hath not drawn in the yoke," by "a barren valley which is neither cultivated nor sown," by

“cutting off the calf’s neck there in the valley,” by “washing the hands over the calf,” and by all the other particulars. That these things should have been commanded unless they signified secret things would by no means be consistent with a Word that has been dictated by the Divine, and inspired in respect to every word and jot; for without some deeper meaning such a procedure would have been a ceremonial of no sanctity, and scarcely of any account.

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

[5] Be it known that by this whole procedure there was represented in heaven a crime of this nature done without guilt, because done from ignorance in which there is innocence, consequently as not evil. Every detail of this procedure, even the smallest, represented some essential thing in this matter; and what it represented is evident from the internal sense. (That “one who has been stabbed” denotes truth and good extinguished, see n. 4503; that “the land” denotes the church, n. 662, 1066–1067, 1262, 1413, 1607, 1733, 1850, 2117–2118, 2928, 3355, 4447,

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

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

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

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

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

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

good of charity toward the neighbor; for the Lord is in the good of love, and through it in the truth of faith, because the Lord is Divine love itself.

[3] The good of charity toward the neighbor is exterior good, which is signified by “the righteous”; and the good of love to the Lord is interior good, which is signified by “the innocent,” as shown in the foregoing section. That the good of love toward the neighbor from the Lord is “the righteous” in the proper sense can be seen from the passages in the Word where mention is made of “the righteous,” of “righteousness,” and of “to be made righteous”; as in Matthew:

Then shall the righteous answer him, saying, When saw we thee hungry and fed thee, or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee? When saw we thee sick or in prison and came unto thee? But the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. And the righteous shall go into eternal life (Matt. 25:37–40, 46);

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

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

and in Luke:

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

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

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

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

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

“the intelligent” denote those who are in the truth and good of faith; and “they that make many righteous” denote those who lead to the good of charity through the truth and the good of faith; “to shine forth as the stars” denotes to be in the intelligence of truth and the wisdom of good, consequently in eternal happiness; for the “stars” denote the knowledges of truth and good, from which are intelligence and wisdom (n. 2495, 2849, 4697).

[6] “The righteous” is thus described in David:

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

these things are goods of charity, which belong to “the righteous.” The church knows that these goods of charity are from the Lord, insomuch that they are the Lord’s in the man. “The righteous” is also described in Ezekiel 18:5–9, 21; 33:15–20.

[7] From all this it can be seen what is signified by “the righteous” and by “righteousness” in the following passages of Matthew:

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

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

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

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

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

[8] In Isaiah:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9265. *And thou shalt not take a present.* That this signifies an aversion for any self-advantage whatever is evident from the signification of “a present” as being everything worldly that is

loved, whether it be wealth, dignity, reputation, or anything else which flatters the natural man, which things, speaking generally, are called “self-advantage,” and in the internal sense are meant by “a present” which “blinds” and “perverts”; and from the signification of “not to take” as being to be held in aversion, for unless this is the case they are still looked for and taken. But they are held in aversion when what is heavenly and Divine is loved more than what is worldly and earthly; for so far as the one is loved, so far the other is hated, according to the Lord’s words in Luke:

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

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

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

9267. *And perverteth the words of the righteous.* That this signifies so that [these matters of self-advantage] appear like truths of good is evident from the signification of “perverting the words of the righteous” as being that they appear like truths of good; for “words” denote the things themselves, thus truths, and “the righteous” denote those who are in good (see n. 9263). That “words” denote truths is because in the original tongue “a word” signifies that

which is something, and which really exists; consequently it also signifies truth, for everything which really exists from *esse* [being] bears relation to truth. From this also it is that Divine truth is called “the Word.”

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

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

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

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

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

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

“sowing,” of “harvest,” of “produce,” of “grain” and “wheat,” and of “bread” from these, as well as of all other things that belong to a field.

[2] He who does not know how the case is with the state of heaven believes no otherwise than that these expressions in the Word are mere metaphors and comparisons. But they are real correspondences. For when the angels discourse about the regeneration of man by the Lord through the truths of faith and the goods of charity, then below in the world of spirits there appear fields, crops, fallow lands, and also harvests; and this by reason of their correspondence. He who knows this can also know that such things in the world have been created according to correspondences; for universal nature (that is, the sky with the sun, moon, and stars, and the earth with the objects of its three kingdoms) corresponds to such things as are in the spiritual world (n. 2993, 5116, 5377). (That in this way nature is a theater representative of the Lord’s kingdom, see n. 3483; and that from this all things in the natural world have their subsistence, n. 2987, 2989–2991, 3002, 8211.) From all this it is evident why the things belonging to a field, that is, which are sown in a field, and are reaped from a field, signify such things as are of the church in general and in particular. (That even the comparisons used in the Word are from things which correspond, see n. 3579, 8989.)

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

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

here such things are mentioned as grow on the earth; yet it is evident that holy things of the church are meant by them; namely, by “planting plants of delights,” such things as are favorable to the

affections; and by “setting the land with a shoot of a strange one,” to teach truths not genuine.

[4] In Jeremiah:

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

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

[5] In Micah:

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

“sowing and not reaping” denotes to be instructed in the truths of faith, but without profit; “treading the olive, but not anointing oneself” denotes to be instructed about the good of life, but still not to live in it; “treading the must, but not drinking the wine” denotes to be instructed about the truths which are from good, but still not to appropriate them to oneself. That such things of the church or of heaven are signified by these words is plain from those which precede, namely, that they were to be laid waste in this manner “because of their sins”; for the wicked and sinful man receives instruction, but merely stores it up among memory-knowledges, which he brings forth from his memory in order to get reputation, fame, honors, and wealth, thus to serve an evil use and end. From

this the truths and the goods in which he has been instructed lose the life of heaven, and become dead, and finally deadly.

[6] In Isaiah:

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

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

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

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

land,” and of “clean provender which they should eat”; also from the signification of “the light of the moon and of the sun,” likewise of “sevenfold,” and of “seven days.” And as by these expressions are signified such things as are of the church, that is, such as are of doctrine and of life, it follows that this will come to pass in the day that Jehovah shall “bind up the breach of his people, and heal the wound of their stroke”; for “the breach of the people” denotes the falsity of doctrine which gradually creeps in from the badness of the teachers, from lusts, and from other causes; “the wound of the stroke” denoting the consequent evil of life.

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

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

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

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

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

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

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

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

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

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

9273. *And shalt gather the produce thereof.* That this signifies the goods of truth therefrom is evident from the signification of “gathering” as being appropriation after instruction, for when “sowing” denotes instruction and being instructed in the truths of faith (as just shown), “gathering” denotes the appropriation of them. Appropriation is effected when the truths that have been of doctrine become of the life. When they become truths of life, they are called the “goods of truth.” It is these which are here signified by “produce.”

9274. *And in the seventh year thou shalt let it lie fallow, and shalt release it.* That this signifies the second state, when the man of the church is in good, and thus in the tranquility of peace, is evident from the signification of “the seventh year,” or the sabbath, as being when man is in good, and is led of the Lord by means of good (see n. 8505, 8510, 8890, 8893); from the signification of “letting the land lie fallow,” that is, not sowing it, as being not to be led by truths, as before; and from the signification of “releasing

it” as being to be in the tranquility of peace. (That the sabbath also was a representative of the state of peace in which there is conjunction, see n. 8494.) For by the lying fallow, and the release or rest of the land, was represented the rest, tranquility, and peace possessed by those who are in good from the Lord. (That there are two states with the man who is being regenerated and becoming a church; namely, the first when he is led by means of the truths of faith to the good of charity; and the second when he is in the good of charity, see n. 7923, 7992, 8505–8506, 8512–8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230.)

[2] That there are these two states with the man who is being regenerated and becoming a church has been heretofore unknown, chiefly for the reason that the man of the church has not made any distinction between truth and good, thus not between faith and charity; and also because he has had no distinct perception of the two faculties of man, which are the understanding and the will; and that the understanding sees truths and goods, and the will is affected with them and loves them. For the same reason he could not know that the first state of the man who is being regenerated is learning truths and seeing them, and that the second state is willing and loving them; and that the things which a man has learned and seen are not appropriated to him until he wills and loves them; for the will is the man himself, and the understanding is his minister. If these things had been known, it might have been known and perceived that the man who is being regenerated is endowed by the Lord with both a new understanding and a new will, and that unless he has been endowed with both, he is not a new man; for the understanding is merely the seeing of the things which the man wills and loves, and thus, as before said, is only a minister. Consequently the first state of the man who is being regenerated is to be led through truths to good, and the second state is to be led by means of good; and when he is in this latter state, the order has been inverted, and he is then led by the Lord; consequently he is then in heaven, and hence in the tranquility of peace.

[3] This state is what is meant by the “seventh day,” and by the “seventh year,” and also by the “jubilee”; that is, by the “sabbath”

and by the “sabbath of sabbaths” and by the resulting rest of the land; according to these words in Moses:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the produce thereof; but in the seventh year shall be a sabbath of sabbaths for the land, a sabbath unto Jehovah; thou shalt neither sow thy field, nor prune thy vineyard; that which groweth of itself of thy harvest thou shalt not reap (Lev. 25:3–5).

And concerning the jubilee:

In the year of the jubilee, ye shall not sow, nor reap that which groweth of itself in it, nor vintage its undressed vines (Lev. 25:11).

He who knows nothing about these two states must needs be ignorant of many things contained in the Word; for in the Word, especially the prophetic Word, the two states are distinctly described. Nay, without this knowledge, he cannot apprehend the internal sense of the Word, nor even many things which are in its literal sense, as for example the following which the Lord foretold concerning the last time of the present church, which is there called the “consummation of the age” in these passages:

Then let them that are in Judea flee unto the mountains; let him that is upon the house not go down to take anything out of his house; and let him that is in the field not return back to take his garments (Matt. 24:16–18).

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

(That the second state is here described, and that no one ought to return from that state to the first, see n. 3650–3655, 5895, 5897, 8505–8506, 8510, 8512, 8516.)

[4] That these states are distinct from each other is also involved in these words in Moses:

When thou makest a new house, thou shalt make a compass to thy roof. Thou shalt not sow thy vineyard nor thy field with mixed seed. Thou shalt not plough with an ox and an ass together. Thou shalt not put on a mixed garment of wool and linen together (Deut. 22:8–11; Lev. 19:19);

by these words is signified that he who is in the state of truth, that is, in the first state, cannot be in the state of good, that is, in the second state, nor the converse. The reason is that the one state is the inverse of the other; for in the first state the man looks from the world into heaven, but in the second state he looks from heaven into the world; because in the first state truths enter from the world through the intellect into the will, and there become goods, because of love; but in the second state the goods so formed go forth from heaven through the will into the intellect, and there appear in the form of faith. It is this faith which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this faith belongs to charity in form.

9275. *And the needy of thy people shall eat.* That this signifies conjunction through the good of charity with those who are in few truths and yet long to be instructed is evident from the signification of “eating” as being communication and conjunction (see n. 2187, 3596, 5643, 8001); from the signification of “the needy” as being those who by reason of ignorance are in few truths and yet long to be instructed (see n. 9253); and from the signification of “people,” here the people of Israel, as being those who are of the church (n. 4286, 6426, 6637, 8805). From all this it is evident that by “the needy of thy people shall eat” is signified the conjunction of the church with those who are in few truths and yet long to be instructed. The reason why it is said “conjunction through the good of charity” is that this good conjoins, as will be shown in the following article.

9276. *And what they leave the wild animal of the field shall eat.* That this signifies conjunction through these with those who are in the delights of external truth is evident from the signification of “what they leave,” namely, the needy of the people, as being what they have left behind, thus that which is behind them, but here it

denotes through them, because the subject treated of is the conjunction of the church with those who are in few truths, and here its conjunction with those who are in the delights of external truth (that the conjunction of the church with these latter is effected through the former, will be seen below); from the signification of “eating” as being communication and conjunction (as just above, n. 9275); and from the signification of “the wild animal of the field” as being those who are in the delights of external truth. For in the Word “beasts” signify the affections of truth and good, beasts of the flock the affections of internal truth and good, and beasts of the herd the affections of external truth and good; but “wild animals” such affections as belong to the most external truth; for relatively to internal affections these affections are wild animals, for they are affections of the sensuous things which are called pleasures and delights. The reason why they are delights of truth, and not so much of good, is that the sensuous things which communicate immediately with the world through the body derive scarcely anything from spiritual good, for it is bodily and worldly loves that chiefly reside therein. (That in the Word “beasts” signify the affections of truth and good, see n. 45–46, 142–143, 246, 714–715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090; that beasts of the flock signify the affections of internal truth and good, and those of the herd the affections of external truth and good, n. 5913, 8937, 9135; and that sensuous things communicate with the world and are the most external, n. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310–6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844–6845, 6948–6949, 7442, 7693, 9212, 9216.) From what was shown in these places the nature of man’s sensuous mind relatively to his more interior things can be known, namely, that it is like a wild animal.

[2] The subject treated of in this verse in the internal sense is those who are in the good of charity, and also those who are in few truths and yet long to be instructed, and afterward those who are in the delights of external truth. These three kinds of men constitute the church. Those who are in the good of charity constitute the internal of the church; those who are in few truths and yet long to be instructed, thus who from good are in the affection of truth,

constitute the external of the church; but those who are in the delights of external truth are the most external, and constitute as it were the circumference, and conclude the church.

[3] The conjunction of heaven with the human race, that is, the conjunction of the Lord through heaven with man is effected by means of those who are in the good of charity, thus by the good of charity; for in this good the Lord is present, because the Lord is this good itself, because it proceeds from him. By means of this good the Lord conjoins himself with those who are in the affection of truth, because the affection of truth is from good, and as before said good is from the Lord. Through these again the Lord is with those who are in the delights of external truth, for the delights with them are for the most part derived from the loves of self and of the world, and very little from spiritual good. Such is the communication of heaven with man, that is, such is the communication of the Lord through heaven with him; consequently such is the conjunction.

[4] That the communication and conjunction of the Lord with the human race is of this nature can be seen from the fact that such is the influx with every man of the church. By “a man of the church” is meant one who from the Lord is in the good of charity, and from this in the truths of faith; for charity from which is faith is the very church itself with man, because charity and faith are from the Lord; for the Lord flows into this good, which is the man’s internal; and through it into the affection of truth, which is his external; and through this affection into the delights of external truth, which are in his uttermost external.

[5] As it is with the man of the church in particular, so also it is with the church in general, that is, with all who constitute the Lord’s church. The reason of this is that before the Lord the church universal is like a man, for before the Lord, his heaven, with which the church acts as a one, is as one man, as can be seen from what has been shown about heaven as a grand man at the end of many chapters of Genesis. And because this is so, the case is the same with a man of the church in particular; for a man of the church in

particular is a heaven, a church, and a kingdom of the Lord in the least form.

[6] Moreover, the case with the church is the same as with man himself, in that there are in him two fountains of life, namely, the heart and the lungs. It is known that the first of his life is the heart, and that the second of his life is the lungs, and that from these two fountains live all things in man both in general and in particular. The heart of the grand man (that is, of heaven and the church) is constituted of those who are in love to the Lord and in love toward the neighbor, thus, abstractedly from persons, of the love of the Lord and the love of the neighbor. And the lungs in the grand man (that is, in heaven and the church) are constituted of those who from the Lord are in charity toward the neighbor and from this in faith, and thus, abstractedly from persons, of charity and faith from the Lord. But all the other viscera and members in this grand man are constituted of those who are in external goods and truths, thus, abstractedly from persons, of the external goods and truths through which internal truths and goods can be brought in. As then the heart first flows into the lungs and through these into the viscera and members of the body, so likewise the Lord flows through the good of love into internal truths, and through these into external truths and goods.

[7] From all this it can be seen that there must by all means be a church on earth; and that without it the human race would perish, because it would be like a dying man, when the lungs and heart cease to be moved. Wherefore it is provided by the Lord that there shall always be a church on the earth, in which the Lord has been revealed by the Divine truth which is from him; and on our earth this Divine truth is the Word. At the present day scarcely anyone believes this to be so, because scarcely anyone believes that everything of man's life is from the Lord through heaven. For men suppose that life is in themselves, and that this can subsist without any connection with heaven, that is, through heaven from the Lord, although this opinion is utterly false.

[8] From all this it is now evident how it is to be understood that conjunction is effected through the good of charity with those who are in few truths and yet desire to be instructed, and through these with those who are in the delights of external truth, which things are signified by “letting the land lie fallow and releasing it in the seventh year, and that then the needy of the people should eat, and what they left the wild animal of the field should eat.” But concerning the things above related, see what has been already shown, namely, that before the Lord heaven is like a man, and is therefore called the grand man (n. 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228).

[9] (That it is the same with the Lord’s church, seeing that his kingdom on earth is the church, which acts as a one with his kingdom in the heavens, see n. 4060, 7396, 9216; also that a man of the church is a heaven and a church in particular, n. 1900, 1902, 3624–3631, 3634, 3884, 4292, 4523–4524, 4625, 6013, 6057; that those who are in love to the Lord and in love toward the neighbor constitute the province of the heart in the grand man, and those who are in charity and thereby in faith from the Lord constitute the province of the lungs, n. 3635, 3883–3896; that everything of man’s life flows in from the Lord through heaven, n. 2536, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742–3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985–6996, 7004, 7055–7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109–9110, 9216; that there is a connection of heaven with man, n. 9216; and that without a church on earth the human race would perish, n. 468, 637, 2853, 4545.)

9277. *So shalt thou do to thy vineyard, and to thine oliveyard.* That this signifies that so it is with spiritual good and with celestial good is evident from the signification of a “vineyard” as being the spiritual church (n. 1069, 9139), thus spiritual good, which is the good of charity toward the neighbor, for this good makes the spiritual church; and from the signification of an “oliveyard” as being the celestial church, thus celestial good, that is, the good of love to the Lord, for this good makes the celestial church. (What

the spiritual church is, and what is its good; and what the celestial church is, and what is its good; and also what is the difference between them, see n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235–3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647–6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.)

[2] That an “oliveyard” signifies the celestial church and thus celestial good is evident from the passages in the Word where the “olive tree” is mentioned; as in Moses:

Thou shalt plant vineyards and till them, but the wine thou shalt not drink, nor gather; for the worm shall eat it. Thou shalt have olive trees throughout all thy border, but thou shalt not anoint thyself with the oil, for thine olive tree shall be shaken (Deut. 28:39–40);

where the subject treated of is the curse if other gods were worshiped, and if the statutes and judgments were not kept. “Olive trees in all thy border” denote the goods of celestial love which are from the Lord through the Word in the whole church; “not being anointed with the oil” denotes that nevertheless they are not in this good; “thine olive tree shall be shaken” denotes that this good will perish. In like manner in Micah:

Thou shalt tread the olive, but shall not anoint thee with oil; and the must, but shalt not drink the wine (Micah 6:15).

[3] In Amos:

I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig trees, and your olive trees, shall the caterpillar devour; yet have ye not returned unto me (Amos 4:9);

“vineyards” denote the goods of faith; and “olive trees” the goods of love; the punishment for not receiving these goods is signified by “the caterpillar devouring the olive trees.” In Habakkuk:

The fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall deceive, and the field shall yield no food (Hab. 3:17);

where “the fig tree” denotes natural good; “the vine” spiritual good; “the olive” celestial good; and “the field” the church. In Zechariah:

Two olive trees were beside the lampstand, one on the right side of the bowl, and the other on the left side. These are the two sons of pure oil, that stand beside the Lord of the whole earth (Zech. 4:3, 11, 14);

the “two olive trees beside the lampstand” denote celestial and spiritual good, which are at the Lord’s right and left; “the lampstand” signifies the Lord as to Divine truth.

[4] In the book of Judges:

Jotham said to the citizens of Shechem who made Abimelech king, The trees went to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, which God and men honor in me, and go to sway myself over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I cause to cease my sweetness, and my good fruit, and go to sway myself over the trees? Then the trees said unto the vine, Come thou, and reign over us. But the vine said unto them, Should I cause to cease my must, which cheereth God and men, and go to sway myself over the trees? Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, come ye, and put your trust in my shadow; but if not, let fire come out of the bramble, and devour the cedars of Lebanon (Judg. 9:7–15);

what these things specifically involve cannot be known unless it is known what is signified by “the olive tree,” “the fig tree,” “the vine,” and “the bramble.” “The olive tree” signifies the internal good of the celestial church; “the fig tree,” the external good of that church (n. 4231, 5113); “the vine,” the good of the spiritual church; but “the bramble” signifies spurious good. These words therefore involve that the people who are here meant by the trees, were not willing that either celestial good or spiritual good should reign over them, but spurious good, and that they chose this in preference to the other goods. “Fire out of the bramble” denotes

the evil of lust; “the cedars of Lebanon that it would consume” denote the truths of good.

[5] As “the olive tree” signified the good of love from the Lord and to the Lord, therefore the cherubs in the midst of the house or of the temple were made of olive wood, and in like manner the doors leading to the sanctuary (1 Kings 6:23–33); for the “cherubs” and also the “doors of the sanctuary” signified the guard and providence of the Lord that there should be no approach to him except through the good of celestial love; and therefore they were of olive wood. From all this it can be seen why the tabernacle and the altar were anointed with oil; also the priests, and afterward the kings; and why the oil of the olive was used for the lamps; for this “oil” signified the good of love from the Lord (n. 886, 3728, 4582, 4638); and the “anointing” signified that so they might represent the Lord.

9278. *Six days thou shalt do thy works.* That this signifies the state of labor and of combat when the man is in external delights that are to be conjoined with internal is evident from the signification of the “six days” which precede the seventh as being a state of labor and of combat (see n. 737, 900, 8510, 8888, 8975). The labor and combat then are signified by the “works” which they were to do in the six days. By the “works of the six days” and the “rest on the seventh day” are signified those things which come forth in man in his first, and in his second state, during regeneration, and also those which come forth in him when he has been regenerated.

(Concerning the first and second states of man during regeneration, see above, n. 9274; and concerning those things which come forth with him when he has been regenerated, n. 9213.) These things take place to the end that external things may be conjoined with internal; for there is an external man, which is also called natural; and there is an internal man, which is also called spiritual. The external man communicates with the world, and the internal man with heaven.

[2] The Divine order is that heaven should rule the world in man, and not the world rule heaven in him; for when heaven rules man, then the Lord rules him. Man is born into loving the world and himself more than heaven and the Lord. And because this is opposite to Divine order, there must be an inversion by means of regeneration; and this inversion is effected when the things of heaven and the Lord are loved more than those of the world and of self. This is the reason why the man who has been regenerated, as also he who is in heaven is alternately in external and in internal things; for external things are thereby disposed so as to agree with internal things; and finally to be subject to them.

[3] When a man is in external things, he is in labor and combat, for he is then in a life which savors of the world, into which the hells flow from all sides, continually endeavoring to infest, and even to subjugate in the man the things of heaven; but the Lord continually protects and sets him free. From this arise the labor and combat which are signified by the “six days of the week in which works are to be done.” But when the man is in internal things, then, because he is in heaven with the Lord, the labor and combat cease, and he is in the tranquility of peace, in which tranquility conjunction also is effected. These are the things which are signified by the “seventh day.” That the interiors of man have been created according to the image of heaven, and his exteriors according to the image of the world; thus that man is a heaven and a world in a little form, and according to the maxim of the ancients is a microcosm, may be seen above (n. 6057); and consequently that it is according to Divine order that the Lord through heaven directs the world in man, and by no means the reverse.

[4] The nature of the labor and combat when a man is in external things can be seen from the fact that he is then in such a state as to be in heat from the world and to be cold toward heaven, unless heaven be to him as the world; and that he is consequently in such a shade that he cannot conceive otherwise than that external things flow into internal, and consequently that the eye sees and the ear hears of itself, and that their objects bring forth thoughts, and produce the intellect, and that thereupon he is able of himself to

believe, and likewise to love God; consequently from the world to see heaven. From this fallacy he can scarcely be withdrawn until he has been raised from external things into internal, and thus into the light of heaven. Then for the first time he perceives that the things in him which are of the world, thus which are of the body and its senses, see and act through influx from heaven, that is, through heaven from the Lord, and not at all from themselves. From this it is evident why a sensuous man believes that everything of his life is from the world and from nature; that there is no hell, nor heaven; and finally that there is no God; consequently why he ridicules everything of the church insofar as he is concerned; but is in favor of it insofar as it concerns the simple, so that they may be in bonds, in addition to those of the laws.

[5] From this it can be known what it is to be in external things, and not at the same time in internal things, and that when a man is in external things, he is in cold and shade in respect to the things which are of heaven and which are of the Lord. From this also it can be known who in this world are intelligent and wise, namely, those who are in the truth and good of the church, because these are wise from heaven; and also who are foolish and insane, namely, those who are not in the good and truth of the church, because their knowledge is derived solely from the world; and that those among them who by means of the sciences of the world have confirmed themselves against the truths and goods of the church, are more insane and foolish than the rest, however much they may believe themselves intelligent and wise in comparison with others, and may call those simple who are in the good of life from the truths of doctrine; when yet the simplicity of these latter is wisdom in the eyes of the angels, and moreover after death they are raised by the Lord into angelic wisdom.

[6] That this is the case, the Lord also teaches in Matthew:

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

And in John:

I will send the spirit of truth, whom the world cannot receive; for it seeth him not, neither knoweth him. Yet a little while, and the world shall see me no more (John 14:17, 19);

“the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him” signifies that the world will not acknowledge the Lord with faith of the heart, because external things which are of the world will obscure. Consequently who at the present day adores him as the Lord of the whole heaven and the whole earth (Matt. 18:18)? And yet all who are in the heavens, thus all who are in internal things, regard the Lord as their only God.

9279. *And on the seventh day thou shalt cease.* That this signifies the state of good when the man is in internal things, and his tranquility of peace then is evident from the signification of “the seventh day,” or “sabbath,” as being when the man is in good, and is led by the Lord by means of good (see n. 8495, 8510, 8890, 8893); and from the signification of “ceasing,” or “resting from works,” as being the tranquility of peace then. (Concerning this state see what has been said and shown above, n. 9274, 9278.)

[2] But it shall be briefly stated why, when a man is in good, he is in internal things. Man’s external things have been formed according to the image of the world, and his internal things according to the image of heaven (see n. 6057); wherefore also his external things receive those which are of the world, but his internal things those which are of heaven. The external things which are of the world are opened in man successively from infancy even to manhood; in like manner the internal things. But the external things are opened by means of those which are of the world, whereas the internal things are opened by means of those which are of heaven. The things thus opened are twofold, namely, those of the understanding and those of the will. The things of the understanding are opened by means of those which bear relation to truth, and the things of the will by means of those which bear relation to good; for all things in the universe, both those in the world and those in heaven, bear relation to truth and to good. Those which bear relation to truth are called knowledges; and those which bear relation to good are called loves and affections. From

this it is clear what, and of what nature, are the things which open the life of man.

[3] As regards the internal man, which as above said has been formed according to the image of heaven, it is the knowledges of the truth and good of faith from the Lord, and consequently of faith in the Lord, that open the things of its understanding; and it is the affections of truth and good, which are of love from the Lord, and consequently of love to the Lord, that open the things of its will, and consequently form within him heaven, thus the Lord in an image, for heaven is an image of the Lord. From this it is that heaven is called the grand man (n. 1276, 2996, 2998, 3624–3649, 3741–3750, 4218–4228); that man has been formed according to the image of heaven and the image of the world (n. 3628, 4523–4524, 6013, 6057); and that a regenerate man and an angel are a heaven and a church in the least form (n. 1900, 3624, 3634, 3884, 4040–4041, 4292, 4625, 6013, 6057, 6605, 6626, 8988). From all this it can be seen why, when a man is in good, he is in internal things. But concerning the opening of man's internal and external things, of the Lord's Divine mercy more in what follows.

9280. *That thine ox and thine ass may rest.* That this signifies the tranquility of peace at the same time for external goods and truths is evident from the signification of "resting," when said of the seventh day or sabbath, as being the tranquility of peace (as just above, n. 9279); and from the signification of "an ox" as being external good, and of "an ass" as being external truth (n. 2781, 9134, 9255). That beasts signified affections and inclinations, such as man has in common with them, see n. 45–46, 142–143, 246, 714–715, 776, 2179–2781, 3218, 3519, 5198, 5913, 8937, 9090, 9135. That beasts were employed in the sacrifices in accordance with their signification, see n. 1823, 2180, 2805, 2807, 2830, 3519. That all things in the three kingdoms of nature are representative of the spiritual and celestial things of the Lord's kingdom, see n. 1632, 1881, 2758, 2987–3003, 3213–3227, 3483, 3624–3649, 4939, 5116, 5427, 5428, 5477, 8211. And that there are correspondences of all things, see n. 2987–3003, 3213–3226, 3337–3352, 3472–3485, 3624–3649, 3745–3750, 3883–3896,

4039–4055, 4218–4228, 4318–4331, 4403–4420, 4523–4533, 4622–4634, 4652–4660, 4791–4806, 4931–4952, 5050–5062, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 8615.

[2] These quotations have been brought together to show that not only all beasts, but also all things in the world, correspond, and according to their correspondences represent and signify spiritual and celestial things, and in the supreme sense the Divine things of the Lord; and from this to show the nature of the ancient churches, which were called representative churches; namely, that all their holy rites represented the things of the Lord and his kingdom, thus the things of love and faith in him; and that by means of such things heaven was then conjoined with the man of the church; for the internal things were presented in heaven. To the same end the Word of the Lord was given, for each and all things therein, down to the smallest jot, correspond and have a signification; consequently through the Word alone is there a connection of heaven with man.

[3] That this is the case no one at this day knows; and therefore when a natural man reads the Word, and searches where the Divine lies hidden in it; and when on account of its ordinary style he does not find it in the letter, he first begins to hold it in low esteem, and then to deny that it has been dictated by the Divine itself, and sent down through heaven to man; for he does not know that the Word is Divine by virtue of its spiritual sense, which is not apparent in the letter, but nevertheless is in the letter; and that this sense is presented in heaven when a man reads the Word with reverence; and that this sense treats of the Lord and his kingdom. It is these Divine things from which the Word is Divine, and by means of which holiness flows through heaven from the Lord down into the literal sense, and into the very letter itself. But so long as a man does not know what the spiritual is, he cannot know what the spiritual sense is, thus not what correspondence is. And so long as a man loves the world more than heaven, and himself more than the Lord, he does not wish to know or apprehend these things; although all the intelligence of ancient times was from this source, as is also the wisdom of the angels. The mystical secrets which

many diviners have in vain busied themselves to trace in the Word lie hidden solely in its spiritual sense.

9281. *And the son of thy handmaid, and the sojourner, may take breath.* That this signifies the state of life of those outside the church who are in truths and goods is evident from the signification of “the son of a handmaid” as being those who are in the affection of external truth; for by “a son” is signified truth (see n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257), and by “a handmaid” is signified external affection (n. 1895, 2567, 3835, 3849, 7780, 8993); and from the signification of “a sojourner” as being those who wish to be instructed in the truths and goods of the church (n. 1463, 8007, 8013, 9196). That by “the son of a handmaid” and “a sojourner” are here signified those who are outside the church is because in the preceding portion of this verse those who are within the church were treated of; and for this reason those who are without the church are meant by the “sons of a handmaid,” and those who have not been born within the church by “sojourners”; because the former are of a lower descent, and the latter are of a different lineage. And from the signification of “breathing” as being the state of life in respect to the truths and goods of faith. The reason why “breathing” signifies this state of life is that the lungs, whose office it is to breathe, correspond to the life of faith from charity, which is spiritual life (n. 97, 1119, 3351, 3635, 3883–3896, 9229).

[2] Man has an outward and an inward breathing; the outward breathing is from the world, but the inward is from heaven. When a man dies, the outward breathing ceases; but the inward breathing, which during his life in the world is tacit and imperceptible to him, continues. This breathing is altogether according to the affection of truth, thus according to the life of his faith. But those who are in no faith, as is the case with those who are in hell, do not draw their breathing from within, but from without, thus in a contrary manner; and therefore when they approach an angelic society, where there is breathing from within, they begin to be suffocated, and become like images of death (n. 3894). Therefore they cast

themselves down headlong into their hell, where they resume their former breathing, which is contrary to that of heaven.

[3] As the breathing corresponds to the life of faith, therefore the life of faith is also signified by the “soul” [*anima*] (n. 9050), from “animation,” which denotes the breathing; and therefore also the breath is called the “spirit,” as in the expressions “drawing the breath” [*spiritus*], and “letting out the breath” [*spiritus*]. From this also in the original tongue, “spirits” are so called from the wind, and in the Word are compared to “the wind”; as in John:

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth: so is everyone that is born of the spirit (John 3:8).

From this also it is evident what is signified by its being said that after his resurrection the Lord, when speaking with his disciples, “breathed on them, and said unto them, Receive ye the Holy Spirit” (John 20:22).

9282. *And all that I have said unto you ye shall keep.* That this signifies that the commandments, the judgments, and the statutes are to be done is evident from the signification of “all that Jehovah had said unto them” as being all things of the life, of worship, and of the civil state; for the things of life were called “commandments,” those of worship were called “statutes,” and those of the civil state were called “judgments” (see n. 8972); and from the signification of “keeping” or observing, as being to do, for by doing them they are observed. As the laws of life, of worship, and of the civil state are not anything with a man so long as they are in his understanding only, but become something with him when they are in the will, therefore it is said in the Word throughout that they must be “done”; for doing is of the will; but knowing, understanding, acknowledging, and believing are of the understanding. These latter, however, have no being with man until they become of the will, nor do they come forth with him until they become of the understanding from the will; for the being of man is to will, and the coming forth is to acknowledge and believe therefrom. The things which have no such being and

coming forth with a man are not appropriated to him, but stand without, and are not as yet received into the house; and therefore they do not contribute anything to the eternal life of the man; for unless such things have been made of the life, they are dissipated in the other life; those only remaining which are of the heart, that is, of the will and from this of the understanding. This being so, it is said in the Word throughout that the commandments and the statutes must be “done”; as in Moses:

Ye shall do my judgments, and keep my statutes, to walk therein. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live by them (Lev. 18:4–5; also Matt. 5:20; 7:24–27; 16:27; John 3:21);

and in many other passages.

9283. *And ye shall not mention the name of other gods.* That this signifies that they must not think from the doctrine of falsity is evident from the signification of “name” as being everything of faith and everything of worship in the complex (see n. 2724, 3237, 6887, 8274, 8882), here everything of the doctrine of falsity, because by “other gods” are signified falsities (n. 4544, 7873, 8867); and from the signification of “to mention” as being to think. That “to mention” denotes to think is because mentioning is of the mouth; and by those things which are of the mouth are signified those which are of the thought. The reason is that man’s speech flows from his thought; for man has thought which speaks, and thought which does not speak. The thought which speaks is that with which the speech makes a one; but the thought which does not speak is that with which the speaking thought and the consequent speech make a one with the sincere and the just, but not with the insincere and the unjust. For the thought which does not speak is the man’s higher or interior intellectual proceeding from his very will; but the thought which speaks is his lower or more external intellectual that is formed from the higher or interior, to present, or to counterfeit, before the world, the things of justice and equity, and of good and truth.

[2] This clearly shows the nature of the sincere and just man, and that of the insincere and unjust man, namely, that with the sincere and just man the internal man has been formed according to the image of heaven, and the external man according to the image of the world as subordinate to heaven (n. 9279); and that with the insincere and unjust man the internal man has been formed according to the image of hell, and the external man according to the image of heaven as subordinate to hell. For by the external he counterfeits the things of heaven, and applies the rational things which are from heaven to favor his lusts and also to deceive. From all this it is evident that the states of life with the just and the unjust are inverted in respect to each other.

9284. *And it shall not be heard upon thy mouth.* That this signifies that obedience is not to be paid with any affirmation is evident from the signification of “hearing” as being to obey (see n. 2542, 3869, 4652–4660, 5017, 7216, 8361); and from the signification of “not being upon the mouth,” when said of the doctrine of falsity which is signified by “the name of other gods,” as being not to affirm. The reason why the name of other gods was not to be mentioned, nor to be heard upon the mouth, was that heavenly things, and the Divine things of the Lord, might be represented by all the statutes, judgments, and commandments that were commanded; and they were represented so long as Jehovah was named and worshiped, for then the Divine of the Lord was present, and heaven with him. But when other gods were named and worshiped, infernal things were represented, because spirits from the hells were then present who wished to be worshiped as gods; for those who are in the hells are continually seeking this, because the loves of self and of the world reign there (n. 3881).

9285. Verses 14–19. *Three times thou shalt keep a feast unto me in the year. The feast of unleavened things shalt thou keep; seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in it thou camest forth out of Egypt; and my faces shall not be seen empty; and the feast of the harvest of the first fruits of thy works, which thou sowedst in the field; and the feast of ingathering, in the going out of the year, when thou gatherest in*

*thy works out of the field. Three times in the year shall every male of thine appear before the faces of the Lord Jehovih. Thou shalt not sacrifice the blood of my sacrifice upon what is fermented; and the fat of my feast shall not remain overnight until the morning. The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not boil a kid in its mother's milk.* “Three times thou shalt keep a feast unto me in the year” signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation; “the feast of unleavened things shalt thou keep” signifies worship and thanksgiving on account of purification from falsities; “seven days” signifies a holy state then; “thou shalt eat unleavened things” signifies the appropriation of good purified from falsities; “as I commanded thee” signifies in accordance with the laws of order; “at the time appointed of the month Abib” signifies from the beginning of a new state; “because in it thou camest forth out of Egypt” signifies liberation from infestation by falsities; “and my faces shall not be seen empty” signifies the reception of good by virtue of mercy, and thanksgiving; “and the feast of the harvest of the first fruits of thy works, which thou sowedst in the field” signifies the worship of the Lord and thanksgiving on account of the implanting of truth in good; “and the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field” signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation; “three times in the year shall every male of thine appear before the faces of the Lord Jehovih” signifies the continual appearance and presence of the Lord, therefore also his appearance and presence in the truths of faith; “thou shalt not sacrifice the blood of my sacrifice upon what is fermented” signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; “and the fat of my feast shall not remain overnight until the morning” signifies the good of worship, not from man's own, but from the Lord, always new; “the first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God” signifies that all truths of good and goods of truth are holy, because they are from the Lord alone; “thou shalt not boil a kid in its mother's milk” signifies that the good of

innocence of the after state must not be conjoined with the truth of innocence of the former state.

9286. *Three times thou shalt keep a feast unto me in the year.* That this signifies the persistent worship of the Lord and thanksgiving on account of liberation from damnation is evident from the signification of “keeping a feast” as being the worship of the Lord from a glad mind on account of liberation from damnation (see n. 7093); and from the signification of “three times in the year” as being a full state even to the end; for “three” signifies what is full from beginning to end (n. 2788, 4495, 7715, 9198), and a “year” signifies an entire period (n. 2906, 7839, 8070), here therefore a full and complete liberation. For by “the feast of unleavened things” is signified purification from falsities; by “the feast of harvest” the implanting of truth in good; and by “the feast of ingathering” the implanting of good thence derived, thus full liberation from damnation; for when a man has been purified from falsities, and afterward brought into good by means of truths, and finally when he is in good, he is then in heaven with the Lord, and consequently is then fully liberated.

[2] The successive steps of liberation from damnation are circumstanced like the successive steps of regeneration, because regeneration is liberation from hell and introduction into heaven by the Lord; for the man who is being regenerated is first purified from falsities, then the truths of faith are implanted with him in the good of charity, and lastly this good itself is implanted, and when this is done the man has been regenerated, and is then in heaven with the Lord. Wherefore by “the three feasts in the year” was also signified the worship of the Lord and thanksgiving on account of regeneration. As these feasts were instituted for the perpetual remembrance of these things, therefore it is said the “persistent” worship and thanksgiving, for the chief things of worship are to continually endure. The things which continually endure are those which are not only inscribed on the memory, but also on the life itself, and they are then said to reign universally with the man (n. 5949, 6159, 6571, 8853–8858, 8865).

9287. *The feast of unleavened things shalt thou keep.* That this signifies worship and thanksgiving on account of purification from falsities is evident from the signification of a “feast,” as being the worship of the Lord and thanksgiving on account of liberation from damnation (of which just above, n. 9286); and from the signification of “unleavened things” as being purification from falsities; for by what is fermented is signified falsity, and therefore by what is unfermented or unleavened is signified good purified from falsities (n. 2342, 8058). (Concerning this feast, which was also called the “passover,” see below, n. 9292, 9294.)

9288. *Seven days.* That this signifies a holy state is evident from the signification of “seven” as being what is holy (see. n. 395, 433, 716, 881, 5265, 5268); and from the signification of “days” as being states (n. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

9289. *Thou shalt eat unleavened things.* That this signifies the appropriation of good purified from falsities is evident from the signification of “eating” as being appropriation (see n. 3168, 3596, 4745); and from the signification of “unleavened things” as being good purified from falsities (of which just above, n. 9287).

9290. *As I commanded thee.* That this signifies in accordance with the laws of order is evident from the signification of “commanding,” when by the Lord, as being the Divine truth proceeding from him, for this contains and teaches the commandments of life and of worship. This Divine truth is order itself in the heavens; and truths are the laws of this order (see n. 1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988). From this it is evident that by “as I commanded thee” is signified in accordance with the laws of order.

9291. *At the time appointed of the month Abib.* That this signifies from the beginning of a new state is evident from the signification of “the month Abib” as being the beginning of a new state (see n. 8053).

9292. *Because in it thou camest forth out of Egypt.* That this signifies liberation from infestation by falsities is evident from what has been said and shown about the going forth of the sons of Israel out of Egypt, in n. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197, where it may be seen that by the sojourning of the sons of Israel in Egypt was signified the infestation by the infernals of the spiritual, that is, of those who were of the Lord's spiritual church, and their protection by the Lord; and that by their "going forth out of Egypt" was signified their liberation from that infestation; in commemoration of which was instituted the passover, which was the feast of unleavened things (n. 7093, 7867, 7995).

9293. *And my faces shall not be seen empty.* That this signifies the reception of good by virtue of mercy and thanksgiving is evident from the signification of "the faces of Jehovah" as being good, mercy, peace (see n. 222–223, 5585, 7599); and from the signification of "not being seen empty," or without a gift, as being a testification on account of the reception of good, and, thanksgiving; for the gifts that were offered to Jehovah signified such things as are offered by man from the heart unto the Lord, and are accepted by the Lord. Gifts are like all man's deeds, which in themselves are nothing but gestures, and regarded apart from the will are merely movements that are fashioned in various ways, and as it were jointed, not unlike the motions of a machine, and thus devoid of life. But man's deeds regarded along with his will are not such motions, but are forms of the will shown before the eyes; for deeds are nothing else than testifications of such things as belong to the will; and they also have their soul or life from the will. And therefore the same can be said of deeds as of motions, namely, that there is nothing living in deeds except will, just as there is nothing living in motions except endeavor. That this is so is also known to man; for he who is intelligent does not attend to a man's deeds, but only to the will from which, by which, and on account of which, the deeds come forth. Nay, he who is wise scarcely sees the deeds, but only the nature and amount of the will in them. The case is the same with gifts, in that it is the will in these which the Lord looks at; consequently by the gifts offered to Jehovah—that is, to the Lord—are signified such things as are of the will, or of the heart.

Man's will is what is called in the Word his "heart." From all this it is also evident how it is to be understood that everyone will receive judgment in the other life according to his deeds or works (Matt. 16:27); namely, that it will be according to those things which are of the heart, and from this of the life.

[2] That such things are signified by the gifts offered to Jehovah is plain from the Word, as in the following passages:

Sacrifice and gift thou hast not desired, burnt offering and sacrifice for sin thou hast not required. I have longed to do thy will, O my God (Ps. 40:6, 8).

Jehovah your God, he is God of gods, and Lord of lords, who accepteth not faces, and taketh not a gift (Deut. 10:17).

If thou offer thy gift upon the altar, and there remember that thy brother hath something against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift (Matt. 5:23–24).

From this it is evident that gifts offered to the Lord were testifications of such things as are offered by the heart, which are those of faith and of charity; being "reconciled to a brother" denotes charity toward the neighbor.

[3] Again:

There came wise men from the East, and they offered to the newborn Lord gifts, gold, frankincense, and myrrh (Matt. 2:1, 11);

by "gold, frankincense, and myrrh" are signified all things of the good of love and of faith in the Lord; by "gold" those of the good of love; by "frankincense" those of the good of faith; and by "myrrh" those of both in things external. The reason why the wise men from the east offered these things, was that among some in the east there remained from ancient times the knowledge and wisdom of the men of old, which consisted in understanding and seeing heavenly and Divine things in those which are in the world and

upon the earth. For it was known to the ancients that all things correspond and are representative, and consequently have a signification; as is also evident from the most ancient books and monuments of the gentiles. Consequently they knew that gold, frankincense, and myrrh signify the goods which are to be offered to God. They also knew from their prophetic writings, which were of the ancient church (n. 2686), that the Lord was to come into the world, and that a star would then appear to them, of which star moreover Balaam, who also was one of the sons of the east, prophesied (Num. 24:17; n. 3762); for a “star” signifies the knowledges of internal good and truth, which are from the Lord (n. 2495, 2849, 4697).

[4] In David:

The kings of Tarshish and of the isles shall bring a gift; the kings of Sheba and Seba shall bring a present; and all kings shall bow themselves; and all nations shall serve him (Ps. 72:10–11);

these things were said of the Lord; by “bringing a gift” and “bringing a present” is signified the good of love and of faith; for “Tarshish” signifies the doctrinal things of love and of faith (n. 1156); “Sheba and Seba” signify the knowledges of good and truth (n. 1171, 3240); “kings,” the truths of the church (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and “nations,” the goods of the church (n. 1159, 1258–1260, 1416, 1849, 4574, 6005, 8771). From this it is evident what is meant by “all kings bowing themselves, and all nations serving him.”

[5] In Isaiah:

They shall declare my glory among the nations; then shall they bring all your brethren out of all nations for a gift to Jehovah, upon horses, upon chariots, and upon litters, and upon mules, and upon dromedaries, to the mountain of my holiness Jerusalem; as the sons of Israel bring a gift in a clean vessel into the house of Jehovah (Isa. 66:19–20);

he who is unacquainted with the internal sense of the Word may believe that these things were said of the Jews, and that these would therefore be brought to Jerusalem by the nations; but it is the goods of love and of faith in the Lord that are thus prophetically described; and the things meant by “a gift, horses, chariots, litters, mules, and dromedaries,” upon which they were to be brought, are the intellectual, doctrinal, and memory things of truth and good, as is evident from their signification (of horses, n. 2760–2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8248; of chariots, n. 5321, 5945, 8146, 8148, 8215; and of mules, n. 2781).

[6] In Malachi:

He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may bring to Jehovah a gift in righteousness. Then shall the gift of Judah and of Jerusalem be sweet to Jehovah, as in the days of old, and as in former years (Mal. 3:3–4);

as by “a gift offered to Jehovah” is signified the good of love and of faith, therefore it is said that “they may bring to Jehovah a gift in righteousness,” and that “then it will be sweet to Jehovah” “purifying the sons of Levi, and purging them as gold and silver” signifies the purification of good and truth from evils and falsities; “the sons of Levi” denote those who are in faith and charity, thus who are of the spiritual church (n. 3875, 4497, 4502–4503); “Judah” denotes the good of celestial love, thus those who are in this good (n. 3654, 3881).

9294. *And the feast of the harvest of the first fruits of thy works, which thou sowedst in the field.* That this signifies the worship of the Lord and thanksgiving on account of the implantation of truth in good is evident from the signification of “a feast” as being the worship of the Lord and thanksgiving (of which above, n. 9286–9287); from the signification of “the harvest” as being the fructification of truth, and thus the implantation of it in good; from the signification of “the first fruits,” or the beginnings of the works, as being those things which are the last of instruction and the first of life (of which below); from the signification of “sowing”

as being instructing (n. 9272); and from the signification of “the field” as being the church as to good, thus the good of the church (n. 2971, 3500, 3766, 7502, 9139, 9141). From all which it is evident that by “the feast of the harvest of the first fruits of thy works which thou hast sown in the field” is signified the worship of the Lord and thanksgiving on account of the implantation of truth in good.

[2] That these things are signified by this feast is evident from what was said above (n. 9286), namely, that three feasts were instituted on account of the liberation of man from damnation, thus on account of his regeneration; for by regeneration man is liberated from hell and introduced into heaven. And therefore the first feast, which was called “the feast of unleavened things” signifies purification from falsities; consequently this second feast signifies the implantation of truth in good; and the third feast, the implantation of good. For during man’s regeneration he is first purified from the falsities which spring from the evil of the loves of self and of the world, which is effected by his receiving instruction concerning evil, hell, and damnation, and also concerning good, heaven, and eternal happiness; and by his thus suffering himself to be withheld from doing, willing, and thinking evils. When the soil has been thus prepared, then the truths of faith are sown, for before this they are not received. But the truths which are sown must be implanted in good, because they have no soil anywhere else, nor can they strike root anywhere else. They are implanted in good when the man wills the truth, loves it, and does it. This state of regeneration, or of liberation from damnation, is signified by this feast, which is called “the feast of the harvest of the first fruits of thy works”; for “harvest” signifies truths producing good.

[3] When truths have been implanted in good, the man is no longer led of the Lord by means of truths, but by means of good, which is effected when he wills good and does good from the affection of love, that is, from charity. This state of regeneration, or of liberation from damnation, is signified by the third feast, which is called “the feast of ingathering.”

[4] These three feasts were also called “the feast of the passover,” “the feast of weeks,” and “the feast of tabernacles” (see Exod. 34:18–23; Lev. 23; Deut. 16:1–17). Similar things to those represented by these three feasts were represented by the bringing out of the sons of Israel from the land of Egypt, by their introduction into the land of Canaan, and by their dwelling there. For by the bringing out of the sons of Israel from the land of Egypt the like was represented as by the first feast, which was called “the passover.” That this is so may be seen from what has been shown concerning the passover (n. 7093, 7867, 7995); for the bringing out of the sons of Israel, on account of which this feast was instituted, signified the liberation of those who were of the spiritual church from the falsities whereby they were infested (n. 7240, 7317, 9197).

[5] And by the introduction of the sons of Israel into the land of Canaan the like was represented as by this second feast, which was called “the feast of the first fruits of works,” and also “the feast of weeks,” namely, the implantation of truth in good; for “the land of Canaan” denotes the church in respect to good, thus the good of the church (n. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516); and abstractedly from persons “the sons of Israel” denote spiritual truths (n. 5414, 5879, 5951).

[6] The like was represented by the dwelling of the sons of Israel in the land of Canaan as by the third feast, which was called “the feast of the ingathering of the fruits of the earth, and of the ingathering from the threshing floor and the winepress,” called also “the feast of tabernacles,” namely, the implantation of good, and therefore life in heaven. From all this it is now evident why the three feasts were instituted, namely, that it was for the sake of the bringing out from hell of the human race, that wishes to receive new life from the Lord, and their introduction into heaven. This was effected by the Lord through his coming into the world.

9295. That this second feast, which was called “the feast of the harvest of the first fruits of works,” and also that “of the first fruits of wheat,” likewise “the feast of weeks,” signifies the implantation

of truth in good is evident from its institution, concerning which in Moses:

Say unto the sons of Israel, When ye shall come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring the first sheaf of the first fruits of your harvest unto the priest; and he shall wave the sheaf before Jehovah, to be accepted for you; on the morrow after the sabbath the priest shall wave it. And in that day ye shall offer a he-lamb for a burnt offering; also the meat offering and the drink offering. But ye shall not eat bread, or parched ear, or green, until this selfsame day. Then ye shall count unto you from the morrow after the sabbath, from the day in which ye brought the sheaf of the wave offering, seven entire sabbaths shall there be; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new gift to Jehovah. Ye shall offer out of your dwellings the bread of the wave offering, it shall be baked leavened, as first fruits to Jehovah. Ye shall offer besides the bread seven lambs, one young bullock, and two rams for a burnt offering, with their meat offering, and their drink offering (Lev. 23:10-18; Deut. 16:9-12).

[2] That each of these things has a signification cannot be known except from their internal sense. In this sense the “seeds which are sown in the field” denote the truths of faith which are implanted in good; by “the harvest” is signified their coming to maturity when goods are produced; for “wheat and barley” denote goods, and “the spike,” or “ear” in which they are denotes truths thus adjoined to goods; the “sheaf” denotes a series and collection of such things, for truths are arranged as it were into bundles; “waving” denotes vivification, for truths are not living in man until they are in good; the priest who waved the sheaf, that is, who vivified the goods of truth, represented the Lord, because everything of life is from him; this being done “on the morrow after the sabbath” signified the holiness of the conjunction of good and truth; that before this they were not allowed to “eat bread, or the parched ear, or the green ear,” signified that the life of good and its appropriation are no sooner; “bread” denotes the good of love; the “parched ear,” the good of charity; the “green ear,” the good of truth; and “eating,” appropriation; that they were to “count seven sabbaths unto the feast,” which was made on the “fiftieth day” therefrom, signified the complete implantation of truth in good even to the beginning of a new state; the “leavened bread” which was then offered,

signified good not yet fully purified; the “waving” of it signified its vivification; the “burnt offering of lambs, a young bullock, and rams, with the meat offering and the drink offering” signified the worship of the Lord according to the quality of that good. These are the things which are signified by this feast and by the particulars of its celebration; from which it is evident that the second state of liberation from damnation, which is the state of the implantation of truth in good, was thereby signified.

[3] As this feast was called “the feast of the first fruits of the harvest” it should be known what is signified in the Word by “the harvest.” The “field” in which is the harvest in a broad sense signifies the whole human race, or the whole world; in a less broad sense it signifies the church; in a sense more restricted, the man of the church; and in a sense still more restricted, the good which is in the man of the church, for this receives the truths of faith, as a field receives seeds. From the signification of the “field” it is plain what is signified by the “harvest,” namely, that in the broadest sense it signifies the state of the whole human race in respect to the reception of good by means of truth; in a less broad sense, the state of the church in respect to the reception of the truths of faith in good; in a more restricted sense, the state of the man of the church in respect to this reception; and in a still more restricted sense, the state of good in respect to the reception of truth, thus the implantation of truth in good.

[4] From all this it can be seen what is signified by “the harvest” in the following passages; as in Matthew:

He that soweth the good seed is the son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one;<sup>2</sup> the enemy that soweth them is the devil; but the harvest is the consummation of the age; and the reapers are the angels (Matt. 13:37–39);

“the good seed” denotes the truths of faith from the Lord; “the son of man” denotes the Lord in respect to the truths of the church; “the world which is the field” denotes the whole human race; “the sons of the kingdom who are the seed” denote the truths of faith of

the church; “the sons of the evil kingdom who are the tares” denote the falsities of faith of the church; “the devil who is the enemy and soweth them” denotes hell; “the consummation of the age which is the harvest” denotes the last state of the church in respect to the reception of the truths of faith in good; “the angels who are the reapers” denote truths from the Lord. That such things are signified by the above words of the Lord can be seen from their internal sense, as set forth in these explications. From the above words it is also manifest in what manner the Lord spoke when he was in the world, namely, by means of significatives, to the end that the Word might be not only for the world, but also for heaven.

[5] In Revelation:

An angel came out from the temple, crying with a great voice to him that sat on the cloud, Put forth thy sickle, and reap; because the hour is come for thee to reap; for the harvest of the earth is dried up. And he that sat on the cloud put forth his sickle into the earth; and the earth was reaped (Rev. 14:15–16);

here also “the harvest” denotes the last state of the church in respect to the reception of the truths of faith in good. In Joel:

The priests, the ministers of Jehovah, have mourned; the field is laid waste, the land hath mourned because the grain hath been laid waste, the must is dried up, the oil languisheth. The husbandmen are ashamed, the vine dressers have howled over the wheat and over the barley; and because the harvest of the field hath perished (Joel 1:9–11);

the vastation of the church in respect to the truths of faith and the goods of charity is here described by such things as belong to the field, the vineyard, and the oliveyard; the church itself is “the field”; and its last state, which was called by the Lord “the consummation of the age,” is “the harvest.”

[6] In the same:

Put ye in the sickle, for the harvest is ripe; come, get you down, for the winepress is full, the vats overflow; for their wickedness is great (Joel 3:13);

here also by “the harvest” is signified the consummation of the age, or the last state of the devastated church. In Jeremiah:

Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest (Jer. 50:16).

The daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while, and the time of harvest cometh (Jer. 51:33);

“the time of harvest” denotes the last state of the church.

[7] In Isaiah:

Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth anyone enter; the inhabitants of the isle are silent; the merchants of Zidon that pass over the sea have replenished thee; and through many waters the seed of Shihor, the harvest of the Nile, was her increase; that she should be the mart of nations (Isa. 23:1–3);

the holy things of the church which are here described cannot be known to anyone except from the internal sense. Everyone knows that the holy things of heaven and of the church are everywhere in the Word, and that from this the Word is holy. In the sense of the letter the subject here treated of is the merchandise of Tyre and Zidon, which apart from the interior holy sense are not holy. But what they signify in this sense is clear when they are unfolded. “The ships of Tarshish” denote the doctrinal things of truth and good; “Tyre and Zidon” denote the knowledges of good and truth; there being “no house, nor anyone entering in” denotes that there is no longer any good in which truth can be implanted; “the inhabitants of the isle who are silent” denote more remote goods; “the seed of Shihor” denotes memory-truth; “the harvest of the Nile her increase” denotes the derivative good outside the church.

9296. *And the feast of ingathering, in the going out of the year, when thou gatherest in thy works out of the field.* That this signifies worship from a grateful mind on account of the implantation of good therefrom, thus on account of regeneration and complete liberation from damnation, is evident from the signification of “a

feast” as being the worship of the Lord and thanksgiving (of which above, n. 9286–9287, 9294), thus worship from a grateful mind; from the signification of “ingathering,” when said of the implantation of truth in good, as being the implantation of good itself; from the signification of “the going out of the year” as being the end of the works; and from the signification of “when thou gatherest in thy works out of the field” as being the enjoyment and use of all things that have been implanted in good. For by “the works” are signified not only the things of the field, but also those of the vineyard and the oliveyard, consequently those of the fruit of the earth; as is evident from the description of this feast in Moses:

Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing floor and from thy winepress. And Jehovah thy God shall bless thee in all thy produce, and in every work of thy hands (Deut. 16:13, 15).

On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of Jehovah seven days (Lev. 23:39).

[2] As by this feast is signified the worship of the Lord from a grateful mind on account of the implantation of good, and thus on account of complete liberation from damnation, it shall first be explained what the implantation of good is. It has already been everywhere shown that man has two faculties of life, namely, the understanding and the will; and that the understanding is allotted to the reception of truth, and the will to the reception of good; for there are two things to which all things in the universe, both in heaven and in the world, bear relation, namely, truth and good. From this it is also evident that these two make the life of man, and that the truth of faith and the good of charity make his new life, and that unless both of these have been implanted in man he has no new life. In what way the truth which is of faith is sown and implanted in man is known in the church; but it is not as yet so well known in what way the good which is of charity is implanted. When he is a little child, man receives good from the Lord, and this good is the good of innocence, such as little children have. This good makes the beginning of the new will in man, and in the succeeding age it grows in accordance with his life of innocence

with his companions and in accordance with his life of goodness and obedience toward his parents and masters, but still more with those who afterward suffer themselves to be regenerated. This the Lord foresees, and provides according to the state of life that follows; for in every present moment the Lord foresees evil, and provides good; and this he does from the first thread of life even to eternity. Afterward, when the man grows up and begins to think from himself, so far as he is then carried away by the delights of the loves of self and of the world, so far this new willing, or beginning of a new will is closed; and so far as he is not carried away by these delights, so far it is opened, and is also perfected.

[3] But how it is perfected by the implantation of truth, shall now be told. This new will, which is from the good of innocence, is the dwelling place through which the Lord enters into man and excites him to will what is good, and from willing to do it. This influx works in the man in proportion as he desists from evils. From this he has the faculty of knowing, of perceiving, reflecting upon, and understanding moral and civil truths and goods in accordance with the delight of use. Afterward the Lord flows in through this good into the truths of doctrine of the church with the man, and calls forth from the memory such as are of service to the use of life, and implants these in the good, and so perfects the good. It is from this that the good with a man is wholly in accordance with the use of life. If the use of life is for the neighbor (that is, for the good of our fellow citizen, of our country, of the church, of heaven), and for the Lord, then this good is the good of charity. But if the use of life is only for self and the world, then this beginning of the new will is closed, and beneath it is formed a will from the evils of the loves of self and of the world, and from this an understanding is formed of falsities. This latter will is closed above and open beneath, that is, closed to heaven and open to the world. From all this it is evident how truths are planted in good, and form it; and also that when a man is good he is in heaven with the Lord; for as before said, the new will, in which is the good of charity, is the dwelling place of the Lord, and consequently is heaven in man; and the new understanding thence derived is as it were the tabernacle through which he comes in and goes out.

[4] Such are the things in general and in particular that were represented by the feast, which was called “the feast of the ingathering of the fruits of the earth,” and “the feast of tabernacles.” That this is the case is evident from the institution of this feast, of which in Moses:

On the fifteenth day of the seventh month, when ye have gathered in the fruit of the earth, ye shall keep the feast of Jehovah seven days; on the first day is a sabbath, and on the eighth day a sabbath. And ye shall take you on the first day the fruit of the tree of honor, branches of palm trees, and a bough of the dense tree, and willows of the torrent; and ye shall be glad before Jehovah your God seven days. All the homeborn of Israel shall dwell in tabernacles, that your generations may know that I made the sons of Israel to dwell in tabernacles when I led them forth out of the land of Egypt. (Lev. 23:39–43).

Thou shalt make for thee the feast of tabernacles seven days, after thou hast gathered in from thy threshing floor and from thy winepress; thou shalt be glad in that feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the orphan, and the widow, that are within thy gates. Thou shalt be wholly glad (Deut. 16:13–15).

[5] That a state of good implanted by means of truth by the Lord, thus a state of heaven in man, was represented by this feast is plain from the internal sense of all the things here mentioned. For in this sense by “the fifteenth day of the seventh month” is signified the end of a former state and the beginning of a new state (that “fifteenth” has this signification, see, n. 8400; as also “seventh,” n. 728, 6508, 8976, 9228); by “the fruit of the earth which had been gathered in” is signified the good of charity (n. 43, 55, 913, 983, 2846–2847, 3146, 7690, 7692). The like is signified by “the gathering in from the threshing floor and from the winepress,” for the grain of the threshing floor denotes the good of truth (n. 5295, 5410); the wine of the winepress denotes truth from good (n. 6377); and the oil which is also of the press denotes the good from which is truth (n. 886, 3728, 4582, 4638). By “a sabbath on the first day, and a sabbath on the eighth day” is signified the conjunction of truth with good, and reciprocally of good with truth (that “the sabbath” denotes the conjunction of truth and good, see n. 8495, 8510, 8890, 8893, 9274); that the eighth day was also

called “a sabbath” is because by “the eighth” was signified the beginning of a new state (n. 2044, 8400).

[6] By “the fruit of the tree of honor,” which they were to take on the first day, was signified festivity and joy on account of good implanted, wherefore the words follow, “that ye may be glad before Jehovah”; by “the branches of palm trees” are signified the internal truths of this good (n. 8369); by “the bough of the dense (or interwoven) tree” are signified the external truths of good, that is, memory-knowledges (n. 2831, 8133); and by “the willows of the torrent,” truths still more external, which are those of the bodily senses. By “the tabernacles in which they were to dwell seven days” is signified the holiness of love from the Lord and reciprocally to the Lord (see n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599; and that it denotes the holiness of union, n. 8666). By “the homeborn of Israel” are signified those who are in the good of charity, thus abstractedly this good (n. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957); by the “gladness” of all then was signified joy such as those have who are in good from the Lord, thus such as those have who are in heaven; for he who is in the good of charity from the Lord is in heaven with the Lord. These are the things for the sake of which this feast was instituted.

9297. *Three times in the year shall every male of thine appear before the faces of the Lord Jehovah.* That this signifies the continual appearance and presence of the Lord, therefore also his appearance and presence in the truths of faith, is evident from the signification of “three times in the year” as being what is complete and continual (see n. 4495, 9198); from the signification of “to be seen” as being appearance and presence (n. 4198, 5975, 6893); from the signification of “a male” as being the truth of faith (n. 2046, 7838); and from the signification of “the faces” when said of Jehovah, that is, of the Lord, as being the Divine good of the Divine love, or mercy (n. 222–223, 5585, 7599); and as the Divine good of the Divine love is Jehovah himself, that is, the Lord, therefore by “appearing before the faces of the Lord Jehovah” the same is signified as by being seen by the Lord. Moreover, it is the Lord who

sees man, and makes himself present with him, and gives to the man to see him. Thus man does not see the Lord from himself, but from the Lord with himself.

[2] How it is to be understood that there is also a continual appearance and presence of the Lord in the truths of faith, shall be briefly told. The presence of the Lord with a man is in the good in him, because good makes his life; but not truth, except insofar as it is from good. From this it is that (as before said, n. 9296) the dwelling place of the Lord with a man is in the good of innocence; and therefore when a man has been regenerated, the Lord is present with him not only in good, but also in truths which are from good; for the truths then have life from good, and are the good in a form, by means of which the quality of the good can be perceived. These are the truths that make the new understanding of the man, which makes a one with his new will. For, as before said, all things bear relation to truth and to good, and the understanding of man is allotted to truths, but the will to the good from which are the truths. From this it is evident how it is to be understood that the appearance and presence of the Lord are then also in the truths of faith. These are the things which are signified by “three times in the year shall every male appear before the faces of the Lord Jehovah.” It is said that “the male” shall appear, because by a “male” is signified the truth of faith; and therefore it is said “before the faces of the Lord Jehovah” for the reason that by “Jehovah” is signified the Divine being, and by “Lord” the Divine coming forth from being; consequently the being in man is good, and the coming forth from this truth.

[3] It is said in the church that faith is from the Lord; but be it known that the faith which is from charity is from the Lord, but not the faith which is separate from charity; for this latter faith is from man’s own, and is called “persuasive faith” (of which in the doctrine of charity and faith before the next chapter). A man is able to know whether the faith in him is from the Lord or from himself; one who is affected by truths merely for the sake of a reputation for learning, in order that he may gain honors and wealth, and not for

the sake of the good use of life is in persuasive faith, which is from himself, and not from the Lord.

[4] In the truth of faith there are theoretical matters and practical ones; and he who regards the theoretical for the sake of the practical, and who sees the former in the latter, and who thus from both conjoined regards the good use of life, and is affected by both for the sake of this end is in faith from the Lord. The reason is that the use of life, being the end, with him is good, and all things are formed according to the use of life; and the truths of faith are that by which the formation is effected. That this is so is very manifest from those who are in the other life. All there, without exception, are reduced to the state of their good, or to the state of their evil, and thus to the use of their life, which had been their end, that is, which they had loved above all things, and which consequently had been the very delight of their life. All are reduced to this. The truths or falsities which had made a one with this use, remain, and more besides are adopted which conjoin themselves with the former, and complete the use, and cause the use to appear in its own real form. From this it is that spirits and angels are forms of their use; evil spirits forms of evil use, and these are in hell; good spirits or angels forms of good use, and these are in heaven. From this also it is that the quality of spirits is known the moment they are present; their truths of faith are known from their faces and the beauty of these in respect to their form; and the good itself, which is the use, from the fire of love therein which gives life to the beauty; and also from the sphere which surges from them. From all this it is again evident what is the presence of the Lord in the truths of faith.

9298. *Thou shalt not sacrifice the blood of my sacrifice upon what is fermented.* That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil is evident from the signification of “sacrificing” and of “a sacrifice” as being the worship of the Lord (see n. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936); from the signification of “what is fermented” as being what is falsified, and falsity from evil (n. 2342, 7906, 8051, 8058); and from the signification of

“blood” as being truth from good, thus the truth of the church (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127). From this it is evident that by “thou shalt not sacrifice the blood of my sacrifice upon what is fermented” is signified that the worship of the Lord from the truths of the church must not be commingled with falsities from evil. (What falsity from evil is, and what falsity not from evil, see n. 1679, 2408, 4729, 6359, 7272, 8298, 9258.)

[2] That truths from good, which are the truths of the church, must not be commingled with falsities from evil is because they do not at all agree together; for they are opposites, and cause a conflict, whereby either the good will perish, or the evil will be dissipated; for good is from heaven, that is, through heaven from the Lord; and evil is from hell. There are indeed truths with the evil, and also falsities with the good; but the truths with the evil are not commingled with falsities from evil in them so long as they are merely in the memory and serve as means for evil, for so long they are without life. But if the truths are falsified so as to favor evil, which is done by a wrong interpretation, they then are commingled, whence is profanation of truth. (The nature of this profanation may be seen above, n. 1008, 1010, 1059, 1327–1328, 2051, 2426, 3398–3399, 3402, 4289, 4601, 6348, 6959–6960, 6963, 6971, 8394, 8943, 9188.)

[3] That it was forbidden to sacrifice upon what was fermented is evident from the following law concerning the meat offering which was offered upon the altar together with the sacrifice, of which in Moses:

No meat offering which ye shall bring to Jehovah shall be made fermented; and there shall be no ferment, nor any honey, of which ye shall burn an offering made by fire to Jehovah (Lev. 2:2).

From all this it is evident that the profanation of truth is signified by this law, and therefore it is said, “the blood of the sacrifice,” and not “the sacrifice,” because “blood” denotes truth from good.

9299. *And the fat of my feast shalt not remain overnight until the morning.* That this signifies the good of worship not from the man's own, but from the Lord, always new is evident from the signification of "remaining overnight" as being that which is from man's own, for by "night" in the Word is signified what is evil and false (see n. 221, 709, 6000, 7776, 7851, 7870, 7947), thus also man's own, because this is nothing but evil and falsity (n. 210, 215, 694, 874–876, 987, 1023, 1044, 4318, 5660, 5786, 8480); from the signification of "fat," or "fatness," as being the good of love (n. 353, 5943), here the good of love in worship, because it is said "the fat of the feast" and "a feast" denotes worship (n. 9286–9287, 9294); and from the signification of "the morning" as being the Lord and his coming, as can be seen from what has been shown above concerning the morning (n. 2405, 2780, 5962, 8426, 8427, 8812); consequently here, where the subject treated of is the good of worship that is not from man's own, by "the morning" is signified such good from the Lord always new.

9300. *The first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God.* That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, is evident from the signification of "the first fruits of the ground" as being that the goods and truths of the church are to be ascribed to the Lord alone (that "the first fruits" denote these, see n. 9223; and that "the ground" denotes the church, n. 566, 1068). It is said "the first of the first fruits" because this ascription must be the foremost thing; for goods and truths have their life from the Lord, and they have life from the Lord when they are ascribed to him. And from the signification of "bringing into the house of God" as being to ascribe to the Lord, that they may be holy. (That "the house of God" denotes the Lord, seen. 3720; and that everything holy is from the Lord, n. 9229.) From all of which it is evident that by "the first of the first fruits of thy ground thou shalt bring into the house of Jehovah thy God" is signified that all truths of good and goods of truth are holy, because they are from the Lord alone.

[2] They are called “truths of good” and “goods of truth” because with the man who is being regenerated, and still more so with him when he has been regenerated, truths are of good, and goods are of truth; for truths make the life of the understanding, and good makes the life of the will. Moreover, with the regenerate man the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. They flow into each other scarcely otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart; and then from the left ventricle of the heart into the arteries, and from these through the veins back again into the heart. Such an idea may be formed about the reciprocal action of good and truth in man from his understanding into his will, and from his will into his understanding. That an idea about the reciprocal action of the truth of faith and the good of charity in the understanding and the will may be obtained in particular from the lungs and the heart is because the lungs correspond to the truths which are of faith, and the heart to the good which is of love (n. 3635, 3883–3896). Hence also it is that by the “heart” in the Word is signified the life of the will, and by the “soul” the life of faith (n. 9050).

[3] That from these an idea can be formed about the truths which are of the understanding and the good which is of the will is because all things that belong to faith and love carry with them an idea from such things as the man knows, for without an idea from what he knows and feels in himself a man cannot think; and a man thinks rightly even about the things of faith and love, when he thinks of them from correspondences, for correspondences are natural truths, in which as in mirrors, spiritual truths are represented. Wherefore, so far as the ideas of thought concerning things spiritual are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from what is inconsistent with such things. The kind of ideas a man has about what belongs to faith and love is very manifest in the other life, for there ideas are clearly perceived.

[4] The statement that the truths of faith bear relation to man's understanding, and the good of charity to his will, may seem not consistent to those who say and confirm themselves in the idea that the things of faith are simply to be believed, because the natural man and his understanding do not apprehend anything of this kind, and because faith is not from man, but from the Lord. Nevertheless the same persons acknowledge and believe that a man is enlightened in truths and enkindled with good when he reads the Word, and that when he is enlightened he perceives what is true and what is not true; and they also call those men enlightened who excel others in discovering truths from the Word; which shows that those who are enlightened see and perceive within themselves whether a thing is true, or is not true. That which is then inwardly enlightened is their understanding, and that which is then inwardly enkindled is their will. But if it is genuine truth of faith in which they are enlightened, and if it is genuine good of charity with which they are enkindled, then it is the understanding of the internal man that is enlightened; and the will of the internal man that is enkindled. The case is very different with those who have not the genuine truth of faith, and the genuine good of charity.

[5] They who are in truth and good not genuine, and even they who are in falsities and evils, can indeed confirm the truths of the church, but they cannot see and perceive from within whether they are truths. Hence it is that most persons remain in the doctrinal things of the church in which they were born, and merely confirm these; and they would have confirmed themselves in the greatest heresies, such as Socinianism and Judaism, if they had been born of such parents. From all this it is evident that the understanding is enlightened with those who are in the affection of truth from good, but not with those who are in the affection of truth from evil. With those who are in the affection of truth from good the understanding of the internal man is enlightened, and the will of the internal man is enkindled; but with those who in the affection of truth from evil the understanding of the internal man is not enlightened, neither is the will of the internal man enkindled, for the reason that they are natural men, and therefore insist that the natural man cannot apprehend the things of faith.

[6] That with those who are in the affection of truth from good, and who consequently are interior and spiritual men, it is the understanding which is enlightened in the truths of faith, and that it is the will which is enkindled with the good of charity is very manifest from the same persons in the other life. There they are in the understanding of all things of faith, and in the will of all things of charity, and this they also clearly perceive. Consequently they possess indescribable intelligence and wisdom, for after putting off the body they are in that interior understanding which was enlightened in the world, and in that interior will which was there enkindled. But at that time they were not able to perceive in what manner they were enlightened and enkindled, because they then thought in the body, and from such things as belong to the world. From all this it is now evident that the truths of faith make the life of the understanding, and the good of charity the life of the will; consequently that the understanding must needs be present in the things of faith, and the will in those of charity; or what is the same, that it is into these two faculties that the faith and charity from the Lord flow, and that these are received according to the state of these faculties, thus that the dwelling place of the Lord in man is nowhere else.

[7] From what has been said about the internal and the external man (n. 6057, 9279), an idea can be formed further, that the internal man is formed according to the image of heaven, and the external man according to the image of the world; and that those in whom the internal man has not been opened see nothing from heaven; and that what they see from the world about heaven is thick darkness; and that therefore they can have no spiritual idea about what belongs to faith and charity. Hence also it is that they cannot even apprehend what Christian good or charity is; insomuch that they quite think that the life of heaven consists solely in the truths which they call matters of faith; and also that the life of heaven is possible with all men whatever who have the confidence of faith, even though they have not the life of faith.

[8] How blind such people are in respect to the life of faith, which is charity, is very evident from the fact that they pay no

attention whatever to the thousands of things the Lord himself taught about the good of life; and that when they read the Word they at once cast these things behind faith's back, and thus hide them from themselves and from others. Hence also it is that they cast out from the doctrine of the church everything that belongs to good—that is, to charity and its works—into a lower doctrine, which they call moral theology, and which they regard as natural and not spiritual; when yet after death the life of charity remains, and only so much of faith as is in agreement with this life; that is to say, there remains only so much of thought about the truths of faith as there is of the will of good according to these truths. (That those who are in faith from good are able to confirm themselves therein by all knowledges of whatever kind, and thereby strengthen their faith, see n. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629.)

**9301.** *Thou shalt not boil a kid in its mother's milk.* That this signifies that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state is evident from the signification of “to boil” as being to conjoin (see n. 8496); from the signification of “a kid” as being the good of innocence (n. 3519, 4871); and from the signification of “milk” as being the truth of innocence (n. 2184, 3183); thus the “mother's milk” denotes the truth of the first innocence. From all this it is evident that by “thou shalt not boil a kid in its mother's milk” is signified that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state. This is the heavenly secret from which this law emanates; for all the laws and judgments and statutes that were given to the sons of Israel, contain secrets of heaven, to which they also correspond. But how this secret is to be understood, namely, that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state, shall be briefly stated. The innocence of the former state is the innocence of infants and children; and the innocence of the after state is the innocence of adults and the aged who are in the good of love to the Lord. The innocence of infants and children is external, and dwells in dense ignorance; but the innocence of the aged is internal, and dwells in wisdom. (Concerning the difference between these two, see n. 2305–2306, 3183, 3994, 4797)

[2] The innocence that dwells in wisdom consists in the man's knowing, acknowledging, and believing that he can understand nothing and will nothing from himself, and consequently in his not wishing to understand and will anything from himself, but only from the Lord; and also that whatever he supposes that he understands from himself is falsity; and whatever he supposes that he wills from himself is evil. This state of life is the state of innocence of the after state, in which are all who are in the third heaven, which is called "the heaven of innocence." Hence it is that such are in wisdom, because all they understand and will is from the Lord. But the innocence which dwells in ignorance, such as exists with infants and children, consists in believing that all they know and think, and also all they will is in themselves; and that all they speak and do from this thought and will is from themselves.

That these are fallacies they do not apprehend. The truths belonging to this innocence are for the most part founded upon the fallacies of the external senses; and these fallacies must be shaken off as the man advances toward wisdom. From these few words it can be seen that the good of innocence of the after state must not be conjoined with the truth of innocence of the former state.

9302. Verses 20–30. *Behold I send an angel before thee, to guard thee in the way, and to bring thee to the place which I have prepared. Take heed of his face, and hear his voice, lest thou provoke him; for he will not endure your transgression, because my name is in the midst of him. For if hearing thou shalt hear his voice, and do all that I speak, I will act as an enemy against thine enemies, and I will act as an adversary against thine adversaries. When mine angel shall go before thee, and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite; and I shall cut him off; thou shalt not bow down thyself to their gods, and shalt not serve them, and shalt not do after their works; for destroying thou shalt destroy them, and breaking shalt break in pieces their statues. And ye shall serve Jehovah your God, and he shall bless thy bread, and thy waters; and I will take away disease from the midst of thee. There shall not be one miscarrying, or barren, in thy land; the number of thy days I will fulfill. I will send my terror before thee, and I will trouble all the*

*people to whom thou shalt come, and I will give to thee the neck of all thine enemies. And I will send the hornet before thee, and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive him out from before thee in one year; lest perchance the land be desolate, and the wild beast of the field be multiplied upon thee. By little and little I will drive him out from before thee, until thou be fruitful, and inherit the land.*

“Behold I send an angel before thee” signifies the Lord as to the Divine human; “to guard thee in the way” signifies his providence and guard from the falsities of evil; “and to bring thee to the place which I have prepared” signifies introduction by him into heaven according to the good of life and of faith; “take heed of his face” signifies holy fear; “and hear his voice” signifies obedience to the commandments which are from him; “lest thou provoke him” signifies a turning away from him through falsities from evil; “for he will not endure your transgression” signifies because these are opposed to truths from good; “because my name is in the midst of him” signifies that from him is all the good of love and truth of faith; “for if hearing thou shalt hear his voice” signifies instruction in the commandments of faith, and reception; “and do all that I speak” signifies compliance from faith and love; “I will act as an enemy against thine enemies” signifies that the Lord will avert all falsities derived from evil; “and I will act as an adversary against thine adversaries” signifies that he will avert all evils from which are falsities; “when mine angel shall go before thee” signifies a life in accordance with the commandments of the Lord; “and shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off” signifies when the Lord has protected against the evils and falsities which infest the church, and has removed them; “thou shalt not bow down thyself to their gods” signifies that falsities of evil are not to be worshiped; “and shalt not serve them” signifies that neither are they to be obeyed; “and shalt not do after their works” signifies that evils of life are not to be followed after; “for destroying thou shalt destroy them” signifies that evils must be wholly removed; “and breaking shalt break in pieces their statues” signifies in like manner the falsities of worship; “and ye shall serve Jehovah your God” signifies the worship of the Lord alone; “and he shall bless

thy bread, and thy waters” signifies the increase of the good of love and truth of faith; “and I will take away disease from the midst of thee” signifies protection from falsifications of truth and adulterations of good; “there shall not be one miscarrying, or barren, in thy land” signifies that goods and truths will proceed in their order in continual progression; “the number of thy days I will fulfil” signifies even to a full state; “I will send my terror before thee” signifies the terror felt by those who are in the evils of falsity on account of the truths of good; “and I will trouble all the people” signifies the dismay of all falsities; “to whom thou shalt come” signifies at the presence of the Lord; “and I will give to thee the neck of all thine enemies” signifies the flight and damnation of falsities; “and I will send the hornet before thee” signifies the dread felt by those who are in falsities from evil; “and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee” signifies the flight of the falsities that are from evils; “I will not drive him out from before thee in one year” signifies no hasty flight or removal of them; “lest perchance the land be desolate” signifies a deficiency in that case, and but little spiritual life; “and the wild beast of the field be multiplied upon thee” signifies a flowing in of falsities from the delights of the loves of self and of the world; “by little and little I will drive him out from before thee” signifies removal by degrees according to order; “until thou be fruitful” signifies according to the increase of good; “and inherit the land” signifies until in good, and thus regenerate.

9303. *Behold I send an angel before thee.* That this signifies the Lord as to the Divine human is evident from the signification of “sending,” when said of the Lord, as being to proceed (see n. 6831), here to cause to proceed; and from the signification of “an angel” as being one who proceeds; for in the original tongue “angel” means one who is sent, which is the derivation of the word; and by “sent” is signified proceeding, as can be seen from the passages cited from the Word in n. 6831. From this it is evident that by “the angel of Jehovah” is meant the Lord as to the Divine human; for this proceeds from Jehovah as the Father. Jehovah as the Father denotes the Divine good of the Divine love, which is being itself (n. 3704); and that which proceeds from the Father is the Divine truth from that Divine good, thus the Divine coming

forth from the Divine being. This is here signified by the “angel.” In like manner in the following passages:

The angel of his faces delivered them; in his love and in his pity he redeemed them; and he took them up, and carried them all the days of eternity (Isa. 63:9).

Behold the Lord whom ye seek shall suddenly come to his temple, even the angel of the covenant, whom ye desire (Mal. 3:1);

“to the Lord’s temple” denotes to his human. That this is his “temple” the Lord himself teaches (Matt. 26:61; John 2:19, 21–22).

[2] It is said in the church that from the three who are called “Father, Son, and Holy Spirit,” there comes forth one Divine, which is also called “one God”; and that from the Father proceeds the Son, and from the Father through the Son proceeds the Holy Spirit; but what this proceeding or going forth means is as yet unknown. The ideas of the angels on this subject are quite different from those of the men of the church who have thought about it, for the reason that the ideas of the men of the church are founded upon three, but those of the angels upon one. That the ideas of the men of the church are founded upon three is because they distinguish the Divine into three persons, and attribute to each one special and particular offices. Hence they can indeed say that God is one, but they cannot possibly think otherwise than that there are three, who, by a union which they call mystical, are one. In this way they may indeed be able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. One Divine is one by agreement and thus unanimity; but one God is absolutely one.

[3] The kind of idea or thought a man of the church has about the one God is clearly manifest in the other life, for everyone carries with him the ideas of his thought. The idea or thought of such people is that there are three gods; yet they dare not say “gods,” but “God.” A few also make one out of three by union; for they think in one way of the Father, in another way of the Son, and in another

way of the Holy Spirit. From this has clearly appeared the nature of the faith the church has about the most essential thing of all, which is the Divine itself; and as in the other life all are conjoined or separated by the thoughts which are of faith, and the affections which are of love, therefore those who have been born outside the church, and have believed in one God, flee from those who are within the church, saying of them that they do not believe in one God, but in three gods; and that those who do not believe in one God under a human form do not believe in any God, because their thought pours itself forth into the universe, without determination, and thus falls down into nature; which they thus acknowledge in the place of God. When asked what they mean by “proceeding,” in saying that the Son proceeds from the Father and that the Holy Spirit proceeds from the Father through the Son, they answer that “proceeding” is a term of union, and that it wraps up this mystery within it. But their idea of thought about this, when examined, has been found to be that of a mere word, devoid of reality.

[4] But the ideas of the angels about the Divine, the trinity, and proceeding, are quite different from the ideas of the men of the church, for the reason, as said above, that the ideas of thought of the angels are founded upon one, whereas the ideas of thought of the men of the church are founded upon three. The angels think (and what they think they believe) that there is one God, and that he is the Lord; that his human is the Divine itself in a form; and that the holy proceeding from him is the Holy Spirit; thus that there is a trinity, but still it is one.

[5] A notion of this is obtained from the idea that exists about the angels in heaven. An angel appears there in the human form, but still there are three things in him that make a one. There is his internal, which does not appear before the eyes; there is the external, which does appear; and there is the sphere of life of his affections and thoughts, which pours out from him to a distance (see n. 1048, 1053, 1316, 1504–1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630). These three make one angel. But the angels are finite and created, whereas the Lord is infinite and uncreated. And as no man, or even angel, can have any idea about

the Infinite except from things finite, therefore such an example may be given in order to illustrate what the trinity in one is; and that there is one God; and that he is the Lord, and no other. (See further what has been shown on this subject in the passages cited at n. 9194, 9199.)

9304. *To guard thee in the way.* That this signifies his providence and guard from the falsities of evil is evident from the signification of “guarding,” when said of the Lord, as being providence; for providence consists in providing and foreseeing, thus in leading to good and guarding from evil; because good is provided by the Lord, and evil is foreseen by him (see n. 6489); and because evil is foreseen, man is guarded from it, otherwise good cannot be provided. And from the signification of “the way” as being truth (n. 627, 2333, 3477); here as being falsity, because it is said “to guard thee”; for he who leads in truth likewise guards from falsity, because falsity infests and attacks truth. That falsity of evil is meant is because this falsity infests and attacks; but not the falsity which is not of evil, such as is with those who are in good (of which falsity, and also of the falsity of evil, see n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 8318, 9258, 9298).

9305. *To bring thee to the place which I have prepared.* That this signifies a bringing by him into heaven according to the good of life and of faith is evident from the signification of “bringing to the place,” that is, into the land of Canaan, as being to bring into heaven, for by “the land of Canaan” is signified the church, and also heaven (see n. 1607, 3038, 3481, 3686, 3705, 4447, 5136, 6156); for by the bringing of the sons of Israel into that land was represented the bringing of the faithful into heaven; and from the signification of “preparing,” when said of heaven, which is signified by “the land of Canaan” as being from mercy to bestow it upon those who are in the good of life and of faith; for heaven is said to be “prepared” for such; as in the following passages:

Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34).

To sit on my right hand and on my left hand is not mine to give; but it is for those for whom it hath been prepared (Mark 10:40).

I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and will take you unto myself; that where I am, ye may be (John 14:2–3).

For to prepare heaven is to prepare those who are to be brought into heaven, because heaven is given according to the preparation, that is, according to the reception of good. For heaven is in the man; and there is a place for him in heaven according to the state of life and of faith in which he is; because place there corresponds to the state of life; and therefore also place appears in the other life according to the state of life, and in itself is the state (n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

**9306.** *Take heed of his face.* That this signifies holy fear is evident from the signification of “taking heed of the face,” when said of the Lord, who is here meant by “the angel,” as being to be afraid lest he be angry on account of evils, or lest he be provoked on account of transgressions; as follows. To fear these things is holy fear (concerning which see above, n. 2826, 3718–3719, 5459, 5534, 7280, 7788, 8816, 8925). It is said “take heed of his face” because by the “face” is signified the interior things that belong to the life, thus those of the thought and affection, and especially those of the faith and the love. The reason is that the face has been formed according to the image of man’s interior things, in order that those which are of the internal man may appear in the external man; thus that those which are of the spiritual world may appear before the sight in the natural world, and so affect the neighbor. That the face exhibits in a visible form, or as it were in a mirror, the things which the man thinks and loves is known. (That such are the faces of the sincere, and especially of angels, see n. 1999, 2434, 3527, 3573, 4066, 4326, 4796–4799, 5102, 5695, 6604, 8248–8250.)

Wherefore in the original tongue “the face” is a general term employed to describe the affections which exist and appear in a man, such as gratitude, favor, benevolence, help, kindness; and also as unmercifulness, anger, revenge; consequently in that tongue “the

face,” taken with what it is joined to, means “near to,” “with,” “before,” “for the sake of,” and also “against”; thus whatever is in oneself, from oneself, for oneself, and against oneself; for as before said, the face is the man himself, or that which is in the man and shows itself.

[2] From all this it can be known what is signified by the “face of Jehovah,” or by the “face of the angel,” by whom is here signified the Lord as to his Divine human; namely, the Divine good of the Divine love, and the Divine truth from this Divine good; for these are in Jehovah or the Lord, and they are from him; nay, they are himself (n. 222–223, 5585). From this it is evident what is signified by the “faces of Jehovah” in the benediction:

Jehovah make his faces to shine upon thee, and be merciful unto thee; Jehovah lift up his faces unto thee, and give thee peace (Num. 6:25–26).

God be merciful unto us, and bless us, and cause his faces to shine upon us (Ps. 67:1).

In like manner in Ps. 80:3, 7, 19; 119:135; Dan. 9:17; and elsewhere.

[3] Hence it is that the Lord as to the Divine human is called “the angel of the faces of Jehovah” in Isaiah:

I will make mention of the mercies of Jehovah. He will recompense them according to his mercies, and according to the multitude of his mercies; and he became their savior; and the angel of his faces saved them, because of his love, and because of his pity (Isa. 63:7–9).

That the Lord as to the Divine human is called “the angel of the faces of Jehovah” is because the Divine human is the Divine itself in face, that is, in form, as the Lord also teaches in John:

If ye had known me, ye had known my Father also; and from henceforth ye have known him, and have seen him. Philip said, Show us the Father. Jesus said unto him, Am I so long time with you, and hast

thou not known me, Philip? He that hath seen me hath seen the Father. I am in the Father, and the Father in me. Believe me that I am in the Father, and the Father in me (John 14:7–11).

[4] By “the face of Jehovah” or the Lord is also signified anger, vengeance, punishment, and evil, for the reason that from the common idea that all things are from God the simple believe that evil also is from him, especially the evil of punishment; and therefore in accordance with this common idea, and also according to the appearance, anger, vengeance, punishment, and evil are attributed to Jehovah or the Lord; when yet these are not from the Lord, but from man (on which subject see n. 1861, 2447, 5798, 6071, 6832, 6991, 6997, 7533, 7632, 7877, 7926, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128). Such is the signification here of “take heed of his face, provoke him not, for he will not endure your transgression.” And also in the following passages:

Whosoever shall eat any blood, I will set my faces against the soul that eateth blood, and will cut him off from the midst of his people (Lev. 17:10).

I have set my faces against the city for evil, and not for good (Jer. 21:10).

The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth (Ps. 34:16).

9307. *And hear his voice.* That this signifies obedience to the commandments which are from him, that is, from the Lord, is evident from the signification of “hearing” as being obedience (see n. 2542, 3869, 4652–4660, 7216, 8361); and from the signification of “the voice,” when said of the Lord, as being truths Divine (n. 7573, 8813), thus the commandments which are from the Lord. Truths Divine, and the commandments which are from the Lord, are those which are in the Word. Hence also the Word, and doctrine from the Word, are “the voice of Jehovah” (n. 219, 220, 6971).

9308. *Lest thou provoke him.* That this signifies a turning away from him through falsities from evil is evident from the signification of “provoking,” or exciting anger, when said of the Lord, who is “the angel” here, as being a turning away through falsities from evil; for falsities from evil are turnings away from the Lord (see n. 4997, 5746, 5841).

9309. *For he will not endure your transgression.* That this signifies because these are opposed to truths from good is evident from the signification of “transgression” as being that which is contrary to the truths of faith (see n. 9156), thus opposed to truths from good, which are the truths of faith. That truths from good are the truths of faith is because faith is of good, insomuch that it is impossible except where there is good. Therefore by “not enduring your transgression” is signified not enduring falsities from evil, because they are opposed to truths from good. (Concerning this opposition see above, n. 9298.) The like is also meant in David:

Kiss the son, lest he be angry, and ye perish in the way, because his anger will quickly burn. Blessed are all they that put their trust in him (Ps. 2:12).

The Lord is here called “the son” from the truth of faith which is from him. (That this is “the son,” see n. 1729, 1733, 2159, 2803, 2813, 3704.)

9310. *Because my name is in the midst of him.* That this signifies that from him is all the good of love and truth of faith is evident from the signification of the “name of Jehovah” as being all in one complex by which God is worshiped (see n. 2724, 3006), thus all the good of love and truth of faith (n. 6674); and from the signification of “in the midst of him” as being what is in him, thus also what is from him; for the good of love is of such a nature that what is in it is also from it in others, because it has the power of communicating itself. For it is a characteristic of love that it wishes everything of its own to be out of itself in others; and as this is effected from the Divine itself through and out of its Divine human, therefore also the Lord as to the Divine human is called “the name of Jehovah” (n. 6887, 8274).

[2] He who does not know what “name” signifies in the internal sense may suppose that where the “name of Jehovah” and the “name of the Lord” are mentioned in the Word, the name alone is meant; when yet all the good of love and all the truth of faith which are from the Lord are meant thereby; as in the following passages:

If two of you shall agree in my name on earth as touching anything that they shall ask, it shall be done for them. Where two or three are gathered together in my name, there am I in the midst of them (Matt. 18:19–20)

Everyone that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for my name’s sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29).

As many as received him, to them gave he power to be sons of God, even to them that believe in his name (John 1:12).

He that believeth not hath been judged already, because he hath not believed in the name of the only-begotten son of God (John 3:18).

These things are written, that ye may believe that Jesus is the Christ, the son of God; and that believing ye may have life in his name (John 20:31).

In these passages, and in very many others, by “the name of the Lord” is signified all the good of love and truth of faith in the complex by which he is worshiped.

[3] Again:

If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. Whatsoever ye shall ask of the Father in my name, he will give it you (John 15:7, 16);

“to ask of the Father in my name” denotes to ask the Lord, as he himself teaches in the same evangelist:

Whatsoever ye shall ask in my name, that will I do. If ye shall ask anything in my name, I will do it (John 14:13, 14);

“asking in the name of the Lord” denotes asking the Lord, because no one comes unto the Father except through the Lord (John 14:6); and because the Lord as to the Divine human is Jehovah or the Father in a visible form (as was shown above, n. 9303, 9306). Again:

The sheep hear his voice, and he calleth his own sheep by name, and leadeth them out (John 10:3);

“the sheep” denote those who are in the good of charity and of faith; “to hear his voice” denotes to obey his commandments; “to call by name, and lead them out” denotes to bestow heaven according to the good of love and of faith; for “the name,” when applied to persons, denotes their quality as to love and faith (n. 144–145, 1754, 1896, 3421).

9311. *For in hearing thou shalt hear his voice.* That this signifies instruction in the commandments of faith and reception is evident from the signification of “hearing” as being to be instructed and to receive (of which below); and from the signification of “his voice” as being the commandments of faith (see above, n. 9307). “To hear,” in the Word, signifies not merely to hear in simplicity, but also to receive in the memory and to be instructed, likewise to receive in the understanding and to believe, and also to receive with obedience and to do. That these things are signified by “hearing” is because the speech which is heard presents itself before the internal sight, or understanding, and is thus inwardly received; and there, according to the cogency of the reasons given, or according to the powers of persuasion from some other source, what is heard is either retained, or believed, or obeyed. From this it is that in the spiritual world there is a correspondence of the ear and of hearing with such things (see n. 4652–4660, 5017, 7216, 8361, 8990).

[2] That “to hear” denotes to receive in the memory and to be instructed, also to receive in the understanding and believe, likewise

to receive in obedience and do is plain also from the following passages. In Matthew:

I speak in parables; because seeing they see not, and hearing they hear not, neither do they understand; that in them may be fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should see with their eyes, and hear with their ears, and understand with their heart. Blessed are your eyes, for they see; and your ears, for they hear. Many prophets and righteous men have desired to see the things which ye see, but have not seen them; and to hear the things which ye hear, but have not heard them (Matt. 13:13–17);

“to hear” is here used in every sense; in that of being instructed; in that of believing; and in that of obeying. “Hearing they hear not” denotes to be taught and yet not to believe; and also to be instructed and not to obey; “to have ears dull of hearing” denotes to refuse instruction, belief, and obedience; “the ears which are blessed because they hear” denote blessedness from the reception of the doctrine of faith concerning the Lord, and through the Word from the Lord.

[3] In John:

He that entereth in by the door is the shepherd of the sheep. The sheep hear his voice. Those who were before me were thieves and robbers; but the sheep did not hear them. Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd. My sheep hear my voice, and I know them, and they follow me (John 10:2–3, 8, 16, 27);

“to hear the voice” denotes to be instructed in the commandments of faith, and to receive them with faith and obedience. The same is signified by what the Lord so often said:

He that hath an ear to hear, let him hear (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35).

[4] Similar things are signified also in these passages:

Behold a voice out of the cloud, saying, This is my beloved son, hear ye him (Matt. 17:5).

He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice (John 3:29).

Verily I say unto you, The hour cometh when the dead shall hear the voice of the son of God; and they that hear shall live (John 5:25);

“the dead” denote those who as yet have no spiritual life, by reason of ignorance of the truth of faith; “to hear the voice of the son of God” denotes to be instructed in the truths of faith, and to obey them; “to live” denotes to be endowed with spiritual life through these truths.

[5] Again:

He that is of God heareth the words of God: for this cause ye hear not, because ye are not of God (John 8:47).

Jesus said, Everyone that is of the truth heareth my voice (John 18:37).

Abraham said to the rich man, They have Moses and the prophets; let them hear them (Luke 16:29).

They said of Jesus, he hath done all things well, for he maketh the deaf to hear, and the dumb to speak (Mark 7:37);

“the deaf” denote those who do not know the truths of faith, and therefore cannot live according to them (n. 6989); “to hear” denotes to be instructed, to receive, and to obey. In John:

When the Holy Spirit is come, he shall lead you into all truth. He shall not speak from himself; but what things soever he shall hear, these shall he speak. He shall take of mine (John 16:13–14);

“what things soever he shall hear” denotes whatsoever he shall receive from the Lord. Again:

Everyone who heareth my words, and doeth them, I will liken him to a prudent man; but everyone that heareth these words of mine, and doeth them not, shall be likened to a foolish man (Matt. 7:24, 26).

Everyone that cometh unto me, and heareth my sayings, and doeth them, I will show you to whom he is like (Luke 6:47).

“To hear his words,” or “sayings,” denotes to learn and know the commandments of faith which are from the Lord; “to do them” denotes to live according to them.

9312. *And do all that I speak.* That this signifies compliance from faith and love is evident from the signification of “doing what I speak” as being to live in accordance with what the Lord has taught in the Word; for the things Jehovah speaks are those which the Word teaches, thus which the Lord teaches, who is the Word (John 1:1–2, 14). To live according to these things is to comply with them from faith and love. Compliance from faith and love is living compliance, because it has in it life from faith and love. The case with compliance is the same as with every deed of man. In the deed of a man there is nothing living except love and faith. All other things of life, have life from and according to these; for the life of love and faith is life from the Lord, who is life itself. This life is the life of heaven, and of all who become angels. It is the same with compliance.

9313. *I will act as an enemy against thine enemies.* That this signifies that the Lord will avert all falsities derived from evil is evident from the signification of “acting as an enemy,” when said of Jehovah or the Lord, as being to avert (of which in what follows); and from the signification of “thine enemies” as being falsities derived from evil, for in the spiritual sense these are “enemies,” because they continually infest, attack, and endeavor to destroy truths derived from good; for they are opposites. That “to act as an enemy,” when said of Jehovah or the Lord, denotes to avert, namely, falsities derived from evil, is because the Lord never acts as an enemy; for he is mercy itself and good itself; and into mercy itself and into good itself enmity cannot enter, not even against falsity and evil. But falsity and evil act with enmity against good

and truth; that is, those who are in falsity and evil are against those who are in truth and good; and it is because the former destroy themselves when they attempt to destroy the latter, that it appears as if the Lord acts as an enemy, when yet he only sets his own in safety. From this it is plain how it is to be understood that by “acting as an enemy,” when said of the Lord, is signified to avert falsities derived from evil. (As further regards this secret, see what has been shown in n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8197, 8265, 8946.)

9314. *And I will act as an adversary against thine adversaries.* That this signifies that he will avert all evils from which are falsities is evident from the signification of “acting as an adversary,” when said of Jehovah or the Lord, as being to avert (of which just above, n. 9313); and from the signification of “adversaries” as being the evils from which are falsities, because in the spiritual sense these evils are adversaries against the goods from which are truths. That by “adversaries” are signified the evils from which are falsities is because by “enemies” are signified falsities derived from evil. For wherever falsity is treated of in the Word, evil is also treated of, just as when truth is treated of, good also is treated of (n. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339). From this it is plain that one thing is signified by “acting as an enemy against enemies” and another by “acting as an adversary against adversaries”; and that this is not merely a repetition for the sake of emphasizing the matter.

9315. *When mine angel shall go before thee.* That this signifies a life in accordance with the commandments of the Lord is evident from the signification of “going before thee,” when said of the Lord, who is here the “angel of Jehovah,” as being to teach the commandments of faith and of life, thus also a life in accordance with these commandments (that “to go” and “to journey” denote to live, see n. 1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559); and from the signification of “the angel of Jehovah” as being the Lord as to the Divine human (of which above, n. 9303, 9306). That the Lord as to the Divine human is meant by the “angel” is because the many angels who appeared before the coming of the Lord into the world were Jehovah himself in a human form, that is,

in the form of an angel. This is very evident from the fact that the angels who appeared were called "Jehovah," as for instance those who appeared to Abraham and were called "Jehovah" (Gen. 18:1, 13–14, 17, 20, 26, 33); also the angel who appeared to Gideon, of whom we read in Judges, and who also was called "Jehovah" (6:12, 14, 16, 22–24); besides others elsewhere. Jehovah himself in the human form, or what is the same, in the form of an angel, was the Lord.

[2] At that time his Divine human appeared as an angel; of which the Lord himself speaks in John:

Jesus said, Abraham rejoiced to see my day; and he saw it, and was glad. Verily, verily, I say unto you, before Abraham was, I am (John 8:56, 58).

Father, glorify thou me with thine own self with the glory which I had with thee before the world was (John 17:5).

That Jehovah could not appear in any other way is evident also from the words of the Lord in John:

Ye have not heard the voice of the Father at any time, nor seen his shape (John 5:37).

Not that any man hath seen the Father, save he who is with the Father, he hath seen the Father (John 6:46).

From these passages it may be known what is meant by the Lord from eternity.

[3] The reason why it pleased the Lord to be born a man was that he might put on the human actually, and make it Divine, in order to save the human race. Know therefore that the Lord is Jehovah himself or the Father in a human form, which also the Lord himself teaches in John:

I and the Father are one (John 10:30).

Jesus said, From henceforth ye have known and have seen the Father; he that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me (John 14:7, 9, 11).

All things that are mine are thine, and all thine are mine (John 17:10).

[4] This great mystery is stated in John in these words:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father. No man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:1-3, 14, 18);

“the Word” denotes the Divine truth which has been revealed to men; and because this could not be revealed except by Jehovah as a man, that is, except by Jehovah in a human form, thus by the Lord, therefore it is said, “in the beginning was the Word, and the Word was with God, and God was the Word.” It is known in the church that by “the Word” is meant the Lord, because this is plainly said: “the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father.” That the Divine truth could not be revealed to men except by Jehovah in a human form is also clearly stated: “no man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth.”

[5] From all this it is evident that the Lord from eternity was Jehovah, or the Father, in a human form; but not yet in the flesh, for an angel has no “flesh.” And because Jehovah or the Father willed to put on the whole human, for the salvation of the human race, therefore he took on the flesh also. Wherefore it is said “God was the Word, and the Word was made flesh.” And in Luke:

Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have (Luke 24:39);

by these words the Lord taught that he was no longer Jehovah under the form of an angel; but that he was Jehovah man, which is also meant by these words of the Lord:

I came out from the Father, and am come into the world; again I leave the world, and go unto the Father (John 16:28).

(That the Lord when in the world made his human Divine, see n. 1616, 1725, 1813, 1921, 2025–2026, 2033–2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864–8865, 8878; also that he expelled all the human that was from the mother, until at last he was not the son of Mary, n. 2159, 2649, 2776, 4963, 5157; see especially n. 3704, 4727, 9303, 9306, and what has been shown about these things in the passages cited in n. 9194, 9199.)

**9316.** *And shall bring thee unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, and I shall cut him off.* That this signifies when the Lord has protected against the evils and falsities which infest the church and has removed them is evident from the signification of the “angel” who shall bring unto the nations here named, as being the Lord (see n. 9303, 9315); and from the signification of “the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite” as being the evils and falsities which infest the church; but what evils and what falsities are specifically signified by each nation may be seen above (n. 8054). For when the sons of Israel had been brought into the land of Canaan, a representative of the church and of heaven was instituted among them, and among the nations a representative of the evils and falsities which infest the church (see n. 3686, 4447, 6306, 6516, 8054, 8317). And from the signification of “to cut off” as being to protect, and thus to remove. (That hell is removed solely by means of the protection of heaven by the Lord; that is, that solely by the protection of those who are in good and truth are those who are in evil and falsity removed, see just above, n. 9313.)

9317. *Thou shalt not bow down thyself to their gods.* That this signifies that falsities of evil are not to be worshiped is evident from the signification of “bowing down oneself” as being adoration and worship (see n. 4689); and from the signification of the “gods of the nations” as being the falsities of evil (n. 4544, 7873, 8867, 9283). The falsities of evil are worshiped when worship is done according to a doctrine made up of falsified truths and adulterated goods. This is done when rule and profit are regarded as ends, and truths from the Word as means.

9318. *And shalt not serve them.* That this signifies that neither are they to be obeyed is evident from the signification of “serving” as being obedience (n. 8987, 8991); and also worship (n. 7934, 8057).

9319. *And shalt not do after their works.* That this signifies that evils of life are not to be followed after is evident from the signification here of “works” as being evils of life. That “not to do after them” denotes not to follow or pursue them is evident.

9320. *For destroying thou shalt destroy them.* That this signifies that evils must be wholly removed is evident from the signification of “destroying,” when said of the evils and falsities which are signified by the nations of the land of Canaan and by their gods, as being to remove. That “to destroy” denotes to remove is because those who are in good and truth never destroy those who are in evil and falsity, but only remove them; for the reason that they act from good, and not from evil; and good is from the Lord, who never destroys anyone. But those who are in evil and from it in falsity endeavor to destroy, and as far as they are able do destroy, those who are in good, for the reason that they act from evil. But because they then run counter to the good which is from the Lord, thus counter to the Divine, they destroy themselves, that is, they cast themselves headlong into damnation and into hell. Such is the law of order, as may be seen above (n. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8146, 8265, 8945, 8946).

[2] That the Israelites and the Jews destroyed the nations of the land of Canaan, was because the former represented spiritual and heavenly things, and the nations infernal and diabolical things, which cannot possibly be together; for they are opposites. The reason why the Israelites were permitted to destroy the nations was that there was no church among the Israelites, but only the representative of a church, and consequently the Lord was not present with them except representatively (n. 4307); for they were in external things without anything internal; that is, they were in a worship representative of good and truth, but not in good and truth. Such people are permitted to destroy, to kill, to exterminate, and to devote to destruction; but this is not permitted to those who are in external things and at the same time in internal things, because these people must act from good, and good is from the Lord.

[3] That the Jews and Israelites were of such a character is openly declared by Moses:

Speak not thou in thine heart, after that Jehovah thy God hath thrust the nations out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land. Not for thy righteousness, and for the uprightness of thine heart; for thou art a stiffnecked people (Deut. 9:4–6).

They are a nation ruined in counsels, neither is there any understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their clusters of bitterness; their wine is the poison of dragons, and the cruel gall of asps. Is not this hidden away with me, sealed up in my treasuries? (Deut. 32:28, 32–34);

in the internal sense “a vine” signifies the church (n. 1069, 5113, 6375, 6376, 9277); “grapes” and “clusters” signify the internal and external goods of that church (n. 1071, 5117, 6378); and “wine” signifies the internal truth of that church (n. 1071, 1798, 6377). From this it is plain what is signified by “their vine being of the vine of Sodom and of the fields of Gomorrah,” “their grapes, grapes of gall, and their clusters of bitterness,” and “their wine the poison of dragons and the cruel gall of asps.” That these things are known

to Jehovah, that is, to the Lord, is signified by its being “hidden away with him, and sealed up in his treasuries.”

[4] In John:

Jesus said to the Jews, Ye are of your father the devil, and the desire of your father ye will to do. He was a murderer from the beginning (John 8:44).

Consequently they are called “a depraved and adulterous generation” (Matt. 12:39); and also “an offspring of vipers” (Matt. 3:7; 12:34; 23:33; Luke 3:7). That such was their nature was also described by the Lord in parables (Matt. 21:33–45; Mark 12:1–9; Luke 14:16–24; 20:9–19). (That that nation was the worst of all; that when in worship they were in external things without any internal; that there was no church among them, but only the representative of a church; and that nevertheless they could represent the internal things of the church, see n. 3398, 3479–3480, 3732, 3881, 4208, 4281, 4288–4290, 4293, 4307, 4314, 4316–4317, 4429, 4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911–4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.)

9321. *And breaking shalt break in pieces their statues.* That this signifies in like manner falsities of worship (that is, these must be removed) is evident from the signification of “breaking in pieces,” when said of the falsities of worship which are signified by “statues” as being to remove (as above n. 9320); and from the signification of “statues” as being the falsities of worship (n. 3727, 4580).

9322. *And ye shall serve Jehovah your God.* That this signifies the worship of the Lord alone is evident from the signification of “serving” as being worship (see above, n. 9318). That it denotes the worship of the Lord is because in the Word “Jehovah” denotes the Lord (n. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

9323. *And he shall bless thy bread, and thy waters.* That this signifies the increase of the good of love and truth of faith is evident from the signification of “being blessed by Jehovah” as being to be made fruitful in goods, and multiplied in truths (see n. 2846, 3406, 4981, 6091, 6099, 8939), thus increase in such things as belong to love and faith; from the signification of “bread” as being the good of love (see n. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410); and from the signification of “water” as being the truth of faith (n. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568). As “bread” signified all the good of love, and “water” all the truth of faith, in the complex, and as “to be blessed of Jehovah” signifies all increase in these, therefore it was a customary devout wish in the ancient churches that Jehovah would “bless the bread and the water”; and it was also a common form of speaking to say “bread and water” to express all natural food and all natural drink, and to mean thereby all spiritual good and all spiritual truth; for these are what nourish the spiritual life, as bread and water nourish the natural life (see n. 4976).

[2] Such is the signification of “bread and water” in the following passages. In Isaiah:

Behold Jehovah Zebaoth doth take away from Jerusalem and from Judah the whole staff of bread, and the whole staff of water (Isa. 3:1);

“the staff of bread” denotes power and life from good; and “the staff of water” power and life from truth. In Ezekiel:

Behold, I break the staff of bread in Jerusalem; that they may eat bread by weight, and in disquiet; and drink water by measure, and with amazement; that they may be in want of bread and water, and be desolated a man and his brother, and pine away because of their iniquity (Ezek. 4:16–17);

that “to be in want of bread and water” denotes to be deprived of the good of love and truth of faith is very evident; for it is said “that they may be desolated a man and his brother, and pine away because of iniquity.”

[3] In like manner in the following passages:

They shall eat their bread with disquiet, and drink their water with amazement, that the land may be laid waste from the fullness thereof, because of the violence of all them that dwell therein (Ezek. 12:19).

Behold the days come that I will send a famine in the land; not a famine for bread, nor a thirst for water; but for hearing the words of Jehovah (Amos 8:11).

The man of God said to Jeroboam, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place; for so Jehovah commanded, saying, Eat no bread, nor drink water, nor return by the way that thou camest. But the prophet from Bethel told him that Jehovah had said that he should eat bread with him, and drink water, lying unto him. And he went back with him, and did eat bread in his house and drink water; wherefore he was torn in pieces by a lion (1 Kings 13:8–9, 16–19, 24);

that he “should not eat bread and drink water with Jeroboam” signified that he should abhor the good there, and also the truth, because these had been profaned; for Jeroboam profaned the altar and all the holy things of worship, as is plain from the historical narrative of the Word in that chapter.

[4] The lack of spiritual good and truth was signified by rain not being given for three years and a half during the reign of Ahab, insomuch that bread and water failed; and then Elijah went to a widow in Sarepta and asked from her a little water to drink, and a morsel of bread to eat (1 Kings 17 and 18); for, as before said, by “bread” was signified all the good of the church, and by “water” all the truth of the church. As at that time such things were represented because the representative of a church existed among them, and because the Word, even the historical Word, was to be written by representatives, therefore the devastation of good and truth was represented by a lack of bread and water. As “bread” signified all the good of love in the complex, the sacrifices were called “bread” (n. 2165); and the Lord also calls himself “the bread which came down from heaven” (John 6:48, 50, 51); for the Lord is the good of love itself.

9324. *And I will take away disease from the midst of thee.* That this signifies protection from falsifications of truth and adulterations of good is evident from the signification of “taking away from the midst of thee,” when said of the falsified truths and adulterated goods which are signified by “disease,” as being to protect, for when the Lord protects from these, he takes them away (see n. 9313); and from the signification of “disease” as being falsified truth and adulterated good. These are the diseases of the spiritual life; for the spiritual life comes forth and subsists through the truths which are of faith and the goods which are of love. When these are falsified and perverted the man sickens; but when they are denied at heart, he spiritually dies. (That “diseases” denote and correspond to such things, see n. 4958, 5711–5727, 8364, 9031.)

9325. *There shall not be one miscarrying, or barren, in thy land.* That this signifies that goods and truths will proceed in their order in continual progression is evident from the signification of “not miscarrying, or being barren” as being the progress of regeneration in its order, consequently that goods and truths will proceed in their order in continual progression (of which below); and from the signification of “in the land” as being in the church (That “land” in the Word denotes the church, see n. 566, 662, 1066–1067, 1262, 1413, 1607, 1733, 1850, 2117–2118, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732.) The reason why “the land” signifies the church is that the land of Canaan is meant, where the church was, and where it had been from the most ancient times (n. 3686, 4447, 4454, 4516–4517, 5136, 6516, 8317); and in the spiritual world when a land is mentioned, no land is perceived, but the quality of the nation therein in respect to religion. Therefore when “land” is mentioned in the Word, and the land of Canaan is meant, the church is perceived. From all this it can be seen what is meant in the prophetic parts of the Word by “a new heaven and a new land,” namely, the church internal and external (n. 1850, 3355, 4535); for there are internal men and external men.

[2] That by “there shall not be one miscarrying, or barren, in the land” is signified that goods and truths proceed in their order in continual progression is because by all things belonging to birth are meant in the internal sense of the Word such things as belong to

spiritual birth, thus to regeneration (n. 2584, 3860, 3905, 3915). The things that belong to spiritual birth or regeneration are the truths of faith and the goods of charity, for by means of these a man is conceived and born anew. That such things are signified by “births” is plain from many passages in the Word, and openly from the words of the Lord to Nicodemus:

Jesus said to him, Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Nicodemus saith, How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Nicodemus said, How can these things be? Jesus answered, Art thou a teacher in Israel, and knowest not these things? (John 3:3–6, 9–10);

“to be born of water and the spirit” denotes through the truths of faith and the good of love (see the passages cited in n. 9274).

[3] That such things are signified in the Word by “births” is from the correspondence of marriages on earth with the heavenly marriage, which is the marriage of good and truth (of which correspondence see above, n. 2727–2759). But at the present day scarcely anyone knows, and perhaps scarcely anyone is willing to acknowledge, that love truly conjugal descends from thence, for the reason that earthly and bodily things are before the eyes, and these extinguish and suffocate all thought about such a correspondence. As love truly conjugal is from this source, therefore in the internal sense of the Word “births” and “generations” signify the things of the new birth and generation from the Lord. Hence also it is that “father,” “mother,” “sons,” “daughters,” “sons-in-law,” “daughters-in-law,” “grandsons,” and many other relations derived from marriages, signify goods and truths and their derivations, as frequently shown in these explications. From all this it can now be seen that by “there shall not be one miscarrying, or barren, in the land” is signified that goods and truths shall proceed in their order in continual progression.

[4] That “one miscarrying” and “one barren” signify what belongs to miscarriage and barrenness in a spiritual sense, namely, perversions of good and truth, and also vastations and denials of good and truth, is evident from the following passages:

Ephraim, when I have seen it even to Tyre, was planted in beauty; but Ephraim shall bring forth his sons to the slayer. Give them, O Jehovah, a miscarrying womb and dry breasts. Because of the wickedness of their doings I will drive them out of my house (Hos. 9:13–15);

unless it is known what is signified in the internal sense by “Ephraim,” “Tyre,” “a slayer,” “sons,” “a miscarrying womb,” and “dry breasts,” it cannot in the least be known what these prophetic words involve. That “Ephraim” denotes the intellect of the church, which is an intellect enlightened in respect to the goods and truths of faith derived from the Word, may be seen above (n. 3969, 5354, 6222, 6234, 6238, 6267); and also that “Tyre” denotes the knowledges of truth and good (n. 1201). From this it is plain what is signified by “Ephraim, when I have seen it even to Tyre, was planted in beauty.” That “a slayer” denotes one who deprives of spiritual life, that is, of the life from truth and good, may also be seen above (n. 3607, 6767, 8902); and that “sons” denote the truths of faith (n. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257). From this it is plain what is signified by “Ephraim bringing forth his sons to the slayer.” That “the breasts” denote the affections of good and truth, may also be seen (n. 6432); consequently “breasts that are dry” denote no affections; but in their place evil desires to pervert. From this it is plain what is meant by “a miscarrying womb,” namely, the perversion of good and truth. That all these expressions signify things of spiritual life is evident, for it is declared, “because of the wickedness of their doings I will drive them out of my house.” “Out of the house of Jehovah” denotes out of the church and of heaven (n. 2233–2234, 3720, 5640).

[5] In Malachi:

I will rebuke the devourer for you, that he may not spoil for you the fruit of the land; neither shall the vine in the field miscarry for you. All nations shall proclaim you blessed; and ye shall be a well-pleasing land (Mal. 3:11–12);

by “the vine in the field not miscarrying” is signified that the truths and goods of faith with those who are in the church shall proceed in their order; for “the vine” denotes the truth and good of the spiritual church (n. 1069, 6375, 6376, 9277); and “the field” denotes the church (n. 2971, 3766, 7502, 9139, 9295). “A well-pleasing land” denotes a church that is pleasing to the Lord; for everyone within the church who has been regenerated through truth and good is a church; which shows what is meant by “ye shall be a well-pleasing land.” (That “land” denotes the church, may be seen above.)

[6] In Moses:

If ye hearken to my judgments to keep and do them, thou shalt be blessed above every people; there shall not be in thee, nor in thy beast, any male unfruitful, or any female barren. Jehovah will take away from thee all sickness, and all the evil diseases of Egypt (Deut. 7:12, 14–15);

that “there shall not be any male unfruitful, or any female barren” denotes not any without life from truth and good; thus that they shall be spiritually alive. As “barren” had this signification, the women in the ancient churches deemed themselves devoid of life when they were barren; as did Rachel, who thus spoke of herself to Jacob:

Rachel saw that she did not bear to Jacob, and she said to Jacob, Give me sons, and if not, I am dead (Gen. 30:1; n. 3908).

[7] By “the barren” are also signified those who are not in good because not in truths, and yet long for truths that they may be in good; as is the case with upright nations outside the church; as in these passages:

Sing, O barren, that didst not bear; break forth into singing and shout for joy, that didst not bring forth; for more are the sons of her that is desolate than the sons of her that is married (Isa. 54:1).

Jehovah raiseth up the worn one out of the dust, he exalteth the needy one from the dunghill; to place him with the prince of his people. He maketh her that is barren to keep house, a glad mother of sons (Ps. 113:7-9).

[8] In the prophecy of Hannah after she had borne Samuel:

The full have hired themselves out, and the hungry have ceased; until the barren one hath borne seven, and she that hath many children hath failed (1 Sam. 2:5).

In the above passages by “the barren” are meant the gentiles who are summoned to the church, and to whom the church is transferred when the old church ceases, that is, when those who before had been of the church are no longer in faith, because in no charity. This church is what is meant by “her that hath many children and hath failed,” and also by “her that is married,” in the passage from Isaiah. But the other church, that is, the new church of the gentiles is meant by the “barren one” and “her that is desolate” who shall have many sons, and also by “her that is barren keeping house, a glad mother of sons.” “To bear seven” denotes to be regenerated to the full; for “seven” there does not mean seven, but to the full (see n. 9228). From all this it is evident what is meant by the following words of the Lord:

The days come in which they shall say, Blessed are the barren, and the wombs that have not brought forth, and the breasts that have not given suck (Luke 23:29);

where the subject treated of is the consummation of the age, which is the last time of the church.

[9] In the second book of Kings:

The men of Jericho said unto Elisha, Behold the situation of this city is good; but the waters are evil, and the land is barren. Then Elisha

said that they should put salt in a new cruse, and should cast the salt therefrom at the outlet of the waters; and the waters were healed, neither came there any more death or barrenness (2 Kings 2:19–21).

No one can know what these words infold within them except from the internal sense; for all the miracles related in the Word infold within them such things as are in the Lord's kingdom, or in the church (n. 7337, 7465, 8364, 9086); and therefore it is necessary to know what was represented by Elisha, what was signified by the city of Jericho, what by the evil waters and the barren land, what by a new cruse and the salt in it, and also what by the outlet of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, see n. 2762; that "waters" signify the truths of faith, n. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568; thus "evil waters" signify truths without good, and "a barren land" signifies the good of the church consequently not alive; "a new cruse," that is, a new vessel, signifies knowledges of good and truth (n. 3068, 3079, 3316, 3318); "salt" signifies the longing of truth for good (n. 9207); "the outlet of the waters" signifies the natural of man which receives the knowledges of truth and good, and which is amended by the longing of truth for good.

[10] From all this it is evident that this miracle infolded within it the amendment of the church and of the life by the Lord through the Word, and through the consequent longing of truth for good; which amendment is effected when from such a longing the man's natural receives truths from the Word. That this took place near the city of Jericho was because this city was situated not far from the Jordan; and by "the Jordan" is signified that in the man of the church which first receives truths, thus the natural (n. 1585, 4255). That it is man's natural which first receives truths out of the Word from the Lord, and that it is the last to be regenerated, and that when it has been regenerated, the whole man is regenerated, was signified by the Lord's words to Peter, when he washed the disciples' feet:

Jesus said, He that is washed needeth not save to have his feet washed, and is clean every whit (John 13:10);

(that the “feet” denote the things of the natural man, and in general the natural itself, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327–5328). (That for a man to be regenerated, the natural or external man must be in correspondence with the spiritual or internal man; thus that he is not regenerate until the natural has been regenerated, see n. 2850, 3167, 3286, 3321, 3470, 3493, 3508–3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4588, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442–7443, 8742–8747, 9043, 9046, 9061.)

9326. *The number of thy days I will fulfill.* That this signifies even to a full state is evident from the signification of “days” as being states of life (n. 23, 487–488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426); here states of the new, or spiritual life, which is the life of one who has been regenerated; and from the signification of “fulfilling the number” as being to the full. “Even to a full state” means even until the man has been regenerated. That truths and goods will advance in a continual progression up to this point is signified by the words, “there shall not be one miscarrying or barren in the land” (of which just above, n. 9325).

9327. *I will send my terror before thee.* That this signifies the terror of those who are in the evils of falsity on account of the truths of good is evident from the signification of “terror” as being the terror of those who are in the evils of falsity; and from the signification of “the sons of Israel,” before whom the terror was to be sent, as being those who are in spiritual good, that is, in the truth of good (see n. 5803, 5806, 5812, 5817, 5819–5820, 5833, 7957, 8234, 8805). (That the nations of the land of Canaan to whom terror was sent on account of the sons of Israel signify the evils of falsity and the falsities of evil, see n. 1413, 1437, 1607, 1573–1574, 1868, 4517, 6306, 8065, 8317.) Therefore by the words, “I will send my terror before thee” is signified the terror of those who are in the evils of falsity on account of the truths of good.

[2] The case herein is this. All power in the spiritual world is from the truths which are from good, thus from the truths which proceed from the Lord. This can be plainly seen from the fact that

the Lord disposes all things in heaven, and all things in hell, and also all things in the world, by means of the truths which are from himself; for the Divine truth proceeding from the Lord is that very thing through which all things have come into existence, and through which all things subsist. That this is so is not comprehended by those who think solely from what is material, as those think who ascribe the origin and maintenance of all things to nature. These can have no idea about truths except that they are devoid of power, being matters of mere thought, concerning which they perceive nothing essential, and still less anything substantial; although they know that the thought directs the whole body, and excites its parts to motion, precisely in accordance with its own quality; likewise that there is nothing in the universe that does not bear relation to the truth which is from good. (That it is truth which has all power, and which is the veriest essential, see n. 8200.) From all this it is evident that the angels have power from the truth Divine which is from the Lord, and that from this they are called “powers.” The nature of the power possessed by truths from good, that is, truths from the Lord, may be seen from the experience recorded concerning the arm, which corresponds to such truth, in n. 4932–4935.

[3] Seeing that truth has all power, it follows that falsity from evil has no power whatever, because it is the privation of truth from good, thus the privation of power. Consequently they who are in hell—all there being in falsities from evil—have no power whatever; and therefore thousands of them can be driven away, cast down, and dispersed by one angel of heaven, much as a mote in the air is driven away by the breath of the mouth. From all this it can be seen why those who are in the evils of falsity feel terror on account of the truths of good. This terror is called “the terror of God” (Gen. 35:5; Job 13:21). And in these passages:

I will put my terror in the land of the living; when he shall be made to lie down in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude (Ezek. 32:32).

If he shall reject my statutes, and if your soul shall abhor my judgments, so that ye will not do all my commandments, I will send

dismay into their hearts, that the sound of a driven leaf may chase them; and they may flee as one fleeth from the sword; and may fall when none pursueth (Lev. 26:15, 36);

here is described the terror of those who are in the evils of falsity, and in the falsities of evil. It is said that “the sound of a leaf shall chase them, and they shall flee as one fleeth from the sword” because “leaf” signifies truth (n. 885), and “sword” signifies truth fighting against the falsity of evil (n. 2799, 6353, 8294). That such have no power whatever against truth is signified by “they shall fall when none pursueth.”

9328. *And I will trouble all the people.* That this signifies the dismay of all falsities is evident from the signification of “troubling” as being dismay (of which below); and from the signification of “the people” as being those who are in truths, thus, speaking abstractedly, truths, and in the opposite sense falsities (n. 1259, 1260, 2928, 3295, 3581, 6232). The reason why “troubling” signifies dismay is that those who are in dismay are so troubled in mind and heart that they become insane, and of themselves rush into destruction. That such dismay is signified by “troubling” is evident in Zechariah:

In that day there shall be a great troubling from Jehovah among those who fight against Jerusalem; and everyone shall lay hold of the hand of his companion, and his hand shall rise up upon the hand of his companion (Zech. 14:13);

“to fight against Jerusalem” denotes against the church, thus against the truths and goods of faith that make the church; that the “great troubling” denotes dismay even to insanity is evident. In Moses:

Jehovah thy God shall give up the nations before thee, and shall trouble them with a very great troubling, until they be destroyed (Deut. 7:23);

“a great troubling” denotes dismay.

9329. *To whom thou shalt come.* That this signifies at the presence of the Lord is evident from the signification of “coming to” anyone, as being presence (see n. 5934, 6063, 6089, 7498, 7631). That the presence of the Lord is signified is because the subject treated of is the power of truth against evils and falsities; and all truth and its power are from the Lord. Moreover, “the sons of Israel,” of whom this is said, signify the truths which are from the Lord, that is, spiritual truths (n. 5414, 5879, 5951, 7957, 8234, 8805).

9330. *And I will give to thee the neck of all thine enemies.* That this signifies the flight and damnation of falsities is evident from the signification of “enemies” as being falsities from evil (see n. 9313–9314); and from the signification of “giving the neck” as being flight. That it signifies damnation also is because when those who are in falsities from evil flee from truths from good, they cast themselves into hell, that is, into damnation.

[2] The case herein is this. In the other life those who are in falsities from evil fight first against those who are in truths from good. The reason why they are permitted to fight is in order that good may come out of it. The good that comes out of it is that those who are in truths from good are thereby confirmed in truths against falsities, and that those who are in falsities from evil are confirmed in falsities, and devastate themselves; for in the other life falsities are removed from those who are in truths from good, and truths are removed from those who are in falsities from evil. In this way those who are in truths from good are raised into heaven, and those who are in falsities from evil sink down into hell; and when they are in hell, they are in terror and dismay because of truths from good, in which are the angels from the Lord.

[3] That such a state awaits those who are in falsities from evil, and those who are in truths from good, the Lord teaches in these passages:

Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, from him shall be taken away (Matt. 13:12).

Take from him the pound, and give it to him that hath the ten pounds. They said, Lord, he hath ten pounds. I say unto you, that unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him (Luke 19:24–26).

9331. *And I will send the hornet before thee.* That this signifies the dread felt by those who are in the falsities of evil is evident from the signification of “hornets” as being stinging and deadly falsities, and hence such as excite dread. “Terror” is predicated of those who are in evils; and “dread” of those who are in falsities (as regards the terror of the former, see above, n. 9327). That “hornets” signify the dread felt by those who are in falsities is because they are winged, and furnished with stings, with which they inflict poisoned wounds. For both the larger and the smaller animals signify such things as are of the affections, that is, which bear relation to the will; or else they signify such things as are of the thoughts, that is, which bear relation to the understanding. For all things whatsoever in man bear relation either to his will or to his understanding; and those things which bear no relation either to the one or to the other are not in the man, thus are not of the man. Those animals which walk, and also those which creep, signify the affections in both senses; thus goods or evils, for these are of the affections. But those animals which fly, and also winged insects, signify such things as are of the thoughts in both senses; thus truths or falsities, for these are of the thoughts. That “animals” signify goods, or evils, see n. 9280; that “creeping things” signify the same in the external sensuous, n. 746, 909, 994; that “flying things” signify truths or falsities, n. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441; consequently winged insects signify the like things, but in man’s extremes.

[2] But the falsities now treated of are of many kinds; there are falsities which do not injure, there are falsities which injure slightly, there are those which injure grievously, and there are also those which kill. Their kind is known from the evils they spring from; for every falsity that injures, or kills, springs from evil; because falsity from evil is evil appearing in a form. Moreover, in the other life, when such falsities are represented in a visible form, they appear as a swarm of insects and of unclean flying things, the appearance of

which is terrible, according to the kind of evil from which they spring. From all this it is evident why “hornets” signify the dread felt by those who are in the falsities of evil. In like manner in Deuteronomy:

Jehovah thy God will send the hornet among them, until they that are left, and those hidden before thee, perish (Deut. 7:20).

[3] In the Word throughout mention is made of insects of various kinds, and they everywhere signify falsities or evils in the extremes (that is, in man’s external sensuous), which are evils and falsities arising from the fallacies of the senses, and from various pleasures and appetites in the body, which seduce by their allurements and their appearances, and cause the rational to assent, and thus to be immersed in falsities from evil. (That falsities of this kind are signified by the “noisome flies” of Egypt, see n. 7441; likewise by the “locusts” there, n. 7643; and that by the “frogs” of Egypt are signified reasonings from falsities, n. 7351–7352, 7384; by the “lice” there, evils of the same kind, n. 7419; and that by “worms” are signified falsities which consume and torment, n. 8481).

[4] Such evils and falsities are also signified by insects of various kinds in the following passages. In Isaiah:

It shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall all come and rest in the river of desolations and in the clefts of the rocks, and in all shrubs (Isa. 7:18–19);

the subject here treated of is the coming of the Lord, and the state of the church at that time. “The fly in the uttermost part of the rivers of Egypt” denotes falsity in the extremes, that is, in man’s external sensuous (n. 7441); “the bee in the land of Assyria” denotes the falsity which perverts the reasonings of the mind, for “Assyria” denotes reasoning (n. 1186); “the river of desolations” denotes falsity reigning everywhere; “the clefts of the rock” denote the truths of faith in obscurity, because removed from the light of

heaven (see n. 8581); the “shrubs” denote nascent truths of a similar kind (n. 2682).

[5] Again:

I have smitten you with blasting and mildew; your many gardens, and your vineyards, and your fig trees, and your olive trees, hath the caterpillar devoured (Amos 4:9).

That which the caterpillar hath left shall the locust eat; and that which the locust hath left shall the cankerworm eat; and that which the cankerworm hath left shall the bruchus eat. Awake, ye drunkards; and howl, all ye drinkers of wine, because of the must which is cut off from your mouth (Joel 1:4–5).

The floors are full of clean grain, the presses overflow with must and oil. And I will compensate to you the years that the locust hath eaten, the cankerworm, and the bruchus, and the caterpillar, my great army which I have sent among you (Joel 2:24–25).

That falsities and evils in the extremes—that is, in the external sensuous of the man of the church—are signified by the kinds of insects here mentioned is evident from these various expressions, for the subject treated of is the perversion of the truth and good of the church. (What is signified by the “locust” and the “bruchus,” see n. 7643; and that by “gardens,” “vineyards,” “fig trees,” “olive trees,” “wine,” and “must,” which are destroyed by such insects, are signified the goods and truths of the church in general, has often been shown in these explications.)

[6] In David:

He made frogs to creep forth in their land, in the chambers of their kings. He said that there should come filthy swarms, lice in all their border (Ps. 105:30–31);

speaking of Egypt (what is meant by the “frogs” there, see n. 7351–7352, 7384; and what by the “lice,” n. 7419). In Moses:

Thou shalt plant vineyards, and dress them, but thou shalt not drink the wine, nor gather, for the worm shall eat it (Deut. 28:39);

“the worm” denotes all such falsity and evil in general.

[7] In Isaiah:

Fear ye not the reproach of men, neither be ye dismayed at their revilings; for the moth shall eat them up like a garment, and the blatta shall eat them like wool (Isa. 51:7–8);

“the moth” denotes the falsities in man’s extremes; and “the blatta,” the evils therein; for “the garment which the moth shall eat” signifies the lower or more external truths which belong to the sensuous of man (see n. 2576, 5248, 6377, 6918, 9158, 9212), and “the wool which the blatta shall eat” signifies the lower or more external goods which belong to the sensuous of man, as is evident from many passages, and also from the signification of “a sheep,” from which wool comes, as being the good of charity (see n. 4169). (What, and of what quality, are the extremes of the natural man, which are called his sensuous things, see n. 4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844–6845, 6948–6949, 7442, 7645, 7693, 9212, 9216.)

9332. *And it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.* That this signifies the flight of the falsities that are from evils is evident from the signification of “driving out” as being to put to flight, thus flight; and from the signification of “the Hivite, the Canaanite, and the Hittite” as being falsities from evils—“the Hivite,” falsity from a lighter evil (n. 6860); “the Canaanite,” falsity from a more grievous evil (n. 4818, 8054); and “the Hittite,” falsity from the most grievous evil (n. 2913, 6858). (That by the nations in the land of Canaan are signified all falsities and evils in the complex, see the passages cited in n. 9327.)

9333. *I will not drive him out from before thee in one year.* That this signifies no hasty flight or removal of them, namely, of the falsities and evils which are signified by the nations in the land of Canaan, is evident from the signification of “driving out” as being flight, for in the other life those who are in evils and falsities are not

driven out, but flee of themselves (that removal also is signified will be seen below); and from the signification of “in one year” as being what is hasty; for the words follow, “by little and little I will drive him out from before thee,” by which is signified removal by degrees according to order.

[2] That when predicated of evils and falsities, “to drive out” denotes removal is because falsities and evils are not driven out from a man, but are removed. He who does not know how the case is with man’s liberation from evils and falsities, or with the forgiveness of his sins, may believe that sins are wiped away when they are said to be forgiven. This belief comes from the literal sense of the Word, where such an expression is sometimes used, giving rise in the minds of many to the error that after they have received absolution they are righteous and pure. But these people know nothing whatever about the way in which sins are forgiven; namely, that a man is not purified from them; but is withheld from them by the Lord when he is of such a character that he can be kept in good and truth; and that he can be kept in good and truth when he has been regenerated; for he has then acquired a life of the good of charity and the truth of faith. For whatever a man, from his earliest infancy, thinks, wills, speaks, and does is added to his life and makes it. These things cannot be exterminated, but only removed, and when they are removed, the man appears as if he were devoid of sins, because they have been removed (n. 8393, 8988, 9014). In accordance with the appearance that man thinks and does what is good and true from himself, when yet it is not from himself but from the Lord, it has been said in the Word that he is “clean” from sins, and also “righteous”; as in Isaiah:

Though your sins have been as scarlet, they shall be as white as snow; though they have been red like crimson, they shall be as wool (Isa. 1:18);

and in many other passages.

[3] That such is the case has been granted me to know from the state of souls in the other life. Everyone brings with him there from the world all things of his life, that is, whatsoever he has thought,

wished, spoken, and done; and even whatever he has seen and heard from his infancy down to the end of his life in the world, insomuch that there is not even the smallest thing lacking (n. 2474). Those who in the world have lived a life of faith and charity can then be withheld from evils and kept in good, and thus be raised into heaven. But those who in the world have not led a life of faith and charity, but a life of the love of self and of the love of the world, sink down into hell, because they cannot be withheld from evils and kept in good. From all this it is evident why, when “driving out” is said in relation to falsities and evils, it denotes removal. In this verse and the next this removal is treated of in the internal sense, and its arcana are there disclosed.

9334. *Lest perchance the land be desolate.* That this signifies a deficiency in that case, and but little spiritual life—namely, if the removal should be hasty—is evident from the signification of “the land” as being the church in general and also in particular. The church in particular is the man who becomes a church; for the church is in man, and is the regenerated man. (That “the land” denotes the church in general, see n. 9325; and that it denotes the church in particular, or the regenerated man, n. 82, 620, 636, 913, 1411, 1733, 2117, 2118e, 2571, 3368, 3379.) A regenerate man is called “a land” also in Malachi:

All nations shall proclaim you blessed, for ye shall be a well-pleasing land (Mal. 3:12).

And from the signification of “desolate” as being a deficiency and but little of spiritual life; for by “desolate,” when said of the church in man is signified a lack of truth and of good, thus also a lack of spiritual life; for spiritual life is thence derived.

[2] In regard to there being a deficiency and but little of spiritual life if falsities and evils were hastily removed, the case is this. When a man is being regenerated, which is effected by the implanting of spiritual truth and good, and by the removal at the same time of falsity and evil, he is not regenerated hastily, but slowly. The reason is that all things the man, from his infancy, has thought, intended, and done, have added themselves to his life, and have made it, and

likewise have formed such a connection among themselves that no one thing can be taken away unless all are taken away at the same time. For an evil man is an image of hell, and a good man is an image of heaven; and the evils and falsities with an evil man have such a connection among themselves as there is among the infernal societies, of which he is a part; and the goods and truths with a good man have such a connection among themselves as there is among the heavenly societies, of which he is a part. From this it is evident that the evils and falsities with an evil man cannot be removed from their place suddenly; but only in proportion as goods and truths are implanted in their order, and interiorly; for heaven in a man removes hell from him. If this were done suddenly, the man would fail; for each and all things that are in connection and form would be disturbed, and would take away his life.

[3] (That regeneration, or the implanting of the life of heaven in man, begins from his infancy and continues even to the last of his life in the world, and that after his life in the world it is perfected to eternity, see n. 2679, 3203, 3584, 3665, 3690, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297; especially n. 5122, 5398, 5912, 9258.) Moreover—and this is a secret—man’s regeneration in the world is only a plane for the perfecting of his life to eternity. (That a man who has lived in good is perfected in the other life may be seen from what has been shown concerning infants, n. 2289–2309; and concerning the state and lot of the gentiles in that life, n. 2589–2604.)

9335. *And the wild beast of the field be multiplied upon thee.* That this signifies a flowing in of falsities from the delights of the loves of self and of the world is evident from the signification of “being multiplied,” when said of the hasty removal of evils and falsities, as being a flowing in; and from the signification of “the wild beast of the field” as being falsities from the delights of the loves of self and of the world. By “beasts” of various kinds mentioned in the Word are signified good and evil affections (see n. 9280); consequently by “wild beasts” are signified the affections of falsity that arise from the delights of the loves of self and of the world. Moreover, these

affections are represented in the other life by wild beasts, as by panthers, tigers, wild boars, wolves, and bears. They are also like wild beasts, for those who are in these loves are in evils of every kind and in the derivative falsities, and like wild beasts do they look at and act toward their associates. (That all evils and falsities spring from these loves, see n. 2041, 2045, 2057, 2363, 2364, 2444, 4750, 4776, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7490–7494, 7643, 8318, 8487, 8678.)

[2] That through the hasty removal of evils and falsities, the falsities from these loves would flow in is because goods and truths must remove the evils and falsities by being successively implanted; for falsities can only be removed by truths; and evils can only be removed by goods. If this is not done successively and according to order, the falsities which favor these loves will flow in; for before he has been regenerated these loves reign in every man, and when falsities flow in, truths are no longer acknowledged. Moreover, the man who is being regenerated is kept in the affection of truth, and while he is in this affection he seeks on all sides for truths among the memory-knowledges in the natural; and the fallacies of the external senses then present themselves there—for they are very abundant there—and when the delights of the loves of self and of the world breathe on the man, he infers from these fallacies nothing but falsities, which follow on, and fill the mind, if the falsities of evil are suddenly removed. These are the things which are meant in the internal sense by “I will not drive him out from before thee in one year, lest the land be desolate, and the wild beast of the field multiply upon thee; by little and little I will drive him out from before thee, until thou be fruitful and inherit the land.”

[3] That “a wild beast” denotes falsity and evil springing from the loves of self and of the world is plain from the passages in the Word where it is mentioned; as in the following:

A path shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass through it, nor shall any ravenous wild beast go up thereon (Isa. 35:8–9).

I will send upon thee famine, and an evil wild beast, and they shall bereave thee (Ezek. 5:17).

When I cause the evil wild beast to pass through the land, and it bereave it, and it become a desolation, so that no one passeth through because of the beast (Ezek. 14:15).

Thou shalt fall upon the faces of the field; I will give thee for food to the wild beast of the earth, and to the bird of the heaven (Ezek. 29:5).

Then I will make with them a covenant of peace, and will make the evil wild beast to cease out of the land; that they may dwell securely in the wilderness. They shall no more be a prey to the nations, and the wild beast of the field shall no longer devour them (Ezek. 34:25, 28).

[4] I will lay waste her vine and her fig tree, and I will make them into a forest, and the wild beast of the field shall devour them (Hos. 2:12).

The land shall mourn, and everyone that dwelleth therein shall waste away, because of the wild beast of the field, and because of the bird of the heavens (Hos. 4:3).

The boar out of the wood doth trample it, and the wild beast of the fields doth consume it. Turn again, O God Zebaoth, and visit thy vine (Ps. 80:13–14).

Thou makest darkness that it may be night; wherein every wild beast of the forest doth come forth (Ps. 104:20).

If ye shall walk in my statutes, and keep my commandments, and do them, I will cause the evil wild beast to cease out of the land. But if ye shall reject my statutes, I will send against you the wild beast of the field, which shall lay you waste (Lev. 26:3, 6, 15, 22).

Jehovah thy God will drive out those nations before thee by little and little, lest perchance the wild beast of the field multiply against thee (Deut. 7:22).

In these passages “the wild beast of the field,” “the wild beast of the earth,” and “the wild beast of the forest” denote the falsities and evils which are of the loves of self and of the world.

[5] As by “a wild beast” is signified falsity, and falsity is from a double origin, namely, from what is evil, and from what is upright (n. 9258), therefore by “wild beasts” in the Word are also signified the upright gentiles, who although in falsity are yet in uprightness of life. In this sense the term “wild animal”<sup>3</sup> is used in the following passages:

Every wild animal of the forest is mine, and the beasts upon a thousand mountains. I know every bird of the mountains; and the wild animal of my fields is with me (Ps. 50:10–11).

Praise ye Jehovah, ye wild animal, and every beast (Ps. 148:7, 10).

Every wild animal of my fields, come ye to devour, every wild animal in the forest (Isa. 56:9).

All the birds of the heavens made their nests in the branches of the cedar, which is Asshur, and under his branches every wild animal of the field brought forth, and in his shadow dwelt all great nations (Ezek. 31:6).

*9336. By little and little I will drive him out from before thee.* That this signifies a removal by degrees according to order is evident from the signification of “by little and little” as being by degrees, thus slowly; from the signification of “driving out,” when said of the falsities and evils which are signified by the nations of the land of Canaan, as being removal (of which just above, n. 9333). It is said “by degrees according to order,” because with the man who is being regenerated all things are disposed according to the order of heaven; for the regenerate man is a heaven in the least form, and therefore there is in him an order like that which is in heaven.

[2] When a man is born, in respect to hereditary evils he is a hell in the least form; and he also becomes a hell insofar as he takes the hereditary evils to himself, and adds to them things which are his own. Hence it is that both from birth and from actual life the order of his life is opposite to the order of heaven; for from his own a man loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord

above all things and the neighbor as oneself. From this it is evident that the former life, which is of hell, must be utterly destroyed (that is to say, the evils and falsities must be removed), in order that the new life, which is the life of heaven, may be implanted (see n. 4551–4552, 4839, 6068). This cannot possibly be done hastily; for every evil that is rooted in with its falsities has a connection with all evils and their falsities; and such evils and falsities are innumerable, and their connection is so complex that it cannot be comprehended, not even by the angels, but only by the Lord. From this it is evident that the life of hell with a man cannot be destroyed suddenly; for if it were, he would straightway expire; and neither can the life of heaven be implanted suddenly, for if it were, he would also expire.

[3] There are thousands and thousands of arcana, of which scarcely a single one is known to man, whereby a man is led by the Lord out of the life of hell into the life of heaven. That this is so has been given me to know from heaven, and it has likewise been confirmed by many things which have come to my notice. As man knows scarcely anything of these matters, many have fallen into errors about the liberation of man from evils and falsities (that is, the forgiveness of sins), believing that through mercy the life of hell in a man can be instantly turned into the life of heaven in him; when yet the whole act of regeneration is mercy, and none are regenerated except those who receive the mercy of the Lord in faith and life while in the world; according to the Lord's words in John:

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

what is meant by “bloods,” by “the will of the flesh,” and “the will of man,” also by being “born of God,” may be seen above (n. 5826).

[4] What is properly meant by removal from evils and falsities by degrees according to order, shall also be briefly stated. The Divine truth which proceeds from the Divine good of the Lord disposes all

things into order in heaven; and therefore this Divine truth, in which there is good from the Lord is order itself (n. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988). According to this order all things in heaven come forth, and according to the same order they subsist; for to subsist is perpetually to come forth. In order therefore that heaven may come forth in a man it is necessary that he receive Divine truth in the good proceeding from the Lord. This can only be done by degrees according to an order similar to that by which the Lord sets heaven in order; for the case with a thing of the same nature is the same in what is small as in what is great. This successive setting in order is what is here meant by “order according to degrees.” From all this it is also evident that the case with the new creation of man—which is his regeneration—is the same as with the creation of heaven and earth. Wherefore also in the Word by “a new heaven and a new earth” is meant a new church (n. 1733, 1850, 2117–2118, 3355, 4535); and also by the creation of heaven and earth in the first chapter of Genesis is meant the new creation of the celestial church, which is called “Man” (of which see in the explications there).

9337. *Until thou be fruitful.* That this signifies according to the increase of good is evident from the signification of “being fruitful” as being the increase of good (see n. 43, 55, 913, 983, 2846–2847). That removal from evils and falsities is effected according to the increase of good is evident from what has been frequently shown above; for the Lord flows into man by means of good, and by means of it he disposes truth into order; but not the converse; and insofar as truths are disposed into order by means of good, so far evils and falsities are removed. In the Word throughout man is likened to a tree, and his truths of faith are signified by the leaves (n. 885), and his goods of love by the fruits (n. 3146, 7690). From this it is plain not only that “to be fruitful” denotes an increase of good; but also that good is man’s chief thing, even as the fruit is the chief thing of a tree. The leaves are indeed put forth first, but for the sake of the fruit as the end. That which is the end is not only the last, but it is also the first thing, because it is the one and only thing regarded in the means, thus it is everything. The case is similar with the good of love relatively to the truths of faith.

[2] Such was the signification of “a fig tree,” of which we read in the following passages:

As Jesus returned to the city, he hungered. And seeing a fig tree in the way, he came to it, but found nothing thereon, except leaves only; and he said unto it, Let no fruit grow from thee henceforward forever; whereupon the fig tree withered away (Matt. 21:18–19).

A certain man had a fig tree planted in his vineyard; he came therefore seeking fruit thereon, but found none; he said therefore unto the vinedresser, Behold these three years I come seeking fruit on this fig tree, but find none: cut it down; why rendereth it the land unfruitful? (Luke 13:6–7).

Every tree is known by its fruit. Of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; but the evil man out of the evil treasure of his heart bringeth forth that which is evil. Why call ye me, Lord, Lord, and do not the things which I say? (Luke 6:44–46.)

From all this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is, without the good of life, is only a leaf; and thus that when a man (here meant by “the tree”) abounds in leaves without fruit, he is the fig tree which withers away and is cut down.

9338. *And inherit the land.* That this signifies until in good, and thus regenerate is evident from the signification of “inheriting” as being to receive as an heir (of which in what follows); and from the signification of “the land,” here the land of Canaan, as being the kingdom of the Lord, thus heaven (see n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447). Therefore by “inheriting the land” is signified receiving heaven as an heir. By “an heir,” when said of heaven, is especially meant a man who has the Lord’s life (n. 2658, 2851, 3672, 7212), thus one who is in good from the Lord, and consequently who is regenerate. (That when a man is in good from the Lord, he is in heaven, thus regenerate, see n. 9274, and the passages there cited.)

[2] That this is signified by “inheriting” when said of heaven is plain in Matthew:

Then shall the king say to those on his right hand, Come ye blessed of my Father, possess as an inheritance the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me (Matt. 25:34–35, 40);

here “to possess as an inheritance the kingdom of the Lord,” that is, heaven, is said of those who are in good; the very goods of charity are also enumerated in their order; and finally it is said, “inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.” Those are called the Lord’s “brethren” who are in good (n. 6756); thus also those who do what is good, for good is the Lord with man. Therefore it is said, “inasmuch as ye did it unto one of these brethren”; but not “to one of the brethren.”

[3] In Revelation:

He that overcometh shall receive by inheritance all things; and I will be his God, and he shall be my son (Rev. 21:7);

speaking of those who overcome it is said they “shall receive by inheritance all things,” and they are called “sons,” because heirs; “to overcome” denotes to fight from good and truth; for evil is overcome by means of good; and falsity by means of truth.

[4] In David:

God will save Zion, and build the cities of Judah; and they shall dwell there, and possess it by inheritance. The seed also of his servants shall inherit it; and they that love his name shall dwell therein (Ps. 69:35–36);

where “to possess by inheritance” is predicated of those who are in celestial good; and “to inherit” of those who are in spiritual good.

Celestial good is the good of love to the Lord, and spiritual good is the good of charity toward the neighbor (n. 9277). In Isaiah:

He that confideth in me shall inherit the land, and shall possess by inheritance the mountain of my holiness (Isa. 57:13).

[5] From all this it is evident what is signified by the land of Canaan being distributed into twelve inheritances for the twelve tribes of Israel (Josh. 14 to 19; and Ezek. 47:13–22; also Ezek. 48); for by “the land of Canaan” was signified the kingdom of the Lord, or heaven (n. 1413, 1437, 1607, 1866, 3038, 3481, 3686, 3705, 4240, 4447); by the “twelve tribes” were signified all goods and truths in general and in particular (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640); thus by the twelve inheritances was signified heaven with all the heavens and the societies therein, distinct in respect to the goods of love and the derivative truths of faith (n. 7836, 7891, 7996); thus in the abstract sense the goods themselves which are from the Lord, consequently which are the Lord in heaven.

[6] For heaven is nothing else than the Divine truth which proceeds from the Lord’s Divine good. The angels of heaven are recipients of truth in good; and insofar as they receive this, so far they make heaven. And—this is a secret—the Lord does not dwell with an angel except in his own with him. In like manner he dwells with a man; for the Divine must be in what is Divine, and not in what belongs to any man. This is meant by the words of the Lord concerning the union of himself with those who are in the good of love, in John:

In that day ye shall know that I am in the Father, and ye in me, and I in you. He that loveth me keepeth my word, and we will come unto him, and make our abode with him (John 14:20, 23).

The glory which thou hast given me I have given them; that they may be one; as we are one; that the love wherewith thou hast loved me may be in them, and I in them (John 17:22, 26).

9339. Verses 31–33. *And I will set thy border from the sea Suph, and even unto the sea of the Philistines; and from the wilderness even unto the river; for I will give into your hand the inhabitants of the land, and I will drive them out from before thee. Thou shalt not make a covenant with them, and with their gods. They shall not dwell in thy land, lest perchance they make thee sin against me, when thou shalt serve their gods, because it will be a snare to thee.* “And I will set thy border from the sea Suph, and even unto the sea of the Philistines” signifies extension from memory-truths to the interior truths of faith; “and from the wilderness even unto the river” signifies from the delight of what is sensuous, even to the good and truth of the rational; “for I will give into your hand the inhabitants of the land” signifies command over evils; “and I will drive them out from before thee” signifies their removal; “thou shalt not make a covenant with them, and with their gods” signifies no communication with evils and falsities; “they shall not dwell in thy land” signifies that evils shall not be together with the goods of the church; “lest perchance they make thee sin against me” signifies lest evils turn away the goods that are from the Lord; “when thou shalt serve their gods” signifies if there be worship from falsities; “because it will be a snare to thee” signifies by reason of the allurements and deception of evils.

9340. *And I will set thy border from the sea Suph, and even unto the sea of the Philistines.* That this signifies extension from memory-truths to the interior truths of faith is evident from the signification of “setting a border” from one place to another, when said of spiritual truths, as being extension; from the signification of “the sea Suph” as being sensuous and memory-truths, which are the ultimates with man, for the sea Suph was the ultimate border of the land of Egypt, and by “Egypt” is signified memory-knowledge in both senses, true and false (see n. 1164–1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148), here memory-truth, because the subject treated of is the extension of the spiritual things of faith with the sons of Israel, by whom was represented the spiritual church (see n. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805); and from the signification of “the sea of the Philistines” as being the interior truths of faith.

The reason why these truths are signified by “the sea of the Philistines” is that the sea where Tyre and Zidon were situated was the border of the land of Philistia, and by “Tyre and Zidon” are signified the knowledges of truth and good (n. 1201); and by “the land of Philistia” the knowledge of the interior things of faith (n. 1197, 2504, 2726, 3463).

[2] As the land of Canaan represented the Lord’s kingdom, thus heaven and the church, therefore all the places therein signified such things as are of the Lord’s kingdom, that is, of heaven and the church, which are called celestial and spiritual things, and bear relation to the good of love to the Lord and to the truths of faith in him. Consequently the seas and rivers which were the borders signified the ultimate things therein; and accordingly “from sea to sea” and “from river to river” signified their extension. (That this is so, see n. 1585, 1866, 4116, 4240, 6516.) From this it can be seen that by “the border from the sea Suph and even unto the sea of the Philistines” is signified the extension of the spiritual things of truth from external things to internal, thus from memory-truths to the interior truths of faith. But the extension of celestial things, which are of the good of love, is described immediately after by “from the wilderness even unto the river.” (That the places of the land of Canaan, and also the seas and rivers, have such a signification in the Word, has been shown throughout in the explications.)

[3] It shall be briefly stated what is meant by “extension from memory-truths to the interior truths of faith.” Truths in the external man are called “memory-truths”; and truths in the internal man are called “interior truths of faith.” Memory-truths are in man’s memory, and when they are drawn out from it, they come to his notice. But the interior truths of faith are the truths of the very life, inscribed on the internal man, and of which but little appears in the memory; but on this subject, of the Lord’s Divine mercy, a fuller statement shall be made elsewhere. Memory-truths and the interior truths of faith were signified by “the waters under the expanse, and the waters above the expanse” (Gen. 1:6–7; n. 24), for the subject treated of in the first chapter of Genesis in the internal sense is the new creation, that is, the regeneration, of the man of the celestial church.

[4] The reason why “Philistia,” which bordered on the land of Canaan even unto Tyre and Zidon, signified the interior truths of faith, was that the representative ancient church had been there, as is evident from the remains of Divine worship among its inhabitants, and referred to in the historic and prophetic books of the Word that treat of the Philistines and the land of Philistia; as in the prophecies of Jeremiah 25:20; 47; Ezekiel 16:27, 57; 25:15–16; Amos 1:8; Zephaniah 2:5; Zechariah 9:6; and Psalm 56, title; 60:8; 83:7; 108:9. The case with the Philistines was the same as with all the nations in the land of Canaan, in that they represented the goods and truths of the church, and also evils and falsities. For while the representative ancient church was among them, they represented the celestial things which are of good and the spiritual things which are of truth; but when they turned aside from genuine representative worship, they then began to represent the diabolical things which are of evil and the infernal things which are of falsity. Hence it is that by “Philistia,” as by the other nations of the land of Canaan, are signified in the Word both goods and truths, and evils and falsities.

[5] That by the “Philistines” are signified the interior truths of faith is evident in David:

Glorious things shall be preached in thee, O city of God. I will make mention of Rahab and Babylon among those who know me; and also of Philistia and Tyre, with Ethiopia; this man was born there (Ps. 87:3–4);

the “city of God” denotes the doctrine of the truth of faith from the Word (n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493, 5297); “Tyre,” the knowledges of truth and good (n. 1201); in like manner “Ethiopia” (n. 116, 117). From this it is evident that “Philistia” denotes the knowledge of the truths of faith.

[6] In Amos:

Are ye not as the sons of the Ethiopians unto me, O sons of Israel? Have not I made Israel to come up out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? (Amos 9:7);

the perversion and destruction of the church after it had been set up is here treated of; “the sons of the Ethiopians” here denote those who are in the knowledges of good and truth, but who apply them to confirm evils and falsities (n. 1163–1164); “the sons of Israel out of the land of Egypt” denote those who have been initiated into spiritual truths and goods by means of memory-truths. (That “the sons of Israel” denote those who are in spiritual truths and good, thus in the abstract sense spiritual truths and goods, see n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234; and that “the land of Egypt” denotes memory-truth, has been shown above.) The like is signified by “the Philistines from Caphtor,” and by “the Syrians from Kir,” to whom they are therefore likened. “The Philistines from Caphtor” denote those who have been initiated into interior truths by means of exterior, but who have perverted them and applied them to confirm falsities and evils (n. 1197–1198, 3412–3413, 3762, 8093, 8096, 8099, 8313); and “the Syrians from Kir” denote those who are in the knowledges of good and truth, which also they have perverted (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112).

[7] In Jeremiah:

Because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon all the residue that helpeth; for Jehovah layeth waste the Philistines, the remains of the isle of Caphtor (Jer. 47:4);

in this chapter the subject treated of is the vastation of the church in respect to the truths of faith; the interior truths of faith are “the Philistines”; and the exterior truths are “the remains of the isle of Caphtor.”

[8] In Joel:

What have you to do with me, O Tyre, and Zidon, and all the borders of Philistia? Speedily will I return your retribution on your head, forasmuch as ye have taken my silver and my gold, and have carried into your temples my desirable good things (Joel 3:4–5);

“all the borders of Philistia” denote all the interior and exterior truths of faith; “to carry silver and gold and desirable good things into their temples” denotes to pervert truths and goods, and profane them by application to evils and falsities. (That “silver and gold” denote truths and goods, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.)

[9] In Obadiah:

Then they of the south shall be heirs of the mount of Esau, and of the plain of the Philistines; and they shall become heirs of the field of Ephraim; but Benjamin, of Gilead (Obad. 19);

the setting up of the church is here treated of; but real things are infolded in the names; “they of the south” denote those who are in the light of truth (n. 1458, 3195, 3708, 5672, 5962); “the mount of Esau” denotes the good of love (n. 3300, 3322, 3494, 3504, 3576); “the plain of the Philistines” denotes the truth of faith; “a plain” also denotes the doctrine of faith (n. 2418); “Ephraim” denotes the intellectual of the church (n. 3969, 5354, 6222, 6234, 6238, 6267); “Benjamin,” the spiritual celestial truth of the church (n. 3969, 4592, 5686, 5689, 6440); and “Gilead,” the corresponding exterior good (n. 4117, 4124, 4747).

[10] In Isaiah:

He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. They shall fly upon the shoulder of the Philistines toward the sea; together shall they spoil the sons of the east (Isa. 11:12, 14);

here by “Israel” and “Judah” are not meant Israel and Judah, but by “Israel” those who are in the good of faith, and by “Judah” those who are in the good of love; “to fly upon the shoulder of the Philistines” denotes to receive and take into possession the interior truths of faith; “to spoil the sons of the east” denotes to receive and take into possession the interior goods of faith; for “the sons of the east” denote those who are in the goods of faith, and in the knowledges of good (n. 3249, 3762). That “to spoil” denotes to

receive and take into possession may be seen from what has been already shown concerning the spoiling of the Egyptians by the sons of Israel (n. 6914, 6917).

[11] As by “the land of Philistia” was signified the knowledge of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and of love, which are of Divine wisdom, therefore for the sake of prefiguring this process Abraham was bidden to sojourn in Philistia (see Gen. 20), and also Isaac (Gen. 26:1–24); and accordingly Abimelech, king of the Philistines, made a covenant with Abraham (Gen. 21:22, to the end), and also with Isaac (Gen. 26:26, to the end); on which subject may be seen the explications given at these chapters.

9341. *And from the wilderness even unto the river.* That this signifies from the delight of what is sensuous even to the good and truth of the rational is evident from the signification of “setting a border” as being extension (as just above, n. 9340); from the signification of “a wilderness” as being a place uninhabited and not cultivated; thus in application to the spiritual things of faith and to the celestial things of love, “a wilderness” denotes where there is no good and no truth, as is the case with what is sensuous (that the sensuous of man is of this character, see n. 9331). As the sensuous has no celestial good and no spiritual truth, but has delight and pleasure from the body and the world, therefore by “a wilderness” is signified this outermost in the man of the church. And from the signification of “the Euphrates,” which is here “the river,” as being the good and truth of the rational. That “the Euphrates” has this signification is because Assyria was there, and by “Assyria,” or “Asshur,” is signified the rational (n. 119, 1186).

[2] This is meant by “the Euphrates” where it is said, “from the wilderness to the Euphrates” and “from the river of Egypt to the Euphrates”; as in the following passages:

From the wilderness, and Lebanon, even unto the great river, the river Euphrates, the whole land of the Hittites, and even unto the great sea toward the setting of the sun, shall be your border (Josh. 1:4).

To thy seed will I give this land, from the river of Egypt even unto the great river, the river Euphrates (Gen. 15:18).

Thou madest a vine to journey out of Egypt. Thou hast sent out its shoots even unto the sea, and its twigs unto the river (Ps. 80:8, 11);

“a vine out of Egypt” denotes the spiritual church represented by the sons of Israel; “unto the sea,” and “unto the river,” denote to interior truths and goods. In like manner in Micah:

They shall come unto thee from Assyria and from the cities of Egypt, and thence from Egypt even unto the river, and from sea to sea, and from mountain to mountain (Micah 7:12).

[3] But something else is signified by “the Euphrates” when it is looked at from the middle of the land of Canaan as its extreme limit on one side, or as what closes it in on one side; in this case by that river is signified that which is the ultimate of the Lord’s kingdom, that is, which is the ultimate of heaven and the church, in respect to rational good and truth. (That the borders of the land of Canaan, which were rivers and seas, signified the ultimates in the Lord’s kingdom, see n. 1585, 1866, 4116, 4240, 6516.) “The Euphrates” therefore signified such truths and such goods as belong to the sensuous mind, and correspond to the truths and goods of the rational. But as the sensuous of man stands forth nearest to the world and the earth, and receives its objects therefrom (n. 9331), it therefore acknowledges nothing else as good than that which delights the body; and nothing else as truth than that which favors this delight. By “the river Euphrates” therefore in this sense is signified the pleasure arising from the loves of self and of the world; and the falsity which confirms it by reasonings from the fallacies of the senses.

[4] This is what is meant by “the river Euphrates” in Revelation:

A voice said to the sixth angel, Loose the four angels which are bound at the great river Euphrates. They were loosed, and they killed the third part of men (Rev. 9:14–15);

“the angels bound at the Euphrates” denote the falsities originating through reasonings from the fallacies of the senses, which falsities favor the delights of the loves of self and of the world. Again:

The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who are from the sun rising might be prepared (Rev. 16:12);

“the Euphrates” here denotes falsities from a like origin; “the water dried up” denotes these falsities removed by the Lord; “the way of the kings from the east” denotes that then the truths of faith are seen by and revealed to those who are in love to the Lord. (That “waters” denote truths, and in the opposite sense falsities, see n. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137–8138, 8568, 9323; that “a way” denotes truth seen and revealed, n. 627, 2333, 3477; that “kings” denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that “the east” denotes the Lord, and also love from him and to him, n. 101, 1250, 3708; and in like manner “the sun,” n. 1529–1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812.)

[5] In Jeremiah:

Thou hast forsaken Jehovah thy God, when he led thee into the way. And now what hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way of Assyria, to drink the waters of the river? (Jer. 2:17–18);

“to lead into the way” denotes to teach truth; “what hast thou to do with the way of Egypt, to drink the waters of Shihor?” denotes what hast thou to do with falsities which have been occasioned by memory-knowledges wrongly applied? “What hast thou to do with the way of Assyria, to drink the waters of the river?” denotes what hast thou to do with the falsities which have arisen through reasonings from the fallacies of the senses in favor of the delights of the loves of self and of the world?

[6] In the same:

Jehovah said unto the prophet, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock. So I went and hid it at the Euphrates. Afterward it came to pass at the end of many days, that Jehovah said, Arise, go to the Euphrates, and take the girdle from thence. Wherefore he went to the Euphrates, and digged, and took the girdle from the place where he had hidden it; but behold the girdle was marred, it was profitable for nothing (Jer. 13:3–7);

“the girdle of the loins” denotes the external bond containing all things of love and thence of faith; “to be hidden in a hole of the rock by the Euphrates” denotes where faith is in obscurity and has become no faith, through falsities from reasonings; “the girdle marred so that it was profitable for nothing” denotes that all things of love and of faith are then dissolved and dispersed.

[7] That Jeremiah was to tie a stone to the book written by him, and cast it into the midst of the Euphrates (Jer. 51:63); signified that the prophetic Word would perish through like things. In the same:

Let not the swift flee away, nor the strong one escape; toward the north near the shore of the river Euphrates they have stumbled and fallen. But Jehovah Zebaoth taketh vengeance on his adversaries. The Lord Jehovih Zebaoth hath a sacrifice in the land of the north by the river Euphrates (Jer. 46:6, 10);

where also “the river Euphrates” denotes truths falsified, and goods adulterated, through reasonings from fallacies and the derivative memory-knowledges which favor the loves of self and of the world.

9342. *For I will give into your hand the inhabitants of the land.* That this signifies command over evils is evident from the signification of “giving into the hand” as being to conquer and command; and from the signification of “the inhabitants of the land” as being the evils of the church; for by “inhabitants” are signified goods (see n. 2268, 2451, 2712, 3613), consequently in the opposite sense, evils; because by the nations of the land of Canaan were signified the evils and falsities which infest and destroy the goods and truths of the church (n. 9327).

9343. *And I will drive them out from before thee.* That this signifies their removal is evident from the signification of “driving out,” when said of evils, as being removal (see n. 9333).

9344. *Thou shalt not make a covenant with them, and with their gods.* That this signifies no communication with evils and falsities is evident from the signification of “making a covenant” as being to be conjoined (see n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus also to be communicated, for they who communicate together are conjoined; from the signification of “the inhabitants of the land,” who in this case are those with whom they were not to make a covenant, as being evils (of which just above, n. 9342); and from the signification of “gods” as being falsities (n. 4402, 4544, 7873, 8867, 8941).

9345. *They shall not dwell in thy land.* That this signifies that evils shall not be together with the goods of the church is evident from the signification of “the inhabitants,” of whom it is said “they shall not dwell in thy land” as being evils (see above, n. 9342); from the signification of “dwelling” as being to live (n. 1293, 3384, 3613); and of “dwelling with” anyone, as being to live or be together (n. 4451); and from the signification of “the land” as being the church in respect to good, thus also the good of the church (n. 9325).

9346. *Lest perchance they make thee sin against me.* That this signifies lest evils turn away the goods that are from the Lord is evident from the signification of “the inhabitants of the land,” of whom it is said “lest perchance they make thee sin” as being evils (as above); from the signification of “to sin” as being to turn away (n. 5474, 5841, 7589); and from the signification of “thee against me” as being the goods that are from the Lord; for by “the sons of Israel,” who are here meant by “thee,” are signified those who are in good, thus goods (n. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340); and by “Jehovah,” who is here meant by “me,” is meant the Lord (n. 9199, 9315). That evils turn away the goods that are from the Lord is because evils and goods are opposites or contraries, and two opposites or contraries cannot be together, for they turn away from each other, and are in conflict. This can be

plainly seen from the fact that evils are from hell, and goods from heaven; and that hell is as far as possible from heaven— not in respect to distance, because in the other life there is no distance—but in respect to state. Therefore they who are in the state of hell cannot be transferred into the state of heaven, for the evils in the former reject the goods in the latter. This is meant by the words of Abraham to the rich man:

Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can those who are there pass over to us (Luke 16:26);

“the great gulf” denotes the opposition and contrariety of the states of life. From all this it is evident how it is to be understood that evils turn away the goods that are from the Lord; namely, that those who are in evils not only do not receive the goods which continually flow into everyone from the Lord; but also absolutely turn them away. And therefore a man cannot possibly receive the good of heaven until he abstains from evils.

9347. *When thou shalt serve their gods.* That this signifies if there be worship from falsities is evident from the signification of “serving” as being worship (see n. 7934, 8057); and from the signification of “gods” as being falsities (n. 4544, 7873, 8867, 8941).

9348. *Because it will be a snare to thee.* That this signifies by reason of the allurements and deception of evils is evident from the signification of “a snare,” when said of evils, as being allurements and deception. That evils allure and deceive is because all evils spring from the loves of self and of the world (see n. 9335), and the loves of self and of the world are born with man, and from this he feels the delight of his life from the moment of his birth; nay, from this he has life. Wherefore these loves, like the unseen currents of a river, continually draw the thought and the will of man away from the Lord to self, and away from heaven to the world, thus away from the truths and goods of faith to falsities and evils. Reasonings from the fallacies of the senses are then of especial force, and also the literal sense of the Word wrongly explained and applied.

[2] These two sources of error, and also those previously mentioned, are what are meant in the spiritual sense of the Word by “snares,” “nooses,” “pits,” “nets,” “ropes,” “gins,” and also by “frauds” and “deceits”; as in these passages:

Dread, and the pit, and the snare, are upon thee, O inhabitant of the earth; whence it shall come to pass that he who fleeth from the voice of the dread shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare; for the floodgates from on high are opened, and the foundations of the earth have been shaken (Isa. 24:17–18).

Fear, the pit, and the snare, are upon thee, O inhabitant of Moab. He that fleeth from the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare (Jer. 48:43–44).

“Dread” and “fear” denote a disturbance and commotion of the mind when it hesitates between evils and goods, consequently between falsities and truths; “the pit” denotes falsity brought in through reasonings from the fallacies of the senses to favor the delights of the loves of self and of the world; “the snare” denotes the allurements and deception of evil thence derived.

[3] In Isaiah:

They shall go, and stumble backward, and be broken, and ensnared, and taken (Isa. 28:13);

“to stumble backward” denotes to turn themselves away from good and truth; “to be broken” denotes to dissipate truths and goods; “to be ensnared” denotes to be allured by the evils of the loves of self and of the world; “to be taken” denotes to be carried away by them.

[4] In Ezekiel:

The mother of the princes of Israel is a lioness; one of her whelps learned to seize the prey, he devoured men; the nations heard of him; he was taken in their pit; and they brought him with hooks into the land of Egypt. Afterward he ravished widows, and laid waste cities; the land was desolate, and the fullness thereof, by the voice of his roaring. Therefore the nations lay in wait for him round about from the provinces; and they spread their net over him; he was caught in their pit. They put him

in a cage with hooks, and brought him unto the king of Babel in nets, that his voice should no more be heard on the mountains of Israel (Ezek. 19:1–4, 7–9);

the successive profanation of truth through the allurements of falsities from evils is here described; “the mother of the princes of Israel” denotes the church where are primary truths (that “mother” denotes the church, see n. 298, 2691, 2717, 4257, 5581, 8897; and that “the princes of Israel” denote primary truths, n. 1482, 2089, 5044); a “lioness” denotes falsity from evil perverting the truths of the church; “a lion’s whelp” denotes evil in its power (n. 6367); “to seize the prey and devour men” denotes to destroy truths and goods, for “man” denotes the good of the church (n. 4287, 7424, 7523); “nations” denote evils (see n. 1259, 1260, 1849, 2588, 4444, 6306); “the pit in which he was caught by the nations” denotes the falsity of evil (n. 4728, 4744, 5038, 9086); “the land of Egypt into which he was brought with hooks” denotes the memory-knowledge through which is falsity (n. 9340); “to ravish widows” denotes to pervert the goods which long for truth (that “to ravish” denotes to pervert, see n. 2466, 2729, 4865, 8904; and that “widows” denote goods that long for truth, n. 9198, 9200); “to lay waste cities” denotes to destroy the doctrinal things of the truth of the church (n. 402, 2268, 2449, 2943, 3216, 4478, 4492, 4493); “to desolate the land and the fullness thereof” denotes to destroy all things of the church (n. 9325); “the voice of roaring of the lion” denotes falsity; “to spread the net over him” denotes to allure by the delights of earthly loves and by reasonings from them; “to bring to the king of Babel” denotes the profanation of truth (n. 1182, 1283, 1295, 1304, 1307–1308, 1321–1322, 1326).

[5] That such things do not come to pass when a man does not love himself and the world above all things is thus described in Amos:

Will a lion roar in the forest if he hath no prey? Will a bird fall upon a snare of the earth if there is no noose for him? Shall a snare spring up from the earth if taking it hath taken nothing (Amos 3:4–6)?

[6] That in the spiritual sense “a snare” denotes allurement and deception through the delights of the loves of self and of the world, thus the allurement and deception of evils, and this through reasonings from the fallacies of the senses which favor these delights is plain to everyone; for ensnarings and entrappings are from no other source. Neither do the diabolical crew assail anything in a man except these his loves, which they delight in every possible way until he is caught, and when he has been caught the man reasons from falsities against truths, and from evils against goods. Nor is he then content with this, but also takes delight in ensnaring and alluring others to falsities and evils. The reason why he also takes delight in this is that he is then one of the diabolical crew.

[7] As “snare,” “noose,” and “net” signify such things, they also signify the destruction of the spiritual life, and thus perdition; for the delights of these loves are what destroy and lead into perdition, because, as before said, all evils spring from these loves. For from the love of self springs contempt for others in comparison with self, next derision and abuse, afterward enmity if they do not favor, and finally the delight of hatred, the delight of revenge, thus the delight of violence, nay, of cruelty. In the other life this love climbs so high, that unless the Lord favors those who have it, and gives them dominion over others, they not only despise him, but also deride the Word which treats of him, and finally they act against him from hatred and revenge; and insofar as they cannot do anything against him, they practice such things with violence and cruelty against all who profess him. From this it is plain whence it comes that there is such a diabolical crew, namely, from the love of self. And therefore as “a snare” signifies the delight of the love of self and of the world, it also signifies the destruction of spiritual life, and perdition; for everything of faith and love to the Lord, and everything of love toward the neighbor, are destroyed by the delight of the love of self and of the world wherever it has dominion (see what was cited in n. 9335).

[8] That these loves are the origins of all evils, and that hell is from them and in them, and that these loves are the fires there is at this day unknown in the world; when yet it might be known from

the fact that these loves are opposite to love toward the neighbor and love to God, and that they are opposite to humility of heart, and that from them alone arise all contempt, all hatred, all revenge, and all violence and cruelty, as anyone may know who reflects.

[9] That “a snare” therefore signifies the destruction of spiritual life and perdition is plain from the following passages. In David:

Upon the wicked, Jehovah shall rain snares, fire and sulphur (Ps. 11:6);

where “fire and sulphur” denote the evils of the love of self and of the world. (That “fire” has this signification, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9144; and also “sulphur,” n. 2446.) Hence it is plain what is meant by “snares.” In Luke:

Lest that day come upon you suddenly; for as a snare shall it come upon all who dwell upon the face of the whole earth (Luke 21:34–35);

where the subject treated of is the last time of the church, when there is no faith because no charity, for the loves of self and of the world will then reign, and from these loves comes perdition, which is the “snare.” Again:

Among my people are found the wicked; they watch, as fowlers stretch nets; they set a trap that they may catch men (Jer. 5:26).

They that seek after my soul stretch snares; and they that seek mine evil speak perditions, and meditate deceits all the day long (Ps. 38:12).

Guard me from the hands of the noose they have laid for me, and from the snares of the workers of iniquity. Let the wicked fall together into their own nets, while I pass over (Ps 141:9–10)

He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a snare and for a noose to the inhabitant of Jerusalem. Many among them shall stumble, and fall, and be broken, and be snared, and be taken (Isa. 8:14–15);

the Lord is here treated of. “A stone of stumbling and a rock of offense” denote the giving of offense; “a snare” and “a noose” denote perdition, namely, that of those who attack and endeavor to destroy the truths and goods of faith in the Lord through falsities which favor the loves of self and of the world; for all the proud are not only offended, but are also ensnared by the fact that the Divine has appeared in a human form, and this not in royal majesty, but in a despised shape. From all this it is now evident that by “it will be a snare” is signified the allurements and deception of evils, and the consequent perdition; as also elsewhere in Moses:

Make not a covenant with the inhabitant of the land upon which thou shalt come, lest it be for a snare in the midst of thee (Exod. 34:12).

Thou shalt not serve their gods; for this will be a snare to thee (Deut. 7:16).

Take heed to thyself that thou be not ensnared after the nations, and that perchance thou seek their gods (Deut. 12:30);

“the nations” denote evils, and the falsities thence derived.

9349. In chapters 20–23, the laws, judgments, and statutes that were promulgated from Mount Sinai have been treated of, and it has been shown what they contain in the internal sense, thus how they are perceived in heaven; namely, not according to the literal sense, but according to the spiritual sense, which is not apparent in the letter, but still is within it. One who does not know how this is, may indeed suppose that the Word as to its literal sense is thus annihilated, because in heaven no attention is paid to it. But be it known that the literal sense of the Word is by no means thereby annihilated; but is indeed rather confirmed; and that each word has weight, and is holy, from the spiritual sense which is within; because the literal sense is the basis and support on which the spiritual sense rests, and with which it coheres in the closest conjunction, insomuch that there is not even a jot or point, or a little horn, in the letter of the Word, which does not contain within it the holy Divine; according to the words of the Lord in these passages:

Verily I say unto you, Till heaven and earth pass away, one jot or one little horn shall not pass away from the law, till all things be done (Matt. 5:18);

It is easier for heaven and earth to pass away than for one point in the law to fail (Luke 16:17).

(That “the law” denotes the Word, see n. 6752, 7463.)

[2] Therefore also it has come to pass through the Divine providence of the Lord, that the Word, especially the Word of the Old Testament, has been preserved in respect to every jot and point from the time when it was written. It has also been shown from heaven, that in the Word not only every expression, but also every syllable, and what seems incredible, every little horn of a syllable in the original tongue infolds in it something holy, which becomes perceptible to the angels of the inmost heaven. That this is the case I am able to affirm; but I know that it transcends belief. From this it is evident that the outward rituals of the church, which represented the Lord and the internal things of heaven and the church that are from the Lord, and which are treated of in the Word of the Old Testament, have indeed been for the most part abrogated, but that the Word nevertheless remains in its Divine sanctity; because, as before said, each and all things therein still infold holy Divine things, which are perceived in heaven while the Word is being read; for in every detail there is a holy internal which is its internal sense; that is, its heavenly and Divine sense. This sense is the soul of the Word, and it is truth Divine itself proceeding from the Lord; thus it is the Lord himself.

[3] From all this it can be seen how the case is with the laws, judgments, and statutes promulgated by the Lord from Mount Sinai, and which are contained in chapters 20–23, which have been explained; namely, that each and all things therein are holy because they are holy in their internal form; but that nevertheless some of them have been abrogated in respect to present use where the church is, which is an internal church. Some of them however are of such a nature that they may serve a use if one so pleases; and some of them are to be altogether observed and done. And yet

those which have been abrogated in respect to use where the church is, and those which may serve a use if one so pleases, and also those which are to be altogether observed and done are equally holy in their holy internal; for in its bosom the whole Word is Divine. This holy internal is that which the internal sense teaches, and is the same as the internal things of the Christian church, which the doctrine of charity and faith teaches.

[4] In order that what has been said may be placed within the apprehension, let us take for illustration the laws, judgments, and statutes treated of in the aforesaid chapters. Those which are to be altogether observed and done are those contained in Exod. 20:3–5, 7–8, 12–17, 23; in Exod. 21:12, 14–15, 20; in Exod. 22:18–20, 28; and in Exod. 23:1–3, 6–8, 24–25, 32. Those which may serve a use if one so pleases, are such as are contained in Exod. 20:10; in Exod. 21:18–19, 22–25, 33–36; in Exod. 22:1–14, 17, 21–23, 25–27, 31; and in Exod. 23:4–5, 9, 12–16, 33. And those which have been abrogated in respect to present use where the church is, are contained in Exod. 20:24–26; 21:2–11, 16, 21, 26–29, 31–32; in Exod. 22:15, 29–30; and in Exod. 23:10–11, 17–19.<sup>4</sup> But, as before said, both the latter and the former are equally holy, that is, are equally the Divine Word.

#### THE REASONS WHY THE LORD WILLED TO BE BORN ON OUR EARTH, AND NOT ON ANOTHER

**9350.** There are many reasons why it pleased the Lord to be born and to assume the human on our earth, and not on any other, concerning which I have been informed from heaven.

**9351.** The principal reason was for the sake of the Word, in that it could be written on our earth, and when written could then be published throughout the whole earth; and once published could be preserved for all posterity; and that thus it might be made manifest even to all in the other life that God had become a man.

9352. That the principal reason was for the sake of the Word is because the Word is truth Divine itself, which teaches man that there is a God, that there is a heaven and a hell, and that there is a life after death; and which teaches besides how a man must live and believe in order that he may come into heaven, and thus be eternally happy. Without revelation, thus on this earth without the Word, all these things would have been utterly unknown; and yet man has been so created that in respect to his internal man he cannot die.

9353. That the Word could be written on our earth is because the art of writing has existed here from the most ancient time, first on wooden tablets, later on parchment, afterward on paper, and finally it could be published in print. This has been provided by the Lord for the sake of the Word.

9354. That the Word could afterward be published throughout this whole earth is because there is here an interaction of all nations, both by overland travel and by navigation, to all places on the globe. Therefore the Word once written could be carried from one nation to another, and could be everywhere taught. That there should be such an interaction has also been provided by the Lord for the sake of the Word.

9355. That the Word once written could be preserved for all posterity, consequently for thousands and thousands of years, and that it has been so preserved is known.

9356. That thus it could be made manifest that God has become a man is because this is the first and most essential thing for the sake of which the Word was given; for no one can believe in and love a God whom he cannot comprehend under some form; and therefore those who acknowledge the incomprehensible, in their thought fall into nature, and thus believe in no God (see n. 7211, 9303, 9315). Wherefore it pleased the Lord to be born here, and to make this manifest by the Word, not only in order that it might become known on this globe, but that by this means it might also

be made manifest to all in the universe who come into heaven from any earth whatever; for in heaven there is a communication of all.

9357. Be it known that the Word on our earth, given through heaven by the Lord, is the union of heaven and the world (see n. 9212); to which end there is a correspondence of all things in the letter of the Word with Divine things in heaven; and that in its supreme and inmost sense the Word treats of the Lord, of his kingdom in the heavens and on earth, and of love and faith from him and to him, consequently of life from him and in him. Such things are presented to the angels in heaven, from whatever earth they come, when the Word of our earth is read and preached.

9358. On every other earth truth Divine is made manifest orally through spirits and angels, as has been shown in the preceding chapters, where the inhabitants of the earths in this solar system have been treated of; but this takes place within families; for on most of the earths mankind live separate according to their families. Wherefore Divine truth thus revealed through spirits and angels is not conveyed far beyond the families; and unless a new revelation is constantly following, what has been revealed is either perverted or perishes. It is otherwise on our earth, where truth Divine, which is the Word, remains in its integrity forever.

9359. Be it known that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under a human form, for God under a human form is the Lord. And because the Lord appears to the inhabitants of the earths in an angelic form, which is the human form, therefore when spirits and angels from these earths hear from the spirits and angels of our earth that God is a man in actuality, they receive this Word, acknowledge it, and rejoice that it is so (see n. 7173).

9360. To the reasons already adduced may be added that the inhabitants, spirits, and angels of our earth bear relation in the grand man to the external and bodily sense (see n. 9107), and the external and bodily sense is the ultimate, into which the interior things of life come to a close, and in which they rest as in their

common receptacle (n. 5077, 9212, 9216). The case is similar with truth Divine in the letter, which is called “the Word,” and which for this reason also has been given on this earth and not on another. And because the Lord is the Word, and is its first and its last, therefore in order that all things might come forth according to order, he also willed to be born on this earth, and to become the Word; according to these words in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we saw his glory, the glory as of the only-begotten of the Father. No man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:1–3, 14, 18);

“the Word” denotes the Divine truth. But this is a secret which will fall into the understanding of only a few.

9361. That the inhabitants of other earths rejoice when they hear that God took on himself the human, and made it Divine, and that thus God is a man in actuality, will be seen at the end of the last chapters of Exodus.

9362. In what now follows, up to the end of the book of Exodus, of the Lord’s Divine mercy an account will be given of the inhabitants, spirits, and angels of earths in the starry heaven.

## Exodus 24

### THE DOCTRINE OF CHARITY AND FAITH

9363. To believe those things which the Word teaches, or which the doctrine of the church teaches, and not to live according to them, appears as if it were faith, and some also suppose that they are saved by this faith; but no one is saved by this alone, for it is persuasive faith, the quality of which shall now be told.

9364. There is persuasive faith when the Word and the doctrine of the church are believed and loved, not for the sake of serving the neighbor, that is, one's fellow citizen, our country, the church, heaven, and the Lord himself; consequently not for the sake of life, for serving these is life; but for the sake of gain, honors, and the reputation of learning, as ends. Wherefore they who are in this faith do not have in view the Lord and heaven, but themselves and the world.

9365. They who aspire after great things in the world, and covet many things, are in a stronger persuasion that what the doctrine of the church teaches is true, than are those who do not aspire after great things and covet many things. The reason is that to the former the doctrine of the church is merely a means to their ends; and the means are loved and also believed in proportion as the ends are desired.

9366. In itself, however, the fact is that insofar as such men are in the fire of the loves of self and of the world, and speak, preach, and act from this fire, so far they are in that persuasion, and they then know no otherwise than that what they say is so. But when they are not in the fire of these loves, they believe nothing, and many of them deny everything; from which it is evident that a persuasive faith is a faith of the lips, and not of the heart; thus that in itself it is no faith.

9367. They who are in persuasive faith do not know from any internal enlightenment whether what they teach is true or false; nay, they do not care, provided they are believed by the common people; for they are in no affection of truth for the sake of truth. Moreover, above all others they defend faith alone; and the good of faith, which is charity, they make of importance only insofar as they can profit by its means.

9368. They who are in persuasive faith abandon faith, if they are deprived of honors and gains, provided their reputation is not endangered; for persuasive faith is not within the man, but stands outside, in the memory only, out of which it is drawn while it is being taught. And therefore after death this faith vanishes, together with its truths; for then only that much of faith remains which is within the man; that is, which has been rooted in good; thus has been made of the life.

9369. They who are in persuasive faith are meant by those of whom we read in these passages:

Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name have cast out demons, and in thy name done many mighty deeds? But then will I confess unto them, I know you not, ye workers of iniquity (Matt. 7:22–23).

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

They are also meant in Matthew by the five foolish virgins, who had no oil in their lamps:

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

“oil in the lamps” denotes good in the faith (n. 886, 4638).

## EXODUS 24

1. *And he said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off.*

2. *And Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him.*

3. *And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do.*

4. *And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel.*

5. *And he sent youths of the sons of Israel, and they offered burnt offerings, and sacrificed peace sacrifices of bullocks to Jehovah.*

6. *And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar.*

7. *And he took the book of the covenant, and read it in the ears of the people; and they said, All things that Jehovah hath spoken we will do and hear.*

8. *And Moses took the blood, and sprinkled on the people, and said, Behold the blood of the covenant that Jehovah hath made with you upon all these words.*

9. *And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.*

10. *And they saw the God of Israel; and there was under his feet as a work of sapphire stone, and as the substance of heaven in respect to cleanness.*

11. *And unto the sons of Israel who were set apart he sent not his hand; and they saw God, and did eat and drink.*

12. *And Jehovah said unto Moses, Come up to me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them.*

13. *And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God.*

14. *And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them.*

15. *And Moses went up unto the mountain, and the cloud covered the mountain.*

16. *And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day he called unto Moses out of the midst of the cloud.*

17. *And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel.*

18. *And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights.*

## THE CONTENTS

9370. The subject treated of in the internal sense is the Word given by the Lord through heaven; what is the nature of it; that it is Divine in both senses, the internal and the external; and that through it there is conjunction of the Lord with man.

## THE INTERNAL SENSE

9371. Verses 1, 2. *And he said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and bow yourselves afar off; and Moses, he alone, shall come near unto Jehovah; and they shall not come near; and the people shall not come up with him.* “And he said unto Moses” signifies that which concerns the Word in general; “come up unto Jehovah” signifies conjunction with the Lord; “thou and Aaron” signifies the Word in the internal sense and the external sense; “Nadab and Abihu” signifies doctrine from both senses; “and seventy of the elders of Israel” signifies the chief truths of the church which are of the Word, or of doctrine, and which agree with good; “and bow yourselves afar off” signifies humiliation and adoration from the heart, and then the influx of the Lord; “and Moses, he alone, shall come near unto Jehovah” signifies the conjunction and presence of the Lord through the Word in general; “and they shall not come near” signifies no separate conjunction and presence; “and the people shall not come up with him” signifies no conjunction whatever with the external apart from the internal.

9372. *And he said unto Moses.* That this signifies that which concerns the Word in general is evident from the representation of Moses, as being the Word (of which below); and from the signification of “he said” as involving those things which follow in this chapter, thus those which concern the Word (see n. 9370). (That Moses represents the Word, can be seen from what has been often shown before about Moses, as from the preface to Genesis 18; and n. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805.) Here Moses represents the Word in general, because it is said of him in what follows, that he alone should come near unto Jehovah (verse 2); and also that, being called unto out of the midst of the cloud, he entered into it, and went up the mount (verses 16, 18).

[2] In the Word there are many who represent the Lord in respect to truth Divine, or in respect to the Word; but chief among them are Moses, Elijah, Elisha, and John the Baptist. That Moses does so can be seen in the explications just cited above; that so do Elijah and Elisha can be seen in the preface to Genesis 18; and n. 2762, 5247; and that John the Baptist does so is evident from the fact that he was “Elias who was to come.” He who does not know that John the Baptist represented the Lord as to the Word cannot know what all those things infold and signify which are said about him in the New Testament; and therefore in order that this secret may stand open, and that at the same time it may appear that Elias, and also Moses, who were seen when the Lord was transfigured, signified the Word, some things may here be quoted which are spoken about John the Baptist; as in Matthew:

After the messengers of John had departed, Jesus began to speak concerning John, saying, What went ye out into the wilderness to see, a reed shaken by the wind? But what went ye out to see, a man clothed in soft raiment? Behold, they that wear soft things are in kings' houses. But what went ye out to see, a prophet? Yea, I say unto you, even more than a prophet. This is he of whom it is written, Behold I send mine angel before thy face, who shall prepare thy way before thee. Verily I say unto you, Among those who are born of women there hath not arisen a greater than John the Baptist; nevertheless he that is less in the kingdom of the heavens is greater than he. All the prophets and the law prophesied until John. And if ye are willing to believe, he is Elias who

was to come. He that hath ears to hear, let him hear (Matt. 11:7–15; and also Luke 7:24–28).

No one can know how these things are to be understood, unless he knows that this John represented the Lord as to the Word, and unless he also knows from the internal sense what is signified by “the wilderness” in which he was, also what by “a reed shaken by the wind,” and likewise by “soft raiment in kings’ houses”; and further what is signified by his being “more than a prophet” and by “none among those who are born of women being greater than he, and nevertheless he that is less in the kingdom of the heavens is greater than he,” and lastly by his being “Elias.” For without a deeper sense, all these words are uttered merely from some comparison, and not from anything of weight.

[3] But it is very different when by John is understood the Lord as to the Word, or the Word representatively. Then by “the wilderness of Judea in which John was” is signified the state in which the Word was at the time when the Lord came into the world, namely, that it was “in the wilderness,” that is, it was in obscurity so great that the Lord was not at all acknowledged, neither was anything known about his heavenly kingdom; when yet all the prophets prophesied about him, and about his kingdom, that it was to endure forever. (That “a wilderness” denotes such obscurity, see n. 2708, 4736, 7313.) For this reason the Word is compared to “a reed shaken by the wind” when it is explained at pleasure; for in the internal sense “a reed” denotes truth in the ultimate, such as is the Word in the letter.

[4] That the Word in the ultimate, or in the letter is crude and obscure in the sight of men; but that in the internal sense it is soft and shining is signified by their “not seeing a man clothed in soft raiment, for behold those who wear soft things are in kings’ houses.” That such things are signified by these words is plain from the signification of “raiment,” or “garments” as being truths (n. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093); and for this reason the angels appear clothed in garments soft and shining according to the truths from good with them (n. 5248, 5319, 5954, 9212, 9216). The same is evident from the signification of

“kings’ houses” as being the abodes of the angels, and in the universal sense, the heavens; for “houses” are so called from good (n. 2233–2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997); and “kings,” from truth (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148). Therefore by virtue of their reception of truth from the Lord, the angels are called “sons of the kingdom,” “sons of the king,” and also “kings.”

[5] That the Word is more than any doctrine in the world, and more than any truth in the world is signified by “what went ye out to see, a prophet? Yea, I say unto you, and more than a prophet”; and by, “there hath not arisen among those who are born of women a greater than John the Baptist”; for in the internal sense “a prophet” denotes doctrine (n. 2534, 7269); and “those who are born,” or are the sons, “of women” denote truths (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3704, 4257).

[6] That in the internal sense, or such as it is in heaven, the Word is in a degree above the Word in the external sense, or such as it is in the world, and such as John the Baptist taught is signified by, “he that is less in the kingdom of the heavens is greater than he”; for as perceived in heaven the Word is of wisdom so great that it transcends all human apprehension. That the prophecies about the Lord and his coming and the representatives of the Lord and of his kingdom ceased when the Lord came into the world is signified by “all the prophets and the law prophesied until John.” That the Word was represented by John, as by Elijah, is signified by his being “Elias who is to come.”

[7] The same is signified by these words in Matthew:

The disciples asked Jesus, Why say the scribes that Elias must first come? He answered and said, Elias must needs first come, and restore all things. But I say unto you, that Elias hath come already, and they knew him not, but did unto him whatsoever they wished. Even so shall the son of man also suffer of them. And they understood that he spoke to them of John the Baptist (Matt. 17:10–13);

that “Elias hath come, and they knew him not, but did unto him whatsoever they wished” signifies that the Word has indeed taught them that the Lord is to come, but that still they did not wish to comprehend, interpreting it in favor of the rule of self, and thus extinguishing what is Divine in it. That they would do the same with the truth Divine itself is signified by “even so shall the son of man also suffer of them.” (That “the son of man” denotes the Lord as to truth Divine, see n. 2803, 2813, 3704.)

[8] From all this it is now evident what is meant by the prophecy about John in Malachi:

Behold I send you Elijah the prophet before the great and terrible day of Jehovah cometh (Mal. 4:5).

Moreover, the Word in the ultimate, or such as it is in the external form in which it appears before man in the world is described by the “clothing” and “food” of John the Baptist, in Matthew:

John the Baptist, preaching in the wilderness of Judea, had his clothing of camel’s hair, and a leathern girdle about his loins; and his food was locusts and wild honey (Matt. 3:1, 4).

In like manner it is described by Elijah in the second book of Kings:

He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8).

By “clothing” or a “garment,” when said of the Word is signified truth Divine there in the ultimate form; by “camel’s hair” are signified memory-truths such as appear there before a man in the world; by the “leathern girdle” is signified the external bond connecting and keeping in order all the interior things; by “food” is signified spiritual nourishment from the knowledges of truth and of good out of the Word; by “locusts” are signified ultimate or most general truths; and by “wild honey” their pleasantness.

[9] That such things are signified by “clothing” and “food” has its origin in the representatives of the other life, where all appear clothed according to truths from good, and where food also is represented according to the desires of acquiring knowledge and growing wise. From this it is that “clothing,” or a “garment,” denotes truth (as may be seen from the citations above; and that “food” or “meat” denotes spiritual nourishment, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003; that “a girdle” denotes a bond which gathers up and holds together interior things, n. 9341; that “leather” denotes what is external, n. 3540; and thus “a leathern girdle” denotes an external bond; that “hairs” denote ultimate or most general truths, n. 3301, 5569–5573; that “a camel” denotes memory-knowledge in general, n. 3048, 3071, 3143, 3145, 4156; that “a locust” denotes nourishing truth in the extremes, n. 7643; and that “honey” denotes the pleasantness thereof, n. 5620, 6857, 8056). It is called “wild honey,” or “honey of the field,” because by “a field” is signified the church (n. 2971, 3317, 3766, 7502, 7571, 9139, 9295). He who does not know that such things are signified cannot possibly know why Elijah and John were so clothed. And yet that these things signified something peculiar to these prophets can be thought by everyone who thinks well about the Word.

[10] Because John the Baptist represented the Lord as to the Word, therefore also when he spoke of the Lord, who was the Word itself, he said of himself that he was “not Elias, nor the prophet,” and that he was “not worthy to loose the latchet of the Lord’s shoe,” as in John:

In the beginning was the Word, and the Word was with God, and God was the Word. And the Word became flesh, and dwelt among us, and we beheld his glory. The Jews from Jerusalem, priests and Levites, asked John who he was. And he confessed, and denied not, I am not the Christ. Therefore they asked him, What then? Art thou Elias? But he said, I am not. Art thou the prophet? He answered, No. They said therefore unto him, Who art thou? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. They said therefore, Why then baptizest thou, if thou art not the Christ, nor Elias, nor the prophet? He answered, I baptize with water; in the midst of you standeth one whom ye know not; he it is who is to come after me, who was before me, the latchet of whose shoe I am

not worthy to unloose. When he saw Jesus, he said, Behold the lamb of God, who taketh away the sin of the world! This is he of whom I said, After me cometh a man who was before me; for he was before me (John 1:1, 14, 19–30).

From these words it is plain that when John spoke about the Lord himself, who was truth Divine itself, or the Word, he said that he himself was not anything, because the shadow disappears when the light itself appears, that is, the representative disappears when the original itself makes its appearance. (That the representatives had in view holy things, and the Lord himself, and not at all the person that represented, see n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806.) One who does not know that representatives vanish like shadows at the presence of light cannot know why John denied that he was Elias and the prophet.

[11] From all this it can now be seen what is signified by Moses and Elias, who were seen in glory, and who spoke with the Lord when transfigured, of his departure which he should accomplish at Jerusalem (Luke 9:29–31); namely, that they signified the Word (“Moses” the historic Word, and “Elias” the prophetic Word), which in the internal sense throughout treats of the Lord, of his coming into the world, and of his departure out of the world; and therefore it is said that “Moses and Elias were seen in glory,” for “glory” denotes the internal sense of the Word, and the “cloud” its external sense (see the preface to Genesis 18, and n. 5922, 8427).

9373. *Come up unto Jehovah.* That this signifies conjunction with the Lord is evident from the signification of “coming up” as being to be raised toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007), consequently also to be conjoined (n. 8760). That it denotes conjunction with the Lord is because by “Jehovah” in the Word is meant the Lord (n. 1343, 1736, 1793, 2004–2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315). A secret which also lies hidden in the internal sense of these words is that the sons of Jacob, over whom Moses was the head, were not called and chosen; but they themselves insisted that Divine worship should be instituted among them (according to

what has been said in n. 4290, 4293); and therefore it is here said, “and he said unto Moses, Come up unto Jehovah,” as if not Jehovah, but another, had said that he should come up. For the same reason in what follows it is said that “the people should not go up” (verse 2); and that “Jehovah sent not his hand unto the sons of Israel who were set apart” (verse 11); and that “the appearance of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel” (verse 17); and lastly that Moses, being called the seventh day, “entered into the midst of the cloud.” For by “the cloud” is meant the Word in the letter (n. 5922, 6343, 6752, 6832, 8106, 8443, 8781); and with the sons of Jacob the Word was separated from its internal sense, because they were in external worship without internal, as can be clearly seen from the fact that now, as before, they said, “all the words which Jehovah hath spoken we will do” (verse 3); and yet scarcely forty days afterward they worshiped a golden calf instead of Jehovah; which shows that this was hidden in their hearts while they were saying with their lips that they would serve Jehovah alone. But nevertheless those who are meant by “the called and the chosen” are those who are in internal worship, and who from internal worship are in external; that is, those who are in love to and faith in the Lord, and from this in love toward the neighbor.

9374. *Thou and Aaron.* That this signifies the Word in the internal sense and the external sense is evident from the representation of Moses, as being the Word (of which above, n. 9372). But when Aaron, who was his brother, is joined to him, then Moses represents the Word in the internal sense, and Aaron the Word in the external sense (as also above, n. 7089, 7382).

9375. *Nadab and Abihu.* That hereby is signified doctrine drawn from both senses is evident from the fact that they were sons of Aaron; and therefore when by “Aaron” is signified the Word, by his “sons” is signified doctrine; by the elder son, doctrine drawn from the internal sense of the Word; and by the younger son, doctrine drawn from the external sense of the Word. Doctrine drawn from the internal sense of the Word and doctrine drawn from the external sense of the Word are one doctrine, because those who are

in the internal are also in the external. For the Lord's church is everywhere internal and external. The internal church is of the heart, and the external is of the mouth; that is, the internal church is of the will, and the external is of the action. When in a man the internal makes one with the external, then that which is of the heart is also of the mouth; or that which is of the will is also of the action; or what is the same thing, then the heart is speaking in the mouth, and the will is acting in the action, without any disagreement; thus also faith is speaking, and love or charity is acting; that is, the Lord, from whom are faith and charity.

[2] As Nadab and Abihu, sons of Aaron, represented doctrine from the Word, they were slain when they instituted worship from some other doctrine than that which is from the Word. This was represented by what is written of them in Moses:

Nadab and Abihu, sons of Aaron, took each of them his censer, and put fire therein, and put incense thereon, and thus offered strange fire unto Jehovah, which he had not commanded them. Therefore there went forth fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said unto Aaron, This is that which Jehovah spoke, saying, I will be sanctified in them that are nigh me (Lev. 10:1-3).

By "strange fire in the censer" is signified doctrine from some other source than the Word; for "fire" denotes the good of love, and "incense" the truth of faith thence derived; and the good of love and the truth of faith are what enter into the doctrine which is from the Word, and make it. From this it is evident why they were devoured by fire from before Jehovah. "To be sanctified in them that are nigh" denotes with those who have been conjoined with the Lord through the good of love and the truth of faith from the Word. (That "fire" denotes the good of heavenly love, see n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055; and that "incense" denotes faith from the good of love will be shown elsewhere.)

9376. *And seventy of the elders of Israel.* That this signifies the chief truths of the church, or of doctrine, which agree with good is

evident from the signification of “seventy” as being what is full, thus all (see n. 6508); and from the signification of “the elders of Israel” as being the chief truths of the church which agree with good, thus which are of the Word or of doctrine from the Word, because all these truths agree with good (that “the elders of Israel” denote these truths, see n. 6524, 8578, 8585). That those truths which are from the Word agree with good is because they are from the Lord, and consequently have heaven within them; and if you will believe it, in every detail of the Word there is heaven in which is the Lord.

9377. *And bow yourselves afar off.* That this signifies humiliation and adoration from the heart, and then the influx of the Lord is evident from the signification of “bowing oneself” as being humiliation (see n. 2153, 5682, 6266, 7068). That it also denotes adoration is because humiliation is the essential of all adoration and of all worship, for without humiliation the Lord cannot be worshiped and adored, for the reason that the Divine of the Lord cannot flow into a proud heart, that is, into a heart full of the love of self, for such a heart is hard; and is called in the Word a “heart of stone.” But the Divine of the Lord can flow into a humble heart, because this is soft, and is called in the Word a “heart of flesh.” Such a heart is receptive of the influx of good from the Lord, that is, of the Lord. From this it is that by “bowing oneself afar off” is not only signified humiliation and adoration from the heart, but also the influx of the Lord then. It is said the influx of the Lord, because the good of love and of faith, which flows in from the Lord is the Lord. That “afar off” denotes from the heart is because those who are in humiliation remove themselves from the Lord, for the reason that they regard themselves as unworthy to approach the most holy Divine, because while they are in humiliation they are in the self-acknowledgment that of themselves they are nothing but evil, nay, profane. When they acknowledge this from the heart, they are in true humiliation. From this it is evident that by “bow yourselves afar off” is signified humiliation and adoration from the heart, and the influx of the Lord then.

[2] But the people of Israel were not in such humiliation and adoration, and only represented it by external gestures; for they were in external things apart from internal. Nevertheless when they humbled themselves they prostrated themselves to the earth, and also rolled in the dust, and cried out with a loud voice, and this for whole days. One who does not know what true humiliation is could believe that this was humiliation of heart; but it was not the humiliation of a heart that looks to God from God, but of one that looks to God from self; and a heart that looks from self, looks from evil, for whatever proceeds from man as from himself is evil. The people of Israel were in the love of self and of the world more than all other peoples in the whole world, and believed themselves holy, provided they merely offered sacrifice, or washed themselves with water, not acknowledging that such things represented internal holiness, which belongs to charity and faith from the Lord. For all that is holy is not of man, but is of the Lord with man (n. 9229). They who humble themselves from belief in a holiness which is from themselves, and who adore from a love of God which is from themselves, humble themselves and adore from the love of self, thus from a heart that is hard and “of stone”; and not from a heart that is soft, and “of flesh”; and they are in external things and not at the same time in internal; for the love of self dwells in the external man, and cannot enter into the internal man, because the internal man is opened solely through love to and faith in the Lord, thus by the Lord, who therein forms man’s heaven in which he dwells.

9378. *And Moses, he alone, shall come near unto Jehovah.* That this signifies the conjunction and presence of the Lord through the Word in general is evident from the signification of “coming near” as being the conjunction and presence of the Lord (of which in what follows); and from the representation of Moses, as being the Word in general (see n. 9372). That by “Moses shall come near” is signified the conjunction and presence of the Lord through the Word is because in the spiritual sense “to come near” signifies to be conjoined through love; for they who love each other are conjoined, because love is spiritual conjunction. It is a universal thing in the other life that all are conjoined according to the love of good and truth from the Lord; consequently the whole heaven is such conjunction. The case is similar with coming near to, or being

conjoined with, the Lord. They who love him are conjoined with him, insomuch that they may be said to be in him when they are in heaven; and all those love the Lord, consequently are conjoined with him through love, who are in the good of life from the truths of faith; because the good from these truths is from the Lord; nay is the Lord (John 14:20, 21).

[2] But be it known that of himself a man cannot come near to the Lord and be conjoined with him; but the Lord will come near to the man and be conjoined with him. And because the Lord draws man to himself (John 6:44; 12:32), it appears as if man of himself comes near and conjoins himself. This takes place when the man desists from evils, for to desist from evils has been left to man's will; that is, to his freedom. There then flows in good from the Lord, which is never wanting, for it is in the very life which man has from the Lord; but good together with life is received only insofar as evils have been removed. That the conjunction and presence of the Lord is through the Word is because the Word is the union of man with heaven, and through heaven with the Lord; for the Word is Divine truth proceeding from the Lord. Wherefore they who are in this truth in respect to doctrine and life (that is, in respect to faith and love) are in the Divine proceeding from the Lord, thus are conjoined with him. From this it is plain that by "Moses, he alone, shall come near unto Jehovah" is signified the conjunction and presence of the Lord through the Word.

[3] That "coming near" denotes conjunction and presence is because in the other life the distances of one from another are altogether according to the dissimilitudes and diversities of the interior things that belong to the thought and affection (n. 1273–1277, 1376–1381, 9104). Moreover, withdrawals from the Lord, and approaches to him, are precisely according to the good of love and the derivative faith from him and to him. For this reason the heavens are near to the Lord according to goods; and on the other hand the hells are remote from the Lord according to evils. From this it is evident why in the spiritual sense "to be near" and "to approach" denote to be conjoined; as also in the following passages:

Jehovah is nigh unto all them that call upon him, that call upon him in truth (Ps. 145:18);

“to be nigh” denotes to be present and conjoined. Again:

Blessed is he whom thou choosest, and causest to approach; he shall dwell in thy courts (Ps. 65:4);

“to approach” denotes to be conjoined.

[4] Again:

O Jehovah, draw nigh unto my soul; deliver me (Ps. 69:18).

Jehovah is nigh to the broken in heart (Ps. 34:18).

Let them cause my people to hear my words, and turn them from their evil way, and from the wickedness of their works. Am I a God nearby, and not a God afar off? (Jer. 23:22–23).

That God is said to be “nearby” those who desist from evils, and to be “afar off” from those who are in evils is manifest. In Moses:

Moses said unto Aaron, This is that which Jehovah spoke, saying, I will be sanctified in those who are near me (Lev. 10:3);

“to be sanctified in those who are near” denotes among those who are conjoined with the Lord through the good of love and truth of faith from the Word. In Jeremiah:

Then his magnificent one shall be from him, and his ruler shall go forth from the midst of him, and I will cause him to approach, and he shall approach unto me; for who is he that hath pledged his heart to approach unto me? (Jer. 30:21);

speaking of the Lord, who is the “magnificent one,” and the “ruler”; “to approach unto Jehovah” denotes to be united, for the approach of the Divine to the Divine is nothing else than union.

9379. *And they shall not come near.* That this signifies no separate conjunction and presence is evident from the representation of Aaron, his sons Nadab and Abihu, and the seventy elders, who here are those who were “not to come near,” as being the Word in the external sense, doctrine, and the chief truths of the church (of which above, n. 9374–9376); and from the signification of “coming near” as being the conjunction and presence of the Lord (of which just above, n. 9378); here no conjunction and presence, because it is said “Moses alone shall come near, and they shall not.” That it denotes no separate conjunction and presence is because by Moses is here represented the Word in general, or the Word in the whole complex (n. 9372), and also the Word in the internal sense (n. 9374); but by Aaron and his sons and the seventy elders is represented the Word in the external sense, and what is therefrom. As these cannot be separately conjoined with the Lord, seeing that the Lord is the Word in the whole complex, therefore it is said that there is no separate conjunction and presence.

9380. *And the people shall not come up with him.* That this signifies no conjunction whatever with the external apart from the internal is evident from the signification of “coming up” as being conjunction (as above, n. 9373); here no conjunction, because it is said they “shall not come up.” That it denotes no conjunction with the external sense of the Word apart from the internal is because the sons of Jacob, who are here meant by “the people,” were in what is external without what is internal (see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871). That they were in what is external without what is internal is very manifest from the worship of the golden calf forty days after this time. They would have acted differently if they had been at the same time in what is internal, that is, in the good of love to and of faith in Jehovah; for this is what is internal. Those who have been conjoined by this cannot go away to the worship of an idol, because their heart is far from it and because that people was conjoined with the Lord merely by external things, by which they represented internal things, therefore it is said “the people shall not come up” by which is signified that there is no conjunction whatever with an external that is devoid of an internal. The representations that are

devoid of the knowledge, faith, and affection of the interior things that are represented, conjoin the thing, but not the person.

[2] The case is the same with those who remain in the mere literal sense of the Word, and gather from it nothing of doctrine; for they are separated from the internal sense, because the internal sense is doctrine itself. The conjunction of the Lord with the external things of the Word is through its interior things; and therefore if the interior things have been separated, there is possible no other conjunction of the Lord with the external things than as with a gesture of the body without any agreement of the heart. It is the very same with those who are perfectly acquainted with all the particulars of the doctrine of their church, and yet do not apply them to life. These also are in external things devoid of what is internal, for with them the truths of doctrine are outside so long as they have not been inscribed on their life. The reason why there is no conjunction of the Lord with their truths is that the Lord enters into a man's truths of faith through his life; thus through the soul which is in the truths.

9381. Verses 3–5. *And Moses came and reported to the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that Jehovah hath spoken we will do. And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. And he sent youths of the sons of Israel, and they offered burnt offerings, and sacrificed peace sacrifices of bullocks to Jehovah.* “And Moses came and reported to the people” signifies the enlightenment and instruction of the Lord through the Divine truth which is from him; “all the words of Jehovah, and all the judgments” signifies the things in the Word that belong to life in the spiritual and in the natural state; “and all the people answered with one voice” signifies reception with the understanding by those who are truly of the church; “and said, All the words that Jehovah hath spoken we will do” signifies reception then in the heart; “and Moses wrote all the words of Jehovah” signifies thereafter an impressing on the life; “and rose up early in the morning” signifies joy from the Lord; “and built an altar under

the mountain” signifies a representative of the Divine human of the Lord in respect to the Divine good from him; “and twelve pillars for the twelve tribes of Israel” signifies a representative of the Divine human of the Lord in respect to the truth Divine which is from him, in its whole complex; “and he sent youths of the sons of Israel” signifies the things of innocence and charity; “and they offered burnt offerings, and sacrificed peace sacrifices of bullocks to Jehovah” signifies a representative of the worship of the Lord from good and from the truth which is from good.

9382. *And Moses came and reported to the people.* That this signifies the enlightenment and instruction of the Lord through the Divine truth which is from himself is evident from the representation of Moses as being the Lord in respect to the Word, thus in respect to the Divine truth, for this is the Word (see above n. 9372); from the signification of “coming,” when said of the Lord in respect to the Word or the Divine truth, which is represented by Moses, as being enlightenment, for when the Lord comes, that is, is present in the Word, there is enlightenment; and from the signification of “reporting” as being instruction. From this it is plain that by “Moses came and reported to the people” is signified the enlightenment and instruction of the Lord through the Divine truth.

[2] How the case is with enlightenment and instruction from the Word, shall also be briefly told. Everyone is enlightened and instructed from the Word according to his affection of truth, and longing for it, and according to his capacity of receiving it. They who are in enlightenment are in the light of heaven as to their internal man; for it is the light of heaven which enlightens man in the truths and goods of faith (see n. 8707, 8861). They who are thus illumined apprehend the Word in accordance with its interior things, and therefore make for themselves doctrine from the Word, to which they apply the sense of the letter. But they who are not in the affection of truth from good, and from this in the desire to be wise, are blinded rather than enlightened when they read the Word, for they are not in the light of heaven; and from the light of the world, which is called the light of nature, they see only what agrees

with worldly things; and thus from the fallacies in which the external senses are, they embrace falsities which appear to them as truths. Most of these make for themselves no doctrine from the Word, but remain in the sense of the letter, which they apply so as to favor falsities, especially such as agree with the loves of self and of the world. But those who are not of this character merely confirm the doctrinal things of their church, and neither care nor know whether these are true or false (see n. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). From this it is evident who are enlightened from the Word, and who are blinded; namely, that those are enlightened who are in heavenly loves, for heavenly loves receive and like sponges imbibe the truths of heaven; and these are conjoined together of themselves, like soul and body. But on the other hand those are blinded who are in worldly loves, because these loves receive and like sponges imbibe falsities; with which also they are conjoined of themselves. For good and truth agree together, and so on the other hand do evil and falsity; and therefore the conjunction of evil and falsity is called the infernal marriage, which is hell itself; and the conjunction of good and truth is called the heavenly marriage, which is heaven itself.

[3] That the Word is the source of enlightenment and instruction is because in its first origin it is truth Divine itself that proceeds from the Lord, and in its descent into the world is accommodated to all the heavens. Hence it is that when a man who has heavenly love reads the Word, he is through it conjoined with heaven, and through heaven with the Lord, whereby he has enlightenment and instruction. It is otherwise when a man who has worldly love reads the Word. With him there is no conjunction of heaven; and therefore he has no enlightenment and instruction. (That through the Word there is a union of heaven and the world, thus of the Lord with the human race, see n. 9212, 9216, 9357.)

9383. *All the words of Jehovah and all the judgments.* That this signifies those things in the Word that belong to life in the spiritual and in the natural state is evident from the signification of “the words of Jehovah” as being those things in the Word that belong to life in the spiritual state (of which in what follows); and from the signification of “the judgments” as being those things in the Word

that belong to life in the natural state. It is said “in the spiritual state,” and “in the natural state,” because with every man there are in general two states; one peculiar and proper to the internal man, which is called the spiritual state; and the other peculiar and proper to the external man, which is called the natural state. The reason why the state of the internal man is called spiritual is that it is affected by the truths which are of the light of heaven, and by the good which is of the heat of this light, which heat is love. This light is called spiritual light because it illumines the understanding; and this heat is called spiritual heat, which is love and enkindles the will. Hence it is that the state of the internal man is called a spiritual state.

But the reason why the state of the external man is called a natural state is that it is affected by the truths which are of the light of the world, and by the good which is of the heat of this light; which heat also is love, but the love of such things as are in the world; for all the heat of life is love. Hence it is that the state of the external man is called natural. Those things which are of life in the natural state are meant by “judgments”; but those which are of life in the spiritual state are meant by “the words of Jehovah.”

[2] That both are from the Word is because in the Word are all things that are of life, for they have in them life itself; because in the Word is the Divine truth which has proceeded and still proceeds from the Lord, who is life itself. It is from this that all things in the Word are matters of life; and also that all things therein have relation to the life; as can be seen from the two commandments on which all things of the Word are based, of which we read in Matthew:

Jesus said, thou shalt love the Lord thy God from all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets (Matt. 22:37–40; also Mark 12:29–31);

“to love God and the neighbor” is of the life, because everything of life is of love, insomuch that without love there is no life; and such

as the love is, such is the life. “The law and the prophets” denote the whole Word.

9384. *And all the people answered with one voice.* That this signifies reception with the understanding by those who are truly of the church is evident from the signification of “answering with one voice” as being reception with the understanding, for “to answer” denotes reception (see n. 2941, 2957); and the “voice” denotes the confession which comes forth from the understanding, because the things of the mouth, and from this of the speech or voice, correspond to the intellectual part, from which part also the voice or speech proceeds. But the affection itself of the speech, which is from the end that is intended, that is, from the love that vivifies, proceeds from the will part. And from the signification of the sons of Israel, who here are “the people” as being the church (n. 9340), thus those who are truly of the church. From this it is evident that by “the people answered with one voice” is signified reception with the understanding by those who are truly of the church.

9385. *And they said, All the words that Jehovah hath spoken we will do.* That this signifies reception then in the heart is evident from the signification of “the words that Jehovah hath spoken” as being truths from the Word that belong to the life (see n. 9383); and from the signification of “doing” as being reception by the will part (n. 9282), thus reception in the heart (for “the heart” in the Word denotes the will, n. 7542, 8910, 9050, 9113, 9300). The reason why by these words is signified reception in the will, and by the words which immediately precede, reception in the understanding, is that in each and all things of the Word there is a marriage of truth and good (n. 9263), thus the heavenly marriage, which is heaven, and in the supreme sense is the Lord himself. Truth bears relation to the understanding, and good to the will.

9386. *And Moses wrote all the words of Jehovah.* That this signifies an impressing thereafter on the life is evident from the signification of “writing” as being to impress on the life (of which in what follows); from the representation of Moses, as being the Lord in respect to the Word (see n. 9372, 9382); and from the signification

of “all the words of Jehovah” as being truths from the Word (n. 9383). From this it is evident that by “Moses wrote all the words of Jehovah” are signified truths Divine impressed on the life by the Lord. Truths are said to be impressed on the life, when they become of the will and from this of the act. So long as they stay merely in the memory, and so long as they are looked at only intellectually, they have not been impressed on the life; but as soon as they are received in the will, they become of the life, because the very being of man’s life is to will, and from this to act; and before this they have not been appropriated to the man.

[2] That “to write” denotes to impress on the life is because the purpose of writings is remembrance to all posterity. So is it with the things impressed on a man’s life. Man has as it were two books, in which have been written all his thoughts and acts. These books are his two memories, the exterior and the interior. The things written on his interior memory remain to all eternity, and are never blotted out, and are chiefly those which have become of the will, that is, of the love; for the things of the love are of the will. It is this memory which is meant by every man’s book of life (see n. 2474).

9387. *And he rose up early in the morning.* That this signifies joy from the Lord is evident from the signification of “rising up” as denoting elevation toward higher things (see n. 2401, 2785, 2912, 2927, 3171, 4103); and from the signification of “morning” and “early” as being the Lord, and the things which are from him, such as peace, innocence, love, and joy (n. 2405, 2780, 7681, 8426, 8812). The reason why “morning” and “early” have this signification is that the seasons of the year, which are spring, summer, autumn, and winter, and also the times of the day, which are morning, noon, evening, and night, correspond to so many states in heaven. Thus the morning corresponds to the coming and presence of the Lord, which exists when an angel is in a state of peace, innocence, and heavenly love, and thereby in joy. (Concerning these correspondences see n. 5672, 5962, 6110, 8426, 9213.)

9388. *And he built an altar under the mountain.* That this signifies a representative of the Divine human of the Lord in respect to the Divine good from him is evident from the signification of “an altar” as being a representative of the Divine human of the Lord (see n. 921, 2777, 2811, 4489), and from this the main representative of the worship of the Lord (n. 4541, 8935, 8940); and from the signification of “the mountain” as being the good of love (n. 4210, 6435, 8327, 8658, 8758), here the Divine good of love proceeding from the Lord, because it was Mount Sinai, where the Lord then was. (That “Mount Sinai” denotes the Divine good united to the Divine truth from the Lord, see n. 8805.)

9389. *And twelve pillars for the twelve tribes of Israel.* That this signifies a representative of the Divine human of the Lord in respect to the truth Divine which is from him, in its whole complex, is evident from the signification of “a pillar” as being a representative of the Divine human of the Lord in respect to truth. That this is signified by “a pillar” is because by “an altar” is signified a representative of the Divine human of the Lord in respect to good, and in the representative sense “a pillar” denotes the holiness of the truth which is from the Lord (see n. 4580, 4582); and from the signification of “twelve” and of the “twelve tribes” as being all truths and goods in the complex (n. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973), thus all that are from the Lord. That the Divine human of the Lord is signified by “an altar” and by “pillars” is because in the supreme sense all the representatives of the church that are treated of in the Word have regard to the Lord himself. Wherefore also in its inmost and supreme sense the Word treats of the Lord alone, and especially of the glorification of his human. From this comes all the holiness of the Word. But this supreme sense is especially presented in the inmost or third heaven, where are those who are in love to the Lord, and from this in wisdom above all others.

9390. *And he sent youths of the sons of Israel.* That this signifies the things of innocence and charity is evident from the signification of “youths of the sons of Israel” as being the things of innocence and charity with those who are of the church; for by “sucklings,” “little

children,” and “youths” are signified those who are in innocence and charity, or abstractedly from persons, the things of innocence and charity (see n. 430, 5236); and by “the sons of Israel” are signified those who are of the church, or abstractedly from persons, the things of the church (n. 9340).

9391. *And they offered burnt offerings, and sacrificed peace sacrifices of bullocks to Jehovah.* That hereby is signified a representative of the worship of the Lord from good and from the truth which is from good is evident from the representation of burnt offerings and sacrifices as being worship of the Lord in general (see n. 922, 6905, 8936); specifically by burnt offerings is meant the worship of the Lord from the good of love, and by sacrifices is meant the worship of the Lord from the truth of faith which is from good (n. 8680); and from the signification of “bullocks” as being the good of innocence and of charity in the external or natural man (of which below). (That beasts that were sacrificed signified the quality of the good and truth from which was the worship, see n. 922, 1823, 2180, 3519.) (That gentle and useful beasts signify the celestial things of the good of love, and the spiritual things of the truth of faith, and that on this account they were employed in the sacrifices, see n. 9280.) That “a bullock” signifies the good of innocence and of charity in the external or natural man is because animals of the herd signified affections of good and truth in the external or natural man, and those of the flock, affections of good and truth in the internal or spiritual man (n. 2566, 5913, 6048, 8937, 9135). The animals of the flock were lambs, she-goats, sheep, rams, he-goats; and those of the herd were oxen, bullocks, and calves. “Lambs” and “sheep” signified the good of innocence and of charity in the internal or spiritual man; consequently “calves” and “bullocks” being of a more tender age than oxen, signified the like in the external or natural man.

[2] That “bullocks” and “calves” signify this good is evident from the passages in the Word where they are mentioned; as in Ezekiel:

The feet of the four living creatures, a straight foot; and the sole of their feet as the sole of a calf's foot; and they glittered like the appearance of burnished brass (Ezek. 1:7);

speaking of the cherubs, which are described by the four living creatures. (That the “cherubs” denote the guard or providence of the Lord to prevent any approach to himself except through good, see n. 9277.) External or natural good was represented by the straight foot, and by the sole of the foot being like the sole of a calf’s foot; for the “feet” signify the things of the natural man; the “straight foot” those which are of good, and the “sole of the feet” those which are ultimate, in the natural man. (That the “feet” have this signification, see n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327–5328; also that the “heels,” “soles,” and “hoofs” denote the ultimate things in the natural man, n. 4938, 7729.) The reason why the soles of the feet glittered like the appearance of burnished brass was that “brass” signifies natural good (n. 425, 1551), and “brass glittering as though burnished” signifies good resplendent from the light of heaven, which is truth Divine proceeding from the Lord. From what has been said it is evident that by “a calf” is signified the good of the external or natural man.

[3] In like manner in John:

Round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, and the second animal like a calf, and the third animal had a face like a man, and the fourth animal was like a flying eagle (Rev. 4:6–7);

here also by the “four animals” which are cherubs is signified the guard and providence of the Lord to prevent his being approached except through the good of love; the guard itself is effected by means of truth and its derivative good, and by means of good and its derivative truth. Truth and its derivative good, in the external form, are signified by the “lion” and the “calf”; and good and its derivative truth, in the internal form, are signified by the “face of a man” and by the “flying eagle.” (That “a lion” denotes truth from good in its power, see n. 6367, consequently the “calf” denotes the good itself thence derived.)

[4] In Hosea:

Return ye unto Jehovah; say unto him, Take away all iniquity, and accept good, and we will repay the bullocks of our lips (Hos. 14:2);

no one can know what is meant by “repaying the bullocks of the lips” unless he knows what is signified by “bullocks” and by “lips.” That it denotes confession and thanksgiving from a good heart is evident; for it is said, “return ye unto Jehovah, say unto him accept good,” and then, “we will repay the bullocks of our lips,” denoting to confess Jehovah from the goods of doctrine, and to give thanks to him; for the “lips” denote the things of doctrine (see n. 1286, 1288).

[5] In Amos:

Ye draw the dwelling of violence; they lie upon beds of ivory, and eat the lambs out of the flock, and the calves out of the midst of the stall (Amos 6:3–4);

here are described those who are in abundance of the knowledges of good and truth, and yet live an evil life; “eating the lambs out of the flock” denotes to learn and appropriate to oneself the goods of innocence that belong to the internal or spiritual man; “eating the calves out of the midst of the stall” denotes to learn and appropriate to oneself the goods of innocence that belong to the external or natural man. (That “eating” denotes to appropriate see n. 3168, 3513, 3596, 3832, 4745; and that “lambs” denote the goods of innocence, n. 3519, 3994, 7840.) And as “lambs” denote the interior goods of innocence, it follows that “calves out of the midst of the stall” denote the exterior goods of innocence; for in the Word, especially in the prophetic Word, it is usual to treat of truth wherever good is treated of, on account of the heavenly marriage (n. 9263, 9314); and also to speak of external things where internal things are spoken of. Moreover, the “stall” [used for fattening] and “fat” signify the good of interior love (n. 5943).

[6] In like manner in these passages:

Unto you that fear my name shall the sun of righteousness arise with healing in his wings; that ye may go forth, and grow like calves of the stall (Mal. 4:2).

The father said of the prodigal son who had returned repentant in heart, Bring forth the chief robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat, and be glad (Luke 15:22–23).

One who apprehends only the sense of the letter, will believe that nothing deeper is hidden here; when yet each particular infolds heavenly things; as that they should put on him the chief robe; that they should put a ring on his hand, and shoes on his feet; and should bring the fatted calf, and kill it, so that they might eat and be glad. By the “prodigal son” are meant those who have been prodigal of heavenly riches, which are the knowledges of good and truth; by his “return to his father” and his confession that he was “not worthy to be called his son” is signified repentance of heart and humiliation; by the “chief robe” which was to be put upon him are signified general truths (n. 4545, 5248, 5319, 5954, 6914, 6917, 9093, 9212, 9216); and by the “fatted calf” general goods corresponding to these truths. The like is signified by “calves” and “bullocks” in other passages (as Isa. 11:6; Ezek. 39:18; Ps. 29:6; 69:31), also in the burnt offerings and sacrifices (Exod. 29:11–14; Lev. 4:3–12 and 13–21; 8:14–17; 9:2; 16:3; 23:18; Num. 8:8–12; 15:24–26; 28:19, 20; Judges 6:25–28; 1 Sam. 1:25; 16:2; 1 Kings 18:23–26, 33).

[7] The reason why the sons of Israel made for themselves a golden calf, and worshiped it instead of Jehovah (Exod. 32), was that the Egyptian idolatry remained in their hearts, although they confessed Jehovah with their mouths. Chief among the idols of Egypt were heifers and bull calves of gold, for the reason that a female calf signified memory-truth, which is the truth of the natural man; and a bull calf the good of this truth, which is the good of the natural man; and also because gold signified good. This good and this truth were effigied there by male and female calves of gold. But when the representatives of heavenly things there had been turned into idolatries, and at last into magic, then in Egypt, as in other places, the very effigies which had been representative

became idols, and began to be worshiped. Hence came the idolatries of the ancients, and the magical arts of Egypt.

[8] For the ancient church, which succeeded the most ancient church, was a representative church, all the worship of which consisted in rites, statutes, judgments, and commandments that represented Divine and heavenly things, which are the interior things of the church. After the flood this ancient church was spread through much of the Asiatic world, and was also in Egypt. But in Egypt the memory-knowledges of this church were cultivated, whereby the Egyptians excelled all others in the knowledge of correspondences and representations, as can be seen from the hieroglyphics, and from the magical arts and idols there; and also from the various things related about Egypt in the Word. Hence it is that by “Egypt” in the Word is signified memory-knowledge in general, both as to truth and as to good; also the natural, for memory-knowledge belongs to the natural man. The same was signified also by a female and a male calf.

[9] (That the ancient church, which was a representative church, was spread through many kingdoms, and was also in Egypt, see n. 1238, 2385, 7097; that the memory-knowledges of the church were especially cultivated in Egypt, and that therefore by “Egypt” in the Word is signified memory-knowledge in both senses, n. 1164–1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926; and as memory-truth and its good are the truth and good of the natural man, therefore by “Egypt” in the Word is also signified the natural, n. 4967, 5079–5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 6004, 6015, 6147, 6252.)

[10] From all this it is now evident that female and male calves were among the chief idols of Egypt, for the reason that female and male calves signified memory-truth and its good, which belong to the natural man, in like manner as does Egypt itself; so that “Egypt” and “a calf” had the same signification, wherefore it is said of Egypt in Jeremiah:

Egypt is a very beautiful she-calf; destruction is come out of the north. Also her hired men in the midst of her are like he-calves of the stall (Jer. 46:20–21);

a “she-calf” denotes the memory-truth of the natural man; the “hired men” who are “he-calves” denote those who do what is good for the sake of profit (n. 8002); thus “he-calves” denote such good as in itself is not good, but is the delight of the natural man separate from the spiritual. This is the delight in which were the sons of Jacob, being in itself idolatrous; and therefore they were permitted to make this known and testify it by the adoration of a calf (Exod. 32).

[11] This is also described in David:

They made a calf in Horeb, and bowed themselves to a molten image; and they changed their glory into the effigy of an ox that eateth the herb (Ps. 106:19–20);

by “making a calf in Horeb and bowing themselves to a molten image” is signified idolatrous worship, which is that of rites, statutes, judgments, and commandments, in the external form only; and not at the same time in the internal. (That that nation was in external things without anything internal, see n. 9320, 9373, 9377, 9380, 9382; and that therefore they were idolatrous in their hearts, n. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882.) By their “changing their glory into the effigy of an ox that eateth the herb” is signified that they estranged themselves from the internal things of the Word and of the church, and worshiped what is external, which is mere memory-knowledge devoid of life; for “glory” denotes what is internal of the Word and of the church (see the preface to Genesis 18; and n. 5922, 8267, 8427); “the effigy of an ox” denotes a semblance of good in the external form, for “an effigy” denotes a semblance, thus that which is devoid of life; and “an ox” denotes good in the natural, thus good in the external form (n. 2566, 2781, 9134); “to eat the herb” denotes to appropriate this to oneself as a mere matter of memory; for “to eat” denotes to appropriate (n. 3168, 3513, 3596, 4745); and “the herb” denotes memory-knowledge (n. 7571).

[12] As such things were signified by the “golden calf” that was worshiped by the sons of Israel instead of Jehovah, therefore Moses proceeded with it in the following manner:

Your sin, the calf which ye made, I took, and burnt it with fire, and crushed it, grinding it well, until it was as fine as dust; and I cast the dust thereof into the brook that came down from the mountain (Deut. 9:21).

No one knows why the golden calf was so dealt with, unless he knows what is signified by being “burned with fire,” “crushed,” “ground,” and “made as fine as dust”; and what by “the brook that came down from the mountain” into which the dust was cast. There is here described the state of those who worship external things without anything internal; namely, that they are in the evils of the loves of self and of the world, and in the falsities thence derived, in respect to what is from the Divine, thus in respect to the Word. For the “fire” by which the calf was burned denotes the evil of the love of self and of the world (n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575); the “dust” into which it was crushed, denotes the consequent falsity confirmed from the sense of the letter of the Word; and the “brook from Mount Sinai” denotes truth Divine, thus the Word in the letter, for this comes down from it. For those who are in external things without anything internal explain the Word in favor of their own loves, and see therein earthly things, and nothing of heavenly things, like the Israelites and Jews of old, and also of this day.

[13] Similar things were also represented by the calves of Jeroboam in Bethel and in Dan (1 Kings 12:26, to the end; 2 Kings 17:16), of which we read in Hosea:

They have made a king, but not by me; they have made princes, and I knew it not; their silver and their gold have they made into idols, that they may be cut off. Thy calf, O Samaria, hath deserted, for this also is from Israel, the workman made it, and it is no God, for the calf of Samaria shall be broken in pieces (Hos. 8:4–6).

The subject here treated of is the perverted understanding and distorted unfolding of the Word by those who are in external

things without anything internal; for they remain in the sense of the letter of the Word, which they wrest so as to favor their own loves and the principles taken from them.

[14] “Making a king, but not by me; and making princes, and I knew it not” denotes to hatch truth and primary truths from their own light, and not from the Divine, for in the internal sense “a king” denotes truth (n. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and “princes” denote primary truths (n. 1482, 2089, 5044); “making their silver and their gold into idols” denotes to pervert the memory-knowledges of truth and good from the literal sense of the Word, in favor of their own cupidities, and still to worship them as holy, although, being from their own intelligence, they are devoid of life; for “silver” denotes the truth, and “gold” the good, that are from the Divine, thus that belong to the Word (n. 1551, 2954, 5658, 6914, 6917, 8932); and “idols” denote doctrinal things from man’s own intelligence which are worshiped as holy, and yet have no life in them (n. 8941) from which it is evident that by a “king” and “princes,” and also by “silver” and “gold,” are signified falsities from evil; for those things which are from man’s own are from evil, and consequently are falsities, although outwardly they appear like truths, because taken from the literal sense of the Word. From this it is evident what is signified by the “calf of Samaria which the workman made,” namely, good in the natural man and not at the same time in the spiritual man; thus that which is not good, because applied to evil. “The workman made it, and it is no God” denotes that it is from man’s own, and not from the Divine; to be “broken in pieces” denotes to be dispersed.

[15] Similar things are meant by “calves” in Hosea:

They sin more and more, and make them a molten image of their silver, even idols in their own intelligence, wholly the work of the craftsmen; talking to them, sacrificing men, kissing calves (Hos. 13:2).

From all this it is now evident what is signified by a “calf” and a “bullock” in the following passages:

The unicorns shall come down with them, and the bullocks with strong ones, and their land shall be drunken with blood, and their dust shall be made fat with fatness (Isa. 34:7).

The defended city is solitary, the habitation is abandoned and forsaken like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof; the harvest thereof shall wither (Isa. 27:10).

From the cry of Heshbon even unto Elealeh, even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, a she-calf of three years old; for the waters of Nimrim also shall become desolations (Jer. 48:34).

My heart crieth out for Moab; her fugitives are even unto Zoar, a she-calf of three years old; for in the ascent of Luhith with weeping he shall go up (Isa. 15:5).

Ephraim is a she-calf that is taught, that loveth to thresh (Hos. 10:11).

Rebuke the wild beast of the reed, the congregation of the strong ones, among the calves of the peoples, trampling under foot the fragments of silver; he hath scattered the peoples, they desire wars (Ps. 68:30).

[16] The subject here treated of is the arrogance of those who wish to enter from memory-knowledges into the mysteries of faith, and who are not willing to acknowledge anything but that which they themselves hatch therefrom. As they do not see anything from the light of heaven which is from the Lord, but only from the light of nature which is from man's own, they seize on shadows instead of light, on fallacies instead of realities, and in general on falsity instead of truth. As they think insanely, because from the lowest things, they are called "the wild beast of the reed"; and as they reason with vehemence, they are called "the congregation of the strong ones"; and as they disperse the truths that are still remaining and scattered among the goods of those who are in the truths of the church, it is said of them that "they trample under foot the fragments of silver among the calves of the peoples," and further that "they scatter the peoples," that is, the church itself with its

truths; the lust of attacking and destroying these truths is meant by “desiring wars.” From all this it is again evident that “calves” denote goods.

[17] In Zechariah 12:4 it is said, “I will smite every horse of the peoples with blindness”; and by the “horse of the peoples” are signified the intellectual things of truth with those who are of the church, because a “horse” denotes the understanding of truth (see n. 2761). But it is here said, “trampling under foot the fragments of silver, and “scattering the peoples among the calves of the peoples”; and by “trampling under foot” and “scattering” is signified to cast down and disperse (see n. 258). (By “silver” is signified truth, n. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932; and by “peoples” those of the church who are in truths, n. 2928, 7207, therefore the truths of the church, n. 1259, 1260, 3295, 3581.) Thus by “the calves of the peoples” are signified the goods of the will with those who are of the church.

[18] Moreover, that “calves” signify goods is evident in Jeremiah:

I will give the men that have transgressed my covenant, who have not established the words of the covenant which they have made before me, of the calf which they cut in twain, that they might pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers and the priests, and all the people of the land, who have passed between the parts of the calf; I will even give them into the hand of their enemies, that their carcass may be for food to the bird of the heavens, and to the beast of the earth (Jer. 34:18–20).

No one can know what is meant by “the covenant of the calf,” and what by “passing between the parts thereof,” unless he knows what is signified by a “covenant,” by a “calf,” by its being “divided into two parts”; also what is signified by “the princes of Judah and of Jerusalem,” by “the eunuchs,” “the priests,” and “the people of the land.” It is evident that some heavenly secret is infolded. Nevertheless this secret can appear to the understanding when it is known that a “covenant” denotes conjunction, a “calf” good, a “calf cut in twain” good proceeding from the Lord on the one side, and good received by man on the other; and that “the princes of Judah and of Jerusalem, with the royal ministers and the priests, and the

peoples of the land” denote the truths and goods of the church from the Word; and that “to pass between the parts” denotes to conjoin. From all these things, when they are known, it is evident that the internal sense of these words is that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, consequently through the truths and goods of the church with that nation; but that there was disjunction, for the reason that they were in external things without anything internal.

[19] The like was involved in the covenant of the calf with Abram, of which we read in the book of Genesis:

Jehovah said unto Abram, Take thee a she-calf of three years, and a she-goat of three years, and a ram of three years, and a turtledove, and a young pigeon. And he took him all these and divided them in the midst, and laid each part of it over against the other; and the birds he did not divide. And the fowls came down upon the bodies, and Abram drove them away. And it was when the sun was setting, that a deep sleep fell upon Abram, and behold a terror of great darkness falling upon him. And in that day Jehovah made a covenant with Abram (Gen. 15:9–12, 18).

“A terror of great darkness falling upon Abram” signified the state of the Jewish nation, in that they were in the greatest darkness in respect to the truths and goods of the church from the Word, because they were in external things without anything internal, and consequently were in idolatrous worship. For one who is in external things without anything internal is in idolatrous worship, because when he is in worship, his heart and soul are not in heaven, but in the world; and he does not worship the holy things of the Word from heavenly love, but from earthly love. This state of that nation is what is described in the prophet by “the covenant of a calf which they had cut into two parts,” and “between which they passed.”

9392. Verses 6–8. *And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read it in the ears of the people; and they said, All that Jehovah hath spoken we will do and hear. And Moses took the blood, and sprinkled it on the people, and said, Behold the*

*blood of the covenant that Jehovah hath made with you upon all these words.* “And Moses took half of the blood” signifies Divine truth that has been made of the life and of worship; “and put it into basins” signifies with man in the things of his memory; “and half of the blood he sprinkled on the altar” signifies Divine truth from the Divine human of the Lord; “and he took the book of the covenant” signifies the Word in the letter with which the Word in heaven has been conjoined; “and read it in the ears of the people” signifies for hearkening and obedience; “and they said, All things that Jehovah hath spoken we will do and hear” signifies the reception of the truth that proceeds from the Divine human of the Lord, and obedience from the heart and soul; “and Moses took the blood, and sprinkled it on the people” signifies adaptation to the reception of man; “and said, Behold the blood of the covenant” signifies thereby the conjunction of the Lord in respect to the Divine human with heaven and with earth; “that Jehovah hath made with you upon all these words” signifies that there is conjunction with the Lord through each and all things of the Word.

9393. *And Moses took half of the blood.* That this signifies Divine truth that has been made of the life and of worship is evident from the signification of “blood” as being the Divine truth that proceeds from the Lord (see n. 4735, 6978, 7317, 7326, 7850, 9127). That the Divine truth which has been made of the life and of worship is signified is because it was the blood that Moses sprinkled on the people (verse 8), by which “blood” is signified Divine truth received by man, thus which has been made of the life and of worship. For that truth is said to be received by man which has been made of the life and thus of worship; and it has become of the life and of worship when the man is affected by it, that is, loves it, or what is the same thing, wills it, and from willing does it from love and affection. Until this is the case, truth is indeed with man in his memory, and is sometimes called forth thence to the internal sight or understanding, from which it again falls back into the memory. But so long as truth Divine has not entered more interiorly, it is indeed with man, but still it is not implanted in the life and will; for the life of man is his will. And therefore when truth is called forth from the memory into the understanding, and from the understanding enters the will, and from the will goes forth

into act, then the truth becomes of the man's life, and is called good. From all this it is evident what is meant by Divine truth being made of the life. It is the same with the truth that is made of the worship. Worship from truth that cleaves to the mere memory, and from this appears in the understanding, is not worship. But worship from truth that goes forth from the will, thus from affection and love, is worship. This worship is called in the Word worship "from the heart," but the former is worship "of the mouth" only.

[2] It has indeed already been shown, in passages cited above, that "blood" denotes the Divine truth that proceeds from the Lord. But as many of the church at this day have no other conception of the blood in the Holy Supper than of the blood of the Lord shed on the cross; and in a more general sense, the passion itself of the cross; it may here be shown in a few words that it is not blood which is there meant, but the Divine truth that proceeds from the Lord. The reason why this is unknown within the church is that at the present day nothing whatever is known about correspondences, consequently nothing about the internal sense of the Word, which is the sense in which the angels are when the Word is read by man.

[3] That "blood" does not denote blood, but truth Divine, can be seen from many passages in the Word, and plainly from this in Ezekiel:

Say to the bird of every wing, and to every wild animal of the field, Be ye assembled, and come; assemble yourselves from around upon my sacrifice that I do sacrifice for you, that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong ones, and drink the blood of the princes of the earth. Ye shall eat fat to satiety, and drink blood unto drunkenness, of my sacrifice that I will sacrifice for you. Ye shall be sated upon my table with horse and chariot, and with every man of war. Thus do I set my glory among the nations (Ezek. 39:17–21).

That by "blood" is not here meant blood is very evident, for it is said that they "shall drink the blood of the princes of the earth, and the blood of the sacrifice, even unto drunkenness," when yet to drink blood, and especially the blood of princes, is an abominable thing, and was forbidden the sons of Israel under the penalty of

death (Lev. 3:17; 7:26; 17; Deut. 12:17–26; 15:23). It is also said that they “shall be sated with horse, chariot, and every man of war.” He therefore who does not know that “blood” signifies Divine truth; “princes,” primary truths; a “sacrifice,” the things of worship; a “horse,” the understanding of truth; a “chariot,” doctrine; and a “man of war,” truth fighting against falsity; must be amazed at the details of this passage.

[4] In like manner at the Lord’s words in John:

Jesus said, Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye will have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him (John 6:53–56).

But see what has been already said about these words in n. 4735, 6978, 7317, 7326, 7850, 9127. That flesh corresponds to good, in like manner bread; and that blood corresponds to truth, in like manner wine; has very often been told me from heaven; as also that the angels perceive the Word no otherwise than according to correspondences; and that in this way man has conjunction with heaven through the Word, and through heaven with the Lord.

[5] In like manner I have been told that the holy supper was instituted by the Lord in order that by it there might be a conjunction of all things of heaven, that is, of all things of the Lord, with the man of the church; because in this supper the flesh and the bread denote the Divine good of the Lord’s Divine love toward the whole human race, and man’s reciprocal love to the Lord; and the blood and the wine denote the Divine truth proceeding from the Divine good of the Lord’s Divine love, and this received in turn by man; and in heaven to eat and drink these things denotes appropriation and conjunction. (But see what has been already shown on this subject in n. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323.)

9394. *And put it into basins.* That this signifies with man in the things of his memory is evident from the signification of “basins” as being the things of the memory. The reason why “basins” denote the things of the memory is that vessels in general signify memory-knowledges (see n. 1469, 1496, 3068, 3079); and these are nothing else than things of the memory. Therefore “basins” here denote such things of the memory as contain the truths Divine which in general are signified by “blood.” What memory-knowledges are relatively to the truths and goods of life with man, shall be briefly told. All things learned and stored up in the memory, and that can be called forth from it to the intellectual sight, are called memory-knowledges, and in themselves are the things that constitute the understanding of the natural or external man. Being knowledges, these memory-knowledges are of service to the sight of the internal or rational man as a kind of mirror in which to see such things as are of service to itself. For these fall under the view of the internal man just as fields full of grass, flowers, various kinds of crops, and of trees; or as gardens adorned with various useful and delightful objects, fall under the view of the external man in the material world. Yet the internal sight, which is the understanding, sees nothing else in the fields or gardens of the things of its memory than such as agree with the loves in which the man is, and also favor the principles he loves.

[2] Wherefore they who are in the loves of self and of the world see only such things as favor these loves, and they call them truths, and by means of fallacies and appearances they also make them appear like truths; and afterward they see such things as agree with the principles they have adopted, which they love because they are from themselves. From this it is plain that the knowledges which are things of memory are of service to those who are in the aforesaid loves as means of confirming falsities against truths, and evils against goods, and thus of destroying the truths and goods of the church. Hence it is that the learned who are of this character are more insane than the simple, and when by themselves deny the Divine, providence, heaven, hell, the life after death, and the truths of faith. This is well seen from the learned of the European world at this day in the other life, where a vast number of them are atheists at heart; for in the other life hearts speak, and not lips. From all this

it is now evident of what use knowledges are to those who think from the delights of the loves of self and of the world.

[3] But it is very different with those who think from the delights of heavenly loves, which are love to the Lord and love toward the neighbor. As the thought of these persons is led by the Lord through heaven, they see and choose nothing else in the fields and gardens of the things of their memory than those which agree with the delights of their loves and with the doctrinal things of their church, and which they love. To them the things of the memory are like heavenly paradises, and in the Word they are also represented and signified by paradises (n. 3220).

[4] Be it known further that when memory-knowledges—that is, the things of the memory—become of the man’s life, they vanish from the exterior memory, just as the gestures, actions, speech, reflections, intentions, and in general the thoughts and affections of man are wont to do, when by continual use or habit they become as it were spontaneous and natural; but no other things become of man’s life than those which enter into the delights of his loves and form them; thus those which enter into his will. (On this subject see what has been said and shown above, n. 8853–8858; and also concerning the exterior memory which is of man’s body, and the interior memory which is of his spirit, n. 2469–2494.)

[5] That memory-knowledges are vessels, and in the Word are signified by vessels of every kind, as by “basins,” “cups,” “water pots,” and the like is because every memory-knowledge is a general thing that contains in it particular and singular things that agree with the general; and such generals are disposed into series, and as it were into bundles; and these bundles and series are in turn so arranged in order as to bear relation to the heavenly form; and thus everything is set in order from things the most singular to those the most general. An idea of such series can be formed from the series and bundles of muscular fibers in the human body, every bundle therein consisting of many motor fibers, and every motor fiber of blood vessels and sinewy fibers; every muscular bundle also, which in a general term is called a muscle, is encompassed by its coat or

sheath, whereby it is kept distinct from other muscles; and the same is the case with the interior little bundles or fascicles which are called motor fibers.

Nevertheless all the muscles, and the motor fibers contained in them, in the whole body have been so set in order as to concur in every action according to the pleasure of the will, and this in a manner incomprehensible. So it is with the knowledges of the memory, which also are in like manner excited by the delight of the man's love, which is of his will, yet by means of his intellectual part. That which has been made of the man's life—which is that which has been made of his will or love—excites them; for the interior man has them constantly in view, and is delighted with them insofar as they agree with his loves; and those things which enter fully into the loves, and become spontaneous, and as it were natural, vanish out of the external memory; but remain inscribed on the internal memory, from which they are never erased. In this manner memory-knowledges become of the life.

[6] From this it is also evident that memory-knowledges are as it were the vessels of the interior life of man, and that this is the reason why memory-knowledges are signified by vessels of various kinds, and here by "basins." Similar things are signified by "vessels" and "basins" in Isaiah:

I will fasten him as a nail in a trusty place, that he may be for a throne of glory to the house of his father, upon whom they may hang all the glory of his father's house, of sons and grandsons, every vessel of small capacity, from the vessels of basins even to all the vessels of psalteries (Isa. 22:23–24).

The subject here treated of in the internal and representative sense is the Divine human of the Lord, and that through him and from him are all truths and goods from first to last; memory-truths from a celestial stock are meant by "vessels of basins," and memory-truths from a spiritual stock by "vessels of psalteries." And in Zechariah:

In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the basins before the altar (Zech. 14:20);

“the bells of the horses” denote memory-truths from an enlightened understanding (n. 2761, 2762, 5321); and “the basins before the altar” denote memory-goods. Similar things are signified by “the basins of the altar” in Exodus 27:3; 38:3.

9395. *And half of the blood he sprinkled on the altar.* That this signifies Divine truth from the Divine human of the Lord is evident from the signification of “blood” as being Divine truth (of which just above, n. 9393); and from the signification of “the altar” as being a representative of the Divine human of the Lord (n. 921, 2777, 2811, 4489); consequently the chief representative of the worship of the Lord (n. 4541, 8935, 8940). That by this half of the blood, which was sprinkled on the altar, is signified the Divine truth proceeding from the Divine human of the Lord; and by the other half of the blood, which was sprinkled on the people (verse 8), is signified this same Divine truth received by the man of the church is because a covenant was being entered into, and by a “covenant” is signified conjunction (n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); and the conjunction of the Lord with the man of the church takes place when the Divine truth that proceeds from the Lord is received by man. From this it is evident why blood was employed; and why when sprinkled on the altar and on the people, it was called “the blood of the covenant” (verse 8).

9396. *And he took the book of the covenant.* That this signifies the Word in the letter with which the Word in heaven has been conjoined is evident from the signification of “the book” as being the Word in the whole complex (of which in what follows); and from the signification of a “covenant” as being conjunction (n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). By “the book of the covenant” is here meant everything the Lord spoke from Mount Sinai, for it is said just above (verse 4) “and Moses wrote all the words of Jehovah.” Consequently by “the book of the covenant” in a narrow sense is meant the Word

revealed to Moses on Mount Sinai, and in a wide sense the Word in the whole complex, because this is the Divine truth revealed by the Lord. And as the Lord thereby conjoins himself with the man of the church, it is “the book of the covenant,” because “covenant” denotes conjunction.

[2] But at the present day it is not known what is the conjunction of the Lord with the man of the church through the Word, because heaven is now closed. For at the present day scarcely anyone speaks with angels and spirits, and thereby knows how they perceive the Word; when yet this was known to the ancient, and especially to the most ancient people, for it was a common thing with them to speak with spirits and angels. The reason was that in ancient times, and especially in the most ancient times, men were interior men, for they thought in the spirit almost abstractedly from the body; whereas modern men are exterior men, and think in the body almost abstractedly from the spirit. Hence it is that heaven has as it were gone away from man; for the communication of heaven is with the internal man when this can be abstracted from the body, but not with the external man immediately. Consequently the nature of the conjunction of the Lord with man through the Word is not now known.

[3] Those who think from the sensuous of the body, and not from the sensuous of the spirit, must needs conceive that the sense of the Word in heaven is such as it is in the world, that is, such as it is in the letter. If it be said that the sense of the Word in heaven is such as is the thought of the internal man, which is devoid of material ideas, that is, of worldly, bodily, and earthly ideas, this would now be a paradox; and especially if it should be said that the sense of the Word in heaven differs as much from its sense in the world (that is, in the letter), as a heavenly paradise differs from an earthly one, and as heavenly food and drink differ from earthly. How great the difference is, appears from the fact that the heavenly paradise is intelligence and wisdom; that heavenly food is all the good of love and charity; and heavenly drink all the truth of faith from this good. At the present day who would not marvel if he should hear that when mention is made in the Word of a “paradise,” a “garden,” a “vineyard,” in heaven there are perceived

no paradise, garden, or vineyard; but instead of these such things as belong to intelligence and wisdom from the Lord; and that when mention is made of meat and drink, such as “bread,” “flesh,” “wine,” “water,” instead of these there are perceived in heaven such things as belong to the good of love and truth of faith from the Lord; and this not by unfoldings nor in a comparative manner, but in actuality from correspondences; because the heavenly things that pertain to wisdom, intelligence, the good of love, and the truth of faith, correspond in actuality to these earthly things. And into this correspondence was the internal man created relatively to the external man; thus heaven which is in the internal man relatively to the world which is in the external man. And such is the case in general. That in heaven the Word is understood and perceived according to correspondences, and that this sense is the internal sense, has been shown throughout in the preceding pages.

[4] He who apprehends what has just been said can know, and in some measure perceive, that through the Word there is a conjunction of man with heaven, and through heaven with the Lord; and that without the Word there would be no conjunction. (See what has been shown on this subject in n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, and in many other places.) From this it is now evident why Moses took the book of the covenant and read it before the people; and why he then sprinkled the blood on the people and said, “Behold the blood of the covenant.” This was done for the reason that in heaven the blood of the sacrifice denotes the Divine truth proceeding from the Lord, thus on our earth the Word (n. 9393). As by a “covenant” is signified conjunction, and as conjunction is effected through the Divine truth that proceeds from the Lord, that is, the Word, therefore all things that belong to the Divine truth from the Lord, or to the Word, are called a “covenant,” such as the tables on which the ten commandments were written, and also the judgments, statutes, and all other things contained in the books of Moses, and in general all things contained in the Word of both Old and New Testaments.

[5] That the tables on which the ten commandments were written were called a “covenant” is evident from the following passages:

Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:28).

I went up into the mountain to receive the tables of stone, even the tables of the covenant which Jehovah made with you; Jehovah gave me the two tables of stone, even the tables of the covenant. I came down from the mountain, when the mountain was burning with fire; and the two tables of the covenant were on my two hands (Deut. 9:9, 11, 15).

Jehovah declared unto you his covenant, which he commanded you to do, even the ten words, which he wrote upon the tables of stone. Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you (Deut. 4:13, 23).

As the two tables were deposited in the ark, which was in the middle, that is, in the inmost, of the tabernacle, therefore the ark was called “the ark of the covenant” (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25, 26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3–5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16.)

[6] That the books of Moses were called “the book of the covenant” is evident from the finding of them by Hilkiah the priest in the temple, of which we read in the second book of the Kings:

Hilkiah the high priest found the book of the law in the house of Jehovah; and they read in their ears all the words of the book of the covenant found in the house of Jehovah (2 Kings 22:7; 23:2).

[7] That the Word of the Old Testament was called a “covenant” is evident from the following passages:

To them that hold fast my covenant will I give in my house, and within my walls, a place and a name better than sons and daughters (Isa. 56:4–5).

Hear ye the words of this covenant, which I commanded your fathers. Obey my voice, and do them, according to all which I command you (Jer. 11:2, 4).

All the ways of Jehovah are mercy and truth unto such as keep his covenant and his testimonies (Ps. 25:10).

The mercy of Jehovah is from eternity to eternity upon them that fear him, and his righteousness to the sons of sons; to such as keep his covenant, and to those that remember his commandments (Ps. 103:17–18).

They kept not the covenant of God, and refused to walk in his law (Ps. 78:10);

where the covenant of God is called “the law” of God. (That by “the law” in a wide sense is meant the whole Word; in a less wide sense the historic Word; in a narrow sense the Word written by Moses; and in the narrowest sense the ten commandments of the Decalogue, see n. 6752.)

[8] That the Word of the New Testament also is a “covenant” is evident in Jeremiah:

Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah. This is the covenant that I will make with the house of Israel after those days, I will put my law in the midst of them, and I will write it on their heart (Jer. 31:31, 33).

“The house of Israel” denotes the spiritual church; and “the house of Judah,” the celestial church. And in David:

I also will make him the firstborn, high among the kings of the earth, and my covenant shall stand fast with him. My covenant will I not make vile, nor change the declaration of my lips (Ps. 89:27–28, 34);

speaking of the Lord; “my covenant shall stand fast with him” denotes the union of the Divine itself and the Divine human; thus also the Word, for the Lord as to the Divine human was the Word that was made flesh, that is, man (John 1:1–3, 14).

[9] That the Divine truth or the Word is a covenant or conjunction is because it is the Divine from the Lord, thus the Lord himself. And therefore when the Word is received by man,

the Lord himself is received. From this it is evident that through the Word there is conjunction of the Lord with man; and because there is conjunction of the Lord with man, there is also conjunction of heaven with man, for heaven is called heaven from the Divine truth that proceeds from the Lord, consequently from what is Divine; and therefore those who are in heaven are said to be “in the Lord.” That the Divine conjoins itself with those who love the Lord, and keep his Word, may be seen in John 14:23.

[10] From all this it can be seen that by “the blood of the covenant” is meant the conjunction of the Lord through heaven with man by means of the Word. Also in Zechariah:

I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the war bow shall be cut off; and he shall speak peace unto the nations; his dominion shall be from sea to sea, and from the river even to the ends of the earth. As for thee also, through the blood of thy covenant, I will send forth thy bound ones out of the pit wherein is no water (Zech. 9:10–11).

[11] He who knows nothing of the internal sense cannot conceive here anything but what is contained in the sense of the letter; namely, that the chariot shall be cut off from Ephraim, the horse from Jerusalem, and the war bow, and finally that by “the blood of the covenant” is meant the blood of the Lord, by which those who are in sins should be set free; explaining in various ways who are meant by “the bound ones in the pit wherein is no water.” But he who is acquainted with the internal sense of the Word conceives that Divine truth is here treated of, and that after this has been laid waste, or vastated, that is, after it is no longer received in faith and heart by man, it will be restored through the truth Divine that proceeds from the Lord’s Divine human; and thus that those who believe and do it will be conjoined with the Lord himself. This can be more clearly seen from the internal sense of the several words of the passage; as from the signification of a “chariot” as being the doctrine of the church (n. 2760, 5321, 5945, 8215); of “Ephraim” as being the enlightened understanding of the church (n. 5354, 6222, 6238); from the signification of a “horse” as being the understanding of the Word (n. 2760–2762, 3217, 5321, 6125,

6534, 8029, 8146, 8148); and of “Jerusalem” as being the spiritual church (n. 2117, 3654, 9166); from the signification of a “bow” as being the doctrine of truth (n. 2686, 2709); and of “war” as being a combat about truths (n. 1664, 2686, 8295).

[12] From this it is evident that by “cutting off the chariot from Ephraim, and the horse from Jerusalem, and the war bow” is signified the vastation of truth Divine in the church in respect to all the understanding of it; and that by “the bound ones in the pit wherein was no water being sent forth through the blood of the covenant” is signified restoration through the Divine truth that proceeds from the Divine human of the Lord. (That “blood” denotes Divine truth, and that a “covenant” denotes conjunction, has been shown above; also that “the bound ones in the pit” denote those of the spiritual church who were saved by the Lord’s coming into the world, n. 6854.) It is said “a pit wherein is no water,” because by “water” is signified truth (n. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

9397. *And read it in the ears of the people.* That this signifies for hearkening and obedience is evident from the signification of “reading” as being for hearkening; for when anything is read, it is that it may be heard, perceived, and obeyed; that is, that it may be hearkened unto; and from the signification of “in the ears” as being for obedience; for “the ears” and “hearing” signify obeying (see n. 2542, 3869, 4551, 4652–4660, 5471, 5475, 7216, 8361, 8990, 9311).

[2] As “the ears” signify not only hearing and notice, but also obedience, therefore in the Word frequent mention is made of speaking “in the ears” and reading “in the ears” of people; and not of speaking and reading “before them”; as in the following passages:

Hear thou these words that I speak in thine ears, and in the ears of all the people (Jer. 28:7).

They spoke these words in the ears of the people (1 Sam. 11:4).

Let thine handmaid speak in thine ears (1 Sam. 25:24).

Proclaim in the ears of the people, saying (Judg. 7:3).

Speak in the ears of the people (Exod. 11:2).

Hear, O Israel, the statutes and the judgments which I speak in your ears this day (Deut. 5:1).

I speak these words in their ears (Deut. 31:28).

Moses spoke all the words of the song in the ears of the people (Deut. 32:44).

He read in their ears all the words of the book of the covenant (2 Kings 23:2).

They said unto him, Sit down and read it in our ears; and Baruch read it in their ears (Jer. 36:15).

When Jesus had ended all the words in the ears of the people (Luke 7:1).

[3] As “the ear” and “hearing” signify the reception of truth, notice, and obedience, thus the first and the last of faith, therefore it was so often said by the Lord, “He that hath an ear to hear, let him hear” (Matt. 11:15; 13:9, 43; Mark 4:9, 23; 7:16; Luke 14:35). And because by “the deaf,” that is, those who do not hear, are signified in the spiritual sense those who are not in the faith of truth, because they are not in the knowledge and consequent perception of it (n. 6989, 9209), therefore when the Lord healed one that was deaf, “He put his finger into his ears, and said, Ephphatha, that is, Be opened. And straightway his ears were opened” (Mark 7:32–35). (That all the miracles of the Lord infolded and signified states of the church, see n. 8364, 9086.)

9398. *And they said, All things that Jehovah hath spoken we will do and hear.* That this signifies the reception of the truth that proceeds from the Divine human of the Lord, and obedience from the heart and soul is evident from the signification of “all things that Jehovah hath spoken” as being the truth that proceeds from the Divine human of the Lord (of which in what follows); from the

signification of “doing” as being obedience in the will, thus in the heart (see n. 9311, 9385); and from the signification of “hearing” as being obedience in the understanding, thus in the soul (n. 7216, 8361, 9311). Obedience from the heart is obedience from the will, thus from the affection of love; and obedience from the soul is obedience from the understanding, thus from faith; for “the heart” signifies the will and the love (n. 3883–3896, 7542, 8910, 9050, 9300); and “the soul” signifies the understanding and faith (n. 2930, 9050, 9281). Therefore it is said, “we will do and hear.” The reason why “all things that Jehovah hath spoken” denotes the truth that proceeds from the Divine human of the Lord is that all truth proceeds therefrom. That Divine truth does not proceed from the Divine itself, but from the Divine human, is clearly evident in John:

No man hath seen God at any time; the only begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

And therefore in the same chapter the Lord is called “the Word” (John 1:1–3), which denotes the Divine truth; and it is said that “the Word was made flesh,” that is, man (John 1:14), in order that the Divine itself under a human form might teach truth Divine in actuality. (That the Lord is the Divine itself under a human form, see n. 9315.) From all this it is evident that by “all things that Jehovah hath spoken” is signified the truth that proceeds from the Divine human of the Lord.

*9399. And Moses took the blood, and sprinkled it on the people.* That this signifies adaptation to the reception of man is evident from the signification of “the blood of the sacrifice” as being the Divine truth that proceeds from the Lord (of which above, n. 9393); and from the signification of “sprinkling on the people” as being adaptation to the reception of man; for by “sprinkling” is signified flowing in, thus adapting. For the Divine truth which is from the Lord is continually flowing in with man, and forms his understanding; and if you will believe it, without this continual influx of the truth Divine that proceeds from the Lord a man can perceive and understand nothing whatever. For the Divine truth that proceeds from the Lord is the light which lights up the mind

of man, and makes the internal sight, which is the understanding; and as this light continually flows in, it adapts everyone to receive. But they who receive are they who are in the good of life; and they who do not receive are they who are in evil of life. Nevertheless the latter, like the former, have the capacity of perceiving and understanding, and also the capacity of receiving, insofar as they desist from evils. These things were signified by the half of the blood which Moses sprinkled on the people.

[2] (That the Divine truth which proceeds from the Lord is the light which lights up the mind of man, and makes his internal sight, which is the understanding, see n. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707.) This also is meant in John:

That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, but the world knew him not (John 1:9–10);

the subject here treated of is the Word, which is the Divine truth that proceeds from the Lord.

[3] That every man in the world who is of sound reason has the capacity of understanding truth Divine, and consequently the capacity of receiving it, insofar as he desists from evils, has been given me to know by much experience. For all in the other life, without exception, both the evil and the good, can understand what is true and what is false, and also what is good and what is evil; but although the evil understand what is true and good, they nevertheless do not desire to understand, because their will and the evil therein make resistance. And therefore when they are left to themselves, they nevertheless sink back into the falsities of their evil, and hold in aversion the truth and good which they had understood. The case had been the same with such persons in the world, where they had rejected truths, although they could understand them. From this experience it has become evident that the Divine truth which proceeds from the Lord is continually flowing into human minds and adapting them to receive it, and that it is received in the proportion that the evils of the loves of self and of the world are desisted from.

9400. *And said, Behold the blood of the covenant.* That this signifies the conjunction of the Lord in respect to the Divine human with heaven and with earth is evident from the signification of “blood” as being the Divine truth that proceeds from the Divine human of the Lord (of which above, n. 9393, 9399); and from the signification of “the covenant” as being conjunction (of which also above, n. 9396). That the conjunction with heaven and with earth is signified is because the Divine truth that proceeds from the Divine human of the Lord passes through the heavens down to man, and on the way is accommodated to each heaven, and lastly to man himself. Divine truth on our earth is the Word (n. 9350–9362), which is of such a character that in respect to each and all things it has an internal sense which is for the heavens; and finally an external sense, which is the sense of the letter, and which is for man. From this it is evident that through the Word there is conjunction of the Lord with the heavens and with the world (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396).

[2] A sure conclusion from this is that without the Word on this earth there would be no conjunction of heaven, thus no conjunction of the Lord, with man; and if there were no conjunction, the human race on this earth would utterly perish. For that which makes the interior life of man is the influx of truth Divine from the Lord, because this truth Divine is the very light that lights up the sight of the internal man; that is, his understanding; and it is the heavenly heat within this light, which is love, that enkindles and vivifies the will of the internal man. And therefore without this light and heat the internal of man would become blind and cold, and would die, just as the external of man would die if deprived of the heat and light of the sun of the world. But this will appear as a paradox to those who do not believe that the Word is of such a nature; and also to those who believe that life is in man as his own, and does not continually flow in through heaven from the Lord. (That the life of man is not in himself, but flows in from the Lord, see n. 4249, 4882, 5147, 5150, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7055–7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9110–9111, 9223, 9276; and that the Lord’s church scattered through the whole world is before the Lord as one

man, n. 9276, in like manner as is heaven, which is for this reason called the grand man; and that the church where is the Word is as the heart and lungs of this man; and that all outside the church live therefrom, as the members, viscera, and all the other organs of the body live from the heart and lungs, n. 2054, 2853, 7396.)

9401. *That Jehovah hath made with you upon all these words.* That this signifies that there is conjunction by the Lord through each and all things of the Word is evident from the signification of “the covenant which Jehovah hath made” as being conjunction by the Lord; for “to make a covenant” denotes to conjoin to oneself (see n. 9396); and “Jehovah” in the Word denotes the Lord (n. 9373); and from the signification of “all these words” as being each and all things of the Word. For by the laws promulgated from Mount Sinai is signified in a universal sense all Divine truth, thus the Word as to each and all things thereof (n. 6752). (That the Word is inspired in respect to every jot, see n. 7933, 9094, 9198, 9349; consequently that through the Word there is conjunction with heaven, and through heaven with the Lord, through each and all things thereof.)

[2] It is said “conjunction by the Lord,” because the Lord conjoins man with himself, but not the converse; for all the good of love and truth of faith flow in from the Lord, and are received by man in proportion as he desists from evils (n. 9399); because a reciprocal influx, that is, from man to the Lord, which is called by the learned physical influx, is not possible (n. 6322, 9110–9111, 9216); and moreover, whatever goes out from man as from himself is nothing but evil and the derivative falsity (n. 210, 215, 987, 5660, 5786). From this it is evident that the conjunction of man with the Lord is effected by the Lord, and not by man; that it appears otherwise is a fallacy.

9402. Verses 9–11. *And there went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as a work of a sapphire stone, and as the substance of heaven in respect to cleanness. And unto the sons of Israel who were set apart, he sent not his hand; and they saw God, and*

*did eat and drink.* “And there went up Moses and Aaron, Nadab and Abihu” signifies the Word in the internal and external senses, and doctrine from both; “and seventy of the elders of Israel” signifies all who are in good from truths; “and they saw the God of Israel” signifies the coming and presence of the Lord in the Word; “and under his feet” signifies the ultimate sense which is the sense of the letter itself; “there was as a work of a sapphire stone” signifies what is translucent there from internal truths, and all things from the Lord; “and as the substance of heaven in respect to cleanness” signifies the shining through of the angelic heaven; “and unto the sons of Israel who were set apart” signifies those who are in the external sense alone separate from the internal; “He sent not his hand” signifies that truth is not there in its power; “and they saw God” signifies faith; “and did eat and drink” signifies instruction about the good and truth of worship.

9403. *And there went up Moses and Aaron, Nadab and Abihu.* That this signifies the Word in the internal and external senses and doctrine from both is evident from the representation of Moses and Aaron as being the Word in the internal and external senses; and from the representation of Nadab and Abihu, sons of Aaron, as being doctrine derived from both (of which above, n. 9374–9375).

9404. *And seventy of the elders of Israel.* That this signifies all who are in good from truths is evident from the signification of “seventy” as being what is full, thus all things and all persons (see n. 6508); and from the signification of “the elders of Israel” as being those who are in good from truths, and in truths from good. For by the “old” in the Word are signified those who are in wisdom (n. 6524), thus those who are in a life of good from the doctrine of truth; and by “Israel” are signified those who are of the spiritual church (n. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), thus those who are in truths through which is good, and in good from which are truths (see n. 7957, 8234). From this it is plain that by “the seventy elders of Israel” are signified those who are in good from truths, and abstractedly good from truths. Similar things are signified in the internal sense by the Lord’s “seventy disciples” (Luke 10:1, 17). The sons of Israel were

divided into twelve tribes, and over them were set twelve princes, and also seventy elders. By the “twelve tribes” were signified all truths and goods of the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by the “twelve princes” all primary truths (n. 5044); and by the “seventy elders” all goods which are from truths.

[2] When mention is made of “the good which is from truths,” the spiritual church is meant, for this church is in good from truths. He who is not acquainted with the arcana of the church and of heaven may believe that all the good of the church is from truths, because good cannot be implanted except by means of truths; nay, that a man cannot know what good is except by means of truths. Yet the good that comes by means of truths is the good of the spiritual church, and regarded in itself is truth, which is called good when it becomes of the will and act, and consequently of the life. But the good which does not come forth by means of truths, but by means of the goods of mutual love is the good of the celestial church, and regarded in itself is not truth, but good, because it is the good of love to the Lord. This good was represented by the Jewish church, but the former good by the Israelitish church, and therefore there was a division into two kingdoms. (What the difference is, and of what nature, between these two churches, and consequently between these two kinds of good, may be seen shown above, n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235–3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647–6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521.) From what has been adduced in these passages it can be seen that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven; and that the celestial heaven is the inmost or third heaven; and the spiritual heaven, the middle or second heaven.

9405. *And they saw the God of Israel.* That this signifies the coming and presence of the Lord in the Word is evident from the signification of “seeing,” when it is the Lord who is seen, as being his coming and presence (see n. 4198, 6893). That “the God of

Israel” denotes the Lord is evident from all those passages in the Word where he is called “the holy one of Israel” and “the God of Israel” (see n. 7091). “The God of Israel” denotes the God of the spiritual church, because by “Israel” is signified this church (of which above, n. 9404). That it is the coming and presence of the Lord in the Word which is signified by “they saw the God of Israel” is because by the laws promulgated from Mount Sinai is signified in a wide sense all Divine truth, thus the Word as to each and all things of it (see n. 6752, 9401). That the coming and presence of the Lord in the Word is signified is because the Word is the Divine truth that proceeds from the Lord, and that which proceeds from the Lord, is the Lord himself. And therefore they who read the Word and at the same time look to the Lord—acknowledging that all truth and all good are from him, and nothing from themselves—are enlightened, and see truth and perceive good, from the Word. This enlightenment is from the light of heaven, which light is the Divine truth itself that proceeds from the Lord, for this appears as light before the angels in heaven (n. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608).

[2] The coming and presence of the Lord in the Word are also meant by “seeing the son of man,” as in Matthew:

Then shall appear the sign of the son of man, and they shall see the son of man coming in the clouds of heaven with power and glory (Matt. 24:30; see also n. 4060);

for a “cloud” denotes the literal sense of the Word; and “power and glory” its internal sense. The literal sense of the Word is called a “cloud” because it is in the light of the world; and the internal sense is called “glory” because it is in the light of heaven (see the preface to Genesis 18, and n. 5922, 6343, 6752, 8106, 8267, 8427, 8443, 8781). Moreover, in the internal sense of the Word, the Lord alone and his kingdom and church are treated of. From this comes the holiness of the Word, and also the coming and presence of the Lord with those who, as above said, while reading the Word do not look to themselves, but to him and the neighbor, that is, to the good of one’s fellow citizen, of our country, of the church, and of

heaven (n. 6818–6824, 8123). The reason is that those who look to the Lord suffer themselves to be raised by him into the light of heaven; whereas those who look to themselves do not suffer themselves to be raised, for they keep their view fixed on themselves and the world. From this it can be seen what is meant by “seeing the Lord in the Word.”

9406. *And under his feet.* That this signifies the ultimate sense which is the sense of the letter itself is evident from the signification of “feet” as being natural things (see n. 2162, 3147, 3761, 3986, 4280, 4938–4952); thus the soles, which are under the feet, denote the ultimate things of nature. That “under the feet” here denotes the ultimate sense of the Word, which is the sense of the letter is because it is said of the Divine truth or Word, which is from the Lord, and which is the Lord, as can be seen from what goes before; and the ultimate of truth Divine, or the Word is such as is the sense of the letter, which is natural, because for the natural man. That the sense of the letter contains within it an internal sense, which is relatively spiritual and celestial, is evident from all that has been hitherto shown about the Word. But the more worldly and bodily a man is, the less he apprehends this, because he does not suffer himself to be raised into spiritual light, and thereby to see what is the nature of the Word; namely, that in the letter it is natural, and in the internal sense spiritual; for the nature of lower things, down to ultimate ones, can be seen from the spiritual world, or from the light of heaven; but not the reverse (n. 9401e); thus it can be seen that such is the Word in the letter.

[2] As the Word in the letter is natural, and by “the feet” are signified natural things, therefore the ultimate of the Word, like the ultimate of the church, is called “the place of the feet” of Jehovah, and also his “footstool,” and likewise relatively a “cloud” and “darkness”; as in Isaiah:

They shall open thy gates continually, to bring unto thee the army of the nations, and their kings shall be brought. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together; to adorn the place of my sanctuary; and I will make the place of my feet honorable (Isa. 60:11, 13).

The subject here treated of is the Lord, and his kingdom and church. By “the army of the nations” are meant those who are in the goods of faith; and by “kings,” those who are in the truths of faith. (That “nations” denote those who are in the goods of faith, see n. 1259, 1328, 1416, 1849, 4574, 6005; and that “kings” denote those who are in truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148). “The glory of Lebanon,” or the cedar, denotes spiritual good and truth; “the fir tree, the pine tree, and the box” denote the natural goods and truths that correspond; “the place of the sanctuary” denotes heaven and the church, and also the Word; “the place of the feet” denotes heaven, the church, and also the Word, in ultimates. The reason why the Word also is here signified is that heaven is heaven from the Divine truth that proceeds from the Lord; in like manner the church; and the Divine truth which makes the church and heaven is the Word. Consequently also the inmost of the tent, where was the ark containing the law, is called “the sanctuary,” for the law is the Word (n. 6752).

[3] Again:

The heavens are my throne, and the earth is my footstool (Isa. 66:1).

Exalt Jehovah our God and worship at his footstool; he is holy. Moses and Aaron were among his priests; he spoke to them in the pillar of cloud (Ps. 99:5–7).

“The footstool of Jehovah at which they were to worship” denotes Divine truth in ultimates, thus the Word. That in the representative sense “Moses and Aaron” denote the Word, see n. 7089, 7382, 9373, 9374; and that a “cloud” denotes the Word in the letter, or Divine truth in ultimates, see the preface to Genesis 18; n. 4060, 4391, 5922, 6343, 6752, 8106, 8781; from which it is plain what is meant by “speaking in the pillar of cloud.”

[4] Again:

We heard of him in Ephrathah; we found him in the fields of the forest. We will enter into his tabernacles; we will bow down ourselves at his footstool (Ps. 132:6–7).

The subject here treated of is the Lord and the revelation of himself in the Word; “to find him in Ephrathah” denotes to do so in the spiritual celestial sense of the Word (n. 4585, 4594); “in the fields of the forest” denotes in the natural or literal sense of the Word (n. 3220, 9011); “the footstool” denotes the Divine truth that proceeds from the Lord, in ultimates.

[5] Again:

Jehovah bowed the heaven, and thick darkness was under his feet. He made darkness his hiding place, darkness of waters, clouds of the heavens. At the brightness before him his clouds passed (Ps. 18:9, 11–12).

The subject here treated of is the coming and presence of the Lord in the Word; “thick darkness under his feet” denotes the sense of the letter of the Word; in like manner “darkness of waters and clouds of the heavens.” That nevertheless the Divine truth, such as it is in the heavens, is in this sense is signified by “making darkness his hiding place”; and that at the presence of the Lord the internal sense appears in its glory, such as it is in heaven, is signified by “his clouds passing at the brightness before him.” In Nahum:

The way of Jehovah is in the storm and tempest, and the clouds are the dust of his feet (Nah. 1:3);

where also “the clouds” denote the Word in the sense of the letter, which also is “the storm and tempest in which is the way of Jehovah.”

[6] When truth Divine, such as it is in heaven, shines through with a man from the very sense of the letter, then this sense is described by “feet whose brightness is like that of burnished brass”; as also in Daniel:

I lifted up mine eyes, and saw, and behold a man clothed in linen, whose loins were girded with gold of Uphaz. His body also was like a beryl, and his face as the face of lightning, and his eyes as torches of fire, his arms and his feet like the shining of burnished brass, and the voice of his words like the voice of a crowd (Dan. 10:5–6);

where by “a man clothed in linen” is meant in the supreme sense the Lord, and because the Lord is meant, the Divine truth that is from him is also meant, for the Divine truth that is from the Lord is the Lord himself in heaven and in the church; truth Divine, or the Lord in ultimates, is meant by “arms and feet like the shining of burnished brass”; and also by “the voice of his words like the voice of a crowd.” In like manner in Ezekiel 1:7.

[7] The successive states of the church on this earth in respect to the reception of the truth Divine that proceeds from the Lord are also meant by the image seen by Nebuchadnezzar; in Daniel:

The head of the image was gold, his breast and his arms silver, his belly and thighs brass, his legs iron, his feet part iron and part clay, which did not cohere. And a stone out of the rock broke in pieces the iron, the clay, the brass, the silver, and the gold (Dan. 2:32–35, 43).

The first state of the church in respect to the reception of the truth Divine that proceeds from the Lord is the “gold,” because by “gold” is signified celestial good, which is the good of love to the Lord (n. 113, 1551, 1552, 5658, 8932); the second state is signified by the “silver,” which denotes spiritual good, which is the good of faith in the Lord and of charity toward the neighbor (see n. 1551, 2954, 5658, 7999); the third state is signified by the “brass,” which denotes natural good (n. 425, 1551); and the fourth state by the “iron,” which denotes natural truth (n. 425–426); the “clay” denotes falsity which does not cohere with truth and good. That “a stone out of the rock broke in pieces the iron, the brass, the silver, and the gold” signifies that the church perishes in respect to the reception of truth from the Word, when falsity and evil are confirmed by the sense of the letter of the Word, as is the case when the church is in its last state, when it is no longer in any heavenly love, but only in worldly and bodily love. Such was the Word in respect to its reception among the Jewish nation when the

Lord came into the world; and such is the Word with many at this day, insomuch that it is not even known that there is anything internal in the Word; and if it were to be said that there is, and its nature were to be told, it would not be received; when yet in the most ancient times, which were signified by “gold,” nothing else was seen in the sense of the letter of the Word than what is heavenly, almost abstractedly from the letter. From all this it can now be seen that by “the God of Israel” as seen “under his feet” is signified the Word in the ultimate sense, which is the sense of the letter.

9407. *There was as a work of sapphire.* That this signifies what is translucid there from internal truths, and all things from the Lord, is evident from the signification of “a work of sapphire” as being the quality of the literal sense of the Word when the internal sense is perceived within it, thus when the Divine truth that proceeds from the Lord, such as it is in heaven, shines through. For the Word is the Divine truth that proceeds from the Lord, which in its origin is Divine, and in its progress through the heavens is celestial in the inmost heaven; in the second or middle heaven is spiritual; in the first or ultimate heaven is spiritual natural; and in the world is natural and worldly, such as it is in the sense of the letter, which is for man. From this it is evident that this latter sense, which is the last in order, contains within it the spiritual and the celestial senses, and inmosty the Divine itself; and as these senses are contained in the ultimate or literal sense, and become apparent to those who apprehend the Word spiritually, it is therefore represented by a work of sapphire, in that it transmits the rays of heavenly light, or is translucid.

[2] That some idea of this shining through may be presented, take as an example human speech. In its first origin this is the end which the man desires to set forth by the speech. This end is his love; for what a man loves, he has as his end. From this flows the man’s thought, and finally his speech. That this is so, everyone who reflects well, can know and perceive. That the end is the first of speech is evident from the general law that in all intelligence there is an end; and that without an end there is no intelligence. And

that thought is the second thing of speech flowing from the first is also manifest; for no one can speak without thought, nor think without an end. That from this follows the speech of words, and that this is the ultimate which properly is called speech is known. This being so, the man who attends to the speech of another does not attend to the expressions or words of the speech, but to their sense, which comes from the thought of the speaker; and he who is wise attends to the end for the sake of which he spoke from his thought; that is, to what he intends and what he loves. These three things are presented in the speech of man, and to these the speech of words serves as an ultimate plane.

[3] From this comparison an idea can be formed about the Word in the letter; for this is attended to and perceived in heaven in exactly the same way as is usually the thought of a man which is presented by the speech of words; and in the inmost heaven as the intention or end is usually attended to and perceived. But the difference is that the sense of the letter of the Word when read by man is not heard or perceived in heaven; but only the internal sense, because only the spiritual and celestial senses of the Word are perceived in heaven, and not its natural sense. Thus one sense passes into another, because they correspond; and the Word has been written wholly by correspondences. From this it is plain what is meant by the shining through signified by “a work of sapphire” when said of the Word.

[4] But he who cannot think intellectually, that is, abstractedly from material things, cannot apprehend these things, nor indeed that there can be any other sense in the Word than that which stands forth in the letter; and if he is told that there is a spiritual sense in it, which is of truth; and within this a celestial sense, which is of good; and that these senses shine through from the literal sense; he will first be amazed, afterward he will reject it as of no account, and finally he will ridicule it. That at the present day there are such persons in the Christian world, especially among the learned of the world, has been shown me by living experience; and also that those who reason against this truth, claim to be wiser than those who affirm it; when yet in those primeval times called the

golden and the silver ages, learning consisted in speaking and writing in such manner that the sense of the letter was not attended to, except insofar as the hidden wisdom shone through from it; as can be plainly seen from the oldest books, even among the gentiles, and likewise from remains in their languages; for their chief science was the science of correspondences and the science of representations, which sciences are now among the things that have been lost.

[5] That under the Lord's feet there appeared as it were a work of sapphire, and that this signifies the shining through of the Word in the sense of the letter is because a "stone" in general signifies truth, and a "precious stone" truth shining through from the Divine of the Lord. (That a "stone" in general signifies truth, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940–8942; and that a "precious stone" signifies truth shining through from the Divine of the Lord.) This was signified by the "twelve precious stones" in the breast plate of Aaron, which was called "the Urim and Thummim" (n. 3862, 6335, 6640).

[6] In like manner in Ezekiel:

Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the beryl, the onyx, and the jasper, the sapphire, the chrysoptase, the emerald, and gold. The work of thy timbrels and of thy pipes was in thee, in the day that thou wast created they were prepared. Thou wast perfect in thy ways in the day that thou wast created (Ezek. 28:12–13, 15);

speaking of Tyre, by which is signified the church in respect to the knowledges of truth and of good (n. 1201); her intelligence and wisdom, such as it had been in her infancy, that is, in the first age, is described by these precious stones; "the day that she was created" signifies the first state when they were regenerated, for "creation" in the Word denotes regeneration, or the new creation of man (see n. 16, 88).

[7] Like things are signified by the precious stones in John:

The foundations of the wall of the city were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19–20).

The subject here treated of is the holy Jerusalem coming down out of heaven, by which is meant a new church among the nations, after the present church in our European world has been vastated; the precious stones which are the foundations denote truths Divine shining through in the ultimate of order.

[8] Truth Divine shining through in the ultimate of order, which is the Word in the letter is especially signified by the “sapphire,” as in Isaiah:

O thou afflicted, and tossed with tempests, and not comforted, behold I will set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11).

Here also the subject treated of is the church that will succeed the former, which is meant by “the desolate having more sons than the married one” (verse 1); “setting stones” denotes arranging the truths of the church; “foundations in sapphires” denotes truths shining through in ultimates.

[9] The same is signified by “sapphire” in Jeremiah:

Her Nazirites were whiter than snow, they were whiter than milk, their bones were redder than pearls,<sup>1</sup> their polish was sapphire (Lam. 4:7).

In the representative sense “the Nazirites” signified the Lord as to the Divine natural (n. 3301, 6437), consequently also the Divine truth that proceeds from him in ultimates, which is the Word in the sense of the letter; for the hair, which is here meant by the “Nazirites,” and which is said to be “whiter than snow and whiter than milk” signifies truth in ultimates (n. 3301, 5247, 5570), “whiteness” being predicated of truth (n. 3301, 5319); the “bones

that are red” denote memory-truths, which are the ultimate ones, and serve the others as servants (n. 6592, 8005); “redness” is predicated of the good of love which is in the truths (see n. 3300). From this it is evident that a “sapphire” denotes truth in ultimates translucent from internal truths.

[10] In Ezekiel:

Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1).

“Cherubs” denote the guard and providence of the Lord lest there should be any approach to him except through good (n. 9277); “the throne upon which was the appearance of a man” denotes Divine truth from the Divine good of the Lord (n. 5313, 6397, 9039). From this it is plain that “a sapphire stone” denotes truth translucent from internal truths—namely, a “stone” denotes truth, and a “sapphire” translucence.

[11] That all things of the Word are translucent from the Lord is because the Divine truth which is from the Lord is the one only thing from which are all things; for that which is first is the one only thing in the sequents and derivatives, because they are and come forth from it; and Divine truth is the Lord. Wherefore also in the supreme sense of the Word nothing is treated of but the Lord alone, his love, his providence, his kingdom in the heavens and on earth, and especially the glorification of his human.

[12] That Divine truth is the Lord himself is evident from the fact that whatever proceeds from anyone is himself, just as that which proceeds from a man while speaking or acting is from his will and understanding; and the will and understanding make the man’s life, thus the man himself. For man is not man from the form of the face and the body; but from the understanding of truth, and the will of good. From this it can be seen that that which proceeds from the Lord is the Lord; that this is Divine truth, has been frequently shown in what goes before.

[13] But he who does not know the arcana of heaven may suppose that the case with the Divine truth that proceeds from the Lord is no different from that of the speech which proceeds from a man. But Divine truth is not speech; but is the Divine filling the heavens, just as light and heat from the sun fill the world. This may be illustrated by the spheres that proceed from the angels in heaven (n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063, 8630, 8794, 8797), and which, as can be seen in the passages here cited, are spheres of the truth of faith and good of love from the Lord. But the Divine sphere which proceeds from the Lord and is called “Divine truth” is universal, and as just said fills the whole heaven and makes everything of life there. It appears there before the eyes as light which illumines not only the sight, but also the minds. It is also the same that makes the understanding in man. This is meant in John:

In him was life, and the life was the light of men. That was the true light which lighteth every man that cometh into the world; and the world was made through him (John 1:4, 9–10).

The subject here treated of is Divine truth, which is called “the Word”; and it is said that Divine truth, or the Word is the Lord himself.

[14] This light, which is the Divine truth that proceeds from the Lord, was pictured by the ancients with radiant circles of a golden color around the head and body of God, represented as a man, for the ancients perceived God no otherwise than under the human form.

[15] When a man is in good, and from good in truths, he is then raised into this Divine light, and into its interior light according to the amount and quality of his good. From this he has a general enlightenment, in which from the Lord he sees innumerable truths, which he perceives from good; and then he is led by the Lord to perceive and be imbued with those truths which are suited to him; and this in respect to the veriest singulars in order, just as is conducive to his eternal life. It is said “in respect to the veriest singulars,” because the universal providence of the Lord is universal

because it is in the veriest singulars, for singulars taken together are called “universal” (n. 1919, 6159, 6338, 6482–6483, 8864–8865).

**9408.** *And as the substance of heaven in respect to cleanness.* That this signifies the shining through of the angelic heaven is evident from the signification of “heaven” as being the angelic heaven (of which in what follows); and from the signification of the “cleanness,” or purity, of “the substance,” when said of heaven, as being its shining through. It shall be briefly stated what is meant by the shining through of the angelic heaven in connection with the Word. The angelic heaven is said to shine through when truth Divine shines through. For the whole heaven is nothing but a receptacle of truth Divine, because every angel is a reception of it in particular; thus all the angels, or the whole heaven, are so in general. From this, heaven is called “the habitation of God,” and also “the throne of God,” because by “habitation” is signified the truth Divine that proceeds from the Lord received in the inmost heaven, which relatively is good (n. 8269, 8309); and by “throne” is signified truth Divine from the Lord received in the middle heaven (n. 5313, 6397, 8625, 9039). As it is truth Divine such as in the heavens which shines through from the sense of the letter of the Word, therefore it is the angelic heaven which shines through; for the Word is Divine truth accommodated to all the heavens; and it consequently conjoins the heavens with the world, that is, angels with men (n. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From all this it is evident what is meant by the shining through of the angelic heaven.

[2] That in the internal sense “heaven” denotes the angelic heaven is from correspondence, and also from the appearance. Hence it is that when mention is made in the Word of “the heavens,” and also of “the heavens of heavens,” in the internal sense are meant the angelic heavens. For the ancients had no other idea of the visible heaven than that the heavenly inhabitants dwell there, and that the stars are their habitations. Similar also at this day is the idea of the simple, and especially of little children. From this also men look upward to heaven when praying earnestly to God. This also is from correspondence; for in the other life a heaven with stars

appears, yet not the heaven that appears to men in the world; but a heaven that appears in accordance with the state of intelligence and wisdom of the spirits and angels. The stars there are knowledges of good and truth; and the clouds which are sometimes seen beneath the heaven are of various signification according to their colors, their translucence, and their movements; the blueness of heaven is truth transparent from good. From all this it can be seen that by “the heavens” are signified the angelic heavens; but by “the angelic heavens” are signified truths Divine, because the angels are receptions of the truth Divine that proceeds from the Lord.

[3] Similar things are signified by “the heavens” in the following passages:

Praise Jehovah ye heavens of heavens, and ye waters that are above the heavens (Ps. 148:4).

Sing psalms to the Lord that rideth upon the heaven of heaven which is of old (Ps. 68:32–33).

By the word of Jehovah were the heavens made, and all the army of them (Ps. 33:6).

The heavens are telling the glory of God; and the firmament declareth the works of his hands (Ps. 19:1).

Jehovah, when thou wentest forth out of Seir, the earth trembled; the heavens also dripped, the clouds also dripped water (Judg. 5:4).

The horn of the he-goat grew, even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:10).

The Lord Jehovah buildeth in the heavens his steps (Amos 9:6).

If there be food in my house I will open the windows of heaven, and pour you out a blessing (Mal. 3:10).

Look forth from the heavens, and behold from the habitation of thy holiness and of thy comeliness (Isa. 63:15).

Blessed of Jehovah be the land of Joseph, for the precious things of heaven, for the dew (Deut. 33:13).

Jesus said, Swear not by the heaven; for it is the throne of God. He that sweareth by the heaven sweareth by the throne of God, and by him that sitteth thereon (Matt. 5:34; 23:22).

[4] In these passages, and in many others, by “the heavens” are signified the angelic heavens; and as the Lord’s heaven on earth is the church, by “heaven” is also signified the church; as in the following passages:

I saw a new heaven and a new earth; for the former heaven and the former earth were passed away (Rev. 21:1).

Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart (Isa. 65:17).

The heavens shall vanish away like smoke, and the earth shall wax old like a garment (Isa. 51:6).

I clothe the heaven with blackness, and I make sackcloth a covering (Isa. 50:3).

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

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

What is here signified by the “sun,” “moon,” “stars,” and “the powers of the heavens” may be seen above (n. 4056–4060). In Isaiah:

O Jehovah the God of Israel, thou alone art the God over all the kingdoms of the earth; thou hast made heaven and earth (Isa. 37:16).

I am Jehovah, that maketh all things; that spreadeth out the heavens alone; that stretcheth out the earth by myself (Isa. 44:24).

Jehovah that createth the heavens, that formeth the earth and maketh it, and prepareth it, he created it not an emptiness (Isa. 45:18).

[5] That by “heaven and earth” in these and in other passages is signified in the internal sense the church; by “heaven” the internal church, and by “earth” the external church, may be seen above (n. 1733, 1850, 2117–2118, 3355, 4535), from which it is evident that by the “creation” in the first chapters of Genesis, where it is said, “In the beginning God created the heaven and the earth” (Gen. 1:1); “and the heavens and the earth were finished, and all the army of them” (Gen. 2:1) is meant a new church; for the creation there denotes a new regeneration, which is also called a “new creation” as can be seen from what was shown in the explications at these chapters.

**9409.** *And unto the sons of Israel who were set apart.* That this signifies those who are in the external sense alone separate from the internal is evident from the representation of the sons of Israel who were apart or separated from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, and of whom it is said (verse 2) that they “should not go up” as being those who are in the external sense of the Word separate from the internal (of which above, n. 9380). It shall be briefly stated here who they are, and of what nature, who are in the external sense of the Word separate from the internal. They are those who draw from the Word no doctrine of charity and faith, but remain solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word apart from the internal are also in external worship apart from internal, worshiping external things as holy and Divine, and also believing that these things are in themselves holy and Divine, when yet they are holy and Divine only from internal things. (That such were the sons of Jacob, see n. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871.)

[2] For example—they believed that they were pure from all sin and from all guilt when they offered sacrifices and ate of the sacrifices; supposing that in their external form apart from the internal, the sacrifices were the most holy things of worship; and that the oxen, bullocks, lambs, she-goats, sheep, rams, and he-goats were then holy; and that the altar was the most holy of all; in like manner the bread of the meat offerings, and the wine of the drink offerings. They also believed that when they washed their garments and their bodies, they were clean; in like manner that the perpetual fire of the altar and the fires of the lamp were holy of themselves, likewise the showbreads and also the oil of anointing, besides all the other things. The reason why they so believed was that they had rejected everything internal, insomuch that they were not willing even to hear anything about internal things; such as that they should love Jehovah for his own sake, and not for the sake of themselves, that they might be exalted to dignities and to wealth above all the nations and peoples in the world. For the same reason they did not wish to hear that the Messiah was to come for their salvation and eternal happiness; but merely in order that they might be preeminent to all in the world. Nor did they wish to hear anything about mutual love and charity toward the neighbor, for the sake of the neighbor and his good; but only for the sake of themselves insofar as he favored them. To entertain a hostile disposition, to bear hatred, to revenge, to be cruel, provided they had the least cause for it, they accounted of no moment.

[3] Very differently would they have believed and done if they had been willing to receive the doctrine of love and faith in the Lord and of charity toward the neighbor. They would then have known and believed that the burnt offerings, sacrifices, meat offerings, drink offerings, and eating of the sacrifices did not purify them from any guilt and sin; but that they were purified by the worship of God, and by repentance from the heart (Deut. 33:19; Jer. 7:21–23; Micah 6:6–8; Hosea 6:6; Ps. 40:6,8; 51:17–19; 1 Sam. 15:22); in like manner that the washings of garments and of the body do not make anyone clean, but purifications of the heart; in like manner also that the fire of the altar, and the fires of the lamp, and also the showbreads, and likewise the oil of anointing, were not holy of themselves, but by virtue of the internal things

which they signified; and that when they were in holy internal things, they were then holy, not from themselves, but from the Lord, from whom is everything holy. The sons of Israel would have known these internal things if they had received the doctrine of love and charity, because this teaches what the external things infold. From this doctrine also the internal sense of the Word is known, because the internal sense of the Word is the very doctrine itself of love to the Lord and of charity toward the neighbor, which also the Lord teaches, saying that “on these two commandments hang all the law and the prophets” (Matt. 22:37–40).

[4] The case is nearly the same at this day in the Christian world, in which, as there is no doctrine of love to the Lord and of charity toward the neighbor, it is scarcely known what celestial love is, and what spiritual love, which is charity. Therefore they are in external things apart from anything internal; for the good of celestial and spiritual love, and the derivative truth of faith, make the internal of man. Hence it is that at the present day also the external sense of the Word, without doctrine as a rule and guide, may be bent wherever one pleases. For the doctrine of faith apart from the doctrine of love and charity is like the shade of night; but the doctrine of faith from the doctrine of love and charity is like the light of day; because the good which is of love and charity is like flame, and the truth of faith is like the light from it.

[5] Seeing that at the present day the people of the Christian world are of this character—namely, in externals apart from any internal—therefore scarcely any are affected by truth for the sake of truth. From this also it is that they do not even know what good is, what charity is, and what the neighbor; nor what the internal of man is; neither do they know what heaven and hell are, nor that everyone possesses life immediately after death. Such of them as remain in the doctrines of their own church do not care whether they are false or true. They learn them and confirm them, not for the sake of practicing the good of charity from the heart, nor for the sake of the salvation of their souls and their eternal happiness; but for the sake of prosperity in the world, that is, in order that they may gain reputation, honors, and wealth. Hence it is that they

have no enlightenment when they read the Word, and that they will utterly deny that there is anything internal in the Word, beyond that which stands forth in the letter. But of the Lord's Divine mercy more shall be said on this subject elsewhere, from experience.

9410. *He sent not his hand.* That this signifies that truth is not there in its power is evident from the signification of the "hand" as being the power that there is through truth. (That "the hand" denotes power, see n. 878, 3091, 3387, 4931–4937, 5327–5328, 5544, 6947, 7011, 7188–7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that it is through truth, n. 3091, 3502, 6344, 6423, 8304; also that all the power of truth is from good, thus through good from the Lord, n. 6948, 8200, 9327.) From this it is evident that by "He sent not his hand unto the sons of Israel who were set apart" is signified that truth is not in its power with those who are in the external sense of the Word separate from the internal. The reason why truth is not in its power with these is that they have been separated from heaven, and therefore from the Lord; for the Word conjoins man with heaven, and through heaven with the Lord, because all things of the sense of the letter of the Word correspond to the spiritual and celestial things in which are the angels, and with which there is no communication if the Word is apprehended merely according to the letter, and not at the same time according to any doctrine of the church, which is the internal of the Word.

[2] Let us take for example the words of the Lord to Peter:

Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens (Matt. 16:18–19).

In like manner his words to the disciples:

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven (Matt. 18:18).

They who are in the external sense of the Word separate from the internal, thus who are separate from the true doctrine of the church, persuade themselves that such a power was given by the Lord to Peter, and also to the rest of the Lord's disciples. Hence came that infernal heresy that it is in human power to let into heaven and to shut out from heaven whomsoever it will; when yet according to the true doctrine of the church, which is also the internal of the Word, the Lord alone has this power; and therefore those who are in the external sense of the Word and at the same time in its internal sense, apprehend that these things were said of faith and its truths which are from the Lord, and that faith from the Lord, thus the Lord himself, has this power, and therefore by no means any man.

[3] That it is so can be seen from the representation of Peter and of the twelve disciples, and from the signification of a "rock," and likewise from the signification of "keys." (That Peter represented faith, see the preface to Genesis 18 and 22, also n. 3750, 4738, 6000, 6073; and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all things of faith and love, n. 3488, 3858, 6397.) That a "rock" signifies the Lord in respect to faith, and thus faith which is from the Lord, may be seen above (n. 8581); and that "keys" signify power is evident from the passages in the Word where "keys" are mentioned; as in the following passages:

I am the first and the last; he that liveth, and was dead; but behold I am alive unto ages of ages; and I have the keys of hell and of death (Rev. 1:18).

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and he that shutteth, and no man openeth (Rev. 3:7).

The key of the house of David will I lay upon his shoulder; that he may open and none shut, and that he may shut and none open (Isa. 22:22).

That in these passages a “key” denotes power is manifest; also that the power belongs to the Lord alone.

[4] From all this it can be seen of what quality are those who are in the external sense of the Word separate from the internal; namely, that they have no conjunction with heaven, thus none with the Lord, as is the case with those who explain these words of the Lord to Peter and to the disciples according to the letter, and thus arrogate to themselves the power of saving mankind, and make themselves gods of heaven and earth; and this from an insane love of self and of the world. Everyone who thinks from sound reason can see and apprehend that man cannot loose one sin, because sin is loosed solely through the formation of a new life; that is, through regeneration from the Lord. (That regeneration goes on up to the end of man’s life in the world, and afterward to eternity, see n. 8548–8553, 8635–8640, 8742–8747, 8853–8858, 8958–8969.)

[5] What truth “in its power” is shall also be briefly told. That in the Word the angels are called “powers,” and also that they are powers, is known in the church. Yet they are not powers from themselves, but from the Lord, because they are recipients of the truth Divine which is from the Lord. They have such power from the Lord that one of them can drive away, shut up in the hells, and restrain a thousand of the diabolical crew. For the truth Divine which is from the Lord fills the heavens, and makes the heavens; and if you will believe it, all things have been made and created through it. The Word, which was in the beginning with God, and which was God, through which all things were created, and through which the world was made (John 1:1–14) is Divine truth. That this is the one only substantial thing, from which are all things, few are able to apprehend, because no other idea is at this day held about Divine truth than as of the speech of the mouth of one in authority, in accordance with which his commands are executed; but what idea ought to be held about it may be seen above (n. 9407). The omnipotence of the Divine truth which is from the Lord is described in many passages in the Word; and also in John:

There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels; but they prevailed not, neither was their place found any more in heaven. They overcame him through the blood of the lamb, and through the word of their testimony (Rev. 12:7–8, 11).

That “the blood of the lamb” denotes the Divine truth that proceeds from the Divine human of the Lord, see n. 4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395; and that “the word of their testimony” denotes the truth Divine which is received is plain.

[6] They who are in the external sense of the Word separate from the internal, thus who are separated from the true doctrine of the church, apprehend this prophetic saying no otherwise than according to the letter; namely, that by “blood” is meant blood, thus the Lord’s passion; when yet it is the Divine truth that proceeds from the Lord that is there meant by “blood.” They who are in the true doctrine of the church are able to know that they are not saved by blood, but by hearing truth Divine, and doing it; thus that those are saved who suffer themselves to be regenerated by the Lord through the Divine truth. This all are able to know, to apprehend, to see, and to perceive, who are in enlightenment from the Lord; thus all who are in the good of charity and of faith, for these are they who are enlightened. This I can avouch—that when I am reading “the blood of the lamb,” and am thinking of the blood of the Lord, the angels who are with me know no otherwise than that I am reading “the Divine truth that proceeds from the Lord,” and that I am thinking about this. But let the simple remain in their doctrine, that they are saved through the Lord’s blood, provided they live in accordance with his Divine truth; for they who so live are enlightened in the other life.

9411. *And they saw God.* That this signifies faith is evident from the signification of “seeing God” as being to be endowed with intelligence and faith; for in the internal sense “to see” denotes to see spiritually; and to see spiritually is to see from faith; hence it is that in the Word “to see” signifies to have faith (n. 2325, 3863, 3869, 4403–4421, 5400, 6805, 9128). That they saw the God of Israel, that is, the Lord, is because the laws promulgated from

Mount Sinai signify in a wide sense the Word in its whole complex; and the Word is Divine truth from the Lord, which in its supreme sense treats of the Lord alone. Wherefore they who are in enlightenment when reading the Word see the Lord; and this takes place from faith and from love. This is effected in the Word alone, and not in any other writing whatever. From this it is plain why Moses, Aaron, Nadab, and Abihu, and the seventy elders, saw the Lord. That he was seen by them, and not by the sons of Israel who were set apart, is plain from verses 9 and 10 which precede; for it is there said that “Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel”; and in this verse, “and unto the sons of Israel who were set apart he sent not his hand.” The reason why the former saw God, and not the latter, was that Moses and Aaron represented the Word as to the internal and the external senses (n. 9374), and Nadab and Abihu represented doctrine from both (n. 9375), and the seventy elders represented all who are in good from the truths thence derived (n. 9376, 9404), but the sons of Israel who were set apart represented those who are in the external sense of the Word separate from the internal.

9412. *And did eat and drink.* That this signifies instruction about the good and truth of worship is evident from the signification of “eating” as being the conjunction and appropriation of good (see n. 2187, 2343, 3168, 3513, 3596, 3832, 4745, 5643); and from the signification of “drinking” as being the conjunction and appropriation of truth (see n. 3089, 3168, 4017–4018, 5709, 8562). That it also signifies instruction, namely, “eating” instruction about good and “drinking” instruction about truth, is because spiritual food is all the good of faith from which is wisdom, and spiritual drink is all the truth of faith from which is intelligence (see n. 56–58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003). Hence there were instituted among the ancients banquets, feasts, dinners, and suppers, in order that they might be associated together by means of the things of wisdom and intelligence (see n. 3596, 3832, 5161, 7836, 7996, 7997).

[2] From this also in the Word “feasts,” “dinners,” and “suppers,” signify associations together in respect to faith and love, as in the following passages:

Many shall come from the east even to the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

Jesus said unto the disciples, Ye shalt eat and drink upon my table in my kingdom (Luke 22:30).

Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you that he shall gird himself, and make them sit down, and shall himself come and minister to them (Luke 12:37).

The disciples prayed Jesus, saying, Master, eat. But he said unto them, I have food to eat that ye know not of (John 4:31–32).

Jesus said, I am the living bread that came down from heaven; if any man eat of this bread, he shall live eternally (John 6:51).

That heavenly bread is here meant is plain. Heavenly bread is all the good of love and of faith from the Lord (n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323).

[3] That “eating and drinking” signify being instructed about the good and truth of faith is evident from the following passages:

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26–27);

“to eat and drink in the Lord’s presence” denotes to instruct from the Word about the goods and truths of faith; “to teach in the streets” denotes to preach truths from the Word of the Lord, for preaching was formerly done in the streets, because “streets” signify the truths of doctrine of the church (n. 2336).

## [4] In Isaiah:

Everyone that thirsteth, come ye to the waters, and he that hath no silver, come ye, buy and eat; come, buy wine and milk without silver and without price. Wherefore do ye weigh out silver for that which is not bread, and your labor for that which satisfieth not? Attending attend ye unto me, and eat ye that which is good, that your soul may delight itself in fatness. Incline your ear, and come unto me; hear, that your soul may live. Behold, I have given him for a witness to the peoples, a prince and a lawgiver to the nations (Isa. 55:1–4).

That “eating and drinking” here denote to be instructed by the Lord; and that “waters,” “wine,” “milk,” “bread,” and “fatness” denote the things of the truth and good of faith from him is plain, for it is said, “Incline your ear, come unto me; hear, that your soul may live. Behold I have given him for a witness to the peoples, a prince and lawgiver to the nations.”

## [5] In Ezekiel:

Behold I break the staff of bread in Jerusalem; that they may eat bread by weight, and with anxiety; and drink waters by measure, and with amazement; and they shall lack bread and water, and pine away because of their iniquity (Ezek. 4:16–17).

“To eat bread and drink waters” denotes to be instructed in the goods and truths of faith (n. 9323). In like manner in Amos:

Behold the days come, in which I will send a famine in the land; not a famine for bread, nor a thirst for waters; but for hearing the words of Jehovah (Amos 8:11);

that “a famine for bread” and “a thirst for waters” denote scarcity and deficiency of the knowledges of good and truth, see n. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5568, 5576, 5579, 5893, 6110.

[6] From all this it can be seen what is signified by the eyes of the disciples being opened, and their knowing the Lord, when he brake the bread and gave it to them (Luke 24:29–31); for “breaking the

bread and giving it to them” in the spiritual world signifies to instruct in the good and truth of faith, by means of which the Lord appears; also what is signified by the bread and wine, and by eating and drinking, in the holy supper; and again what is signified by the Lord’s saying unto his disciples after its institution, that “he would not drink of that product of the vine until that day when he should drink it with them new in the Father’s kingdom” (Matt. 26:26–29). The reason why “eating and drinking” denote instruction about the good and truth of worship is that it was done after the sacrifices, and likewise from the sacrifices, and the sacrifices represented in general all worship (see n. 9391).

9413. Verses 12–15. *And Jehovah said unto Moses, Come up to me into the mountain, and be thou there; and I will give thee the tables of stone, and the law, and the commandment, which I will write to teach them. And Moses rose up, and Joshua his minister; and Moses went up unto the mountain of God. And he said unto the elders, Sit ye here for us, until we return unto you; and behold Aaron and Hur are with you; whosoever hath words, let him come near unto them. And Moses went up unto the mountain, and the cloud covered the mountain.* “And Jehovah said unto Moses” signifies instruction from the Lord for those who are in the external sense; “Come up to me into the mountain, and be thou there” signifies the presence of the Lord with them through an intermediate; “and I will give thee the tables of stone” signifies the book of the law, that is, the Word in the whole complex; “and the law and the commandment” signifies truth in general and in particular; “which I will write to teach them” signifies for remembrance and for instruction; “and Moses rose up, and Joshua his minister” signifies the Word and the representative; “and Moses went up unto the mountain of God” signifies toward heaven; “and he said unto the elders” signifies those who are in the external sense alone; “Sit ye here for us” signifies that they should remain in it; “until we return unto you” signifies until there is an answer; “and behold Aaron and Hur are with you” signifies the doctrine of truth from such a Word; “whosoever hath words, let him come near unto them” signifies that falsities are thereby to be removed; “and Moses went up unto the mountain” signifies to heaven; “and the cloud covered the mountain” signifies the external things of the Word.

9414. *And Jehovah said unto Moses.* That this signifies instruction from the Lord for those who are in the external sense is evident from the signification of “saying” as being instruction, when it involves the things which follow and give instruction (see also n. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041); that it is from the Lord is because by “Jehovah” in the Word is meant the Lord (see n. 1343, 1736, 1793, 2004–2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280–6281, 6303, 6905, 8274, 8864, 9315); and from the representation of Moses, as being that which mediates between the Lord and the people, thus the Word in respect to its holy external, for this is what mediates. That Moses now begins to have this representation is evident from the series of what follows. For that people was in the external of the Word, and from this in the external of worship separate from what is internal (n. 9380). They who are of such a character cannot possibly have holy communication with the Lord, still less conjunction, except through an intermediate. How the case is in regard to this, will be unfolded more fully below (n. 9419).

[2] That this people was in the external sense of the Word separate from the internal, and consequently in the like worship, is very manifest from what follows. For after forty days they fell back altogether and worshiped a golden calf instead of Jehovah. Wherefore also Moses then cast away the tables out of his hand, and broke them; and afterward he was commanded to hew out other tables, upon which the same words should be written. By this was signified that this people was by no means willing to acknowledge any doctrinal thing from the internal sense of the Word, such as there is in heaven; but only from its external sense separate from the internal, such as is even at this day among them. Wherefore also that people was no longer called the “people of Jehovah,” but the “people of Moses,” as in the following passages:

Jehovah spoke unto Moses, Go, get thee down; for thy people, which thou madest to come up out of the land of Egypt, have corrupted themselves (Exod. 32:7).

Jehovah spoke unto Moses, Depart, go up hence, thou and the people which thou hast made to come up out of the land of Egypt (Exod. 33:1).

On this account also they were afterward removed from the mountain: “No man shall come up with thee, and also no man shall be seen in the whole mountain; and no flock or herd shall feed over against this mountain” (Exod. 34:3); for by “Mount Sinai” is signified the law, or Divine truth, and the Word, such as it is in heaven; thus also heaven (n. 8399, 8753, 8793, 8805). The reason why Moses previously represented the Word in general, that is, both as to its internal sense and as to its external sense, was that the subject there treated of was the promulgation of the law, which signified the revelation of Divine truth in general; for it was the beginning of revelation, seeing that everything else in the Word was written afterward.

9415. *Come up to me into the mountain, and be thou there.* That this signifies the Lord’s presence with them through an intermediate is evident from the signification of “coming up” as being elevation toward higher, that is, more interior, things (see n. 3084, 4539, 4969, 5406, 5817, 6007), and consequently conjunction with them (n. 8760, 9373). That it denotes the presence of the Lord is because it is said, “Come up to me into the mountain, and be thou there”; for by Jehovah, to whom he was to go up, is meant the Lord (see above, n. 9414); and by “Mount Sinai” is signified the Word which is from the Lord, thus in which is the Lord (n. 8399, 8753, 8793, 8805), consequently also heaven; for the Word is the Divine truth that proceeds from the Lord; and heaven is the receptacle of truth Divine, thus of the Lord himself, as has been frequently shown above. From this it is plain that by “coming up to Jehovah into the mountain” is signified the presence of the Lord. That “with the people through an intermediate” is signified is because Moses now represents the people as their head, thus as what mediates, as was said just above (n. 9414).

[2] It is said “the presence of the Lord with them through an intermediate,” because the Lord makes himself present with man, but not man with the Lord. For all the good of love and truth of faith come from the Lord; and nothing whatever of good and of truth comes from man. Wherefore the presence of the Lord is with those who admit him; that is, with those who in faith and love

receive the truth Divine which is from him. That the Lord comes to these, and not they to him, the Lord himself teaches in John:

He that loveth me keepeth my word, and We will come unto him, and make our abode with him (John 14:23).

He that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing (John 15:5).

A man can receive nothing except it be given him from heaven (John 3:27).

**9416.** *And I will give thee the tables of stone.* That this signifies the book of the law, or the Word in the whole complex, is evident from the signification of “the tables” as being that whereon were written the things which are of doctrine and of life, here the things which are of heavenly doctrine and of a life in accordance therewith. That these tables signify the book of the law, that is, the Word in the whole complex, is because the things which were inscribed on them contained in general all things that belong to heavenly life and doctrine. Wherefore also those things which were inscribed on them are called “the ten words” (Exod. 34:28; Deut. 10:4); for by “ten” in the internal sense are signified all; and by “words” are signified the truths of doctrine, and the goods of life. (That “ten” denotes all, see n. 3107, 4638, 8468, 8540; that “words” denote the truths and goods of life and doctrine, n. 1288, 4692, 5272.) For this reason these tables signify the Word in the whole complex; in like manner as the law, which in a close sense signifies what was inscribed on these tables; in a less close sense the Word written by Moses; in a wide sense the historic Word; and in the widest sense the Word in its whole complex; as may be seen above (n. 6752). Moreover, the things inscribed on these tables were the first of the revelation of Divine truth, and were proclaimed by the Lord before all the people of Israel with a living voice. The things which are first signify all the rest in their order; and their being proclaimed by the Lord with a living voice signifies immediate Divine inspiration in the rest also. The reason why these tables were of stone was that “stone” signifies truth (n. 643, 1298, 3720, 6426), properly truth in ultimates (n. 8609); truth Divine in

ultimates is the Word in the letter, such as it is on this earth (n. 9360).

[2] The reason why there was not one table, but two, was that there might be represented the conjunction of the Lord through the Word with the church, and through the church with the human race. Therefore they are also called “the tables of the covenant” (Deut. 9:9, 11, 15); and the words inscribed are called “the words of the covenant” (Exod. 34:27–28), and also “the covenant” (Deut. 4:13, 23); and the ark itself, in which the tables were placed, was called “the ark of the covenant” (Num. 10:33; 14:44; Deut. 10:8; 31:9, 25–26; Josh. 3:3, 6, 8, 11, 14, 17; 4:7, 9, 18; 6:6, 8; 8:33; Judges 20:27; 1 Sam. 4:3–5; 2 Sam. 15:24; 1 Kings 3:15; 6:19; 8:1, 6; Jer. 3:16); for a “covenant” denotes conjunction (n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). Wherefore these tables were divided the one from the other; but were joined together by attachment; and the writing was continued from one table on to the other, as though it was upon one table; but not according to the common opinion, some commandments upon one table, and some upon the other. For by one being divided into two, and by the two being thus joined together, or placed beside each other, is signified the conjunction of the Lord with man. For this reason covenants were entered into in a similar way; as with Abraham by a she-calf, a she-goat, and a ram divided in the middle, and by one part being placed opposite the other (Gen. 15:9–12); in this chapter also by the blood being put in basins, and half of it being sprinkled on the altar, and half upon the people (verses 6, 8); and in general by all the sacrifices, a part of which was burnt upon the altar, and a part was given to the people to eat. The like was also represented by the breaking of bread by the Lord (Matt. 14:19; 15:36; 26:26; Mark 6:41; 8:6; 14:22; Luke 9:16; 22:19; 24:30, 35). Hence also it is that by “two” in the Word is signified conjunction (n. 5194, 8423), here, that of the Lord and heaven, or of the Lord and the church, thus also of good and truth, which conjunction is called the heavenly marriage. From this it can be seen why there were two tables, and why they were written on the two sides, on the one side and on the other (Exod. 32:15–16).

[3] Moreover, “writing” and “engraving” on “tables” signify in the Word those things which must be impressed on the memory and on the life, and which are therefore to be lasting; as in the following passages:

Write it before them on a table, and impress it on a book, that it may be for the latter day forever even to eternity (Isa. 30:8).

The sin of Judah is written with a pen of iron, with a point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars (Jer. 17:1).

Jehovah said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time; though it tarry, wait for it; because coming it will come (Hab. 2:2–3).

9417. *And the law and the commandment.* That this signifies truth in general and in particular is evident from the signification of “the law” as being truth in general; and from the signification of “the commandment” as being truth in particular. In the Word a distinction is made between “commandments,” “judgments,” and “statutes”; and by “commandments” are meant those things which are of life, by “judgments” those which are of the civil state, and by “statutes” those which are of worship (n. 8972). But all these are called by the general term “law”; and the particulars of the law are called “commandments,” as is evident from many passages in the Word. Consequently when mention is made of “law and commandment,” there is meant truth in general and in particular.

9418. *Which I will write to teach them.* That this signifies for remembrance and for instruction is evident from the signification of “writing” as being for remembrance (see n. 8620); and that “writing to teach” denotes for instruction is evident.

9419. *And Moses rose up, and Joshua his minister.* That this signifies the Word and the representative is evident from the representation of Moses as being that which mediates between the Lord and the people who are in the external sense of the Word separate from the internal, thus also the Word, in accordance with

what was shown just above (n. 9414); and from the representation of Joshua his minister, as being the representative. That Joshua here denotes the representative is because the representative serves and ministers in order that the external things of the Word and of worship may be presented to the Lord through the intermediate, which was Moses. But these things are of such a nature that they can with difficulty fall into ideas, except with those who know how the external or literal sense of the Word is presented representatively in heaven; namely, that it is presented in one manner with those who are in the external sense and at the same time in the internal, who are those in the external sense of the Word and at the same time in the true doctrine of the church; and in a different manner with those who are in the external sense separate from the internal, as was the case with this people. (In what manner it was effected with this people, see n. 4311.)

[2] From this some idea can be formed of the intermediate which Moses represents, and the ministering representative which Joshua represents; namely, that the holy internal that belongs to the Divine truth proceeding from the Lord, thus to the Word and the consequent worship, flows into heaven and is there received by the angels; and also that mediately through this holy internal, and also immediately, there flows in from the Lord a holiness into the good spirits who are with the man who is reading the Word, or is engaged in the derivative worship. This holiness is called the holy external; and when this flows in with man it presents representatives according to the correspondences with him. From all this it can be seen how the case is with the intermediation which Moses now represents, and with the ministry which Joshua represents; namely, that the holy external is the intermediate; and that the representative, which is the ultimate of order, is the ministry. But be it known that such is the nature of the influx of Divine truth that it does not fall into a human idea unless this is enlightened by the Lord; for a man perceives no otherwise than that the holiness of the Word and of worship inflows from man to the Lord. But this order is inverted order, and is called "physical influx." (That this influx is apparent, and by no means real, see what has been shown in the passages cited above, n. 9223, 9227.)

9420. *And Moses went up unto the mountain of God.* That this signifies toward heaven is evident from the signification of “Mount Sinai,” which is here “the mountain of God,” as being the Law or Divine truth which is from the Lord, thus the Word such as it is in heaven, consequently also heaven (see n. 8399, 8753, 8793, 8805). The reason why the revelation was made on a mountain, and this mountain is called “the mountain of God,” is that a “mountain” signifies the celestial of love, which is good, and consequently it signifies heaven, and in the supreme sense the Lord (n. 795–796, 2722, 4210, 6435, 8327); and “the mountain of God” signifies Divine truth from the Divine good of the Lord’s Divine love (n. 8758); for in the Word the Lord is called “God” from Divine truth, and “Jehovah” from Divine good (n. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167). From this it is called “the mountain of God.”

[2] That “Mount Sinai” denotes the Law, or the Divine truth that proceeds from the Divine good of the Lord, thus the Word, and in the supreme sense the Lord, is evident in David:

The earth trembled, the heavens also dripped at the presence of God; even this Sinai at the presence of God, the God of Israel. The chariots of God are two myriads, thousands of peaceful ones; the Lord is in them, Sinai is in the sanctuary (Ps. 68:8, 17);

that “the earth” and “the heavens” denote the external and the internal of the church, see n. 1733, 2117–2118, 3355, 4535; and that a “chariot” denotes doctrine, n. 2760, 5321, 8146, 8148, 8215. Hence “the chariots of God” denote doctrinal things, or truths Divine, such as are in the heavens. From this it is plain that by “this Sinai at the presence of God, the God of Israel,” and by “Sinai in the sanctuary” is signified the law, or Divine truth proceeding from the Divine good of the Lord, and in the supreme sense the Lord in heaven. In the book of Judges:

Jehovah, when thou went forth out of Seir, when thou marched out of the field of Edom, the earth trembled, the heavens also dripped, the clouds also dripped water. The mountains flowed down before Jehovah, this Sinai before Jehovah (Judg. 5:4–5);

where also “this Sinai” denotes the Divine truth proceeding from the Divine good of the Lord. In like manner in Moses:

Jehovah came from Sinai, and rose from Seir unto them; he shone forth from Mount Paran, and he came from the myriads of holiness; from his right hand was the fire of the law to them (Deut. 33:2).

9421. *And he said unto the elders.* That this signifies those who are in the external sense alone is evident from the signification of “the elders” as being those who are in the external sense alone. That the elders of the Israelitish people here represent these is because they were the heads of the people, and so represented the whole people. That these were in the external sense of the Word without the internal has been often shown above. For when Moses went up to the mountain, he represented the holy external of the Word, which is intermediate, or a medium, between its holy internal and the representative which is of the external sense (see n. 9414, 9419). Hence it follows that the elders who were seated beneath the mountain, and thus separated from Moses, represented the external sense alone; for Moses said unto them, “Sit ye here for us, until we return unto you.”

9422. *Sit ye here for us.* That this signifies that they should remain in it is evident from the signification of “sitting here,” namely, in this place, or under the mountain, as being to remain in the external sense. “To sit” in a place denotes to remain in one’s state, and “under the mountain” denotes in the external sense of the Word; for by “sitting” is signified remaining, as will be evident from what follows. By “place” is signified state, and by “Mount Sinai” is signified the Law, or Divine truth proceeding from the Lord, thus the Word (see n. 9420); by its summit, where Jehovah or the Lord was (Exod. 19:20) is signified the highest or inmost of the Law, that is, of the Word (see n. 8827); by all the rest of the mountain that was below the summit is signified the internal of the Law or of the Word, such as it is in heaven; and by what was beneath the mountain, where were the elders and the people, is signified the external of the Law or of the Word, which is its external sense. Thus are represented in the Word the inmost, the interior, and the exterior of the things signified by “the mountain”;

here the inmost, the interior, and the exterior things of the Law or of the Word, for “Mount Sinai” signifies the law, or the Word (n. 9420). From this it is plain that by “Sit ye here for us” is signified that they should remain in the external sense.

[2] That it is said “sit” is because “sitting” signifies remaining in a state; for movements from place to place signify changes of state of the interiors, as can be seen from what has been already shown (n. 2837, 3356, 3387, 4321, 4882, 5605, 7381). Consequently “sitting” signifies a permanent abiding in the state of the interiors. Because “sitting” has such a signification, therefore to sit was one of the rituals received among the sons of Israel when they represented a permanent state of the interiors; as in the book of Judges:

The sons of Israel came unto Bethel, and wept, and sat there before Jehovah, and fasted that day until the evening (Judg. 20:26).

The people came to Bethel, and sat there till even before God, and lifted up their voice, and wept with a great weeping (Judg. 21:2).

Here by “sitting” is signified permanence in a state of grief.

[3] From this it can be seen why “sitting” is spoken of, and what it infolds in the following passages:

Jehovah, thou hast known my downsitteing and mine uprising; thou hast understood my thought afar off (Ps. 139:2).

Thou shalt not go into the house of feasting to sit with them (Jer. 16:8).

Then he shall stand and shall feed in the strength of Jehovah his God; and they shall sit (Micah 5:4).

Come down, and sit on the dust, O virgin daughter of Babylon; sit on the earth. Sit thou in silence, and enter into darkness, O daughter of the Chaldeans; she saith in her heart, I shall not sit a widow (Isa. 47:1, 5, 8).

In like manner in other passages: as “sitting in darkness” (Isa. 42:7); “sitting in the assembly,” and “sitting alone” (Jer. 15:17); “sitting on the right hand and on the left” (Matt. 20:21), denoting to remain in a state of power over others; and “sitting on the right hand of the power of God” (Matt. 26:63–64; Mark 14:62; 16:19), speaking of the Lord, and denoting that the Divine omnipotence shall endure forever.

9423. *Until we return.* That this signifies until there is an answer is evident from the signification of “returning” as being an answer; for when by “sitting here” is signified to remain in this state (see n. 9422), by “returning” is signified that they were to be instructed about what should then be done; thus an answer.

9424. *And behold Aaron and Hur are with you.* That this signifies the doctrine of truth from such a Word is evident from the representation of Aaron, as being the Word in the external sense, and also the doctrine of good and truth (see n. 6998, 7009, 7089); here the doctrine of truth from this sense alone, because by “the elders,” over whom Aaron below the mountain presided as the head, are signified those who are in the external sense of the Word (see n. 9421); and from the representation of Hur, when adjoined to Aaron, as being the truth of this doctrine, which was also represented by Hur when together with Aaron he held up the hands of Moses (Exod. 17:10–12; n. 8603, 8611); for truths out of the Word from which is doctrine support the Word, which was then represented by Moses.

[2] Occasion again offering, it shall be briefly told how the case is with the support of the Word by doctrine that is from the Word. He who does not know the arcana of heaven must needs believe that the Word is supported without doctrine from it; for he supposes that the Word in the letter, or the literal sense of the Word is doctrine itself. But be it known that all the doctrine of the church must be from the Word, and that the doctrine from any other source than the Word is not doctrine in which there is anything of the church, still less anything of heaven. But the doctrine must be collected from the Word, and while it is being

collected, the man must be in enlightenment from the Lord; and he is in enlightenment when he is in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are enlightened in the Word when they read it, and who see truth, and from it make doctrine for themselves.

The reason of this is that such communicate with heaven, thus with the Lord; and being enlightened by the Lord in this way they are led to see the truths of the Word such as they are in heaven; for the Lord inflows through heaven into their understandings, because it is the man's interior understanding that is enlightened. And at the same time the Lord flows in with faith, by means of the cooperation of the new will, a feature of which is to be affected with truth for the sake of truth. From all this it can now be seen how the doctrine of truth and good is given man by the Lord.

[3] That this doctrine supports the Word in respect to its literal or external sense is plain to everyone who reflects; for everyone in the church who thinks from doctrine sees truths in the Word from his doctrine and according thereto, and explains those which do not coincide with it; and those which seem to be opposed to it he passes by as though he did not see or understand them; that all do so, even heretics, is known. But they who are in the genuine doctrine of truth from the Word, and in enlightenment when they read the Word see everywhere truths that agree, and nothing whatever that is opposed; for they do not dwell upon what is said therein according to appearances, and according to the common apprehension of men, because they know that if the appearances are unfolded, and as it were unswathed, the truth is laid bare. Nor are they led astray by falsities from the fallacies of the external senses, as is the case with heretics and fanatics, especially with Jews and Socinians; nor by falsities from the loves of self and the world, as is the case with those who are meant by "Babel." As none of these can be enlightened, they hatch out from the external sense alone a doctrine in favor of their own loves, and add thereto many things from their own; whereby the Word is by no means supported; but falls. Be it known that the internal sense of the Word contains the genuine doctrine of the church.

[4] From all this it is now evident what is the quality of the doctrine here represented by Aaron and Hur, which, being solely from the external sense of the Word apart from the internal, was merely idolatrous. On this account it is said of Aaron, by whom such doctrine was represented, that he made an idol, or golden calf (Exod. 32:2–5, 20, 35; Deut. 9:21). Moreover, in the Word such doctrines are described by “idols,” as in the prophets throughout. In Ezekiel:

I went in and saw all the idols of the house of Israel portrayed upon the wall round about. And there stood before them seventy men of the elders of the house of Israel, and each had his censer in his hand; and abundance of a cloud of incense went up (Ezek. 8:10–11);

here “the idols of the house of Israel” denote doctrines from the external sense only of the Word, not through enlightenment from the Lord, but through man’s own intelligence, thus falsities; worship in accordance with these is signified by “a censer in the hand of each,” and by “abundance of a cloud of incense.”

[5] In Hosea:

They sin more and more, they make them a molten image of their silver, in their own intelligence, all the work of the craftsmen; saying to them, Sacrificing a man, they kiss calves (Hos. 13:2).

“A molten image of silver” and “the work of the craftsmen” denote doctrine from one’s own intelligence, and not from the Lord, thus from the external sense of the Word separate from the internal sense, which is the case with those who are solely in external things, and not at the same time in internal things; that is, with those who are in the loves of self and of the world, and not in love to the Lord and in love toward the neighbor.

[6] In Isaiah:

In that day a man shall cast away the idols of his silver, and the idols of his gold, which they made for themselves, to bow down to moles and to bats; to enter into the clefts of the rocks, and into the clefts of the crags (Isa. 2:20–21; 31:7);

“the idols of silver” denote falsities of doctrine; and “the idols of gold,” evils of doctrine; “to bow down to moles and bats, and to enter into the clefts of the rocks and the crags” denotes worship from the falsities and the evils of faith.

[7] In the same:

Ye shall judge unclean the covering of the graven images of thy silver, and the clothing of the molten image of thy gold; thou shalt scatter them as a menstruous cloth; thou shalt call it dung (Isa. 30:22);

“the covering of the graven images of silver, and the clothing of the molten image of gold” denote memory-knowledges of falsity and evil, which are acknowledged and worshiped instead of truths and goods. In the same:

I told thee thenceforth, lest thou shouldst say, mine idol hath done these things, and my graven image; and my molten image hath commanded them (Isa. 48:5).

Here also “idol,” “graven image,” and “molten image” denote doctrinal things from man’s own intelligence.

[8] In like manner in Jeremiah:

Every man is become foolish from knowledge; every founder is put to shame by his graven image; because his molten image is a lie, and there is no breath in them; they are vanity, a work of delusions (Jer. 10:14–15).

Here also “graven image” and “molten image” denote doctrinal things from man’s own intelligence, which in the external form, because from the external sense of the Word, appear like truths, but in their internal form are falsities; therefore such a man is said to be “foolish from knowledge, and his molten image a lie,” and that “there is no breath in them”; they are also called “vanity,” and “a work of delusions.” In like manner in Habakkuk:

What profiteth the graven image, that the maker thereof hath graven it; the molten image, and the teacher of a lie, that the fabricator of his figment trusteth therein? (Hab. 2:18).

[9] In Isaiah:

The craftsman foundeth a graven image, and the metal caster overlayeth it with gold, and casteth chains of silver; he seeketh for himself a wise craftsman to prepare a graven image (Isa. 40:19–20);

here in like manner “a graven image” denotes doctrine from man’s own intelligence. The likeness to truth, induced on it through the Word from its external sense only, and at the same time from fallacies and outward appearances, is signified by “the metal caster overlaying it with gold, and casting chains of silver, and seeking a wise craftsman to prepare it.”

[10] In the same:

They that fashion a graven image are all vanity, and their most wished for things do not profit. He fashioneth the iron with the tongs, and worketh in the coals, and shapeth it with sharp hammers, and worketh it with the arm of his strength. He fashioneth wood, he stretcheth out a line, and marketh it out with a rule; he maketh it in the corners, and marketh it out with the compasses, and maketh it in the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9, 13).

Here is described the formation of doctrine from man’s own intelligence, and not from any enlightenment from the Lord; and how a likeness of truth is induced on falsities by applications of the Word from its external sense alone, and by reasonings from the fallacies of the senses. Wherefore it is said that he “maketh it in the form of a man, according to the beauty of a man, to dwell in the house.” From this there is a likeness of truth in the external form; but falsity in the internal. There is falsity in the internal form when truths are not thought of rightly; for one and the same truth is thought of differently by one person from what it is by another; but falsely by all who are in evil; for one truth consists of an infinite number of other truths; but in the case of those who are in evil it consists of an infinite number of falsities. Consequently with the

latter there is no life in this truth; and this is meant by there being “no breath in them,” and by their “not hearing, nor seeing, nor understanding” (Jer. 51:17; Ps. 115:4–6). This is like the portrait of a man, which is inwardly nothing but clay, as compared with the form of the man himself, within which there is life, and heavenly beauty, if truths from good are therein.

9425. *Whosoever hath words, let him come near unto them.* That this signifies that falsities are thereby to be removed is evident from the signification of “having words” as being to dispute about truths; for “words” denote truths (see n. 1288, 4692, 5272); and from the signification of “coming near unto them” as being that they may be judged from that doctrine; for by “Aaron and Hur,” to whom they were to “come near” is signified doctrine from the external sense of the Word; and also that falsities are to be removed, for he removes falsities who in a dispute about truths judges from doctrine. That Aaron, however, did not remove falsities, but removed truths is evident from the worship of the calf instead of Jehovah; of which in what follows. For, as just said, those who teach the external things of the Word apart from anything internal, thus without the genuine doctrine of good and truth, do not discriminate between truth and falsity, nor between good and evil; but call that truth which favors the fallacies of the senses, and that good which favors lusts. Thus they call falsity truth, and evil they call good.

9426. *And Moses went up unto the mountain.* That this signifies to heaven is evident from what was unfolded above (n. 9420), where the same words occur.

9427. *And the cloud covered the mountain.* That this signifies the external things of the Word is evident from the signification of “the cloud” as being the external of the Word, that is, its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819); and from the signification of this “mountain which the cloud covered” as being the Divine truth proceeding from the Lord, thus the Word; and as the Divine truth proceeding from the Lord makes heaven, by this “mountain” is also signified heaven (n. 9420). Hence by “the cloud covered the

mountain” is signified the external sense of the Word which covers the internal sense, and also heaven.

9428. Verses 16–18. *And the glory of Jehovah tarried upon Mount Sinai, and the cloud covered it six days; and on the seventh day he called unto Moses out of the midst of the cloud. And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up unto the mountain; and Moses was in the mountain forty days and forty nights.* “And the glory of Jehovah tarried upon Mount Sinai” signifies the interior things of the Word of the Lord in heaven; “and the cloud covered it” signifies the ultimate of the Word, which is thus relatively obscure; “six days” signifies when in a state of truth; “and on the seventh day he called unto Moses” signifies the coming of the Lord when truth has been conjoined with good; “out of the midst of the cloud” signifies out of the obscurity there was before; “and the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel” signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external separate from the internal; “and Moses entered into the midst of the cloud” signifies the Word in the external sense; “and went up unto the mountain” signifies elevation to heaven; “and Moses was in the mountain forty days and forty nights” signifies what is complete in respect to instruction and influx.

9429. *And the glory of Jehovah tarried upon Mount Sinai.* That this signifies the interior things of the Word of the Lord in heaven is evident from the signification of “the glory of Jehovah,” when said of the Word, as being its internal sense, thus the interior things of the Word (see the preface to Genesis 18, and n. 5922); and from the signification of “Mount Sinai” as being Divine truth proceeding from the Lord, and consequently heaven (of which above, n. 9420, 9427). That the interior things of the Word are called “glory” is because the Divine truth proceeding from the Lord as a sun is the light in heaven which gives sight to the angels there, and at the same time intelligence and wisdom (n. 1531, 1619–1632, 2776,

3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6905, 6907, 8644, 8707, 8861). From this Divine light is all the glory in heaven, which is such as to surpass all human apprehension. From this it is plain why the internal sense of the Word is meant by “glory”; for the internal sense of the Word is the Divine truth that proceeds from the Lord in heaven, thus is the light from which is all the glory there.

[2] This is meant by “glory” in many passages of the Word, as that they should “see the son of man in a cloud with glory” (Matt. 24:30; Luke 21:27); and that the Lord, after he had suffered, was to “enter into his glory” (Luke 24:26); that “when he should come in his glory, he would sit upon the throne of his glory” (Matt. 25:31), where “to sit upon the throne of glory” denotes to judge from the Divine truth which is from himself; also that “Moses and Elias were seen in glory” (Luke 9:30–31); that “Moses and Elias” here denote the Word, see the preface to Genesis 18, and n. 2762, 5247, 9372. The same is also meant by the “glorification” of the Lord, in John: “Now hath the son of man been glorified, and God hath been glorified in him. God shall also glorify him in himself, and shall straightway glorify him” (John 13:31–32); “to be glorified in God” denotes to become Divine good, from which is Divine truth. In like manner in John 12:38.

[3] By “glory” is signified the Divine truth proceeding from the Lord such as it is in heaven, also in the following passages:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah. And the glory of Jehovah shall be revealed, and all flesh shall see together (Isa. 40:3, 5);

treating of the coming of the Lord; where “the glory of Jehovah which shall be revealed” denotes the Divine truth. That the Lord is this truth, because it is from him, is manifest in John:

In the beginning was the Word, and the Word was with God, and God was the Word. In him was life; and the life was the light of men. He was the true light. And the Word was made flesh, and we beheld his

glory, the glory as of the only begotten of the Father (John 1:1, 4, 9, 14).

Here “the Word” denotes the Divine truth; in like manner “the light”; from which it is plain what is meant by “beholding his glory.” That the Lord did not appear in any other glory in the world except when he was transfigured is known.

[4] In like manner in another passage in John:

These things said Isaiah, when he saw his glory, and spoke of him. But they loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth in me may not remain in the darkness (John 12:41, 43, 46);

here also the “glory of the Lord” and the “glory of God” denote the Divine truth, and the “glory of men” denotes falsity. In Isaiah:

Shine, for thy light is come, and the glory of Jehovah is risen upon thee. . . . Jehovah shall arise upon thee, and his glory shall be seen upon thee. . . . The glory of Lebanon shall come unto thee . . . to adorn the place of my sanctuary. . . . Thy sun shall no more go down, neither shall thy moon wane; for Jehovah shall be unto thee for a light of eternity (Isa. 60).

It is evident that the subject here treated of is the Lord’s coming, his kingdom, heaven, and the church. The Divine truth proceeding from his Divine human is described in this whole chapter, and is called, “light,” “honor,” and “glory.”

[5] Again:

They shall fear the name of Jehovah from the setting of the sun, and his glory from the rising of the sun. The redeemer shall come to Zion (Isa. 59:19–20);

here also the Lord is treated of; “the name of Jehovah” denotes all the truth of faith and good of love from which is worship (n. 2724, 3006, 6674, 9310). Again:

I have called thee in righteousness, and I will give thee for a covenant to the people, for a light of the gentiles. I am Jehovah; this is my name; and my glory will I not give to another (Isa. 42:6, 8);

here also treating of the Lord, where “a light of the gentiles” denotes the Divine truth which is from him; “not to give his glory to another” denotes that this Divine truth proceeds from no other than the Lord, who is one with Jehovah. As also in the same:

For mine own sake, for mine own sake, will I do it, and my glory will I not give to another (Isa. 48:11).

[6] In like manner elsewhere:

Thy light shall break forth as the dawn; thy righteousness shall walk before thee; the glory of Jehovah shall gather thee (Isa. 58:8).

He shall come to gather together all nations and tongues; that they may come, and see my glory (Isa. 66:18).

Jehovah Zebaoth shall reign in Mount Zion, and in Jerusalem, and before the elders shall be his glory (Isa. 24:23).

Jehovah said, I live; and all the earth shall be filled with the glory of Jehovah (Num. 14:20–21).

In these passages the Lord is treated of, and the “glory” denotes the Divine truth that is from him.

[7] Again:

I saw the Lord sitting upon a throne, high and lifted up. Above him stood the seraphim. And one cried unto another, Holy, holy, holy, Jehovah Zebaoth, the fullness of all the earth is his glory (Isa. 6:1–3).

The heavens recount the glory of God (Ps. 19:1).

That the nations may fear the name of Jehovah, and the kings of the earth thy glory; in that Jehovah hath built up Zion, and hath appeared in his glory (Ps. 102:15–16).

The glory of God shall enlighten the holy Jerusalem, and the lamb is the lamp thereof. And the nations that are saved shall walk in her light; and the kings of the earth shall bring their glory and honor into it (Rev. 21:23–24).

“The holy Jerusalem” denotes the new church; “the glory of God,” the Divine truth from the Lord therein; in like manner “her light in which they shall walk”; “the kings of the earth who shall bring their glory” denote those who are in truths from good (n. 2015, 2069, 4581, 4966, 5044, 6148). From all this it can now be seen what is signified by “the glory of Jehovah which tarried upon Mount Sinai” (see also n. 8427).

9430. *And the cloud covered it.* That this signifies the ultimate of the Word which is thus relatively obscure is evident from the signification of “the cloud” as being the ultimate of the Word, or its literal sense (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781). This sense is called a “cloud,” because it is in obscurity relatively to the internal sense; for this is in the light of heaven. That it is in obscurity and like a cloud is because it is for man while he is in the world, whereas the internal sense is for man when he comes into heaven. But be it known that while a man is in the world, he is in the internal sense of the Word when he is in the genuine doctrine of the church as to faith and as to life; for through this doctrine the internal sense of the Word is then inscribed on both his understanding and his will; on his understanding through faith; and on his will through life. When such a man comes into heaven he apprehends the Word no otherwise than according to its internal sense; and knows nothing of its external sense, this then appearing to him like a cloud that absorbs the rays of its light.

[2] It is said that the man then apprehends the Word according to its internal sense, and not according to its external sense. That it is so is because all who are in heaven are instructed by the Lord from the truth Divine that is with man, thus from the Word. The reason is that man is in the ultimate of order, and that all interior things terminate in the ultimate, the ultimate being as it were a support for the interior things, on which they subsist and rest. The

Word in the letter is Divine truth in the ultimate of order; in like manner the man of the church with whom is Divine truth, in respect to his natural and sensuous mind. In the one, as in the other, the interior things terminate and rest, like a house on its foundation. The house itself is heaven, and there Divine truth is such as is the Word in the internal sense; and the foundation is the world, and there Divine truth is such as is the Word in the external sense. As a house rests on its foundation, so also heaven rests on the church; and consequently the Divine truth in heaven upon the Divine truth in the earth; for there is a continuous connection from the Lord through heaven down to man by means of the Word. This is the reason why it is always provided by the Lord that there shall be a church on the earth, in which Divine truth may be in its ultimate. This is a secret as yet known to none, and which is meant by what was cited above (n. 9357, 9360). Let all therefore beware of injuring the Word in any way; for they who injure it, injure the Divine itself.

9431. *Six days.* That this signifies when in a state of truth is evident from the signification of “six days” as being a state of labor, and of combat (see n. 737, 8510, 8888, 8975). That it denotes a state of truth is because there are two states with the man who is being regenerated by the Lord; the first state is called a state of truth, and the second state is called a state of good. The reason why the first state is called a state of truth is that the man is then being brought into good by means of truth; and the reason why the second state is called a state of good is that when the man is in good he has been brought in. Moreover, when a man is in a state of truth he is outside of heaven; but when he is in good, he is in heaven; thus has been brought in to the Lord. Besides, when a man is in the first state, or the state of truth, he is then in labor and combat, for he is then undergoing temptations; but when he is in the second state, or the state of good, he is then at rest and in the tranquillity of peace. The former state is what is represented in the Word by the six days which precede the seventh; but the latter state is what is represented by the seventh day or Sabbath (n. 8890, 8893, 9274). (Concerning these two states with the man who is being regenerated, which are called the state of truth and the state of good, see what has been already amply shown, n. 7923, 7992,

8505–8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274.)

9432. *And on the seventh day he called unto Moses.* That this signifies when truth has been conjoined with good is evident from the signification of “the seventh day” as being the second state, when truth has been conjoined with good, that is, when the man is in good (concerning which see what was said just above, n. 9431).

9433. *Out of the midst of the cloud.* That this signifies out of the obscurity there was before is evident from the signification of “the cloud” as being the ultimate of the Word, which is therefore relatively obscure (of which above, n. 9430). That this is “the cloud” is because the Divine truth which is from the Lord cannot possibly appear in the very brightness in which it is, for man would thereby perish, because his understanding would be totally blinded by the light of truth, and his will would be wholly extinguished by the fire of good; thus all his life would be annihilated. Hence it is that Divine truth is accommodated to each person’s apprehension, and is as it were veiled with a cloud, even with the angels (n. 6849). Among spirits this veiling appears like a cloud, which is dense or thin according to the reception of each one.

[2] This is meant by these words in Isaiah:

Jehovah createth over every habitation of Mount Zion, and over her assemblies, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering. And there shall be a pavilion for a shadow in the daytime from the heat, and for a refuge and for a covert against flood and against rain (Isa. 4:5–6);

“the habitation of Mount Zion” denotes heaven and the church; “her assemblies” denote goods and truths; “a cloud by day, a smoke by night, and a covering” denote the veiling of truth Divine, thus its accommodation to apprehension. (That the “glory over which there was to be a covering” denotes the Divine truth which is from the Lord, see n. 9429.) “A pavilion” denotes the ultimate of truth Divine which hides the interior things; that it shall be “for a shadow in the daytime from the heat, and for a refuge against flood

and rain” is in order that man may be safe, and may not suffer any harm.

[3] The veiling of Divine truth is also described in David:

O Jehovah my God, thou art very great, thou art clothed with glory and honor, who covereth himself with light as with a garment, who layeth the beams of his chambers in the waters, who maketh the clouds his chariot. He foundeth the earth upon her bases, that it should not be moved for ever and ever. Thou hast covered it with the abyss as with a garment. Thou hast set a bound that they may not pass over (Ps. 104:1–9).

The “glory and honor with which Jehovah,” that is, the Lord, “clothes himself” denote Divine truth (see n. 9429); the “light with which he is covered as with a garment” denotes Divine truth such as it is in heaven and in the church; that this truth is meant by “light” in the Word, see what was cited above (n. 9429); the “chambers whose beams he layeth in the waters” denote the societies of heaven; and the “waters” denote truths (n. 2702, 3058, 3424, 4976, 5668, 8568, 9323); the “clouds that he maketh his chariot” denote the truths from which is doctrine, a “chariot” being doctrine (n. 5321, 8215); “the earth,” of which it is said that “He foundeth it upon her bases that it should not be moved forever” denotes the church (that “the earth” in the Word denotes the church, see what was cited above, n. 9325); the “bases on which it is founded” denote truths in ultimates, such as are those of the Word in its literal sense; hence it is said that “it should not be moved forever”; “the abyss with which it is covered as with a garment” denotes external truth for the natural man (n. 6431, 8278). From this it is plain what is meant by the “bound set that they may not pass over,” namely, that it is the ultimate of truth Divine, in which the interior things terminate, and on which as on a support and a foundation they subsist and rest, as was said above.

9434. *And the aspect of the glory of Jehovah was like devouring fire on the top of the mountain in the eyes of the sons of Israel.* That this signifies Divine truth in heaven itself resplendent from the good of love, but injuring and vastating with those who are in its external

separate from the internal is evident from the signification of “the aspect of the glory of Jehovah” as being the appearing of the Divine truth that proceeds from the Lord (that “the aspect” here denotes an appearing before the eyes is manifest; and that “the glory of Jehovah” denotes the Divine truth that proceeds from the Lord, see n. 9429); from the signification of “fire” as being love in both senses (see n. 4906, 5215, 6314, 6832, 7324), here the Divine love itself; from the signification of “the top of the mountain” as being the inmost of heaven, for by “Mount Sinai” is signified heaven (n. 9420, 9427), and by its highest part, which is called the “top” and the “summit,” is signified its inmost (n. 9422); from the signification of “devouring” as being to consume, thus to injure and vastate; and from the representation of the sons of Israel, as being those who are in external things apart from internal, as shown frequently above. From all this it can be seen that by “the aspect of the glory of Jehovah like fire on the top of the mountain” is signified Divine truth in heaven itself resplendent from the good of love; and that by its being “like devouring fire in the eyes of the sons of Israel” is signified that it injures and vastates with those who are in its external apart from the internal.

[2] The case herein is this. There are two loves absolutely opposite to each other—heavenly love, and infernal love; heavenly love is love to the Lord and love toward the neighbor, and infernal love is the love of self and the love of the world. Those with whom infernal loves reign are in hell; but those with whom heavenly loves reign are in heaven. For love is the very life of man, because without love there is absolutely no life; for from love everyone has the heat and fire of his life. That without the vital heat and fire there is no life is very evident. From this it follows that such as is the love, such is the life; consequently such as is the love, such is the man; and therefore from his loves everyone can know whether heaven is in him, or hell. Love is like fire or flame in man, and is indeed, as before said, the vital fire or flame; and faith is like the light from this fire, or from this flame, and is indeed the light which lights up the interiors of his understanding. From this also it is plain what is the quality of the light from which those have faith who are in infernal love. (That from this light comes a persuasive faith, which in itself is not faith, but the persuasion, for the sake of

self and the world, that such is the case, see n. 9363–9369.) In the church at this day, spiritual life, which is life eternal, is made to consist in faith alone, thus in faith without the goods of heavenly love; but from what has just been said, everyone who reflects can see the nature of such a life.

[3] It shall now be stated how the case is with the Divine fire, which is the Divine love, with those who are in heavenly love; and how it is with those who are in infernal love. With those who are in heavenly love the Divine fire or love is continually creating and renewing the interiors of the will, and is continually lighting up the interiors of the understanding. But with those who are in infernal love the Divine fire or love is continually injuring and vastating. The reason is that with the latter, the Divine love falls into opposites, whereby it is destroyed; for it is turned into the fire or love of self and of the world, thus into contempt for others in comparison with oneself, into enmities against all who do not favor oneself, and therefore into hatreds, into revenges, and finally into cruelties. It is from this then that before the eyes of the sons of Israel the fire of Jehovah appeared as devouring or consuming; for they were in the love of self and of the world, because they were in external things apart from internal.

[4] That to them this fire was devouring and consuming is plain also elsewhere in Moses:

It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, Jehovah our God hath made us see his glory and his greatness, and we have heard his voice out of the midst of the fire; now therefore why should we die? For this great fire will devour us; if we hear the voice of Jehovah our God anymore, we shall surely die (Deut. 5:23–25).

(See also what has been shown at n. 6832, 8814, 8819; and that this people was of such a character, at n. 9380.)

[5] By a “devouring fire” elsewhere also in the Word is signified vastation, and it is said of the wicked; as in the following passages:

The day of Jehovah cometh; a day of darkness and of thick darkness, a day of cloud and of obscurity. A fire devoureth before it, after it a flame burneth; the land is as the garden of Eden before it, but after it even a wilderness of a waste (Joel 2:1–3).

Jehovah shall cause the glory of his voice to be heard in the flame of a devouring fire (Isa. 30:30).

Who shall remain to us with the devouring fire? Who shall remain to us with the fire-places of eternity? (Isa. 33:14).

Thou shalt be visited by Jehovah with the flame of a devouring fire (Isa. 29:6).

Thy posterity shall be devoured by the fire (Ezek. 23:25).

In these passages by a “devouring fire” is meant the fire of the cupidities which arise from the loves of self and of the world, because this is the fire which consumes a man, and which vastates the church. This was also represented by the “fire from before Jehovah” which devoured the sons of Aaron, Nadab and Abihu, because they put strange fire into their censers (Lev. 10:1–2); “putting strange fire into their censers” denotes instituting worship from some other love than heavenly love (that such “fire” denotes the love of self and of the world, and every cupidity arising therefrom, see n. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141).

9435. *And Moses entered into the midst of the cloud.* That this signifies the Word in the external sense is evident from the representation of Moses, as being the Word, here the Word in the external sense, because it is said that he “entered into the midst of the cloud,” and by “the cloud” is signified the external sense of the Word. (That “Moses” denotes the Word, see n. 9414; and that a “cloud” denotes its external sense, n. 9430.) That Moses remained for six days in the uttermost of the mountain, and that when called on the seventh day he entered into the cloud and went up unto the mountain, was done in order that he might represent an intermediate, or that which mediates between the people and the Lord, according to what was said above (n. 9414). The steps of

ascent from the people to the Lord are thus described. When at last he came into the mountain, he then for the first time represented the holy external of the Word, which is what mediates; for this mountain signifies heaven, where is holiness. And yet he was not admitted further than to the first threshold of heaven, where the holy external of the Word ceases.

How far he was admitted was shown me representatively by a spirit, who as to the higher part of the face as far as the chin was seen in the light of heaven, but as to the lower part of it, including the chin, and as to the whole body with it, was in a cloud. From this it was made plain how much he represented of the holy external, which is what mediates. The six days during which Moses remained in the extremity of the mountain signified a state of truth, and the seventh day, on which he went up into the mountain, signified a state of good (according to what was unfolded above, n. 9431, 9432). The reason is, that with those who are being regenerated by the Lord there are similar degrees of ascent from the world to heaven; for a man is elevated from external to internal things, because from the natural man who is in external things to the spiritual man who is in internal things. Such an elevation or ascent was also represented by Moses when he put on the representation of the holy external, which mediates; for the holy external of the Word is the entrance to a state of good, thus to heaven.

9436. *And went up unto the mountain.* That this signifies elevation to heaven is evident from the signification of “going up” as being elevation toward interior things (see n. 3084, 4539, 4969, 5406, 5817, 6007); and from the signification of “Mount Sinai” as being heaven where Divine truth is in light (of which above, n. 9420, 9427).

9437. *And Moses was in the mountain forty days and forty nights.* That this signifies what is complete in respect to instruction and influx is evident from the signification of “forty” as being what is full or complete. That “forty” denotes what is full or complete is because “four” denotes what is full (see n. 9103), in like manner

“ten” (n. 3107, 4638), and the number forty arises from four multiplied by ten; for multiplied numbers signify the same as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973). (That all numbers in the Word signify real things, see n. 575, 3252, 4264, 4495, 4670, 5265, 6175.) It is from this then that Moses was in the mountain forty days and forty nights. That “forty” here signifies what is complete in respect to instruction and influx is plain from what follows in chapters 25 to 32, in which are recounted the things concerning which he was instructed, which were the ark, Aaron, the urim and thummim, and the sacrifices. That “forty” signifies what is complete as to influx also is because from that time Moses began to represent the holy external of the Word, which mediates between the Lord and the people; and mediation is effected by influx through this holy external into the representative in which the people were (see n. 9419).

[2] As “forty” signified what is full or complete, therefore Moses remained on Mount Sinai not only on this occasion, but also on another, “forty days and forty nights” (Exod. 34:28; Deut. 9:18, 25; 10:10). And for this reason the sons of Israel wandered in the wilderness “forty years” until, as it is said, “all that generation was consumed” (Num. 14:33–34; 32:13). And for this reason it was said by Jonah to the Ninevites that “the city would be overthrown after forty days” (Jonah 3:4). And for this reason the prophet was commanded “to lie on the right side, and to bear the iniquity of the house of Judah forty days” (Ezek. 4:6). For this reason also it is said of Egypt that it should be surrendered to “an utter solitude forty years, and after those years should be gathered together from the peoples” (Ezek. 29:11–13). And for this reason “it rained upon the earth, so that it was inundated with a flood, forty days and forty nights” (Gen. 7:4, 12, 17). From this it is evident why it was decreed that a wicked man should be “beaten with forty stripes” (Deut. 25:3); for “forty stripes” signified punishment to the full. From this it is also evident what is meant in the prophetic song of Deborah and Barak, that “there was neither shield nor spear seen in the forty thousands of Israel” (Judges 5:8); “in the forty thousands of Israel” denotes in all. It is evident also from this why the temple built by Solomon was “forty cubits long” (1 Kings 6:17); in like

manner the new temple described in Ezekiel (41:2); for by “the temple,” in the supreme sense is signified the Lord; in the internal sense, heaven and the church; and thus by “forty,” what is complete in respect to representation. In like manner in other passages.

ON THE EARTHS IN THE STARRY HEAVEN; AND  
THEIR INHABITANTS, SPIRITS AND ANGELS

9438. They who are in heaven can speak and be in company with angels and spirits, not only from the earths in this solar system, but also with those who are from earths in the universe outside this system; and not only with spirits and angels therefrom, but also with the inhabitants themselves there whose interiors have been opened so that they are able to hear those who speak from heaven. The same is possible for a man during his life in the world, to whom it has been granted by the Lord to speak with spirits and angels; for as to his interiors a man is a spirit and angel, the body which he carries about in the world being merely of service to him for activities in this natural or earthly sphere, which is the ultimate one.

[2] But to no one is it given to speak as a spirit and angel with angels and spirits, unless he is of such a character that he can be consociated with them in respect to faith and love; and he cannot be so consociated unless he has faith in the Lord and love to the Lord, because a man is conjoined through faith in him, thus through the truths of doctrine, and through love to him; and when he has been conjoined with him, he is safe from the attack of evil spirits who are from hell. With others the interiors cannot be opened at all, because they are not in the Lord.

[3] This is the reason why at the present day it is given to few to speak and be in company with angels. A plain proof of this is that at the present day the existence of spirits and angels is scarcely credited, still less that they are with every man, and that through

them man has connection with heaven, and through heaven with the Lord. And still less is it believed that when a man dies as to his body, he lives a spirit, also in a human form as before.

9439. As, with most in the church at this day, there is no faith in the life after death, and scarcely any in heaven, or in the Lord as being the God of heaven and earth; therefore the interiors of my spirit have been opened by the Lord, so that I may, while in the body, be at the same time with the angels in heaven, and not only speak with them, but also see there amazing things, and describe the same; lest perchance hereafter people may say, Who has come to us from heaven, and told us that it exists, and what there is there? But I know that those who have previously at heart denied a heaven and a hell, and the life after death, will still harden themselves against them, and will deny them; for it is easier to make a raven white, than to cause those to believe who have once at heart rejected faith. But let the things which have thus far been shown concerning heaven and hell and the life after death be for those few who are in faith. That the rest, however, may be brought to something of acknowledgment, it has been granted that I should relate such things as delight and attract the man who is desirous of having knowledge; and which at present shall be about the earths in the universe.

9440. He who is not acquainted with the arcana of heaven may believe it to be impossible for a man to see earths which are so remote, and from the evidence of the senses to give any account of them. But he should know that in their first cause and origin, the spaces and distances, and consequently the progressions, which appear in the spiritual world,<sup>2</sup> are changes of state of the interiors, and that they appear with angels and spirits in accordance with these changes; and that by means of such changes angels and spirits can be translated from one place to another, and from one earth to another, even to earths which are at the end of the universe. And so can a man in respect to his spirit, his body still remaining in its own place. So too has it been done with me, for of the Lord's Divine mercy it has been given me to be in company with spirits as a spirit, and at the same time with men as a man. (That in heaven the spaces and distances, and consequently the progressions, are

appearances arising from changes of state of the interiors, see n. 5605.) A sensuous man cannot conceive that in respect to his spirit a man can be translated in this manner, because such a man is in space and in time, and measures his progressions according to these.

9441. Everyone can see that there are many worlds, from the fact that so many stars appear in the universe, and it is known in the learned world that every star is like a sun in its own place, for it remains fixed as the sun of our earth does in its place; and that the distance causes it to appear in a small form like a star; consequently that, like the sun of our system, it has planets revolving around it, which are earths. For what else could there be so great a heaven with so many stars? For the end of the creation of the universe is man; in order that from man there may be an angelic heaven. But what would mankind and an angelic heaven from one single earth be for the infinite creator, for whom a thousand earths, nay, tens of thousands of them, would not suffice?

A calculation has been made, that if there were in the universe one million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man there was allotted a space of three cubic ells, the sum of so many men collected into one mass would not occupy a space equal to a thousandth part of this earth; thus not the space of one of the satellites of Jupiter or Saturn; which would be a space in the universe too small to be seen; for any satellite of Jupiter or Saturn is barely visible to the naked eye.

And what would this be for the creator of the universe, to whom the whole universe, if so filled up, would not suffice; for he is infinite. In speaking on this subject with the angels, they said that they have a similar idea concerning the fewness of the human race relatively to the infinity of the creator; but that still they do not think from spaces, but from states; and that according to their idea, supposing the number of earths to be as many myriads as could possibly be conceived of in thought, they would still be absolutely nothing to the Lord; moreover, that the angelic heaven, of which

the human race is the seminary, corresponds to all things that are in man; and that such a heaven cannot be built up of angels from one earth, but only from innumerable earths.

9442. But concerning the earths in the starry heaven, something shall be said in what follows, from experience itself; from which it will be seen how I have been repeatedly translated thither in respect to my spirit; my body remaining in its own place.<sup>3</sup>

END OF THE SEVENTH VOLUME OF THE ORIGINAL  
LATIN WORK

## Exodus 25

### THE DOCTRINE OF CHARITY AND OF FAITH

9443. The forgiveness of sins shall now be spoken of.

9444. The sins done by a man are rooted in his very life, and make it; and therefore no one is liberated from them unless he receives new life from the Lord, which is effected by means of regeneration.

9445. That from himself a man cannot do what is good or think what is true, but only from the Lord, is evident in John:

A man can do nothing except it be given him from heaven (John 3:27).

He that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing (John 15:5).

From this it is evident that no one can withdraw anyone from sins, thus forgive them, save the Lord alone.

9446. The Lord continually flows into man with the good of love and the truths of faith; but these are variously received; being received in one way by one person, and in a different way by another; by those who have been regenerated they are received well; but by those who do not suffer themselves to be regenerated they are received ill.

9447. Those who have been regenerated are continually kept by the Lord in the good of faith and of love, and are then withheld from evils and falsities. And those who do not suffer themselves to be regenerated by the Lord are also withheld from evil and kept in good, for good and truth continually flow in from the Lord with

every man; but the infernal loves in which they are, namely, the loves of self and of the world, stand in the way, and turn the influx of good into evil, and that of truth into falsity.

9448. From all this it is evident what the forgiveness of sins is. To be able to be kept by the Lord in the good of love, and the truths of faith, and to be withheld from evils and falsities, is the forgiveness of sins. And to shun evil and falsity, and to feel aversion for them, is then repentance. But these are possible only with those who, through regeneration, have received new life from the Lord; because these things belong to the new life.

9449. The signs that sins have been forgiven are the following. Delight is felt in worshiping God for the sake of God; in being of service to the neighbor for the sake of the neighbor; thus in doing good for the sake of good, and in believing truth for the sake of truth. There is an unwillingness to merit by anything that belongs to charity and faith. Evils, such as enmities, hatreds, revenges, unmercifulness, adulteries, in a word, all things that are against God and against the neighbor, are shunned and are held in aversion.

9450. But the signs that sins have not been forgiven are the following. God is not worshiped for the sake of God; and the neighbor is not served for the sake of the neighbor; thus good is not done and truth is not spoken for the sake of good and truth, but for the sake of self and the world. There is a desire to merit by our deeds; others are despised in comparison with ourselves; delight is felt in evils, such as enmities, hatred, revenge, cruelty, adulteries; and the holy things of the church are held in contempt, and are at heart denied.

9451. When sins have been forgiven, they are believed to be wiped off, and washed away as dirt is with water. Nevertheless they remain in the man; and their being said to be "wiped off" is from the appearance when the man is withheld from them.

9452. The Lord regenerates a man from Divine mercy. This is done from his infancy down to the last of his life in the world, and afterward to eternity. Thus it is from Divine mercy that the Lord withdraws a man from evils and falsities, and leads him to the truths of faith and goods of love, and afterward keeps him in these. And after this, in Divine mercy he raises him to himself in heaven, and makes him happy. All this is what is meant by the forgiveness of sins from mercy. They who believe that sins are forgiven in any other way are quite mistaken; for it would be the absence of mercy to see a multitude of men in the hells, and not save them, if it could be done in any other way. And yet the Lord is mercy itself, and wills not the death of anyone, but that he may live.

9453. Consequently those who do not suffer themselves to be regenerated, thus who do not suffer themselves to be withheld from evils and falsities, remove and cast away from themselves these mercies of the Lord. Therefore it is the man who is in fault if he cannot be saved.

9454. This is what is meant in John:

As many as received him, to them gave he power to be sons of God, to them that believe in his name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12–13);

“of bloods” denotes those who are opposed to the goods of faith and of charity; “of the will of the flesh” denotes those who are in evils from the loves of self and of the world; “of the will of man” denotes those who are in falsities thence derived; to be “born of God” denotes to be regenerated. That no one can come into heaven unless he is regenerated is taught in the same:

Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:3, 5);

“to be born of water” denotes through the truth of faith; and “to be born of the spirit” denotes through the good of love. From all this it can now be seen who they are whose sins have been forgiven; and who they are whose sins have not been forgiven.

## EXODUS 25

1. *And Jehovah spoke unto Moses, saying,*
2. *Speak unto the sons of Israel, and let them take for me a collection; from every man whom his heart hath moved willingly ye shall take my collection.*
3. *And this is the collection which ye shall take from them; gold, and silver, and brass;*
4. *And blue, and crimson, and scarlet double-dyed, and fine linen, and goats' wool;*
5. *And skins of red rams, and badgers' skins, and shittim wood;*
6. *Oil for the luminary, spices for the oil of anointing, and for the incense of spices;*
7. *Onyx stones, and stones for filling, for the ephod, and for the breastplate.*
8. *And let them make for me a sanctuary, that I may dwell in the midst of them.*
9. *According to all that I show thee, the form of the habitation, and the form of all the vessels thereof, even so shall ye make it.*
10. *And let them make an ark of shittim wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.*
11. *And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about.*
12. *And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it.*
13. *And thou shalt make staves of shittim wood, and overlay them with gold.*
14. *And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal.*

15. *The staves shall be in the rings of the ark; they shall not be removed from it.*

16. *And thou shalt put into the ark the testimony which I shall give thee.*

17. *And thou shalt make a mercy seat of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof.*

18. *And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the mercy seat.*

19. *And make one cherub at the one end, and one cherub at the other end; out of the mercy seat shall ye make the cherubs upon the two ends thereof.*

20. *And the cherubs shall spread out their wings upward, covering with their wings over the mercy seat, and their faces a man's to his brother; toward the mercy seat shall be the faces of the cherubs.*

21. *And thou shalt put the mercy seat upon the ark from above; and unto the ark thou shalt put the testimony that I shall give unto thee.*

22. *And there I will meet with thee, and I will speak with thee from above the mercy seat, from between the two cherubs which are over the ark of the testimony, all that I shall command thee for the sons of Israel.*

23. *And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.*

24. *And thou shalt overlay it with pure gold, and make thereto a border of gold round about.*

25. *And thou shalt make unto it a closure of a handbreadth round about, and thou shalt make a border of gold for the closure thereof round about.*

26. *And thou shalt make for it four rings of gold, and put the rings upon the four corners that are on the four feet thereof.*

27. *Over against the closure shall the rings be, for houses for the staves to carry the table.*

28. *And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them.*

29. *And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them.*

30. *And thou shalt set upon the table the bread of faces, unto my faces continually.*

31. *And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed; its cups, its pomegranates, and its flowers, shall be out of it;*

32. *And there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof;*

33. *Three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds going out of the lampstand.*

34. *And in the lampstand four almond-shaped cups, its pomegranates and its flowers.*

35. *And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand.*

36. *Their pomegranates and their reeds shall be out of it, all of them, one solid of pure gold.*

37. *And thou shalt make the lamps thereof seven; and it shall make its lamps go up, to give light over against the faces of it.*

38. *And the tongs thereof, and the basins thereof, shall be of pure gold.*

39. *A talent of pure gold shall it be made, with all these vessels.*

40. *And see and make them in the form which thou wast made to see in the mountain.*

## THE CONTENTS

9455. In this chapter is described the collection that was made for the tabernacle, for the tables therein, and also for the garments of Aaron; likewise the construction of the ark, of the table for the bread, and of the lampstand; by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are from the Lord therein. By the habitation was represented heaven itself; by the ark in it, the inmost heaven; by the testimony or law in the ark, the Lord; by the breads of faces upon the table, and by the lampstand, the celestial things; and by the garments of Aaron the spiritual things, which are from the Lord in the heavens.

## THE INTERNAL SENSE

9456. Verses 1–2. *And Jehovah spoke unto Moses, saying, Speak unto the sons of Israel, and let them take for me a collection; from every man whom his heart hath moved willingly ye shall take my collection.* “And Jehovah spoke unto Moses, saying” signifies instruction concerning the holy things of heaven that were to be represented; “Speak unto the sons of Israel” signifies the representative church; “and let them take for me a collection” signifies the interior things of worship that were to be represented, and that are the things required; “from every man whom his heart hath moved willingly” signifies that all things should be from love and thus from freedom; “ye shall take my collection” signifies the things required for worship.

9457. *And Jehovah spoke unto Moses, saying.* That this signifies instruction concerning the holy things of heaven that were to be represented, is evident from what follows; for by “what Jehovah spoke unto Moses” are signified the holy things of heaven that were to be represented. For among the Israelitish people there was instituted a church in which were to be representatively presented in an external form the celestial things of the good of love and the spiritual things of the good and truth of faith, such as are in heaven, and such as must be in the church. From this it is evident that by “Jehovah spoke” is signified instruction concerning the holy things of heaven that were to be represented. Inasmuch as the things that follow are representative of the celestial and spiritual things which are in the heavens from the Lord, it shall be told what a representative church is, and why it was instituted.

[2] There are three heavens: the inmost or third; the middle or second; and the ultimate or first. In the inmost heaven reigns the good of love to the Lord; in the middle heaven, the good of charity toward the neighbor; and in the ultimate heaven are represented the things which are thought, said, and come forth in the middle and inmost heavens. The representatives in this heaven are countless, consisting of paradises, gardens, forests, fields, plains; also of cities, palaces, houses; likewise of flocks and herds, animals

and birds of many kinds, besides numberless other things. These things appear before the eyes of the angelic spirits there more clearly than similar things appear in the light of noon on earth; and wonderful to say, their signification also is perceived.

[3] Such things appeared also to the prophets when their interior sight, which is the sight of the spirit, was opened; as horses to Zechariah (Zech. 6:1–8); animals that were cherubs, and afterward the new temple with all things belonging to it, to Ezekiel (Ezek. 1, 9–10, 40–48); a lampstand, thrones, animals that also were cherubs, horses, the new Jerusalem, and many other things, to John, as described in Revelation; in like manner horses and chariots of fire to the young man of Elisha (2 Kings 6:17). Things like these appear constantly in heaven before the eyes of spirits and angels, and they are natural forms in which the internal things of heaven terminate, and in which they are portrayed, and are thus presented to view before the very eyes. These things are representations.

[4] A church is therefore representative when the internal holy things of love and faith from the Lord and to the Lord are presented to view by means of forms visible in the world; as in this chapter and the following by the ark, the mercy seat, the cherubs, the tables there, the lampstand, and all the other things of the tabernacle. For this tabernacle was so constructed as to represent the three heavens and all things therein; and the ark, in which was the testimony, so as to represent the inmost heaven and the Lord himself therein. Wherefore its form was shown to Moses in the mountain, Jehovah then saying that they should “make for him a sanctuary, and he would dwell in the midst of them” (verse 8). Everyone who has some capacity of thinking interiorly can perceive that Jehovah could not dwell in a tent, but that he dwells in heaven; and that this tent could not be called a sanctuary unless it referred to heaven, and to the celestial and spiritual things therein. Consider what it would be for Jehovah, the Creator of heaven and earth, to dwell in a small habitation of wood, overlaid with gold and surrounded with curtains, unless heaven and the things of heaven had been there represented in a form.

[5] For the things represented in a form do indeed appear in a like form in the lowest or first heaven before the spirits who are there; but in the higher heavens are perceived the internal things which are represented, and which as before said are the celestial things of love to the Lord, and the spiritual things of faith in the Lord. Such were the things that filled heaven when Moses and the people were in a holy external, and adored this tent as the habitation of Jehovah himself. From this it is plain what a representative is, and also that through it heaven, thus the Lord, was present with man.

[6] Therefore when the ancient church ceased, a representative church was instituted among the Israelitish people, in order that by means of such representatives there might be the conjunction of heaven, thus of the Lord, with the human race; for without the conjunction of the Lord through heaven, man would perish, because he has his life by virtue of this conjunction. These representatives, however, were only external means of conjunction, with which the Lord miraculously conjoined heaven (see n. 4311). But when the conjunction through these things also perished, the Lord came into the world and opened the internal things themselves that were represented, which are those of love and faith in him. These internal things now effect the conjunction; nevertheless at the present day the only means of conjunction is the Word, because it has been so written that each and all things therein correspond, and thus represent and signify the Divine things that are in the heavens.

9458. *Speak unto the sons of Israel.* That this signifies the representative church is evident from the representation of the sons of Israel, as being the church, specifically the spiritual church (see n. 8805, 9340), but here the representative church, because such things are treated of as represented the holy things of the church and of heaven, namely, the ark, the mercy seat, the cherubs, the table upon which were the breads of faces, the lampstand; and in following chapters the tabernacle, the garments of Aaron, the altar, and the sacrifices, all of which were representative. That the spiritual church is signified by “the sons of Israel” is because it was

represented by them. (But that with that people a representative church could not be instituted; but only the representative of a church, see n. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320.)

9459. *And let them take for me a collection.* That hereby are signified the interior things of worship that were to be represented, and that are the things required, is evident from the signification of “a collection,” as being the things required for worship, here the interior things that were to be represented; for such are signified by the things collected for the tent, for the tables, for the lampstand, and also for the garments of Aaron; namely, gold, silver, brass, blue, crimson, scarlet double-dyed, fine linen, goats’ wool, and many other things; as is evident from their signification, which is treated of in what follows.

9460. *From every man whom his heart hath moved willingly.* That this signifies that all things should be from love, and thus from freedom, is evident from the signification of “whom his heart hath moved willingly,” as being from freedom. That it denotes from love, is because all freedom is of love, for that which a man does from love, he does from freedom. (That the “heart” denotes that which is of the love because of the will, see n. 7542, 8910, 9050, 9113, 9300; and that all freedom is of love or of affection, see n. 2870–2893, 3158, 9096; consequently that worship must be from freedom, n. 1947, 2880–2881, 7349.)

9461. *Ye shall take my collection.* That this signifies the things required for worship is evident from the signification of a “collection” as being the interior things of worship which were to be represented, and which are required (of which above, n. 9459).

9462. Verses 3–7. *And this is the collection which ye shall take from them; gold, and silver, and brass; and blue, and crimson, and scarlet double-dyed, and fine linen, and goats’ wool; and skins of red rams, and badgers’ skins, and shittim wood; oil for the luminary, spices for the oil of anointing, and for the incense of spices; onyx stones, and stones for filling, for the ephod, and for the breastplate.* “And this is the collection which ye shall take from them” signifies that these

things shall by all means be required; “gold and silver” signifies good and truth in general; “and brass” signifies external good; “and blue” signifies the celestial love of truth; “and crimson” signifies the celestial love of good; “and scarlet double-dyed” signifies mutual love; “and fine linen” signifies the truth thence derived; “and goats’ wool” signifies the good thence derived; “and skins of red rams, and badgers’ skins” signifies the external truths and goods by which they are held together; “and shittim wood” signifies the goods of merit which are from the Lord, thus of the Lord alone; “oil for the luminary” signifies the internal good which is in mutual love and charity; “spices for the oil of anointing” signifies the internal truths that belong to the inaugurating good; “and for the incense of spices” signifies for acceptable perception; “onyx stones, and stones for filling” signifies spiritual truths and goods in general; “for the ephod, and for the breastplate” signifies which should be for a covering for external and internal celestial things.

9463. *And this is the collection which ye shall take from them.* That this signifies that these things shall by all means be required is evident from the signification of “the collection” as being the things required (as above, n. 9459, 9461). That it signifies that they should by all means be required is because it is here said a third time, and repetition implies necessity.

9464. *Gold, and silver.* That this signifies internal good and truth in general is evident from the signification of “gold” as being good, and of “silver” as being truth (see n. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932). That internal good and truth are meant is because by “brass,” which follows, is signified external good.

9465. *And brass.* That this signifies external good is evident from the signification of “brass” as being natural good, or what is the same thing, external good (see n. 425, 1551). External good is the good of the external or natural man; but internal good is the good of the internal or spiritual man.

9466. *And blue.* That this signifies the celestial love of truth is evident from the signification of “blue” [*hyacinthinum*] as being the

celestial love of truth. That “blue” has this signification is because it belongs to the color of the sky, and because by this color is signified truth from a celestial origin, which is truth from the good of love to the Lord. This good reigns in the inmost heaven, and in the middle or second heaven it is presented to view as crimson and blue; the good itself as crimson, and the derivative truth as blue. For in the other life, and in heaven itself, there appear most beautiful colors, all deriving their origin from good and truth. For the sphere of the affections of good and truth is sensibly presented before the eyes of angels and spirits by means of colors, and specific things by variously colored objects. They are presented to the nostrils also by means of odors. For everything celestial, which is of good, and everything spiritual, which is of truth, is represented in the lower heavens by such things as appear in nature, thus to the very senses of the spirits and angels there. The reason why the spheres of the affection of good and truth are visibly presented by means of colors is that the colors are modifications of heavenly light, thus of intelligence and wisdom (see n. 4530, 4677, 4742, 4922).

[2] This then is the reason why among the things that were collected for the tabernacle, and for the garments of Aaron, were blue, crimson, scarlet double-dyed, and skins of red rams; for by the tabernacle was represented the heaven of the Lord, and by the things of which it was constructed and woven together were represented the celestial and spiritual things that belong to good and truth; in like manner by the garments of Aaron (n. 9457). This is the reason why the veil, within which was the ark of the testimony, was woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:31); in like manner the covering for the door of the tent (verse 36), and likewise the covering of the gate of the court (Exod. 27:16); also why the loops upon the edge of the curtain were of blue (Exod. 26:4). Therefore also it was that the ephod was of gold, blue, crimson, scarlet double-dyed, and fine linen, all interwoven; and likewise the breastplate of judgment (Exod. 28:6, 15).

[3] By “blue” is signified the celestial love of truth, and by “garments of blue,” the knowledges of truth from this love, in Ezekiel:

Fine linen with brodered work from Egypt was thy spread, that it might be to thee for a sign; blue and crimson from the isles of Elishah were thy covering. These were thy traders with perfect things, with bales of blue and brodered work, and with treasures of precious garments (Ezek. 27:7, 24);

speaking of Tyre, by which are signified the knowledges of truth and good (n. 1201); knowledge and the derivative intelligence are described by “brodered work from Egypt,” and by “blue and crimson from the isles of Elishah”; “brodered work from Egypt” being the memory-knowledge of truth; “blue and crimson from the isles of Elishah” being the intelligence of truth and good.

[4] In the same:

Two women, the daughters of one mother, committed whoredoms in Egypt in their youth, Oholah and Oholibah. Oholah committed whoredom under me; and doted on the Assyrians her neighbors, clothed in blue, commanders and leaders; horsemen riding on horses (Ezek. 23:2-6);

“Oholah” is Samaria, “Oholibah” is Jerusalem (verse 4). “Samaria” here denotes the spiritual church perverted; “committing whoredom in Egypt” denotes falsifying truths by means of memory-knowledges; “doting on the Assyrians her neighbors” denotes to love the consequent reasonings; “clothed with blue” denotes the appearances of the truth that is from good, because from the literal sense of the Word wrongly unfolded.

[5] In like manner in Jeremiah:

Silver beaten out is brought from Tarshish, and gold from Uphaz, the work of the smith and of the hands of the metal caster; blue and crimson are their clothing; all the work of the wise (Jer. 10:9);

speaking of the idols of the house of Israel, by which are signified false doctrinal things confirmed from the external sense of the Word badly unfolded (see n. 9424); “the work of the smith and of the hands of the metal caster,” and also “they are all the work of the wise,” denote that it was from self-intelligence; “silver from Tarshish, and gold from Uphaz” denote truth and good so appearing in the external form, because from the Word; in like manner “blue and crimson,” which were “their clothing.”

[6] In John:

I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of blue and of sulphur, by whom was the third part of men killed (Rev. 9:17–18);

where “horses and they that sat on them” denote the inverted and perverted understanding of truth; “breastplates as of fire, of blue, and of sulphur” denote the defense of falsities that are from the evils of diabolical loves. Here therefore “fire” denotes the infernal love of evil; and “blue” the infernal love of falsity; thus in the opposite sense; for most things in the Word have also an opposite sense.

9467. *And crimson.* That this signifies the celestial love of good is evident from the signification of “crimson” as being the celestial love of good. The reason why this is signified by “crimson” is that by a red color is signified the good of celestial love. For there are two fundamental colors from which come the rest: the color red, and the color white. The color “red” signifies the good which is of love; and the color “white” signifies the truth which is of faith. That the color “red” signifies the good which is of love is because it comes from fire, and “fire” denotes the good of love; and the color “white” signifies the truth which is of faith, because it comes from light, and “light” denotes the truth of faith. (That “fire” denotes the good of love, see n. 5215, 6314, 6832, 6834, 6849, 7324, 9434; and that “light” denotes the truth of faith, n. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407; that “red” denotes the good of love, n. 3300; and “white,” the truth of faith, n. 3993, 4007, 5319.)

[2] From this it is evident what the remaining colors signify; for insofar as they partake of red they signify the good of love; and insofar as they partake of white they signify the truth of faith; for all the colors that appear in heaven are modifications of heavenly light and flame upon these two planes. For heavenly light is real light, and in itself is the Divine truth that proceeds from the Divine good of the Lord; wherefore the modifications of this light and flame are variegations of truth and good, thus of intelligence and wisdom.

[3] This shows why the veils and curtains of the tent, and also the garments of Aaron, were to be woven of blue, crimson, scarlet double-dyed, and fine linen (Exod. 26:1, 31, 36; 27:16; 28:6, 15); namely, that by these things might be represented the celestial things that belong to good, and the spiritual things that belong to truth (of which in what follows).

[4] Good from a celestial origin is signified by “crimson” also in Ezekiel:

Fine linen with brodered work from Egypt was thy spread, blue and crimson from the isles of Elishah were thy covering (Ezek. 27:7);

speaking of Tyre, by which are signified the knowledges of truth and good; “blue and crimson for a covering” denote the knowledges of truth and good from a celestial origin.

[5] Like things are signified by “crimson and fine linen” in Luke:

There was a certain rich man, who was clothed in crimson and fine linen, and fared splendidly every day (Luke 16:19);

by the “rich man” was meant in the internal sense the Jewish nation and the church among them, which was called “rich” from the knowledges of good and truth from the Word there existing; “garments of crimson and fine linen” denote these knowledges; “garments of crimson,” the knowledges of good; and “garments of fine linen,” the knowledges of truth; both from a celestial origin, because from the Divine. The like is also signified by “crimson” in Revelation:

A woman sitting upon a scarlet beast, arrayed in crimson and scarlet (Rev. 17:3–4);

treating of Babylon, by which is signified the church wherein the holy things of the Word are applied to profane uses, that is, to such as aim at dominions in heaven and on earth; thus from the infernal love of self and of the world.

9468. *And scarlet double-dyed.* That this signifies mutual love is evident from the signification of “scarlet,” and of “double-dyed,” as being celestial truth, which is the same as the good of mutual love. There are two kingdoms into which the angelic heaven has been divided—the celestial kingdom, and the spiritual kingdom; and in each there is an internal and an external. The internal in the celestial kingdom is the good of love to the Lord, and the external is the good of mutual love. It is this latter good which is signified by “scarlet double-dyed”; by “scarlet” the good itself, and by “double-dyed” its truth. But in the spiritual kingdom the internal is the good of charity toward the neighbor, and the external is the good of obedience from faith. That “scarlet double-dyed” signifies the good of mutual love and its truth is from its appearance in the other life; for when the sphere of this good and truth is presented to view in the lowest heaven, it appears of a scarlet color; because that which flows down from the celestial heaven and appears beneath, takes its color from flame, and beneath becomes scarlet from the shining whiteness of the light of the middle heaven, through which it passes. Hence it is that among other colors, scarlet double-dyed was employed upon the curtains of the habitation (Exod. 26:1); upon the veil before the ark (Exod. 26:31); upon the covering for the door of the tent (Exod. 26:36); upon the covering at the gate of the court (Exod. 27:16); upon the ephod (Exod. 28:6); upon the belt (Exod. 28:8) upon the breastplate of judgment (Exod. 28:15); and upon the fringes of the robe of the ephod (Exod. 28:33).

[2] That “scarlet double-dyed” signifies the good of mutual love, which is the external good of the celestial kingdom or church, is evident from the fact that a cloth of scarlet double-dyed was to be spread over the table on which were the breads of faces, and that it

was to be covered next with a covering of badgers' skins (Num. 4:8). For the inmost things that belong to the celestial kingdom or church, were signified by the things upon the table, especially by the breads; but exterior things by the coverings. From this also it is that the things to be collected are enumerated in this order; namely, the inmost things first, which were blue and crimson; the more outward things in the second place, which were scarlet double-dyed, fine linen, and goats' wool; and lastly the outermost things, which were skins of red rams and badgers' skins; in like manner everywhere in what follows.

[3] As external celestial good and its truth are signified by "scarlet double-dyed," therefore the Word as to the external sense, and its derivative doctrine, are expressed by this color, for the reason that the Word is the Divine truth that proceeds from the Divine good of the Lord, and this appears as a flaming light in the inmost heaven, and as a shining white light in the middle heaven.

[4] The Word and its derivative doctrine are thus expressed in the second book of Samuel:

David lamented a lamentation over Saul and over Jonathan; and he wrote down to teach the sons of Judah the bow. Ye daughters of Israel weep over Saul, who clothed you in double-dyed with delights, who put an ornament of gold upon your apparel (2 Sam. 1:17–18, 24).

"To clothe in double-dyed" denotes to instruct in the truths that belong to the good of mutual love, thus in truths from a celestial origin. The subject treated of in this prophetic utterance is the doctrine of faith separated from the doctrine of love and charity; namely, that through the doctrine of faith separated, truths are extinguished, but are restored through the doctrine of love and charity. For by "the Philistines," by whom Saul and Jonathan were slain, are signified those who are in the doctrine of faith separated from the doctrine of love and charity (n. 3412–3413, 8093, 8096, 8099, 8313); and by "teaching the sons of Judah the bow" is signified instructing in the truths of doctrine those who are in the good of love and charity. (That "the sons of Judah" denote those who are in the good of love, see n. 3654, 3881, 5583, 5603, 5782,

5794, 5833, 6363; and that a “bow” denotes the doctrine of truth, n. 2686, 2709.)

[5] In Jeremiah:

Thou therefore, O wasted one, what wilt thou do? Though thou clothest thyself with double-dyed, though thou deckest thee with an ornament of gold, in vain shalt thou make thyself beautiful (Jer. 4:30).

The church that has been laid waste is here treated of; “clothing herself with double-dyed,” and “decking herself with an ornament of gold,” denotes to teach the truths of doctrine that are from a celestial origin, and the goods of life, consequently truths and goods from the Word. In like manner in the same:

They that did eat delicacies have been laid waste in the streets; they that were brought up upon scarlet have embraced a dunghill (Lam. 4:5).

“To be brought up upon scarlet” denotes to be instructed from the Word from infancy in the good of mutual love.

[6] As the things that belong to the external sense of the Word appear in heaven of a scarlet color, for the reason spoken of above, therefore they who apply the external sense of the Word to the confirmation of falsities from the evils of the love of self and of the world, and thus to those which are contrary to the truths and goods of love to the Lord and of mutual love, are said to be “clothed in crimson and scarlet”; for so do their outward things appear, because they are from the Word; but their internal things are profane. Such things are signified by “scarlet” in John:

I saw a woman sitting upon a scarlet beast, full of names of blasphemy; she was clothed in crimson and scarlet (Rev. 17:3–4);

speaking of Babylon, by which is meant a religion in which the holy things of the Word are profaned by being applied to falsities that favor diabolical loves, which are the loves of self and of the world, thus to gaining dominion in the heavens and on earth. Again in the same:

The great city that was clothed in fine linen, and crimson, and scarlet; and gilded with gold, and precious stone, and pearls (Rev. 18:16).

Therefore also among the merchandise of Babylon are enumerated “fine linen, crimson, and scarlet” (Rev. 18:12).

[7] As the external of the Word appears in heaven of a scarlet color, and as there is an influx out of heaven into man’s memory, in which what is drawn from the Word appears of such a color, therefore scarlet was employed in relation to the remembrance of things; as in Moses:

The sons of Israel shall make them a train upon the borders of their garments, and shall put upon the train of the border a scarlet<sup>1</sup> thread, that by it they may remember all the commandments of Jehovah, and do them (Num. 15:38, 39).

[8] For the same reason also it was customary in ancient time, when significatives were in use, to bind a scarlet thread for the remembrance or recollection of a thing, as we read of Perez the son of Tamar, upon whose hand “the midwife bound a double-dyed thread” (Gen. 38:28, 30); and as we read of the harlot Rahab, who “bound a scarlet thread in the window, that the spies might remember their promise” (Josh. 2:18, 21).

[9] As a man cannot be withdrawn from evils and falsities except by means of the truths and goods that are with him from the Word, therefore in the cleansing of leprosy there were employed “cedar wood, scarlet, and hyssop” (Lev. 14:4–7, 49–52); for “leprosy” denotes truth profaned, thus falsified (see n. 6963); and “to be cleansed from” these things denotes to be withdrawn from them by means of the truths and goods which are from the Word. In like manner scarlet was employed “in the waters of separation and expiation made from a red heifer” (Num. 19:6); “the waters of separation and expiation” also signified purification and withdrawal from evils and falsities by means of truths and goods from the Word.

[10] As most things have an opposite sense, so also have “double-dyed” and “scarlet,” and then they signify falsities and evils which are opposed to the before-mentioned truths and goods; as in Isaiah:

Though your sins be as double-dyed, they shall be as white as snow; though they be red as scarlet, they shall be as wool (Isa. 1:18);

the case herein is the same as with “red,” with “blood,” with “flame,” and with “fire,” which in the genuine sense signify the goods of love and of faith; but in the opposite sense the evils contrary to them.

9469. *And fine linen.* That this signifies the truth thence derived, namely, from the good which is from a celestial origin, is evident from the signification of “linen” as being truth (see n. 7601); and from that of “fine linen” as being truth from the Divine (n. 5319); both in the natural man. That “fine linen” denotes truth from a celestial origin is because of its whiteness and softness.

9470. *And goats’ wool.* That this signifies the good thence derived, namely, from the good of mutual love, is evident from the signification of a “she-goat” as being the good of innocence in the external or natural man (see n. 3519, 7840); and from the signification of the “wool” thereof as being the truth of this good. But as good is here signified, and not truth, therefore in the original tongue it is not said “goats’ wool,” but only “goats,” as also in other passages; as in the following in Exodus:

All the women that were wise brought that which they had spun, the blue, the crimson, the scarlet double-dyed, the fine linen. And they whose heart stirred them up, spun goats (Exod. 35:25–26);

“to spin goats” denotes what was made from the wool of goats.

[2] But that “wool” denotes truth from a celestial origin, which in itself is good, is evident from the passages in the Word where it is mentioned; as in Hosea:

She said, I will go after my lovers, that give me my bread and my water, my wool and my flax. Therefore will I return, and take my grain in its time, and will rescue my wool and my flax (Hos. 2:5, 9);

the perverted church is here treated of, which is here called the “mother”; the “lovers” with whom she is said to have “committed whoredom,” denote those who pervert goods and truths; “bread and water” denote the internal goods of love and truths of faith; “wool and flax” denote the same, but external.

[3] In Daniel:

I beheld till the thrones were cast forth, and the ancient of days did sit; his garment was like the white snow, and the hair of his head was like the clean wool (Dan. 7:9);

the vastation of the church in respect to all the truth of faith, and its restoration by the Lord, are here treated of; a complete vastation is signified by “the thrones being cast forth”; “the ancient of days” denotes the Lord as to celestial good, such as was in the most ancient church, which was a celestial church, and which in the Word is called “ancient”; its external truth is signified by the “garment that was like the white snow”; and its external good by the “hair of the head that was like the clean wool.” In like manner in John:

In the midst of the seven lampstands was one like to the son of man; his head and his hair were white as white wool, as snow (Rev. 1:13–14).

[4] Such truth, which being a form of celestial good is in itself good, is also signified by “wool” in these passages:

Damascus was thy merchant in wine of Helbon, and wool of Zachar (Ezek. 27:18).

Though your sins be as double-dyed, they shall be as white as snow; though they be red like scarlet, they shall be as wool (Isa. 1:18).

[5] As by the garments of Aaron were represented such things as belong to the Lord's spiritual kingdom, thus the spiritual things of truth, his garments of holiness were of linen, and not of wool; for "linen" denotes spiritual truth, but "wool" celestial truth, which relatively is good. For this reason it is said in Ezekiel:

The priests, the Levites, the sons of Zadok, when they enter in at the gates of the inner court, they shall put on garments of linen; and no wool shall come upon them. Linen turbans shall be upon their heads, breeches of linen upon their loins (Ezek. 44:15, 17-18).

That the garments of Aaron also were not of wool, but of linen, is evident from Leviticus 16:4, 32.

[6] From all this it can be seen that "linen" signifies spiritual truth, which is the truth of the good of faith; but that "wool" signifies celestial truth, which is the truth of the good of love; and as those who are in the latter truth cannot be in the former truth, for the two differ as do the light from the sun and the light from the stars, therefore it was decreed that "a mixed garment of wool and linen was not to be worn" (Deut. 22:11). (That there is such a distinction between the celestial and the spiritual, and that the two are not together in one subject, see the citations in n. 9277.)

9471. *And skins of red rams, and badgers' skins.*<sup>2</sup> That this signifies the external truths and goods by which they are held together is evident from the signification of "skins" as being external things (see n. 3540); from the signification of "rams" as being spiritual things which are of truth (n. 2830, 4170); from the signification of "red" as being good (n. 3300); thus "skins of red rams" denote the external truths that are from good; and from the signification of "badgers" as being goods. That "badgers" have this signification is evident from the fact that in the Word, where truth is spoken of, good also is spoken of, by reason of the heavenly marriage of truth and good (see n. 9263, 9314). Consequently as "skins of red rams" signify external truths which are from good, "badgers' skins" signify the goods themselves. The reason why they denote the truths and goods by which [internal truths and goods] are held together, is that all external things keep internal things together, as is also here

evident from the use of these skins, in that they served for coverings; the skins of badgers, for coverings over things more holy than the skins of rams (Exod. 26:14; Num. 4:6, 8, 10–12, 14).

9472. *And shittim wood.* That this signifies the goods of merit which are from the Lord and thus of the Lord alone is evident from the signification of “wood” as being the good of merit (see n. 1110, 2784, 2812, 4943, 8740). The good of merit is the good that proceeds from the Divine human of the Lord, which is Christian good, or spiritual good with man. It is this good by which man is saved; for good which proceeds from any other source is not good, because the Divine is not in it, thus neither is heaven in it, consequently salvation is not in it. Shittim wood was the wood of the most excellent cedar; and by the “cedar” is signified the spiritual of the church. That shittim wood was a species of cedar is evident in Isaiah:

I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19);

where “the cedar of Shittah” denotes spiritual good, and “the wood of oil” celestial good. As the good of merit that belongs to the Lord alone is the only good that reigns in heaven, and that makes heaven, therefore this wood was the only wood employed in the construction of the tabernacle (by which heaven was represented); as for instance for the ark itself, in which was the testimony; for its staves; for the table upon which were the breads of faces, and its staves; for the planks of the habitation; for the bars and pillars of the covering; and also for the altar and its staves; as is evident from verses 10, 13, 23, 28 of this chapter; from verses 15, 26, 37 of the following chapter; and verses 1 and 6 of chapter 27.

9473. *Oil for the luminary.* That this signifies the internal good which is in mutual love and in charity is evident from the signification of “oil” as being the good of love (see n. 886, 4582, 4638); and from the signification of “the luminary” as being mutual love and charity. That “the luminary” denotes mutual love is from its flame, by which this love is signified; and that it denotes

charity is from the heat and light from it; for spiritual heat is the good of charity, and spiritual light is the truth of faith.

[2] It shall here be briefly stated what is meant by the internal good in mutual love, and in charity. Nothing comes forth from itself, but from what is prior to itself. This is the case also with truth and good. That from which another thing comes forth is internal; and that which comes forth is its external. Each and all things that come forth are like cause and effect. No effect can come forth without an efficient cause. The efficient cause is the internal of the effect, and the effect is its external. They are also like endeavor and motion. No motion can come forth without endeavor, insomuch that when the endeavor ceases the motion ceases. Wherefore the internal of motion is endeavor, or moving force. The case is similar with living endeavor, which is will; and with living motion, which is action. No action can come forth without will, insomuch that when will ceases action ceases; and therefore the internal of action is will. From all this it is evident that in each and all things there must be an internal, in order that they may come forth, and that they may afterward subsist; and that without an internal they are not anything.

[3] So also it is with the good which is of love; unless there is an internal good in it, it is not good. The internal good in the good of faith is the good of charity, which is spiritual good; but the internal good in the good of charity is the good of mutual love, which is external celestial good; and the internal good in the good of mutual love is the good of love to the Lord, which is the good of innocence; and this good is internal celestial good. But the internal good in the good of love to the Lord, that is, in the good of innocence, is the good Divine itself that proceeds from the Divine human of the Lord, and consequently it is the Lord himself. This last good must be in all good, in order that it may be good; and therefore there is not any good unless its internal is from this source; for unless its internal is from this source, it is not good but evil, because it is from the man himself, and that which proceeds from man is evil; for man regards himself in all the good that he does, and also regards the world, and thus not the Lord nor heaven.

If the Lord and heaven are thought of by him, they are to him as means to serve his own honor and his own profit. Consequently these goods are like whited sepulchers, which outwardly appear beautiful; but inwardly are full of dead men's bones, and of all uncleanness (Matt. 23:27, 29).

9474. *Spices for the oil of anointing.* That this signifies the internal truths that belong to the inaugurating good is evident from the signification of "spices" as being interior truths, which are the truths of internal good (of which below); from the signification of "oil" as being the good of love (as above, n. 9473); and from the signification of "anointing" as being inauguration to represent; for the things that were to represent holy things were anointed with perfumed oil, and so were inaugurated, as is evident from the following words in Exodus:

Take unto thee of the chief spices, noble myrrh, perfumed cinnamon, sweet-scented calamus, cassia, olive oil. And thou shalt make it an oil of anointing of holiness, an ointment of ointment; it shall be an oil of anointing of holiness, with which thou shalt anoint the tent and all the vessels thereof, the lampstand and the vessels thereof, the altar of incense, the altar of burnt offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be the holy of holies. And thou shalt anoint Aaron and his sons (Exod. 30:23–31).

The reason why these things were holy after they had been anointed, was that they then represented holy things; from which it is evident that the anointing was an inauguration to represent.

[2] That the anointing was done with oil was because "oil" signified celestial good; and celestial good is the good of love from the Lord, and consequently the good of love to the Lord. This good is the very essential in each and all things of heaven and eternal life. The reason why this oil was made perfumed by spices was that it might represent that which is acceptable; for "odor" signifies perception; and an agreeable and sweet odor, an acceptable perception (n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748). And as all the perception of good is by means of truth, therefore

spices were employed, by which are signified interior truths (n. 4748, 5621).

[3] It shall be briefly stated further why the oil of anointing, and also the incense, were to be made sweet-scented. "Oil," as before said, signifies the good of love; and "spice," internal truth. The good which is of love does not come to perception except through truths, for truth is the witness of good, and is also the revelation of good, and may be called the form of good. The case herein is as with the will and the understanding in man. The will can manifest itself only through the understanding, for the understanding receives the good of the will, and makes it clear. Moreover the understanding is the form of the will, and truth belongs to the understanding, and good to the will. From all this it can be seen why the oil of anointing was made perfumed, and also the incense. But the difference between them is that the perfume of the oil of anointing signifies the acceptableness of internal perception, whereas the perfume of the incense signifies the acceptableness of external perception; for the perfume of the oil of anointing was unaccompanied by smoke, thus it presented its sweet odor without any external appearance; but the perfume of the incense was accompanied with smoke.

9475. *And for the incense of spices.* That this signifies for acceptable perception is evident from the signification of "incense" as being the things of worship which are acceptably perceived, such as confessions, adorations, prayers, and the like; and from the signification of "spices" as being the truths of faith which are acceptable because from good; for sweet odors signify what is acceptable, in accordance with their perfumes, and whatever is acceptable is so from good through truths. It is for this reason that by "the incense of spices" is signified the acceptable perception of truth from good. The spices of which this incense was compounded are enumerated, and its preparation is described, in these words:

Take unto thee spices, stacte, and onycha, and galbanum; sweet spices, and pure frankincense. Thou shalt make them an incense salted, pure, holy. Thou shalt beat some of it very small, and put some of it

before the testimony in the tent of meeting; it shall be to you the holy of holies. The incense shall be to thee holy for Jehovah (Exod. 30:34–37).

The altar of incense and the burning of the incense itself are thus described:

Thou shalt make an altar to burn incense upon. Thou shalt overlay it with pure gold. Thou shalt put it before the veil that is over the ark of the testimony, before the mercy seat, that Aaron may burn thereon incense of spices every morning; when he dresseth the lamps, he shall burn it; and between the evenings (Exod. 30:1–8; 37:25–29; 40:26–27).

When Aaron shall come into the holy place, he shall take a censer full of coals of fire from off the altar; and his fists full of incense of spices beaten small; then he shall bring it within the veil, so that he may put the incense upon the fire before Jehovah, and the cloud of the incense may cover the mercy seat that is upon the testimony (Lev. 16:3, 12–13).

[2] As by “incense” were signified such things of worship as are from good through truths—as are all the things that belong to the faith that is from the good of love—therefore fire was taken from the altar; for by “the fire of the altar” was signified the good of Divine love (n. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852); and therefore when fire was taken from any other source, they were smitten with a plague, and died (Lev. 10:1–2; Num. 17:10–13); for by fire from some other source, or strange fire, was signified love not Divine.

[3] That such things as belong to the faith that is from the good of love and charity—as for instance confessions, adorations, and prayers—are signified by “incense” is evident in the following passages:

Accepted are my prayers as incense before thee (Ps. 141:2).

The four animals, and the four and twenty elders, fell down before the lamb, having each one of them a harp, and golden vials full of incense, which are the prayers of the saints (Rev. 5:8).

Another angel came, having a golden censer, and there was given unto him much incense, that he should add it to the prayers of all the saints upon the golden altar which was before the throne. The smoke of the incense went up from the prayers of the saints (Rev. 8:3–4).

[4] The reason why such things are signified by “incense” is that they belong to the thought and thence to the mouth; but the things which belong to affection, and thence to the heart, are signified by the “meat offering” in Malachi:

From the rising of the sun even to its going down, the name of Jehovah shall be great among the nations, and in every place shall incense be offered to my name, and a clean meat offering (Mal. 1:11);

and by “the burnt offering” in Moses:

The sons of Levi shall teach Jacob thy judgments, and Israel thy law; they shall put incense in thy nostrils, and a burnt offering upon thine altar (Deut. 33:10).

Here “incense” denotes such things as belong to the thought and the mouth, and that bear relation to the truths of faith; and the “meat offering” and “burnt offering” denote such things as belong to the affection and the heart, and bear relation to the goods of love. Consequently in the opposite sense worship from falsities of faith is meant by “burning incense to other gods” (Jer. 1:16; 44:3, 5); and by “burning incense to idols” (Ezek. 8:11; 16:18); and by “burning incense to the Baals” (Hosea 2:13).

9476. *Onyx stones and stones for filling.* That this signifies spiritual truths and goods in general is evident from the signification of “onyx stones” as being the truths of faith that are from love, or spiritual truths; for the truths of faith which are from love are spiritual truths; and from the signification of “stones for filling” as being the goods of faith, or spiritual goods. That “stones for filling” denote the goods of faith, and “onyx stones” the truths of faith is because the stones for filling were for the breastplate, and by “the breast plate” upon the ephod was signified the good of faith, or spiritual good; but the onyx stones were upon the shoulders of the ephod, and by “the shoulders” of the ephod are signified the truths

of faith, or spiritual truths. (That by precious stones in the Word are signified the truths and goods of faith, or spiritual truths and goods, see n. 114, 643, 3858, 6335, 6640.) And as the truths and goods of faith are signified by precious stones, intelligence and wisdom are also signified by them, for intelligence is from the truths of faith, and wisdom is from the goods of faith. So in Ezekiel:

Full of wisdom, and perfect in beauty, thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, the diamond, the tarshish, the onyx (Ezek. 28:12–13, 15);

speaking of the king of Tyre, by whom is signified intelligence from the knowledges of the truth of faith (n. 1201).

9477. *For the ephod, and for the breastplate.* That this signifies which should be for a covering for external and internal celestial things is evident from the signification of “the ephod” as being that which covers celestial good; for by Aaron as high priest was represented the Lord as to the good of love; by his garments, and especially the ephod, was represented the truth of faith which is from the good of love. The good of love is celestial, and the truth of faith is its covering, for truths cover goods; wherefore truths are signified in the Word by “garments” (see n. 4545, 5248, 5319, 5954, 9093, 9212). For the celestial things that belong to the good of love are represented in heaven naked, and therefore those who are from the Lord’s celestial kingdom appear without clothing; but those who are from the spiritual kingdom (who are those introduced by the Lord into the good of charity through the truths of faith) appear clothed with garments. This kingdom is beneath the celestial kingdom, and that which is beneath is a covering for that which is above; for that which is lower is exterior, and that which is higher is interior (n. 2148, 3084, 4599, 5146, 8325). From this it is plain what is signified by “the ephod” when by Aaron is represented the Lord as to the Divine celestial. (That priests represented the Lord as to Divine good, and kings as to Divine truth, see n. 6148.) But be it known that by “the ephod” was signified the covering for external celestial things, and by “the breastplate” the covering for internal celestial things. But more shall

be said of these in what follows, where the ephod and the breastplate in which were the Urim and Thummim are treated of.

9478. Verses 8–9. *And let them make for me a sanctuary, that I may dwell in the midst of them. According to all that I show thee, the form of the habitation, and the form of all the vessels thereof, even so shall ye make it.* “And let them make for me a sanctuary” signifies a representative of the Lord, and thus of heaven; “that I may dwell in the midst of them” signifies the consequent presence of the Lord in the representative church; “according to all that I show thee, the form of the habitation” signifies a representative of heaven where the Lord is; “and the form of all the vessels thereof” signifies a representative of all the celestial and spiritual things that are from him; “even so shall ye make it” signifies a sure and genuine representative.

9479. *And let them make for me a sanctuary.* That this signifies a representative of the Lord, and thus of heaven, is evident from the signification of “a sanctuary” as being the Lord, and as being heaven; but here a representative of the Lord and of heaven, because it was a tabernacle made of wood and covered all round with curtains, and this could not have been a sanctuary except by means of the representation. For “a sanctuary” denotes holiness itself, and nothing is holy except the Divine alone, thus the Lord alone (see n. 9229). That heaven is “a sanctuary” is because heaven is heaven from what is Divine there; for the angels who are there make heaven in proportion as they have [something] from the Divine of the Lord; but in proportion as they have [anything] from themselves, they do not make heaven. From this it is plain how it is to be understood that the Lord is the all in all of heaven. (That the Lord dwells in his own, thus in the Divine with the angels, and thus in heaven, see n. 9338.)

[2] That in the supreme sense “the sanctuary” denotes the Lord, because he alone is holy, and that alone is holy which proceeds from him; and also that “the sanctuary” denotes heaven, and likewise the church, and that those things are “sanctuaries” which are in heaven and in the church from the Lord, is evident from the

passages in the Word in which “a sanctuary” and “sanctuaries” are spoken of; as in Ezekiel:

The Lord Jehovih said, I will scatter them in the lands, and I will be to them a little sanctuary in the lands whither they shall come (Ezek. 11:18);

where “a sanctuary” denotes the Lord himself; for “the Lord Jehovih,” and “Jehovah,” in the Word, denote the Lord (n. 9373). Again:

Look forth from the heavens, and behold from the habitation of thy holiness (Isa. 63:15).

As the throne of glory, the height from eternity, is the place of the sanctuary (Jer. 17:12);

in which passages “the habitation of holiness” and “the sanctuary” denote heaven.

[3] Again:

Little is lacking but that thou wilt possess the people of thy holiness; our adversaries have trodden down thy sanctuary (Isa. 63:18).

The nations have come into his sanctuary (Lam. 1:10).

The Lord hath cast off his altar, he hath abhorred his sanctuary (Lam. 2:7).

The Lord Jehovih said, Behold I will profane my sanctuary, the magnificence of your strength, the desire of your eyes (Ezek. 24:21).

I will make your cities a waste, and will desolate your sanctuaries (Lev. 26:31).

In these passages “the sanctuary” denotes the church, and “sanctuaries,” the things that belong to the church. From all this it is evident why the tabernacle is called “a sanctuary,” namely, from

the fact that by it was represented heaven and the church, and that by the holy things therein were represented Divine things that are from the Lord in heaven and in the church.

9480. *That I may dwell in the midst of them.* That this signifies the consequent presence of the Lord in the representative church is evident from the signification of “dwelling in the midst,” when said of the Lord, as being his presence; for by “dwelling” is signified to be and to live (see n. 1293, 3613, 4451); and therefore “dwelling in the midst” denotes to be present, and to live present. That it signifies presence in the representative church is because the presence of the Lord with that people was not in the internal things that belong to love and faith; but only in the external things that represented these. (As to the nature of this presence, see n. 4311, and the citations in n. 9320, 9380.)

9481. *According to all that I show thee, the form of the habitation.* This signifies a representative of heaven where the Lord is. This is evident from the signification of “the form of the habitation” as being a representative of heaven; for a “form” denotes a representative, and “the habitation” denotes heaven. That a “form” denotes a representative is because the Divine things in the heavens are also presented to view in a form. These visible things are representatives. (That “the habitation” denotes heaven where the Lord is, see n. 8269, 8309.) The nature of the representatives that appear in heaven is evident from the prophets; as from John in Revelation; the lampstands (Rev. 1:12); a throne with four and twenty thrones around it, and four animals before the throne (Rev. 4:2, and following verses); a book sealed with seven seals (Rev. 5); horses going forth when the seals were opened (chap. 6); angels variously arrayed, with vials (Rev. 9–10, 15) a white horse (Rev. 19); and lastly the new Jerusalem, of which the walls, gates, foundation, and its height, breadth, and length are described (Rev. 21–22). There are similar things in other prophets.

[2] All these things are representatives such as continually appear before the angels in the heavens, and present in a visible form the Divine celestial things that belong to the good of love, and the

Divine spiritual things that belong to the good of faith. The sum total of such things was represented by the tabernacle and the things that were in it; as by the ark itself; by the table on which were the breads; by the altar of incense; by the lampstand; and by all other things. As these things were forms of Divine celestial and spiritual things, therefore when they were seen by the people at the time they were in holy worship, there were then presented in heaven the things that were represented; which as before said were the Divine celestial things that belong to the good of love to the Lord, and the Divine spiritual things that belong to the good of faith in the Lord. Such an effect in heaven had all the representatives of that church. Be it known that there are always spirits and angels with man, and that he cannot live without them; in like manner that through them man has connection with the Lord, and that in this way the human race and also heaven subsist. From this it can be seen to what end the representatives and also the rituals of the church were instituted among the Israelitish nation; also to what end the Word was given, wherein all things of the literal sense correspond to Divine things which are in heaven; thus wherein all the things are representative, and all the words significative. From this, man has connection with heaven, and through heaven with the Lord. Without this connection man would have no life whatever, for without connection with the very Being of Life from whom comes all the manifestation of life, no one has any life.

[3] But these things are not apprehended by those who believe that life is in man himself; and that he lives independently of spirits or angels; thus without any influx through heaven from the Divine; when yet everything unconnected with the Divine perishes and becomes nothing; and nothing can possibly exist without what is prior to itself, thus without the Divine, which is the first, and the very being from itself, that is, Jehovah; and consequently neither can it subsist, for to subsist is to perpetually come forth. As the "habitation" signifies heaven where the Lord is, it also signifies the good of love and of faith, for these make heaven; and because all good is from the Lord, and heaven is called heaven from love and faith in the Lord, therefore also in the supreme sense the "habitation" signifies the Lord; as is plain in Isa. 63:15; Jer. 25:30;

Ezek. 37:26–27; Ps. 26:8; 43:3; 90:1; 91:9; Exod. 15:13; Deut. 12:5; and in other places. From this it is evident that the tabernacle was called “the sanctuary,” and “the habitation of Jehovah,” because of this representation.

9482. *And the form of all the vessels thereof.* That this signifies a representative of all the celestial and spiritual things which are from the Lord is evident from the signification of a “form” as being a representative (as shown just above, n. 9481); and from the signification of “vessels” as being truths (n. 3068, 3079, 3316, 3318), here the celestial and spiritual things which are from the Lord; for by “the vessels” are meant all things that were in the tabernacle, and constituted it, and by these are signified celestial and spiritual things when by the tabernacle itself is signified heaven where the Lord is (n. 9479), and by the testimony that was in the ark, the Lord himself.

9483. *Even so shall ye make it.* That this signifies a sure and genuine representative is evident from the signification of “so making it,” when it is repeated, and becomes the conclusion, as being what is sure and genuine.

9484. Verses 10–16. *And let them make an ark of shittim wood; two cubits and a half the length thereof and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, from within and from without shalt thou overlay it, and shalt make upon it a border of gold round about. And thou shalt cast four rings of gold for it, and put them upon the four corners thereof; and two rings shall be on the one side of it, and two rings on the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings on the sides of the ark, to carry the ark withal. The staves shall be in the rings of the ark; they shall not be removed from it. And thou shalt put into the ark the testimony which I shall give thee.* “And let them make an ark” signifies the inmost heaven; “of shittim wood” signifies righteousness; “two cubits and a half the length thereof” signifies all in respect to good; “and a cubit and a half the breadth thereof” signifies full in respect to truth; “and a cubit and a half the

height thereof” signifies full in respect to degrees; “and thou shalt overlay it with pure gold” signifies that all these things must be founded on good; “from within and from without shalt thou overlay it” signifies everywhere; “and shalt make upon it a border of gold round about” signifies a fixing of the bounds by good, lest they be approached and injured by evils; “and thou shalt cast four rings of gold for it” signifies the Divine truth conjoined with Divine good that is round about on all sides; “and put them upon the four corners thereof” signifies stability; “and two rings shall be on the one side of it, and two rings on the other side of it” signifies the marriage of truth with good and of good with truth; “and thou shalt make staves of shittim wood” signifies the power thence derived; “and overlay them with gold” signifies good everywhere; “and thou shalt put the staves into the rings” signifies the power of the Divine sphere; “on the sides of the ark” signifies in ultimates; “to carry the ark withal” signifies thus the coming forth and subsistence of heaven; “the staves shall be in the rings of the ark” signifies that the power shall endure from the Divine sphere of good and truth; “they shall not be removed from it” signifies forever, without change; “and thou shalt put into the ark the testimony” signifies the Divine truth, which is the Lord in heaven; “which I shall give thee” signifies its representative.

9485. *And let them make an ark.* That this signifies the inmost heaven is evident from the signification of the “ark” as being the inmost heaven; for by the “testimony” or “law” in the ark is signified the Lord, for the reason that the “testimony” denotes the Divine truth, and Divine truth is the Lord in heaven (see below, n. 9503). It is from this that the ark signifies the inmost heaven; and therefore it was a most holy thing, and was worshiped by the people as Jehovah; for it was believed that Jehovah dwelt there, and between the cherubs, as is evident in David:

We heard in Ephrathah; we will enter into his habitation; we will bow at the footstool of his feet. Arise, O Jehovah, unto thy rest; thou, and the ark of thy strength (Ps. 132:6–8);

treating of the Lord; “Ephrathah” is Bethlehem, where the Lord was born (Mic. 5:2; Matt. 2:6); the “habitation” denotes heaven

where the Lord is; “thou and the ark of thy strength” denote the Lord and his representative.

[2] That the ark is a representative of the Lord is plain in Jeremiah:

I will bring you back to Zion; in those days they shall say no more, The ark of the covenant; neither shall it come up upon the heart; neither shall they make mention of it; neither shall they long for it; neither shall it be repaired anymore. At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered together to it, on account of the name of Jehovah, to Jerusalem (Jer. 3:14, 16–17);

treating of a new church. The representative of the former church, which representative was then to be abolished, is meant by “the ark,” which was “not to be spoken of anymore, neither to come up upon the heart, nor to be repaired.” “Jerusalem, to which the nations were to be gathered,” denotes this new church. From this it is plain that by “the ark” is signified a representative of the Lord and of the worship of him in the church, the same as was signified by “the continual [burnt offering],” and by “the habitation of the sanctuary,” in Daniel 8:11.

[3] That the ark was worshiped as Jehovah by the Israelitish and Jewish people, and that it was believed that he dwelt therein, and between the cherubs, is manifest in these passages:

David made them bring up the ark of God, the name of which is called the name of Jehovah Zebaoth, that sitteth on the cherubs upon it (2 Sam. 6:2).

When the ark set forward, Moses said, Rise up, Jehovah, let thine enemies be scattered. When it rested, he said, Return, Jehovah, unto the ten thousands of the thousands of Israel (Num. 10:33–36).

That the inmost heaven was signified by “the ark” was because by the whole tabernacle or tent was represented the universal angelic heaven; its ultimate by the court; its middle by the habitation

where the priest ministered; and its inmost by the habitation within the veil, where was the ark in which was the testimony.

9486. *Of shittim wood.* That this signifies righteousness is evident from the signification of “shittim wood” as being the good of merit that belongs to the Lord alone (of which above, n. 9472), thus also righteousness, which is the good of merit. For by his own power the Lord reduced the universal heaven into order, and subjugated the hells, and at the same time made the human in himself Divine, whereby he has merit and righteousness; and therefore the only good that reigns in heaven and makes heaven is the good of merit and the righteousness of the Lord; thus his Divine human, for this was made merit and righteousness.

[2] That these things were done by the Lord of his own power is evident in the following passages:

Who is this that cometh from Edom? I that speak in righteousness, great to save. I have trodden the winepress alone; and of the peoples there was no man with me. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore mine own arm brought salvation to me (Isa. 63:1–5).

He saw that there was no man, and was amazed that there was none to intercede; therefore his own arm brought salvation to him; and his righteousness, it upheld him. He put on righteousness as a coat of mail (Isa. 59:16–17).

This is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:6; 33:15–16).

I lay down my life that I may take it again. No one taketh it away from me; I lay it down of myself; I have power to lay it down, and I have power to take it again (John 10:17–18).

From these passages it is plain that in respect to the Divine human the Lord has merit and righteousness from himself. As by “the ark” is signified heaven where the Lord is, there was employed in its construction shittim wood, by which this good is signified; for by “wood” in general is signified good (n. 643, 3720, 8354); and

therefore they who place merit in works appear in the other life to cut wood, beneath which there is something of the Lord (n. 1110, 4943, 8740). Consequently by cutting the wood of the burnt offering is signified the good of merit, or the good of works (n. 2784, 2812).

9487. *Two cubits and a half the length thereof.* That this signifies all in respect to good is evident from the signification of “two and a half” as being much, and what is full; and when spoken of the Divine, as being all. That “two and a half” denotes much, and what is full, is because this number signifies the like as five, ten, a hundred, and a thousand; for the double of two and a half is five, the double of five is ten, ten times ten is a hundred, and when numbers are doubled and multiplied they signify the like as the simple numbers of which they are compounded (see n. 5291, 5335, 5708, 7973). (That the number “five” signifies much, and what is full, see n. 5708, 5956, 9102; in like manner “ten,” n. 3107, 4638; also “a hundred,” n. 2636, 4400; and “a thousand,” n. 2575, 8715.) Hence these numbers, when said of the Divine, denote all. And from the signification of “length” as being good (n. 1613, 8898.)

[2] That “length” in the Word signifies good, and “breadth” truth, may seem a paradox, but still it is so. It originates in the fact that each and all things in the Word signify such things as belong to heaven and the church, thus as bear relation to the good of love, and to the truth of faith. Nothing of space—such as implies length and breadth—can be predicated of these; but instead of space the state of being, which is the state of good, and from this the state of manifestation, which is the state of truth. Moreover, in heaven spaces are appearances arising from these states (n. 4882, 9440). From all this it can be seen that real things are signified by the measures and dimensions in Ezekiel 40–47, where the new temple and the new earth are treated of; consequently here also, where the ark, the habitation, the court, the tables therein, and the altars are treated of; and in like manner in the description of the temple of Jerusalem; and again in that of the holy Jerusalem coming down out of heaven, in that it was foursquare, its length as great as its

breadth (Rev. 21:16; and Zech. 2:1, 2); for by “Jerusalem” is signified the new church; and by its measurement as to length, the quality of its good; and as to breadth, the quality of its truth.

[3] That by “breadth” is signified truth is very manifest in the following passages:

In straitness I called upon Jah; he answereth me in breadth (Ps. 118:5).

Thou hast made my feet to stand in breadth (Ps. 31:8).

The stretching out of the wings of Asshur shall be the fullness of the breadth of the land (Isa. 8:8).

I raise up the Chaldeans, a bitter and swift nation, that walketh in the breadths of the land (Hab. 1:6);

“to walk in the breadths of the land,” when said of the Chaldeans, denotes to destroy the truths of faith.

**9488.** *And a cubit and a half the breadth thereof.* That this signifies full in respect to truth is evident from the signification of “one and a half” as being what is full. The reason why this number signifies what is full is that “three” has this signification; for the half of a number signifies the like as double the number, because when a number is multiplied it retains the signification the simple number had before it was multiplied (see n. 5291, 5335). (That “three” denotes what is full, see n. 2788, 7718, 9188; and that all numbers in the Word signify real things, n. 482, 487, 575, 647–648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973.) And from the signification of “breadth” as being truth (of which just above, n. 9487).

**9489.** *And a cubit and a half the height thereof.* That this signifies full in respect to degrees is evident from the signification of “height” as being degrees in respect to good, and in respect to truth. “Height” has this signification because all good and the

derivative truth proceed from the Lord, and the Lord is in the highest, and is therefore called “the highest” (see n. 8153); for he is the sun of heaven (n. 5097, 8812), and the sun is above the heavens, and is the center from which the universal heaven that is beneath comes forth and subsists. All the heights in heaven, being determined from its sun as the center, are differences of good and of the derivative truth. Consequently they who are in the inmost heaven are nearer to the Lord, because they are in the good of love to him; thus are in good above all others. Those who are in the middle heaven are more distant from him, because they are in a lower good; and still more distant are those who are in the ultimate heaven. But those who are in hell have been altogether removed from the Lord, because they are in evil and the derivative falsity. These do not even look toward the sun, but backward from it; and therefore when they are looked at by the angels, they appear in an inverted position, with feet upward and head downward. Now as the distances and spaces in the other life are appearances in accordance with the states of good and the derivative truth (n. 9440), therefore in the spiritual sense “height” signifies degrees in respect to good, and in respect to truth, or degrees from the highest, who is the Lord, and thus the Divine good itself.

[2] From this it is evident what is signified by “height” in the following passages; as in Jeremiah:

They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, and their soul shall be as a watered garden (Jer. 31:12);

where “the height of Zion” denotes celestial good, which is the good above spiritual good; and because “height” denotes good, therefore it is said that “they shall flow together to the good of Jehovah.” In Ezekiel:

Asshur was a cedar in Lebanon. Its height was made high, and its branches became long by reason of many waters. It was beautiful in its greatness, in the length of its branches (Ezek. 31:3, 5, 7);

“Asshur” denotes an enlightened rational; “a cedar in Lebanon,” the spiritual church; and its “height,” the degree of good.

[3] Again:

In the mountain of the height of Israel will I plant it (Ezek. 17:23).

In the mountain of my holiness, and in the mountain of the height of Israel, all the house of Israel shall serve me (Ezek. 20:40).

“The mountain of the height of Israel” denotes the highest degree of good and of the derivative truth with those who are of the spiritual church. As most expressions in the Word have an opposite sense, so also has “height,” and in this sense it signifies the evil of the love of self, thus self-exaltation of mind; as in Isaiah 14:14; Ezekiel 31:10, 14; 32:5; Amos 2:9; and many other passages. A further reason why “height” denotes degrees in respect to good and the derivative truth is that what is “high” signifies what is internal, and good is perfect according to the degrees toward interior things. (That what is “high” denotes what is internal, see n. 1735, 2148, 4210, 4599.)

9490. *And thou shalt overlay it with pure gold.* That this signifies that all these things must be founded on good is evident from the signification of “overlaying,” when said of heaven, which is signified by “the ark,” as being to lay the foundation (of which in what follows); and from the signification of “gold” as being good (see n. 113, 1551, 1552, 5658, 6914, 6917). That “overlaying” denotes to lay the foundation, is because the good that proceeds from the Lord as a sun (for the heat from this sun is the good of love) encompasses not only heaven in general, but also the heavenly societies in heaven in particular, and likewise every angel individually, and thus protects them from the breaking in of evil from hell. That which in heaven encompasses, forms also the foundation, for heaven leans or rests upon it as a house upon its foundation, and as the outermost parts of the body rest on the air and ether which press round them; for that which encompasses, bounds, encloses, and holds together; consequently supports and

sustains. From this it is plain that by “overlying” is signified to lay the foundation; and by “overlying with gold,” to lay the foundation upon good.

9491. *From within and from without shalt thou overlay it.* That this signifies everywhere is evident from the signification of “within and without” as being everywhere, namely, round about; because it is said, “thou shalt overlay it.” For within there was shittim wood, which was overlaid with gold, and by “shittim wood” is signified the good itself that proceeds from the Divine human of the Lord (see n. 9472, 9486); but from without and from within there was gold, by which is also signified good, but such good as appears before the senses, thus relatively external. By “everywhere round about, from within and from without,” when said of heaven which is signified by “the ark,” is meant heaven in general, and every heavenly society in particular; heaven in general is meant by “from without,” and the heavenly societies by “from within,” because they are within heaven.

9492. *And shalt make upon it a border of gold round about.* That this signifies a fixing of the bounds by good, lest they be approached and injured by evils, is evident from the signification of “a border” as being a fixing of the bounds (of which in what follows); and from the signification of “gold” as being good (of which just above, n. 9490). It is said “lest they be approached and injured by evils,” because the good that proceeds from the Lord protects those who are in heaven, lest they be approached and injured by evils from hell. For the hells continually breathe evil, and endeavor to destroy heaven (n. 8295); whence there appears there as it were an effervescence, and as it were a boiling up (n. 8209). For in the minds of those who are in the hells is seated hatred against the neighbor and hatred against God; and therefore they are infuriated when they perceive the bliss of the upright (n. 1974). But the good that proceeds from the Lord, which encompasses heaven in general, and the heavenly societies and individual angels there in particular, protects, and represses the assaults, and this continually. (That a sphere of endeavors to do evil and to destroy is perpetual from the hells; and a sphere of

endeavors to do good and to protect is perpetual from the Lord, see n. 8209.) This bounding good, by which the Lord protects heaven, is signified by “the border of gold round about the ark.”

9493. *And thou shalt cast four rings of gold for it.* That this signifies the Divine truth conjoined with Divine good that is round about on all sides is evident from the signification of “rings” as being the conjunction of good and truth; here of Divine truth with Divine good, because by “the ark” is signified heaven where the Lord is (see below, n. 9496). That there were four rings was because by this number is signified conjunction (n. 1686, 8877); and that they were of gold was because by “gold” is signified good (n. 113, 1551, 1552, 5658, 6914), and good is that with which truth is conjoined, for good is like soil, and truth is like the seed.

9494. *And put them upon the four corners thereof.* That this signifies stability is evident from the signification of “corners” as being strength and stability. That “corners” have this signification is because in the corners there is the greatest resistance, and also the binding together of the whole. As a “corner” denotes strength and stability, such as is that of Divine truth from Divine good, therefore the Lord is called “the cornerstone” in the following passages:

The stone which the builders rejected is become the head of the corner (Ps. 118:22; Matt. 21:42).

Out of Judah shall come forth the cornerstone, out of him the nail, and out of him the war bow (Zech. 10:4).

The Lord Jehovih layeth in Zion a tried stone, a precious corner of sure foundation (Isa. 28:16);

where in like manner a “corner” denotes the stability of the doctrine that is from the truth which is from good.

[2] In Jeremiah:

They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26).

As by “corners” is signified stability, therefore horns were placed upon the four corners of the altar, of which we read in Moses:

Thou shalt make the horns of the altar upon the four corners; out of itself shall its horns be (Exod. 27:2).

(That “horns” denote the power of truth from good, thus strength and stability see n. 2832, 9081.)

[3] By “corners” are signified strength and power also in these passages:

A fire is gone forth out of Heshbon which hath devoured the corners of Moab (Jer. 48:45).

There shall arise a star out of Jacob, and a scepter shall rise out of Israel, and shall bruise the corners of Moab (Num. 24:17).

“Moab,” whose power was to be “destroyed,” denotes those who adulterate the goods of the church (n. 2468); their “corners” denote the powers of falsity from adulterated goods. As “corners” denote power and strength, therefore they who are not in the power of truth from good are called “corners cut off” (Jer. 9:26; 25:23). (What is signified by “corners” when the quarters of the world, or the winds, are meant by them, see below, n. 9642.)

9495. *And two rings shall be on the one side of it, and two rings on the other side of it.* That this signifies the marriage of truth with good and of good with truth is evident from the signification of “rings” as being the conjunction or marriage of good with truth (as above, n. 9493). This marriage is reciprocal, that is, of truth with good and of good with truth. An idea of this marriage may be had from the conjunction of the heart and the lungs. The heart conjoins itself with the lungs, and the lungs in turn conjoin themselves with the heart; for the heart from its right side sends forth blood into the lungs, and the lungs in turn send it back into

the heart; but into its left side, and so on continually. Such also is the marriage in heaven of good with truth and of truth with good, where also the heart corresponds to the good which is of love, and the lungs to the truth which is of faith (n. 3883–3896, 9300). That two rings were to be on the one side and two rings on the other side was because “two” signifies conjunction (n. 1686, 5194, 8423), and “the side” signifies the good that is to be conjoined with truth, in order that there may be power therefrom (concerning which see the following article).

9496. *And thou shalt make staves of shittim wood.* That this signifies the power thence derived is evident from the signification of “staves” as being the power that belongs to truth from good (of which in what follows); and from the signification of “shittim wood” as being the good of merit that belongs to the Lord alone (of which above, n. 9472, 9486). It shall now be told why it was that heaven could be represented by the ark and the habitation; the fixing of the bounds by the border; stability by the corners; the conjunction of good with truth by the rings; and power by the staves. It has been shown that all nature, with each and all things therein that are in order, is representative of the Lord’s kingdom, that is, of heaven and the heavenly things therein (n. 9280). It has also been shown that the universal heaven bears relation to a man, and that for this reason heaven is called the grand man (n. 9276). From this it now follows that all the forms by which heavenly things are represented bear relation to the human form, and have their signification in accordance with their agreement with this form.

[2] From this it is now plain why it is that when “the ark” signifies heaven where the Lord is, “the border of the ark” signifies the fixing of the bounds; “the sides,” the good with which truth is to be conjoined; “the corners,” stability; “the rings,” the conjunction itself; and “the staves,” power. For the staves bear relation to the arms in man, and therefore they signify the same as the arms; the rings bear relation to the joints or sockets by which the arms are joined to the breast; the corners, to the projections themselves, where this joining is effected; the sides, to the chest or

thorax; the border, to the circumference in which the bounds are fixed. From this it can be seen that by “the staves,” as by “the arms,” is signified power. (That “arms” and “hands” denote power, see n. 878, 4931–4937, 5327–5328, 6292, 6947, 7188–7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133; and that by “the sides” is signified the same as by “the chest” or “thorax” of the body, namely, good; for in this part are the heart and lungs, and by “the heart” is signified celestial good, and by “the lungs” spiritual good, n. 3883–3896, 9300.) From this it is plain that by “the rings” is signified the same as by the joints or joinings of the chest to the shoulders, and of the shoulders to the arms; namely, the conjunction of good with truth; and that by “the corners” is signified stability, for there the strength of the body puts itself forth, and its strength and power come forth through the arms. From all this it can be seen why it is that natural forms not living represent the same as living forms, that is, as the forms in the human body; namely, from the fact that heaven bears relation to a man, and the things in heaven to those which are in man, as can be seen from what has been abundantly shown concerning the correspondence of man with the grand man, or with heaven (see the citations in n. 9276).

[3] As the staves by which the ark was carried signified power, so also did the staves or bars by which the gates of cities were fastened, as is evident from the following passages. In Hosea:

The sword falls upon his cities, and consumes his bars (Hos. 11:6);

“the sword” denotes truth fighting against falsity; “cities” denote doctrinal things; and “bars,” power. Again:

For your sake I have sent to Babel, and I will throw down all her bars (Isa. 43:14).

The mighty men of Babel sit in their strongholds; their power is given to oblivion; her bars are broken (Jer. 51:30).

I will break the bar of Damascus (Amos 1:5).

I will break in pieces the gates of brass, and cut in sunder the bars of iron (Isa. 45:2; Ps. 105:16).

They have neither gates, nor bars; they dwell alone (Jer. 49:31).

They all dwell without wall; having neither bars nor gates (Ezek. 38:11).

Her gates are sunk into the earth; he hath destroyed and broken in pieces her bars (Lam. 2:9).

Praise thy God, O Zion, for he strengtheneth the bars of thy gates (Ps. 147:12, 13).

In these passages “cities” signify doctrinal things (n. 2449, 2712, 3216, 4492, 4493); “gates” signify stability and protection; and “bars” (or “staves”) signify the power belonging to the truth that is from good. (That all power belongs to truth, but to the truth which is from good, see n. 6344, 6423, 8200, 8304, 9133, 9327, 9410.)

9497. *And overlay them with gold.* That this signifies good everywhere is evident from the signification of “overlaying” as being to encompass, thus to be everywhere; and from the signification of “gold” as being good (of which above, n. 9490).

9498. *And thou shalt put the staves into the rings.* That this signifies the power of the Divine sphere is evident from the signification of “staves” as being power (of which just above, n. 9496); and from the signification of “the rings” as being Divine truth conjoined with Divine good, which is everywhere round about (of which also above, n. 9493), thus the Divine sphere which encompasses and encloses heaven in general, and the heavenly societies and the individual angels themselves in particular, according to what has been before shown (n. 9490, 9492). For the Divine truth that proceeds from the Divine good of the Lord is not to be conceived of as speech and the influx thereof into the ear; but as a sphere from the sun, which by degrees, as it is removed from the sun, decreases in ardor and brightness, and at last becomes so tempered as to be accommodated to the reception of the angels. Within this sphere, but far from the sun on account of its ardor

and brightness, is the angelic heaven. This sphere also extends outside heaven down into hell, but those who are there do not receive it in a suitable manner, but turn it into the opposite. From this it can be seen what is meant by the Divine sphere which encloses and holds together heaven, namely, that it is Divine truth conjoined with Divine good, which is everywhere around heaven, and around those who are in heaven. The heat that proceeds from the Lord as the sun in heaven is the Divine good of his Divine love accommodated to the reception of the angels who are in heaven; and the light that proceeds from the Lord as the sun is the Divine truth of his Divine good. Nevertheless both together are called “the Divine truth that proceeds from the Lord.”

9499. *On the sides of the ark.* That this signifies in ultimates is evident from the signification of “the sides of the ark” as being the Divine sphere that encompasses heaven in its ultimates; for “the sides” denote the boundaries, here, those of heaven. But the ultimates and boundaries in heaven differ from those in the world in this respect, that in the world they are such relatively to spaces, but in heaven relatively to goods conjoined with truths. The Divine good conjoined with the Divine truth, which is the ultimate of heaven, and by which it is bounded, enclosed, and held together, is comparatively as is the atmosphere in the world, which flows around man and holds together all the surface of his body in its connection, so as to prevent its dissolution; but in the world that which does this is natural, and operates on the human body as on what is material; whereas in heaven it is the Divine celestial and the Divine spiritual from the Lord which operates around an angel, and holds him together in his form and power.

9500. *To carry the ark withal.* That this signifies thus the coming forth and subsistence of heaven is evident from the signification of “bearing” as being continually in a state of good and truth, thus to come forth and subsist; for by “the staves in the rings” is signified the power of the Divine sphere, that is, the power of Divine truth conjoined with Divine good (see n. 9498), thus the coming forth and the subsistence, because heaven subsists through this power; and from the signification of “the ark” as being heaven (n. 9485).

9501. *The staves shall be in the rings of the ark.* That this signifies that the power shall endure from the Divine sphere of good and truth is evident from the signification of “the rings of the ark” as being the Divine sphere of good and truth; and from the signification of “staves” as being power (of which above, n. 9498).

9502. *They shall not be removed from it.* That this signifies forever without change is evident from the signification of “not being removed” as being the coming forth and subsistence forever and without change. For heaven came forth and was created through the Divine sphere of good and truth that encompasses and encloses heaven in general and in particular; and through the same sphere it subsists and is preserved; for subsistence is a perpetual coming forth, and preservation is a perpetual creation. Perpetuity without change was represented by the nonremoval of the staves from the ark; and the eternal protection of heaven through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubs, and by their being “covered”; as is evident from the first book of Kings:

The cherubs spread forth their wings over the place of the ark, so that the cherubs covered the ark and the staves thereof from above. And the staves were drawn out, and the heads of the staves were seen from the holy place toward the faces of the sanctuary; but they were not seen without (1 Kings 8:7–8).

9503. *And thou shalt put into the ark the testimony.* That this signifies the Divine truth which is the Lord in heaven is evident from the signification of “the ark” as being heaven (of which above); and from the signification of “the testimony” as being the Divine truth, and thus the Lord in heaven (of which in what follows). That Divine truth is the Lord in heaven is because the Lord is good itself and truth itself, both of which proceed from him, and that which proceeds from him is himself. Hence it is that the Lord is heaven; for the Divine truth which is from him and is received by the angels makes heaven; consequently the more perfectly the angels receive the Divine truth which is from the Lord, the more perfectly they receive the Lord, the more perfect human forms they are, and finally so perfect that their beauty

surpasses belief. He who shall see, as I have, will be amazed; for they are heavenly loves and charities in form, which form is the truly human form. The reason why the angels are human forms is that the Divine in heaven is the Lord, and they who receive from him the Divine truth in good are images of him.

[2] As to the signification of “the testimony,” a distinction is made in the Word between “laws,” “statutes,” “judgments,” “precepts,” “testimonies,” “words,” “commands,” “truths,” and “covenants,” as can be seen from very many passages; especially in David, in Psalm 119, where these are all mentioned, but “testimonies,” in verses 2, 14, 31, 46, 59, 88, 95, 111, 119, 129, 138, 144, 168; and likewise in other places in David:

The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is steadfast, making wise the simple. The commandments of Jehovah are right, making glad the heart; the precept of Jehovah is pure, enlightening the eyes. The judgments of Jehovah are truth, they are righteous altogether (Ps. 19:7–9);

and also in Moses (Deut. 4:45; 6:17, 20); and in Jeremiah 44:23; and in many other passages. From all this it can be seen that “the testimony” denotes the Divine truth which testifies concerning the Lord; thus the Word, for in the supreme sense the Word treats of the Lord alone, and consequently in the internal sense it testifies concerning him; that is, it teaches him and the truths of faith and the goods of love which are from him. In this sense “testimony” is used also in Revelation:

Who were slain for the word of God, and for the testimony which they held (Rev. 6:9).

They overcame the dragon by the blood of the lamb, and by the word of their testimony (Rev. 12:11).

“The blood of the lamb” denotes the Divine truth that proceeds from the Lord (n. 7846, 7877, 9127, 9393), and “the word of the testimony” denotes the Divine truth received by man; in like manner in Rev. 12:17; 19:10.

[3] That the Divine truth which proceeds from the Lord is called “the testimony” is because it testifies concerning the Lord, as is evident from the words of the Lord himself in John:

He that cometh from heaven is above all. What he hath seen and heard, that he testifieth. He that receiveth his testimony hath set his seal to this, that God is true (John 3:31–33).

I am he that testifieth of myself, and the Father that sent me testifieth of me (John 8:18).

Search the scriptures, and these are they which testify of me (John 5:39).

The paraclete, the spirit of truth, he shall testify of me (John 15:26).

From these passages it is evident that the Divine truth is called “the testimony” for the reason that it testifies concerning the Lord. This Divine truth is the Word, for as before said, in the supreme sense the Word treats of the Lord alone; consequently the Word is Divine, and from this comes its holiness. The ten words also, that is, the law promulgated from Mount Sinai, and inscribed on the two tables, and stored up in the ark, is what is here called “the testimony” (that this law signifies the Word, that is, the Divine truth proceeding from the Lord, in its whole complex, see n. 9416). That it is the Lord from whom comes the Divine truth is plain from his words to Pilate:

Pilate saith, Art thou a king? Jesus answered, thou sayest I am a king. To this was I born, and for this am I come into the world, that I should give testimony to the truth (John 18:37);

by “a king” in the internal sense is signified the Divine truth (n. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148); and therefore he said, “I am a king, and to this was I born, that I should give testimony to the truth,” that is, that he is the Divine truth. From all this it is now plain that by “the testimony” in the ark is signified the Divine truth, thus the Lord in heaven.

9504. *Which I shall give thee.* That hereby is signified its representative is evident from the representation of Moses, to whom it was to be given, as being the Lord as to Divine truth (see n. 9372).

9505. Verses 17–22. *And thou shalt make a mercy seat of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubs, of solid gold shalt thou make them, at the two ends of the mercy seat. And make one cherub at the one end, and one cherub at the other end; out of the mercy seat shall ye make the cherubs upon the two ends thereof. And the cherubs shall spread out their wings upward, covering with their wings over the mercy seat, and their faces a man to his brother; toward the mercy seat shall be the faces of the cherubs. And thou shalt put the mercy seat upon the ark from above; and into the ark thou shalt put the testimony that I shall give unto thee. And there I will meet with thee, and I will speak with thee from above the mercy seat, from between the two cherubs which are over the ark of the testimony, all that I shall command thee for the sons of Israel.* “And thou shalt make a mercy seat of pure gold” signifies the hearing and reception of all things that belong to worship from the good of love; “two cubits and a half the length thereof” signifies all in respect to good; “and a cubit and a half the breadth thereof” signifies full in respect to truth; “and thou shalt make two cherubs” signifies no admission and approach to the Lord except through the good of love; “of solid gold shalt thou make them” signifies a representative of this good; “at the two ends of the mercy seat” signifies celestial good and spiritual good; “and make one cherub at the one end, and one cherub at the other end” signifies an approach for celestial good and an approach for spiritual good; “out of the mercy seat shall ye make the cherubs upon the two ends thereof” signifies the reception of all things of worship from these goods; “and the cherubs shall spread out their wings upward” signifies elevation by means of the truth of faith; “covering with their wings over the mercy seat” signifies the spiritual things that cover; “and their faces a man to his brother” signifies the conjunction of truth and good; “toward the mercy seat shall be the faces of the cherubs” signifies the interiors continually looking to good, and thus to the Lord; “and thou shalt put the mercy seat upon the ark from above”

signifies thus the hearing and reception of all things of worship that are from the good of love; “and unto the ark thou shalt put the testimony” signifies from the Lord in heaven; “that I shall give thee” signifies the representative; “and there I will meet with thee” signifies hearing and reception; “and I will speak with thee from above the mercy seat” signifies conjunction; “from between the two cherubs” signifies where celestial good and spiritual good have been conjoined; “which are over the ark of the testimony” signifies with the Lord in heaven; “all that I shall command thee for the sons of Israel” signifies the worship of the representative church.

9506. *And thou shalt make a mercy seat of pure gold.* That this signifies the hearing and reception of all things that belong to worship from the good of love is evident from the signification of “a mercy seat” as being a cleansing from evils, or the forgiveness of sins, consequently the hearing and reception of all things that belong to worship (of which in what follows); and from the signification of “gold” as being the good of love (see n. 113, 1551–1552, 5658, 6917). That “the mercy seat” denotes a cleansing from evils and the forgiveness of sins is evident from the passages in the Word where “propitiation” or “expiation” is mentioned.

[2] That it also denotes the reception of all things of worship is because those only are heard who have been propitiated or expiated, that is, cleansed from evils; and their worship alone is received by the Lord; but those are not heard who are in evils, that is, who have not been expiated or propitiated. On this account also Aaron was not allowed to approach the mercy seat until he had cleansed and expiated himself and the people. That for this reason “the mercy seat” denotes the hearing and reception of all things of worship is also evident from the fact that Jehovah spoke with Moses over the mercy seat between the two cherubs. That it is worship from the good of love that is received is because no one is admitted into heaven, thus to the Lord, except one who is in good, namely, in the good of love to the Lord and in the good of charity toward the neighbor (see n. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274); consequently no one else is heard, and his worship

received. For this reason also cherubs were over the mercy seat; for by “the cherubs” is signified guard and providence lest the Lord be approached except through the good of love, thus lest any enter into heaven except those who are in good, and also lest those who are in heaven be approached and injured by those who are in hell. From all this it can be seen what was signified by the mercy seat being upon the ark, and by the cherubs being over the mercy seat; and further by the mercy seat and the cherubs being of pure gold; for “gold” signifies the good of love, and “the ark” signifies heaven where the Lord is.

[3] That “the mercy seat” signifies cleansing from evils, thus the forgiveness of sins, is evident from the passages in the Word where “propitiation” or “expiation” is mentioned; as in the following passages:

O Jehovah, expiate our sins for thy name’s sake (Ps. 79:9).

He, being merciful, expiated their iniquity (Ps. 78:38).

Thou shalt expiate me with hyssop, and I shall be made clean; thou shalt wash me, and I shall be made whiter than snow (Ps. 51:7).

Evil shall come upon thee, which thou shalt not know how to avert by prayer; calamity shall fall upon thee, which thou shall not be able to expiate (Isa. 47:11).

Sing, ye nations, his people; who will avenge the blood of his servants, and will make expiation for his land, for his people (Deut. 32:43).

[4] Expiations were made by means of sacrifices, and after they had been made, we read, “The priest shall expiate him from sin, and he shall be forgiven” (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30). Expiation was also made by means of silver (Exod. 30:16; Ps. 49:8). Therefore there was a day of expiations before the feast of tabernacles (Lev. 23:27–32). But be it known that these expiations were not real cleansings from evils, nor forgivenesses of sins, but represented them; for every ritual with the Israelitish and Jewish nation was merely representative of the Lord, of his

kingdom and church, and of such things as belong to heaven and the church. (In what manner the representations presented such things before the angels in heaven, see in n. 9229.)

[5] As cleansing from evils and forgiveness of sins were signified by “the mercy seat,” there were also signified by it the hearing and reception of all things that belong to worship; for he who has been cleansed from evils is heard, and his worship is received. This was represented by Jehovah speaking above the mercy seat with Moses, and commanding what the sons of Israel should do, as is evident from verse 22 of the present chapter, where it is said, “There I will meet with thee, and I will speak with thee from above the mercy seat, from between the two cherubs that are over the ark of the testimony, all that I shall command thee for the sons of Israel.” In like manner in another place: “When Moses spoke with Jehovah, he heard the voice speaking from above the mercy seat that was upon the ark of the testimony, from between the two cherubs” (Num. 7:89). That a man would be heard and his worship received after he had been cleansed from evils, was represented by Aaron’s not entering into the holy of holies within the veil before the mercy seat until he had first expiated himself and the people, which was effected by means of washing, sacrifices, incense, and blood; and it is said, “So shall he expiate the holy place from the uncleannesses of the sons of Israel, and from their transgressions as to all their sins” (Lev. 16:16); “and that Jehovah would appear there in a cloud” (verse 2). “In a cloud” denotes in Divine truth accommodated to the reception and apprehension of men, such as is the Word in the sense of the letter (n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781).

9507. *Two cubits and a half the length thereof.* That this signifies all in respect to good is evident from what was shown above (n. 9487).

9508. *And a cubit and a half the breadth thereof* signifies full in respect to truth, as may also be seen above (n. 9488).

9509. *And thou shalt make two cherubs.* That this signifies no admission and approach to the Lord except through the good of love, is evident from the signification of “cherubs” as being guard and providence lest the Lord should be approached except through the good of love. As this was signified by the “cherubs,” they were placed over the mercy seat that was upon the ark, and therefore they were made of solid gold; for by the “ark” is signified heaven where the Lord is (see n. 9485), and by “gold,” the good of love (n. 9490). That there is no approach to the Lord except through the good of love is because love is spiritual conjunction, and all good is of love. Therefore those who are in the good of love to the Lord are brought in to him in heaven, because they are conjoined with him; and so are those who are in the good of love toward the neighbor, for the neighbor is the good of one’s fellow citizen, the good of our country, the good of the church, the good of the whole kingdom of the Lord, and in the supreme sense, the Lord himself, because from him is this good with man.

[2] During regeneration man has two states, one after the other. The first one is when the man is led by means of the truths of faith to the good of love. The second is when he is in the good of love; and when he is in this, he is in heaven with the Lord. From this it is evident that this good is heaven itself with man, because this good is the Lord with him, for it is from the Lord. (Concerning these two successive states with the man who is being regenerated, see n. 7923, 7992, 8505–8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and that a man comes into heaven when he is in good, that is, when he is led by the Lord by means of good, n. 8516, 8539, 8722, 8772, 9139.)

[3] That the “cherubs” signify guard and providence lest the Lord and also heaven be approached except through the good of love, that is, except by those who are in the good of love; and also lest the good which is from the Lord in heaven and with man be injured; is evident from the passages in the Word where “cherubs” are mentioned; as in Genesis:

And he cast out the man; and he caused to dwell at the east of the garden of Eden cherubs, and the flame of a sword that turned itself, to guard the way of the tree of lives (Gen. 3:24);

that “the cherubs” here are guards is evident, for it is said “to guard the way of the tree of lives.” “The tree of lives” denotes the good of love which is from the Lord, thus the Lord; and it is guarded by its not being approached except through the good of love.

[4] It is believed that the Lord can be approached through the truths of faith; but he cannot be approached through these truths when they are separated from the good of love; nor indeed can heaven; but as soon as truths separated wish to enter, heaven is closed against them, thus the way to the Lord; and as truth cannot enter by virtue of itself, unless good is in it, and it thereby becomes the truth of good, so neither can the understanding, and still less can memory-knowledges separated from the good of the will.

[5] As guard and providence lest the Lord be approached, and also heaven, except through the good of love, is signified by “the cherubs,” therefore in the Word Jehovah is said “to sit on the cherubs,” and also “to ride” and “to dwell upon the cherubs,” as in the following passages:

Give ear, O Shepherd of Israel, thou that sittest upon the cherubs, shine forth (Ps. 80:1).

Jehovah shall reign; the peoples shall shake. He sitteth on the cherubs (Ps. 99:1).

Jehovah rode upon a cherub, and did fly (Ps. 18:10).

Jehovah Zebaoth, that dwellest on the cherubs (Isa. 37:16).

And for this reason there were cherubs on the curtains of the habitation, and on the veil (Exod. 26:1, 31; 36:35); and also upon the walls of the temple round about, and upon the doors thereof (1 Kings 6:23–29, 31–35); and in like manner in the new temple described in Ezekiel (41:18–20). That there were cherubs upon the

curtains of the habitation, upon the veil, upon the walls of the temple, and upon the doors of it signified the guard of the Lord lest the holy Divine should be approached except through the good of love; and that there were cherubs upon the ark signified that the Lord himself was not to be approached except through this good. Therefore also the cherubs were made of solid gold, and in the temple at Jerusalem were made of wood of oil, for by “gold” and by “oil” is signified the good of love.

[6] This guard and providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel (1, 10); and also by the four animals round about the throne on which the Lord was, in Revelation (4:6–10; 5:6, 8–9, 14). By “the four animals” is signified under various aspects the good that proceeds from the Lord, and guarding and protecting lest there be admitted anything else except the good of love to the Lord, and the good of love toward the neighbor; by the “throne” upon which the Lord was is signified heaven.

9510. *Of solid gold shalt thou make them.* That this signifies a representative of this good is evident from the signification of “gold” as being the good of love (see n. 113, 1551–1552, 5658, 6917); that gold is not the good of love, but the representative of it, is manifest; in like manner the olive wood of which the cherubs in the temple at Jerusalem were made (1 Kings 6:23). (That “olive wood” denotes the good of love, see n. 886; and also the “oil” itself, n. 3728, 4582, 4638.)

9511. *At the two ends of the mercy seat.* That this signifies celestial good and spiritual good is evident from the signification of the “cherub” at one end as being the approach through celestial good; and from the signification of the “cherub” at the other end as being the approach through spiritual good. The same is here signified by “the two ends” as by the Lord’s right and left hands; by his “right hand” is signified the good of celestial love, which is the good of love to the Lord; and by his “left hand” the good of spiritual love, which is the good of love toward the neighbor. From this also all things on man’s right side correspond to celestial good; and those

on his left side to spiritual good; for all things with man correspond to heaven. Those who are in these goods are meant by “sitting on the Lord’s right and left hands” in Mark:

To sit on my right hand, and on my left hand, is not mine to give; except to those for whom it hath been prepared (Mark 10:40);

“to give to those for whom it hath been prepared” signifies to bestow from mercy upon those who are in the good of life and of faith (see n. 9305), thus on those who are in celestial good and in spiritual good.

9512. *And make one cherub at the one end, and one cherub at the other end.* That this signifies the approach for celestial good and for spiritual good is evident from the signification of a “cherub” as being admission and approach to the Lord through the good of love (of which above, n. 9509); and from the signification of “at the one end and at the other end” as being celestial good and spiritual good (of which just above, n. 9511).

9513. *Out of the mercy seat shall ye make the cherubs upon the two ends thereof.* That this signifies the reception of all things of worship from these goods is evident from the signification of “the mercy seat” as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of “the cherubs” as being admission and approach to the Lord through this good (n. 9509); and from the signification of “the two ends” as being celestial good and spiritual good (n. 9511). From this it is plain that by, “out of the mercy seat shall ye make the cherubs on the two ends thereof” is signified the reception of all things of worship from these goods. (What celestial good is, and what spiritual good, and what the difference between them may be seen from the citations in n. 9277.)

9514. *And the cherubs shall spread out their wings upward.* That this signifies the elevation effected by the truth of faith is evident from the signification of “wings” as being the truths of faith (of which in what follows); and from the signification of “spreading

out the wings upward” as being to be elevated; for in the spreading out of the wings upward there is the endeavor to elevate one’s self, the act of which is elevation. From this it is plain that by “the wings of the cherubs being spread out upward” is signified the elevation of good to the Lord by means of the truths of faith; for by “the cherubs” is signified approach to him through good. It shall here be briefly stated how the case is with the elevation of good by means of the truths of faith. There are two things to which all things in heaven, and also all things in the world, bear relation, namely, good and truth. Good without truth is not good, and truth without good is not truth; for good without truth has no quality, and truth without good has no being; for truth is the very form of good, and there must be form in order that there may be quality; and good is that very being the manifestation [*existere*] of which is truth.

[2] Good is to truth exactly as the will is to the understanding, for the will has been allotted to the reception of good, and the understanding to the reception of truth. The will receives its quality from the understanding, and the understanding its being from the will; for the will is formed in the understanding, and thus puts on quality. Good also is to truth as the body is to the arms and feet, and in the case of flying creatures, as the body is to the wings. A body without arms and feet, or without wings, cannot move itself, but with their aid it moves itself. Moreover, in the Word the body corresponds to good, and the arms and wings to truths, and also to the powers of good through truths. From these comparisons, which are also correspondences, it may be known how the case is with the elevation of good by means of the truths of faith, which in general are called “spiritual” things. (That “wings” denote the truths of faith has been shown in n. 8764.)

9515. *Covering with their wings over the mercy seat.* That this signifies the spiritual things that cover (or protect) is evident from the signification of “covering over the mercy seat” as being to cover the good through which there is an approach to the Lord; and from the signification of “wings” as being the truths of faith, or things spiritual (of which just above, n. 9514, and n. 8764). Spiritual things are said to “cover,” because the celestial, which is the good of

love, is presented in heaven as naked; but as clothed, by means of spiritual things, which are the truths of faith.

9516. *And their faces a man's to his brother.* That this signifies the conjunction of truth and good is evident from the signification of the "face" as being the interiors, here looking to, and conjunction (for when two look at each other they conjoin themselves as to their interiors, and by the "face" are signified the interiors, n. 1999, 2434, 3527, 3573, 4066, 4796–4805, 5102, 5165, 5168, 5695, 9306); and from the signification of "a man to his brother" as being mutually (n. 4725), thus the conjunction of truth with good, for "man" signifies truth (n. 3134, 3309, 3459, 4725, 7716, 9007), and "brother" signifies good (n. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756).

9517. *Toward the mercy seat shall be the faces of the cherubs.* That this signifies the interiors continually looking to good, and thus to the Lord, is evident from the signification of "the mercy seat" as being the good of love, from which is the hearing and reception of all things of worship (see above, n. 9506), and thus also the Lord, because all the good of love is from the Lord, and is the Lord himself with angel and man; from the signification of "faces" as being the interiors (of which just above, n. 9516); and from the signification of "the cherubs" as being a guard from providence lest the Lord be approached except through the good of love (n. 9509).

[2] The case herein is this. Heaven and the church, or the angels of heaven and the men of the church, are guarded by the Lord by means of the elevation of their interiors to himself; and when they are elevated, they are in the good of love to him and in the good of love toward the neighbor. Elevation to the Lord is attended with this; and in this way, as before said, the angels of heaven and the men of the church are guarded. They who are elevated by the Lord continually turn their faces to him, because, by means of the good of love, the Lord keeps them conjoined with himself; whereas those who are not elevated turn their faces away from the Lord. From all this it can be seen what is signified by "the faces of the cherubs being toward the mercy seat." But concerning this turning to the

Lord, of the Lord's Divine mercy more shall be told from experience elsewhere.

9518. *And thou shalt put the mercy seat upon the ark from above.* That this signifies thus the hearing and reception of all things of worship that are from the good of love is evident from the signification of "the mercy seat" as being the hearing and reception of all things of worship that are from the good of love (see n. 9506); and from the signification of the "ark" as being heaven where the Lord is (of which above). From this it is plain that by the joining together of the mercy seat with the ark is signified the hearing and reception of all things of worship from the good of love by the Lord in heaven.

9519. *And unto the ark thou shalt put the testimony.* That this signifies from the Lord in heaven, namely, the hearing and reception of all things that belong to worship from the good of love, is evident from the signification of "the ark" as being heaven; and from the signification of "the testimony" as being the Lord (see n. 9503).

9520. *That I shall give unto thee.* That this signifies the representative may be seen above (n. 9504).

9521. *And there I will meet with thee.* That this signifies hearing and reception is evident from the signification of "meeting with," when said by Jehovah, as being hearing and reception.

9522. *And I will speak with thee from above the mercy seat.* That this signifies conjunction is evident from signification of "speaking" when by Jehovah, as being influx (see n. 2951, 5481, 5743, 5797, 7270), thus also conjunction; for where there is influx, there is conjunction.

9523. *From between the two cherubs.* That this signifies where celestial good and spiritual good have been conjoined is evident from the signification of "the two cherubs" as being celestial good and spiritual good, by means of which there is approach to the

Lord (see above, n. 9511). That there is approach where celestial good and spiritual good have been conjoined is because celestial good flows into spiritual good, and in this way is communicated.

9524. *Which are over the ark of the testimony.* That this signifies with the Lord in heaven is evident from the representation of the ark as being heaven; and from the signification of “the testimony” as being the Divine truth, thus the Lord in heaven (see n. 9503).

9525. *All that I shall command thee for the sons of Israel.* That this signifies the worship of the representative church is evident from the signification of “commanding,” when by Jehovah unto Moses, as being the things that belong to worship, for all the things Jehovah commanded Moses for the sons of Israel were such as concerned worship; and from the representation of the sons of Israel as being the spiritual church (n. 9340), here the spiritual church represented; for all things instituted among the sons of Israel were external things that represented the internal things of the church; but they were not the internal things themselves in their essence (on which subject see the citations in n. 9320).

9526. Verses 23–30. *And thou shalt make a table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a border of gold round about. And thou shalt make unto it a closure of a handbreadth round about, and thou shalt make a border of gold for the closure thereof round about. And thou shalt make for it four rings of gold, and shalt put the rings upon the four corners that are on the four feet thereof. Over against the closure shall the rings be, for houses for the staves to carry the table. And thou shalt make the staves of shittim wood, and overlay them with gold, and the table shall be carried with them. And thou shalt make the little dishes thereof and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered; of pure gold shalt thou make them. And thou shalt set upon the table the bread of faces, unto my faces continually.* “And thou shalt make a table” signifies a receptacle of the celestial things that belong to the good of love; “of shittim wood” signifies from mercy; “two cubits the length thereof”

signifies all in respect to conjunction with good; “and a cubit the breadth thereof” signifies somewhat in respect to conjunction with truth; “and a cubit and a half the height thereof” signifies full in respect to degrees; “and thou shalt overlay it with pure gold” signifies what is representative of this good from mercy; “and make thereto a border of gold round about” signifies a fixing of the bounds of the sphere of good by the Divine good of the Lord; “and thou shalt make unto it a closure of a handbreadth round about” signifies conjunction there with truth from the Divine; “and thou shalt make a border of gold for the closure thereof round about” signifies a fixing of the bounds of the sphere of Divine good; “and thou shalt make for it four rings of gold” signifies the ultimate receptacle of the heavenly marriage, which is of Divine good with Divine truth; “and shalt put the rings upon the four corners” signifies the consequent stability; “that are on the four feet thereof” signifies in the natural sphere; “over against the closure shall the rings be, for houses for the staves” signifies the consequent power; “to carry the table” signifies for coming forth and subsistence; “and thou shalt make the staves of shittim wood” signifies the power of truth from good; “and overlay them with gold” signifies what is representative of good; “and the table shall be carried with them” signifies the consequent endurance; “and thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered” signifies the knowledges of celestial good and truth; “of pure gold shalt thou make them” signifies that which is from good; “and thou shalt set upon the table the bread of faces” signifies the Lord there as to celestial good; “unto my faces continually” signifies thus the presence of the Lord with peace and with heavenly joy from mercy.

9527. *And thou shalt make a table.* That this signifies a receptacle of celestial things is evident from the signification of the “table” as being heaven, in respect to the reception of such things as are from the Lord there, which are the good of love and the good of faith, and the consequent blessedness and happiness. These things are signified by a “table,” because by “foods” are signified the celestial things that belong to the good of love and of faith, and the consequent wisdom and intelligence, which even in common speech are called heavenly foods, and are likewise meant by “foods”

in the Word (see n. 56–58, 680–681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). Moreover, these things are sometimes exhibited representatively in heaven by a table upon which are foods of every kind. From this it is plain that by the “table” is signified a receptacle of celestial things, thus heaven in respect to the reception of such things as are from the Lord. These things are likewise signified by a “table” in the following passages:

Jesus said, I appoint unto you, even as my Father appointed unto me my kingdom, that ye may eat and drink at my table in my kingdom (Luke 22:29, 30).

Many shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

I will fear no evil; thou wilt set out a table before me in the presence of mine enemies; thou wilt make fat my head with oil; my cup shall run over; goodness and mercy shall follow me (Ps. 23:4–6).

But in the opposite sense a “table” signifies a receptacle of such things as are in hell; as in the following passages:

They go astray through strong drink; they wander about among those that see, they stagger in judgment. All tables are full of vomit. Whom shall he teach knowledge? And whom shall he make to understand what he hath heard? (Isa. 28:7–9).

Ye that forsake Jehovah, that set out a table for Gad, and a drink offering to Meni (Isa. 65:11).

They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table before them become a snare (Ps. 69:21–22).

**9528.** *Of shittim wood.* That this signifies from mercy is evident from the signification of “shittim wood” as being the good of merit which is of the Lord alone (see n. 9472, 9486); and because the good of merit is mercy, therefore this also is signified by “shittim wood.” For from pure love, and thus from pure mercy, the Lord assumed the human, and endured the most grievous temptations,

and finally the passion of the cross, that he might save the human race; whereby merit and righteousness became his. From this it is clear that the good of merit is mercy. Mercy is the Divine love toward those who are set fast in a state of misery. (That the Lord underwent the most grievous temptations, and thereby reduced heaven and hell into order, and that he fought from Divine love to save those who receive him with love and faith, see n. 1266, 1663, 1668, 1676, 1690–1691, 1737, 1787, 1789, 1812–1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078.)

9529. *Two cubits the length thereof.* That this signifies all in respect to conjunction with good is evident from the signification of “two” as being conjunction, and as being each and all things (that it denotes conjunction, see n. 1686, 5194, 8423, and from this each and all things, n. 9166); and from the signification of “length” as being good (n. 9487). Consequently by “a length of two cubits” is signified all in respect to conjunction with good. By conjunction with good is meant the conjunction of the receptacle, which is signified by “the table,” with the good of love, which is signified by “the breads of faces” upon the table (of which below). For the receptacle must be accommodated to the things to be received, and the things to be received bear relation to good and to truth. Accommodation and the consequent conjunction are described by the numbers by which the length and breadth are marked out. (That in the Word real things are described by means of numbers, see n. 9488.)

9530. *And a cubit the breadth thereof.* That this signifies somewhat in respect to conjunction with truth is evident from the signification of “a cubit,” or of “one cubit,” as being somewhat, for it is the half of the former number, and when the double signifies all, half of it signifies somewhat, consequently somewhat for conjunction; and from the signification of “breadth” as being truth (see n. 9487–9488).

9531. *And a cubit and a half the height thereof* signifies full in respect to degrees (as above, n. 9489).

9532. *And thou shall overlay it with pure gold.* That this signifies what is representative of this good from mercy is evident from the signification of “overlaying with gold” as being a representative of good; for by “gold” is signified the good of love (see n. 113, 1551–1552, 5658, 6914, 6917). Wherefore this good was represented by “gold,” when this was overlaid. That it denotes from mercy, is because all the good of love is from mercy; which also is signified by “shittim wood,” in that it was overlaid with gold (n. 9528).

9533. *And make thereto a border of gold round about.* That this signifies a bounding of the sphere of good by the Divine good of the Lord is evident from the signification of “a border of gold round about” as being a fixing of the bounds of the sphere of good by the Lord, lest they be approached and injured by the evil (of which above, n. 9492).

9534. *And thou shalt make unto it a closure of a handbreadth round about.* That this signifies conjunction there with truth from the Divine is evident from the signification of “a closure” as being the ultimate of the bounding, because it was outside the border, and thus it signifies conjunction with truth from the Divine. That this is signified by the “closure” cannot be known unless it is known how the case is with the extension and the bounding by the Lord of the sphere of good which compasses and thus protects heaven. (That the sphere of Divine good encompasses heaven and all the societies in heaven, and thus protects them from the breaking in of evils from hell, see above, n. 9490, 9492, 9498.)

[2] This Divine sphere extends even into the hells, and likewise guards them. Hence it is that the Lord reigns also in the hells, but with this difference, that the Divine sphere which encompasses and protects heaven is a sphere of Divine truth conjoined with Divine good; whereas the sphere which guards hell is a sphere of Divine truth separate from Divine good. That this is the sphere in hell is because all who are there reject Divine good; thus the Lord’s mercy. Such a sphere reigns in hell in the external form, but still in the internal form there reigns the sphere of Divine truth conjoined

with Divine good; by which latter sphere those there are guarded lest one do evil to another beyond measure.

[3] From this it is evident that the sphere of Divine good in the external form ceases where heaven ceases; and that the sphere of Divine truth separate from Divine good begins where hell begins; and that in the interval between them there is conjunction, which is signified by “the closure of a handbreadth round about.”

9535. *And thou shalt make a border of gold to the closure thereof round about.* That this signifies the bounding of the sphere of Divine good is evident from the signification of “a border of gold” as being the fixing of the bounds by the Divine good (see above, n. 9533); and from the signification of “the closure thereof” as being conjunction with truth from the Divine (according to what was shown just above, n. 9534).

9536. *And thou shalt make for it four rings of gold.* That this signifies the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth, is evident from the signification of the “four rings of gold” as being Divine truth conjoined with Divine good everywhere round about (of which above, n. 9493), thus the ultimate receptacle of the heavenly marriage, which is that of Divine good with Divine truth.

9537. *And thou shall put the rings upon the four corners thereof.* That this signifies the consequent stability is evident from the signification of “the rings” as being stability (see above, n. 9494), namely, from the conjunction of Divine truth with Divine good in ultimates, which is signified by “the four rings of gold” (n. 9536).

9538. *That are on the four feet thereof.* That this signifies in the natural sphere is evident from the signification of “four,” which involves conjunction (see n. 1686, 8877); and from the signification of “feet” as being the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). That there is stability in the natural sphere is because everything spiritual comes to a close in what is called natural truth, and everything celestial in what is

called natural good, and there they subsist. From this it is that the natural is a foundation, and consequently a support to them. That this is so is as yet known to few; and therefore of the Lord's Divine mercy it shall be told elsewhere from experience.

9539. *Over against the closure shall the rings be, for houses for the staves.* That this signifies the consequent power is evident from the signification of "the closure over against which the rings were to be" as being the conjunction in ultimates with truth from the Divine (see n. 9534); from the signification of "the rings" as being the receptacle thereof (of which also above, n. 9536); and from the signification of "the staves" as being power (n. 9496). It is said "for houses," because the subject treated of is celestial good and the power of its receptacle; for this good is signified by the "bread of faces," and its receptacle by the "table" on which this bread was set; by "houses" also is signified this good in ultimates (that a "house" denotes good, see n. 2233–2234, 2559, 3652, 3720, 4982, 7848, 7929).

9540. *To carry the table.* That this signifies for coming forth and subsistence is evident from the signification of "carrying" as being to hold together in a state of good, thus to come forth and subsist (see n. 9500).

9541. *And thou shalt make the staves of shittim wood.* That this signifies the power of truth from good may be seen above (n. 9496), where the like words occur.

9542. *And shall overlay them with gold.* That this signifies that which is representative of good may also be seen above (n. 9532).

9543. *And the table shall be carried with them.* That this signifies the consequent endurance is evident from the signification of "to be carried" as being to come forth and subsist (see n. 9540), thus also endurance; and from the signification of "the table" as being a receptacle of celestial things (n. 9527). Thus is described the inmost or third heaven in respect to the reception of good from the Lord. For "the breads of faces" denote the celestial good that is

from the Lord; and “the table” on which these breads were denotes the receptacle of this good. But it is not allowable to set forth every detail as it really is, because very many things in the celestial kingdom of the Lord do not fall into any idea of human thought, and scarcely into the idea of the thought of the angelic spirits who are in the ultimate heaven. For all things in the Lord’s celestial kingdom are founded upon the good which is of love, and not on the truth which is of faith. Moreover, they speak together by means of the goods which are of love, and not by means of the truths which are of faith, as do those who are in the Lord’s spiritual kingdom (see what is cited in n. 9277).

[2] The Lord’s celestial kingdom is the inmost or third heaven, in which as is known are things incomprehensible and unutterable, that is to say which have never entered into the mind of anyone, and eye hath not seen, nor ear heard. And therefore the things that come forth in this heaven are presented to view before the spirits below by means of representatives, from which some idea may be formed of the incomprehensible and unutterable things which are there. The same were represented in the world by the ark, the mercy seat, the cherubs, the table on which were the breads of faces, and by the lampstand. By means of these are presented all things in that kingdom; and by means of the habitation and the court of the tent, and by means of the curtains and veils therein, were represented the things in the Lord’s spiritual kingdom, which is the second or middle heaven.

9544. *And thou shalt make the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it shall be covered.* That this signifies the knowledges of celestial good and truth is evident from the signification of “vessels” in general as being knowledges (see n. 3068, 3079). Thus the particular vessels here enumerated denote the knowledges of celestial good and truth. Celestial good is the good of love to the Lord, and celestial truth is the good of mutual love; the knowledges of these goods are signified by the vessels in question. And as knowledges are signified, and knowledges belong to the memory of the natural man, and the natural is external, therefore it is said,

“with which the table shall be covered”; for as the natural is without, or beneath, and covers and closes that which is within or above, it is called a “covering” (n. 6377). The use of these vessels may be seen in Leviticus 24:6–7, and in Numbers 4:7–8.

9545. *And thou shalt set upon the table the bread of faces.* That this signifies the Lord there in respect to celestial good is evident from the signification of “the table” as being a receptacle of celestial things; from the signification of “the bread” as being in the supreme sense the Lord, and in the relative sense the good of love which is from him, thus the Lord in respect to celestial good (see n. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915); (that by “bread” is signified all heavenly food in general, that is, the food which nourishes man’s spiritual life, see n. 3478, 6118, 8410, 9323); and from the signification of “faces,” when said of the Lord, as being all that is from the Divine love; such as innocence, peace, joy; and thus heaven itself with man and angel (see n. 222–223, 5585, 9306).

9546. *Unto my faces continually.* That this signifies thus the presence of the Lord with peace and with heavenly joy from mercy, is evident from the signification of the “faces of Jehovah,” or of the Lord, as being all things of the Divine love or mercy, such as innocence, peace, joy, and thus heaven itself with those who receive it. For by “faces,” when said of man and angel, are signified the interiors which are of the will and thence of the understanding, thus which are of love and thence of faith (see n. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168, 5585, 5592, 6604, 6848, 6849, 9306). From this it can be seen that by “faces,” when said of Jehovah or the Lord, are signified the things of the Divine love or mercy, thus all celestial good (n. 222, 223, 5585, 9306).

9547. Verses 31–39. *And thou shalt make a lampstand of pure gold; solid shall the lampstand be made, its shaft, and its reed, its cups, its pomegranates, and its flowers, shall be out of it; and there shall be six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other*

*side thereof; three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups in one reed, a pomegranate and a flower; so for the six reeds, going out of the lampstand; and in the lampstand four almond-shaped cups, its pomegranates, and its flowers; and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of the lampstand. Their pomegranates and their reeds shall be out of it, all of them, one solid of pure gold. And thou shalt make the lamps thereof, seven; and it shall make its lamps go up, to give light over against the faces of it. And the tongs thereof, and the basins thereof shall be of pure gold. Of a talent of pure gold shall it be made, with all these vessels.* “And thou shalt make a lampstand” signifies the spiritual heaven; “of pure gold” signifies that it is from celestial good; “solid shall the lampstand be made” signifies that all is from good; “its shaft, and its reed, its cups” signifies spiritual things in the natural; “its pomegranates” signifies the memory-knowledges of good; “and its flowers” signifies the memory-knowledges of truth; “shall be out of it” signifies that they shall be from the spiritual which is from celestial good; “and there shall be six reeds going out of the sides thereof” signifies all things of truth from good in the complex; “three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof” signifies full in respect to good and truth; “three almond-shaped cups” signifies full in respect to memory-knowledges from good; “in one reed” signifies the power of truth from good; “a pomegranate and a flower” signifies the memory-knowledge of good and the memory-knowledge of truth; “and three almond-shaped cups in the other reed, a pomegranate and a flower” signifies the like things; “so for the six reeds going out of the lampstand” signifies the power of truth from good in respect to all things in the spiritual heaven; “and in the lampstand” signifies the middle of it through which there is conjunction, and from which are powers; “four almond-shaped cups” signifies the memory-knowledges of truth from good; “its pomegranates, and its flowers” signifies the memory-knowledges of good and of truth; “and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it” signifies the memory-knowledge of good for all the several truths; “for the six reeds going out of the lampstand” signifies the

power of truth from good in respect to all things in the spiritual heaven; “their pomegranates and their reeds shall be out of it; all of it” signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord; “one solid of pure gold” signifies entire and perfect because from the same good; “and thou shalt make the lamps thereof, seven” signifies holy spiritual things from thence; “and it shall make its lamps go up” signifies the light of the spiritual heaven; “and it shall give light over against the faces of it” signifies from the Divine good of the Divine human of the Lord; “and the tongs thereof, and the basins thereof” signifies the purifiers and evacuators in the natural; “shall be of pure gold” signifies also from good; “of a talent of pure gold shall it be made, with all these vessels” signifies celestial good from which is spiritual good together with its memory-knowledges.

9548. *And thou shalt make a lampstand.* That this signifies the spiritual heaven is evident from the signification of the “lampstand” as being the Divine spiritual in heaven and in the church from the Lord. That by the “lampstand” is signified the Divine spiritual is because by “the table on which were the breads of faces” is signified the Divine celestial, as was shown in what goes before. The Divine celestial is the good of love, and the Divine spiritual is the truth of faith thence derived; both proceeding from the Lord. That the “lampstand” denotes the Divine spiritual is from its illumination, for the Divine truth which proceeds from the Divine good of the Lord is what gives light in heaven, nor have the angels light from any other source. Hence it is that in the Word the Lord is called “the light,” and by “light” is signified faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222–3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414–4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407).

[2] That the “lampstand” denotes the spiritual heaven from the Divine truth which is from the Lord, thus also the church; and that a “lamp” denotes faith, also the intelligence of truth and the wisdom of good, which are from the Lord alone; is evident from

passages in the Word where a “lampstand,” and a “lamp,” are mentioned; as in John:

I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the son of man. The seven lampstands are the seven churches (Rev. 1:12–13, 20).

I will remove thy lampstand out of its place, except thou repent (Rev. 2:5).

The church is here called a “lampstand” from the Divine truth which is there from the Lord; for it is said, “the seven lampstands are the seven churches”; that the church is from the Divine truth is plain from its being said, “I will remove thy lampstand except thou repent”; that it is from the Lord is also plain, for it is said, “in the midst of the lampstands was one like unto the Son of man.” (That the Lord is called “the son of man” from Divine truth, see n. 2803, 2813, 3704.)

[3] In the same:

I will give unto my two witnesses that they shall prophesy a thousand two hundred and sixty days. These are the two olive trees and the two lampstands that stand before the God of the earth (Rev. 11:3–4);

the “two witnesses” denote the Word of both Testaments in respect to its witnessing concerning the Lord; it is called an “olive tree” from the Divine good, and a “lampstand” from the Divine truth, which are from the Lord.

[4] In Zechariah:

The angel said unto the prophet, What seest thou, to whom I said, I see, and behold a lampstand all of gold, with its flask upon the top of it, and its seven lamps thereon, and seven funnels to the lamps. Two olive trees near it, one on the right side of the flask, and one on the left side thereof (Zech. 4:2–3);

this is said of Zerubbabel, who was about to lay the foundation of the house of God and to complete it, by whom is represented the Lord in that he would come and restore the spiritual heaven and church, which are the “lampstand,” and the holy truths therein, which are the “seven lamps.”

[5] That a “lamp” denotes faith, also the intelligence of truth and wisdom of good, which are from the Lord alone, is evident in these passages:

The holy Jerusalem hath no need of the sun, neither of the moon, to shine in it; the glory of God shall lighten it, and the lamb is the light thereof. The nations which are saved shall walk in his light (Rev. 21:23–24).

There shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light (Rev. 22:5).

In the former passage “the lamp” denotes the Divine truth which is from the Lord; and “the light,” faith, thus also intelligence and wisdom. Again:

The light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee (Rev. 18:23).

[6] And in Jeremiah:

I will take away the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the millstones, and the light of the lamp; that the whole land shall be a desolation and a devastation (Jer. 25:10–11);

speaking of the extinction of faith and thereby of intelligence in spiritual things, which is meant by “the lamp which shall no longer be, and by the light of the lamp which shall be taken away.”

[7] In like manner in the following passages:

How oft is the lamp of the wicked put out, and destruction cometh upon them (Job 21:17).

Thou lightest my lamp; Jehovah my God maketh my darkness to shine (Ps. 18:28; also 2 Sam. 22:29).

From thy commands I am become intelligent, thy Word is a lamp to my foot, and a light to my path (Ps. 119:104–105).

When God maketh his lamp to shine upon my head, by his light I walked in darkness (Job 29:3).

The lamp of the body is the eye; if thine eye be upright, thy whole body is full of light. But if thine eye be evil, thy whole body shall be darkened. If therefore the light that is in thee be darkness, how great is the darkness (Matt. 6:22–23; also Luke 8:16; 11:33–36);

by “the eye” is here meant faith and the intelligence from it (that these things are meant in the internal sense by “the eye,” see n. 4403–4421, 4523–4534, 9051). From this it is plain what is signified by “the whole body being full of light if the eye be upright, and by the whole body being darkened if the eye be evil.” As faith and the derivative intelligence and wisdom are signified by a “lamp,” therefore the kings of Judah are called “lamps for David” (1 Kings 11:36; 15:4; 2 Kings 8:19); and David is called “the lamp of Israel” (2 Sam. 21:16–17); not that the kings of Judah, nor David, were lamps, but that by a “king” is signified the Divine truth which is from the Lord (n. 6148); and by “David,” the Lord as to Divine truth, from which are faith, intelligence, and wisdom (n. 1888).

9549. *Of pure gold.* That this signifies that it is from celestial good is evident from the signification of “gold” as being the good of love, or celestial good (see n. 113, 1551, 1552, 5658, 6914, 6917). It shall here be briefly stated why the lampstand was to be of pure gold. By “the lampstand” is signified the Divine spiritual, or the Divine truth which is from the Lord in heaven and in the church (n. 9548); and because this truth comes forth from the Divine good, the lampstand was of gold, for as before said, “gold” signifies good. This is further manifest from the influx of the Lord into the heavens. The inmost or third heaven is celestial; the middle or second heaven is spiritual. The Lord flows through the celestial heaven, which is in the good of love to him, into the spiritual

heaven, which is in the truth of faith in him. From this it is evident why the whole lampstand was to be of pure gold, as also the ten lampstands in the temple built by Solomon (1 Kings 7:49. See also below, n. 9550, 9568).

9550. *Solid shall the lampstand be made.* That this signifies that all is from good is evident from the signification of “solid” as being wholly, thus all from good, which is signified by “gold.” For all the spiritual (which is signified by “the lampstand”), insofar as it illumines, comes forth from the celestial, and also continually subsists through the same, as all truth does from good; for if good is withdrawn, truth is extinguished in a moment, because good is the soul of truth. The case herein is like that of the affection of love in regard to thought; if the affection of love is withdrawn, thought is instantly extinguished; for affection is the very life or soul of thought. All the affection that is of love is of good, and all the thought from it is of truth. The truth which is from good is called the spiritual, and the good from which is truth is called the celestial.

9551. *Its shaft and its reed,<sup>3</sup> its cups.* That this signifies spiritual things in the natural is evident from the signification of a “shaft,” a “reed,” and a “cup” (which are prolongations from the lampstand itself, just as the arms, the hands, and the palms of the hands are from the body), as being spiritual things in the natural; for the natural is produced and derived from the spiritual; as is the spiritual from the celestial (see n. 9549). From this it is plain that as “the lampstand” signifies the Divine spiritual, the prolongations and derivations, which are called “the shaft, the reed, and the cups,” denote spiritual things in the natural.

9552. *Its pomegranates.* That this signifies the memory-knowledges of good is evident from the signification of “pomegranates” as being the memory-knowledges of good. There are memory-knowledges of good and memory-knowledges of truth; the former are signified by the “pomegranates,” and the latter by the “flowers,” with which the lampstand was encompassed and adorned. That memory-knowledges of good are signified by

“pomegranates” is evident from other passages where these are mentioned; as in these passages:

A land of wheat and barley, and of the vine, and the fig tree, and of the pomegranate (Deut. 8:8).

The seed is not yet in the barn, yea, even to the vine, and the fig tree, and the pomegranate (Hag. 2:19).

“Wheat, barley, and the seed in the barn” signify celestial things internal and external; “the vine, the fig tree, and the pomegranate” signify spiritual and natural things in their order, the last of which are the memory-knowledges that belong to the natural and sensuous man; wherefore “the pomegranate” is mentioned last.

[2] In Zephaniah:

Jehovah will destroy Asshur. Flocks shall lie down in the midst of her, every wild animal of the nation, also the pelican and the bittern shall pass the night in the pomegranates thereof (Zeph. 2:13–14);

where “the pelican and the bittern in the pomegranates” denote falsities of evil in the memory-knowledges of good. In Amos:

I saw the Lord standing upon the altar, who said, Smite the pomegranate that the posts may shake; that is, divide them in the head, all of them; I will slay the last of them with the sword (Amos 9:1);

where “to smite the pomegranate” denotes to destroy the memory-knowledges of good by means of the falsities of evil; the posts are then said to “shake,” because “posts” denote the truths of the natural (n. 7847); “to slay the last with the sword” denotes in this way to destroy the ultimate things; for a “sword” denotes truth fighting against falsity and destroying it; and the converse (n. 2799, 4499, 6353, 7102, 8294).

9553. *And its flowers.* That this signifies the memory-knowledges of truth is evident from the signification of “flowers” as being the memory-knowledges of truth. “Flowers” have this signification,

because flowers are growths which precede, and in their manner produce, the fruits and seeds; for, as is known, trees and plants blossom before they bear fruit. The case is the same with man in respect to intelligence and wisdom. The memory-knowledges of truth precede, and in their manner produce with man, the things of wisdom; for they serve as objects to his rational, and thus as means for growing wise. It is for this reason that the memory-knowledges of truth are as flowers; and the good of life, which is the good of wisdom, is as fruit. As all things in the spiritual world bear relation to such things as are in man, for the reason that heaven bears relation to a man, and corresponds to each and all things with man, therefore also all things in the natural world have a correspondence, a representation, and a signification in accordance with their agreement with such things as are in man (see n. 9496). From this it can now be seen why “flowers” signify the memory-knowledges of truth, and in general truths; and why “fruits,” and likewise “seeds,” signify goods.

[2] That “flowers” denote the memory-knowledges of truth, and in general truths, is evident from the following passages:

Their root shall be as rottenness, and their flower as dust; because they have rejected the law of Jehovah Zebaoth, and despised the discourse of the holy one of Israel (Isa. 5:24).

Jacob shall cause those to come to take root; Israel shall blossom and flower; so that the faces of the world shall be filled with produce (Isa. 27:6).

Woe to the drunkards of Ephraim, and to the fading flower of his glory and comeliness (Isa. 28:1).

“Drunkards” denote those who reason from falsities (see n. 1072); “Ephraim” denotes the intellectual of the church, here perverted (n. 5354, 6222, 6234, 6238, 6267); “glory,” truth Divine (n. 4809, 5922, 8267, 8427, 9429); from which it is plain that a “flower” denotes the memory-knowledge through which is truth. Again:

The grass is withered, the flower faded, the people is grass; but the word of our God abideth forever (Isa. 40:7–8).

The flower of Lebanon languisheth (Nah. 1:4);

where also “the flower” denotes memory-knowledges as means for growing wise.

[3] In Daniel:

Nebuchadnezzar saw in a dream, and behold a tree in the midst of the earth, the height thereof great, the leaf thereof beautiful, and the flower thereof much; the beast of the field had shade under it, and the birds of heaven dwelt in the branches thereof, and all flesh was fed. But the holy one from heaven, crying aloud, said, Hew down the tree, cut off his branches, shake off his leaf, scatter his flower; let the beast of the field flee from under it, and the birds from its branches (Dan. 4:10, 12–14).

By “the tree” and “the height thereof” is signified the increase of the religiosity signified by “Babel,” which is holy in externals, but profane in internals (n. 1182, 1283, 1295, 1304–1308, 1321–1322, 1326); “the leaf” denotes memory-truth in general (n. 885); “the flower,” the memory-knowledge of truth insofar as it serves as a means for growing wise, but here insofar as it serves as a means for growing insane, because it is said that “the flower shall be scattered”; “the beast of the field” denotes those who are in affections of good; and in the opposite sense, those who are in affections of evil (n. 45–46, 142–143, 246, 714–715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280); but “the birds of heaven” denotes those who are in affections of truth, and in the opposite sense those who are in affections of falsity (n. 3219, 5149, 7441); therefore it is said that “under the shade of that tree dwelt the beast of the field,” and that “in its branches dwelt the birds of heaven,” and that “all flesh was fed”; and afterward that “the beast of the field should flee from under it, and the birds from its branches.”

9554. *Shall be out of it.* That this signifies that they shall be from the spiritual which is from celestial good is evident from the

signification of “the lampstand,” out of which the pomegranates and flowers were to be, as being the Divine spiritual which is from the Divine celestial (of which above, n. 9548). Hence it is evident that by “shall be out of it” is signified from the spiritual which is from celestial good.

9555. *And there shall be six reeds going out of the sides thereof.* That this signifies all things of truth from good in the complex is evident from the signification of “six” as being all things in the complex (see n. 3960, 7973, 8148); and from the signification of “reeds going out of the sides” as being truths from good. For by “the reeds out of the lampstand” is signified the like as by the arms and hands of a man, because each and all things in nature bear relation to the human form, and have their signification therefrom (n. 9496, 9553). (The “arms” and “hands” in man correspond to truths from good, and to the derivative power, n. 878, 4931–4937, 5327–5328, 6292, 6947, 7188–7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133.) From all this it is evident that by “the six reeds going out of the sides” are signified all things of truth from good in the complex.

9556. *Three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof.* That hereby is signified full in respect to good and truth is evident from the signification of “three” as being what is full (see n. 2788, 4495, 7715, 9198); from the signification of “the reeds of the lampstand” as being truths from good and the consequent power (of which above, n. 9555); and from the signification of “out of the one side, and out of the other side” as being from good and the derivative truth. For by the things on the right side of the body are signified goods, and by those on the left side the truths thence derived, as is the case with the right and left sides of the face, the right and left eyes, the right and left ears, the right and left feet, and in like manner with all other things in the body.

9557. *Three almond-shaped cups.* That this signifies full in respect to memory-knowledges from good is evident from the signification of “three” as being what is full (see just above, n. 9556); from the

signification of “cups” as being memory-truths that are from the good of charity (n. 5120); and from the signification of “almonds” as being the goods of life that correspond to the truths of interior natural good (n. 5622). From this it is evident that by “three almond-shaped cups” is signified what is full in respect to memory-truths from good.

9558. *In one reed.* That this signifies the power of truth from good is evident from the signification of a “reed” as being truth from good and the consequent power (of which above, n. 9555).

9559. *A pomegranate and a flower.* That this signifies the memory-knowledge of good and of truth is evident from the signification of “a pomegranate” as being the memory-knowledge of good (see n. 9552); and from the signification of “a flower” as being the memory-knowledge of truth (n. 9553).

9560. *And three almond-shaped cups in the other reed, a pomegranate and a flower.* That this signifies the like things as just above (n. 9557–9559) is evident without explication.

9561. *So for the six reeds going out of the lampstand.* That this signifies the power of truth from good in respect to all things in the spiritual heaven is evident from the signification of “six” as being all things in the complex (see above, n. 9555); from the signification of “the reeds” as being truths from good and the consequent power (n. 9555, 9558); and from the signification of “the lampstand” as being the spiritual heaven (n. 9548). From this it is evident that by “the six reeds going out of the lampstand” is signified the power of truth from good in respect to all things in the spiritual heaven.

9562. *And in the lampstand.* That this signifies the middle of it through which there is conjunction, and from which are powers, is evident from the signification of “the lampstand” as being the spiritual heaven (see n. 9548), but here, because the middle part is meant from which the six reeds went out, by which reeds are signified powers (n. 9558), therefore the middle is signified through which there is conjunction, and from which are powers.

9563. *Four almond-shaped cups.* That this signifies the memory-knowledges of truth from good is evident from the signification of “four” as being conjunction (see n. 8877); and from the signification of “almond-shaped cups” as being memory-knowledges from good (of which above, n. 9557).

9564. *Its pomegranates, and its flowers.* That this signifies the memory-knowledges of good and of truth is evident from the signification of “pomegranates” as being memory-knowledges of good (see n. 9552); and from the signification of “flowers” as being memory-knowledges of truth (n. 9553).

9565. *And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under too reeds out of it.* That this signifies the memory-knowledge of good for all the several truths is evident from the signification of “a pomegranate,” as being memory-knowledge of good (see n. 9552); and from the signification of the “reeds” as being truths from good (n. 9555). Its being said three times signifies everything, and in the internal sense complete conjunction; for by “three” is signified what is complete (n. 2788, 4495, 7715, 9198); and by “two” is signified conjunction (n. 1686, 5194, 8423).

9566. *For the six reeds going out of the lampstand* signifies the power of truth from good in respect to all things in the spiritual heaven (as above, n. 9561).

9567. *Their pomegranates and their reeds shall be out of it; all of it.* That this signifies that the memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord is evident from the signification of “pomegranates” as being memory-knowledges of good (see n. 9552); from the signification of the “reeds” as being truths from good and the consequent powers (as above, n. 9555, 9558); and from the signification of “the lampstand,” out of which they were to be, as being the Divine spiritual which is in heaven and in the church from the Lord (n. 9548). From this it is evident that by “the pomegranates and the reeds that were to be out of the lampstand” is signified that the

memory-knowledges of good and the powers shall be from the Divine spiritual which is from the Lord. How the case is with these things may be seen in what now follows.

9568. *One solid of pure gold.* That this signifies entire and perfect because from the same good is evident from the signification of “one solid thing” as being wholly, thus all from the good which is signified by “gold” (see n. 9550), thus what is entire and perfect; for that which is wholly from good is entire and perfect. By that which is wholly from good, thus by that which is entire and perfect, is meant when good is the all in all, not only in the truths which are signified by “the reeds,” but also in the memory-knowledges which are signified by “the pomegranates and the flowers.” But how the case herein is shall now be stated. Good is the source of truths, and truths from good are the source of memory-knowledges. So is the one derived and produced from the other. Nevertheless good is everything in its products and derivatives, because these are from good. The case herein is like that with end, cause, and effect.

[2] The end is everything of the cause, and the cause is everything of the effect; whence it follows that the end is everything of the effect, insomuch that if the end or final cause is withdrawn, there is no efficient cause and no effect of it. In like manner do the celestial, the spiritual, and the natural succeed each other; from the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial through the spiritual. With man all is called “celestial” that is of the good of love, all “spiritual” that is of the truth of faith thence derived, and all “natural” that is of memory-knowledge. That memory-knowledge is natural is because this knowledge is truth appearing in the light of the world; whereas the truth of faith, insofar as it is of faith with man, is in the light of heaven.

[3] From all this it can now be seen how one thing is produced and derived from another, and that the first is everything in the products and derivatives, insomuch that if the first is withdrawn, the things which follow from it perish. Everyone capable of perception can know that the Divine is the first of all things, and

therefore is the all in all of the order of things, thus in all things of good and truth which make heaven, and which make the life of heaven, with man. Consequently good from the Divine is in all the truths of faith, and if good is not everything in them, and if the Divine of the Lord is not everything in good, the man has in him nothing of heaven, thus nothing of the church.

[4] But the Divine of the Lord is in all things of good with a man, and from this in all things of truth with him, when he wills from love, and believes from the consequent faith, that all good and all truth, thus everything of love and everything of faith, are from the Lord, and absolutely nothing from himself; and also that he possesses the truth of faith in the exact proportion of his reception of good from the Lord; for, as before said, good is the all in all things of truth, and truth without good is truth without life. From all this it can be seen what is meant by that which is entire and perfect because from the same good, which is signified by “one solid of pure gold.”

9569. *And thou shalt make the lamps thereof, seven.* That this signifies holy spiritual things from it is evident from the signification of a “lamp” as being the faith and intelligence of truth, which are from the Lord alone (see n. 9548), thus what is spiritual, for the Divine truth which is from the Lord, and through which are faith, intelligence, and wisdom, is the spiritual; and from the signification of “seven” as being what is holy (n. 395, 433, 716, 881, 5265, 5268). The lamps were seven in number because the Divine truth, from which are faith, intelligence, and wisdom, is what is called “holy,” for the reason that it proceeds from the Divine good of the Lord’s Divine love; and the Divine good of the Divine love is that which makes holy. It was from this that sanctifications were effected with oil, as the sanctification of the tent, and of all things therein, of the altar, of Aaron and his sons, and of their garments, and afterward of the kings, from which they were called “the anointed”; for “oil” signifies the good of love (n. 886, 3728, 4582, 4638).

9570. *And it shall make its lamps go up.* That this signifies the light of the spiritual heaven is evident from the signification of “making its lamps go up” as being to kindle a light in them, that they may give light; and as the spiritual heaven was represented by the lampstand (see n. 9548), therefore by “making the lamps go up” is signified the light of the spiritual heaven. The light of the spiritual heaven is the Divine truth that proceeds from the Lord, and the consequent faith, intelligence of truth, and wisdom of good (see what was cited in n. 9548). How the case is with the light of the spiritual heaven shall be briefly stated. In the Lord’s celestial kingdom, which is the inmost or third heaven, there is a light which immeasurably surpasses the light in the spiritual kingdom, which is the middle or second heaven. The light of the celestial kingdom, that is, of the inmost heaven, does not appear as light, but as flame; the reason being that the good of love reigns in this heaven, and in heaven the good of love is presented to view as flame. But in the Lord’s spiritual kingdom, which is the middle or second heaven, there is a light which immeasurably surpasses the light of the world, and yet it appears bright white, for the reason that in this heaven there reigns the truth of faith from the good of charity; and in heaven the truth of faith from this good is presented to view as a bright white light. From this in the Word also “light” signifies the truth which is from good, and in the supreme sense the Divine truth that proceeds from the Lord’s Divine good. From all this it can now be seen what is meant by “the light of the spiritual heaven,” and what by “the flame of the lamp,” from which is this light.

9571. *And it shall give light over against the faces of it.* That this signifies from the Divine good of the Lord’s Divine human is evident from the signification of “giving light” as being the Divine truth that proceeds from the Lord’s Divine good; for it is this which gives light to heaven and the angels themselves who are there, and also to the church and the men therein who are in faith from good. The illumination from this is the illumination of the mind, from which come intelligence and wisdom in the truths and goods of faith. The mind is illuminated by means of the Word, because the Word is Divine truth from the Lord. And from the signification of “the faces,” when said of the Lord, as being all that

which is from the Divine good of his Divine love (n. 9545, 9546). The reason why it is from the Divine good of the Lord's Divine human is that the Lord's Divine human is the source of light in heaven, for it is the sun of heaven, from which is light, and the light from this is Divine truth (see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222–3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414–4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407); and that the Lord is the sun of heaven may also be seen above (n. 1053, 1521, 1529–1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8644, 8812). The Divine human of the Lord is the source of light in heaven, because the Divine cannot be seen except under a human form, as also the Lord taught in these passages:

No man hath seen God at any time; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have not heard the voice of the Father at any time, nor seen his shape (John 5:37).

9572. *And the tongs thereof, and the basins thereof.* That this signifies the purifiers and evacuators in the natural is evident from the signification of “tongs and basins” as being things for cleansing, thus for purifying and emptying. That these are in the natural is because the natural serves to remove waste and is thus the place of purifying and evacuating; for all things that belong to the internal or spiritual man descend into the natural, and are purified; for there things filthy and superfluous are discharged, and things suitable for uses are disposed into order. That this is done in the natural can be seen from the fact that while the internal or spiritual man is in the body, it thinks in the natural, and sets forth or utters its thoughts in the corporeal; and that it also wills in the natural, and does what it wills in the corporeal; and therefore the evacuators and cleansers are there. This is signified by “the washing of the feet,” of which the Lord thus speaks in John:

He that is washed needeth not save to be washed as to his feet, and is clean every whit (John 13:10);

“washing” signified the purification of the internal man (n. 3147, 5954, 9088); and “the feet,” the natural (n. 2162, 3147, 3761, 3986, 4280, 4938–4952).

9573. *Shall be of pure gold.* That this signifies also from good is evident from the signification of “gold” as being the good of love (of which above, n. 9549). The reason why the purifiers and evacuators must also be from good is evident from what was shown above (n. 9568).

9574. *A talent of pure gold shall it be made, with all these vessels.* That this signifies celestial good, from which is spiritual good together with its memory-knowledges, is evident from the signification of “a talent of pure gold” as being the one good from which are all things, for “a talent” denotes one, and “gold” denotes good (see n. 9549); and “the vessels,” which were also to be of the same good, denote memory-knowledges (n. 9557, 9559, 9560, 9563, 9564; that “vessels” in general denote truths and memory-knowledges, see n. 3068, 3079, 9394, 9544). As good must be everything in all the products and derivatives, thus celestial good in spiritual goods, and from this in memory-knowledges (n. 9568), therefore it is said that the lampstand must be made of pure solid gold (n. 9549–9550); and that the shaft, the reed, the cups, the pomegranates, and the flowers, must be from the same (n. 9551–9554); and here that it, together with all these vessels, must be made from a talent of pure gold.

9575. Verse 40. *And see and make them in their form which thou wast made to see in the mountain.* “And see and make them in their form” signifies a representative of all things; “which thou wast made to see in the mountain” signifies which were seen in heaven with the eyes of the spirit.

9576. *And see and make them in their form.* That this signifies a representative of all things is evident from the signification of a “form” as being a representative (see above n. 9481–9482); here a representative of heaven where the Lord is, and of all things of heaven, or of all things of the Lord in heaven; for there is meant the

form of the ark, of the habitation, of the table for the breads of faces, of the lampstand, and of the vessels, by which are represented heaven where the Lord is, and also the things of heaven.

9577. *Which thou wast made to see in the mountain.* That this signifies which were seen in heaven with the eyes of the spirit is evident from the signification of “seeing,” when said of the representatives in heaven, as being to see with the eyes of the spirit (of which in what follows); and from the signification of “Mount Sinai” as being heaven (see n. 8805, 9420). With regard to the fact that “to see,” when said of the representatives that appear in heaven, denotes to see with the eyes of the spirit, be it known that the angelic spirits, who are in the ultimate or first heaven, constantly see forms of things like those which are in the world, such as paradises, trees therein with their fruits; flowers and plants; also houses, palaces, and likewise animals of many kinds; besides countless other things which are not seen in the world. All these things are representatives of the heavenly things in the higher heavens, and which in the first heaven are so presented in a form before the eyes of the spirits below, that an angelic spirit can know and perceive from them everything that is coming forth in the higher heavens; for all things, down to the smallest particulars, are representative and significative. From this it can be seen what is meant by the representative of heaven and of the heavenly things which are signified by the ark, the cherubs, the habitation, the table therein, and the lampstand.

[2] Such things cannot be seen by the eyes of a man, so long as he is in the world, for these eyes have been formed to receive earthly and bodily, thus material things. They are therefore so gross that they cannot even compass with their vision the interior things of nature, as can be well enough seen from the lenses they need to be furnished with in order to see merely those things of interior nature that are nearest to them. In a word, these eyes are most dull, and being such, the representatives which appear to spirits in the other life cannot possibly be seen by them; and if they are to appear, the light of the world must be taken away from the eyes, and then the things which are in the light of heaven may be seen. For there is a

light of heaven, and there is a light of the world. The light of heaven is for the spirit of man, and the light of the world is for his body. The case herein is as follows. The things that are in the light of heaven are in thick darkness so long as a man sees from the light of the world; and, conversely, the things that are in the light of the world are in thick darkness when a man sees from the light of heaven. From this it is that when the light of the world is taken away from the sight of the bodily eye, the eyes of the man's spirit are opened, and those things are seen which are in the light of heaven; thus, as before said, the representative forms.

[3] From all this it can be known why it is that at the present day men are in thick darkness concerning heavenly things, and why some are in darkness so great that they do not even believe that there is a life after death, nor that they will live forever. For at the present day man is so immersed in the body, thus in bodily, earthly, and worldly things, and is consequently in so gross a light of the world, that heavenly things are absolute thick darkness to him and therefore the sight of his spirit cannot be enlightened. From all this it is now evident what it is to see with those eyes of the spirit with which Moses saw the form of the tent on Mount Sinai.

ON THE EARTHS IN THE STARRY HEAVEN;  
HERE, ON THE FIRST EARTH SEEN THERE

9578. By means of angels from the Lord I was conducted to a certain earth in the universe, where it was granted me to look at the earth itself; but not to speak with the inhabitants of it, but with the spirits who came from it. For after their life in the world is completed, all the inhabitants, or men, of every earth, become spirits, and remain about their earth. Nevertheless these give information about their earth, and the state of its inhabitants; for men who depart out of the body carry with them all their former life, and all their memory.

9579. To be conducted to the earths in the universe is not to be conducted and transported there as to the body, but as to the spirit; and the spirit is not conducted through spaces, but through variations of the state of the interior life, which appear to him like progressions through spaces (n. 5605, 7381, 9440). Moreover, approaches take place in accordance with the agreements or likenesses of the states, for the agreement or likeness of the state conjoins, and disagreement or unlikeness disjoins. From this it can be seen in what manner removal as to the spirit from one place to another is effected, and also the approach of the spirit to distant regions, while the man still remains in his own place.

9580. But to conduct a spirit outside his own world by means of variations of the state of his interiors, and to cause these variations to successively advance up to a suitable or like state with that of those to whom he is being led, is in the power of the Lord alone; for there must be a constant direction and foresight from first to last, both ways, especially when this is to be effected with a man who as to the body is still in the world of nature, and who is thereby in space.

9581. That this has been done, no one who is in the sensuous things of the body, and who thinks from them, can be brought to believe. The reason is that these sensuous things cannot grasp progressions apart from spaces. Nevertheless they who think from the sensuous of their spirit somewhat removed or withdrawn from that of the body, thus they who think interiorly within themselves, can be brought to believe and to apprehend it, because in the idea of their thought there is neither space nor time, but instead of these such things as are the sources of spaces and times. Therefore the things which follow concerning the earths in the starry heaven are for these men, and not for those first mentioned, unless they are of such a character as to suffer themselves to be instructed.

9582. In company with some spirits from this earth, and while in a state of wakefulness, I was conducted as to my spirit to a certain earth in the universe, by means of angels from the Lord. The progression took place toward the right, and continued for two

hours. Near the end of our solar system, there first appeared a shining but dense cloud, and after it a fiery smoke rising up from a great chasm. A vast abyss separated our solar world on that side from certain worlds of the starry heaven. The fiery smoke appeared for a considerable distance. I was being carried across this middle region, when underneath in that chasm or abyss there appeared very many men, who were spirits (for all spirits appear in the human form, and are actually men, n. 322, 1881). I also heard them speaking to each other there, but was not given to know whence they came and what was their nature; however, one of them told me that they were guards to prevent spirits from this world from passing into any other world in the universe without the needful facilities.

9583. That this was so was also confirmed, for when certain spirits who were in the company came to that great interspace, and who had not received permission to pass over it, they began to cry out vehemently that they were perishing, for they were like persons struggling in the agony of death; and therefore they stayed on that side of the abyss, and could not be conveyed any further; for the fiery smoke which exhaled from the abyss filled them, and thus tormented them. The fiery smoke is falsity from the evils of lusts. So does this falsity appear.

9584. A continuation about the first earth seen in the starry heaven will be found at the end of the following chapter.

## Chapter 26

### THE DOCTRINE OF CHARITY AND OF FAITH

9585. All that is called freedom which is of the will, thus which is of the love; whence it is that freedom manifests itself by means of the delight of willing and thinking, and of the consequent doing and speaking. For all delight is of love, and all love is of the will, and the will is the being of man's life.

9586. To do evil from the delight of love appears like freedom; but is slavery, because from hell. To do good from the delight of love appears to be freedom, and also is freedom, because it is from the Lord. It is therefore slavery to be led by hell, and it is freedom to be led by the Lord. This the Lord teaches in John:

Everyone that doeth sin is the servant of sin. The servant abideth not in the house forever; the son abideth forever. If the son shall make you free, ye shall be free indeed (John 8:34–36).

9587. The Lord keeps man in the freedom of thinking; and insofar as outward bonds, which are the fear of the law and for life, and the fear of the loss of reputation, of honor, and of gain, do not hinder, he keeps him in the freedom of doing; but, through freedom, he bends him away from evil; and, through freedom, he bends him to good; leading him so gently and silently that the man knows no otherwise than that everything proceeds from himself. Thus the Lord, in freedom, inseminates and inroots good in the very life of the man, which good remains to eternity. This the Lord teaches in Mark:

So is the kingdom of God, as a man who casteth seed into the earth; the seed germinateth and groweth, while he knoweth not. The earth beareth fruit of its own accord (Mark 4:26–28).

“The kingdom of God” denotes heaven with man, thus the good of love and the truth of faith.

9588. That which is inseminated in freedom remains, because it is inrooted in the very will of man, which is the being of his life. But that which is inseminated under compulsion does not remain, because what is of compulsion is not from the will of the man, but is from the will of him who compels. For this reason worship from freedom is pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, because all freedom is of love.

9589. There is heavenly freedom, and there is infernal freedom. Heavenly freedom is to be led by the Lord, and this freedom is the love of what is good and true. But infernal freedom is to be led by the devil, and this freedom is the love of what is evil and false; properly speaking, it is lust.

9590. They who are in infernal freedom believe it to be slavery and compulsion not to be allowed to do what is evil and to think what is false at pleasure. But they who are in heavenly freedom feel horror in doing what is evil and in thinking what is false, and if they are compelled thereto, they are in torment.

9591. From all this it can be seen what free will is, namely, that is to do what is good from choice, or from the will; and that they are in this freedom who are led by the Lord.

## EXODUS 26

*1. And thou shalt make the habitation, ten curtains; of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs, the work of a skilled craftsman, shalt thou make them.*

*2. The length of one curtain shall be eight and twenty cubits; and the breadth four cubits, for one curtain; one measure for all the curtains.*

3. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other.

4. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining.

5. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining; the loops shall be taken up one to the other.

6. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to the other in the hooks, and it shall be one habitation.

7. And thou shalt make curtains of goats' [hair] for a tent over the habitation; eleven curtains shalt thou make them.

8. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains.

9. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the tent.

10. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining.

11. And thou shalt make fifty hooks of brass, and shalt bring the hooks into the loops, and shalt join together the tent, that it may be one.

12. And that which superaboundeth over and above in the curtains of the tent, the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the habitation.

13. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the tent, shall superabound over the sides of the habitation, on this side and on that, to cover it.

14. And thou shalt make for the tent a covering of skins of red rams, and a covering of badgers' skins above.

15. And thou shalt make the planks for the habitation of shittim wood, standing up.

16. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank.

17. Two hands shall there be in one plank, combined one to the other: thus shalt thou make for all the planks of the habitation.

18. *And thou shalt make the planks for the habitation, twenty planks for the corner of the south toward the south.*

19. *And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands.*

20. *And for the other side of the habitation, at the corner of the north, twenty planks:*

21. *And their forty bases of silver; two bases under one plank, and two bases under one plank.*

22. *And for the two legs of the habitation toward the sea thou shalt make six planks.*

23. *And two planks shalt thou make for the corners of the habitation in the two legs.*

24. *And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners.*

25. *And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank.*

26. *And thou shalt make bars of shittim wood; five for the planks of the one side of the habitation:*

27. *And five bars for the planks of the other side of the habitation, and five bars for the planks of the side of the habitation at the two legs toward the sea.*

28. *And the middle bar in the middle of the planks shall pass through from extremity to extremity.*

29. *And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold.*

30. *And thou shalt set up the habitation according to the method which thou wast made to see in the mountain.*

31. *And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a skilled craftsman shall he make it, with cherubs:*

32. *And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver.*

33. *And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the testimony; and the veil shall divide for you between the holy and the holy of holies.*

34. *And thou shalt bestow the mercy seat upon the ark of the testimony in the holy of holies.*

35. *And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the habitation toward the south; and thou shalt bestow the table at the side of the north.*

36. *And thou shalt make a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer.*

37. *And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass.*

## THE CONTENTS

9592. In this chapter the second or middle heaven is represented by the habitation and the tent; and the celestial and spiritual things therein are represented by the things of which these were constructed. And afterward the intermediate that unites this heaven and the inmost heaven is represented by the veil between the habitation and the ark of the testimony.

## THE INTERNAL SENSE

9593. Verse 1. *And thou shalt make the habitation ten curtains of fine twined linen, and blue, and crimson, and scarlet double-dyed, with cherubs; the work of a skilled craftsman shalt thou make them.* “And thou shalt make the habitation” signifies the second or middle heaven; “ten curtains” signifies all the truths from which it is; “of fine twined linen, and blue, and crimson, and scarlet double-dyed” signifies the spiritual and celestial things from which are these truths; “with cherubs” signifies the guard of the Lord lest it be approached and injured by the hells; “the work of a skilled craftsman shalt thou make them” signifies the understanding.

9594. *And thou shalt make the habitation.* That this signifies the second or middle heaven is evident from the signification of “the habitation,” when said of the Divine, as being heaven, in particular

the middle or second heaven. It is known that there are three heavens: the inmost, the middle, and the ultimate; or the third, the second, and the first. All these heavens were represented by the tabernacle: by the ark, where the testimony was, the inmost or third heaven; by the habitation, where were the table for the breads of faces and the lampstand, the middle or second heaven; and by the court, the ultimate or first heaven. That there are three heavens is because there are three degrees of life in man (for the man who becomes an angel after death constitutes heaven; from no other source are the angels, from no other is heaven). The inmost degree of the man's life is for the inmost heaven; the middle degree of his life is for the middle heaven; and the ultimate degree is for the ultimate heaven. Man being such, or so formed, and heaven being from the human race, there are therefore three heavens.

[2] These three degrees of life in man are opened successively; the first degree by a life in accordance with what is equitable and just; the second degree by a life in accordance with the truths of faith from the Word, and in accordance with the consequent goods of charity toward the neighbor; and the third degree by a life in accordance with the good of mutual love and the good of love to the Lord. These are the means whereby are successively opened these three degrees of life in man, thus the three heavens in him. But be it known that in proportion as a man recedes from the good of life, and accedes to the evil of life, these degrees are closed, that is, the heavens are closed in him; for just as the good of life opens them, so the evil of life closes them. It is from this that all who are in evil are outside of heaven, thus are in hell. And because, as before said, the heavens are successively opened in a man according to the good of his life, be it known that for this reason in some the first heaven is opened and not the second; and in some the second heaven is opened and not the third; and that the third heaven is opened in those only who are in the good of life from love to the Lord. (That a man is heaven in the least form, and that he was created after the image both of heaven and of the world, may be seen in the passages cited in n. 9279).

[3] Therefore it is the inmost heaven which is represented by the ark of the testimony, treated of in the preceding chapter; it is the

middle heaven which is represented by the habitation, treated of in this chapter; and it is the ultimate heaven which is represented by the court, treated of in the following chapter. Heaven is called “the habitation of God” from the fact that the Divine of the Lord dwells there; for it is the Divine truth proceeding from the Lord’s Divine good that makes heaven, for this gives the life of an angel who is there. And because the Lord dwells with the angels in that which is from himself (n. 9338e), therefore heaven is called “the habitation of God,” and the Divine truths themselves from the Divine good, of which the angels or the angelic societies are the receptions, are called his “habitations; as in the following passages:

O send out thy light and thy truth; let these lead me; let them lead me unto the mountain of holiness, and to thy habitations; that I may go in unto the altar of God, unto God (Ps. 43:3–4).

There is a river, the streams whereof shall make glad the city of God, the holiness of the habitations of the most high (Ps. 46:4).

They have profaned the habitation of thy name to the earth (Ps. 74:7).

How lovely are thy habitations, O Jehovah (Ps. 84:1).

[4] That the Divine things which proceed from the Lord’s Divine human are what are in particular called his “habitations,” and that from this, heaven itself is called his “habitation” is also evident in David:

He swore to Jehovah, he vowed to the mighty one of Jacob, I will not give sleep to mine eyes until I have found out a place for Jehovah, habitations for the mighty one of Jacob. Lo, we heard of him in Ephrathah, we found him in the fields of the forest; we will go into his habitations (Ps. 132:2, 4–7).

“The mighty one of Jacob” denotes the Lord as to the Divine human (n. 6425); “Ephrathah,” where he was to be found, is Bethlehem, where he was born (Gen. 35:19; 48:7; Micah 5:2; Matt. 2:4–6); “the fields of the forest” denote the goods of the church among the gentiles.

## [5] In Ezekiel:

They shall dwell upon the land that I have given to Jacob my servant; they shall dwell upon it, they and their sons' sons forever; and David my servant shall be prince to them forever. I will make a covenant of peace with them; it shall be an everlasting covenant with them, and I will set my sanctuary in the midst of them forever. So shall my habitation be with them (Ezek. 37:25–27).

“David,” who was to be “prince to them” denotes the Lord (n. 1888); “the sanctuary” denotes the Lord’s Divine human, because from him is all that is holy (n. 3210, 9229); thus his “habitation” denotes heaven and the church where the Lord is.

## [6] In Jeremiah:

Thus said Jehovah, Behold I bring back the captivity of Jacob’s tents, and have compassion on his habitations, that the city shall be built upon its heap (Jer. 30:18).

“To bring back the captivity of Jacob’s tents” denotes to restore the goods and truths of the external church which had been destroyed; “having compassion on his habitations” denotes to restore the truths of the internal church; “the city which shall be built upon its heap” denotes the doctrine of truth (n. 2449, 2943, 3216, 4492, 4493).

[7] In what way the Lord dwells in the heavens can be seen from what has been shown already concerning the Lord; namely, that the Lord as to the Divine human is the sun from which are the heat and light in the heavens. The heat from the Lord as the sun is love, and the light is faith. From this the Lord dwells with those who receive from him the good of love and the truth of faith, thus the heat and light of life. His presence is according to the degrees of the reception.

9595. *Ten curtains.* That this signifies all the truths from which it is evident from the signification of “ten” as being all (see n. 4638), consequently a “tenth part,” which is one curtain, denotes as much as is sufficient (n. 8468, 8540); and from the signification of

the “curtains” as being the interior truths of faith which are of the new understanding. For by “the habitation” is signified the middle or second heaven, which is heaven from the reception of the Divine truth that is from the Lord’s Divine good (as above, n. 9594); consequently the “curtains” of which it was constructed and with which it was covered denote the truths of faith which are of the new understanding. That these denote interior truths is because exterior truths are signified by the “curtains from goats” for the tent that was round about, which also are treated of in this chapter.

[2] That “the curtains” denote the truths of faith belonging to those who are in the Lord’s spiritual kingdom is evident from the passages in the Word where they are mentioned; as in Isaiah:

Sing, O barren one that didst not bear, for more are the sons of the desolate one than the sons of the married one; enlarge the place of thy tent, and let them stretch out the curtains of thine habitations; lengthen the cords. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations (Isa. 54:1–3);

treating of the church about to be set up among the gentiles, which is called “the barren one that did not bear,” for the reason that they had been without truths from the Word (n. 9325); and now it is said to have “more sons than the sons of the married one” because its truths are more numerous than the truths of the former devastated church, for “sons” denote truths (n. 489, 491, 533, 1147, 3373, 3704); “to enlarge the place of the tent” denotes the holiness of worship from the good of love (n. 3312, 4391, 4599); “to stretch out the curtains of the habitations” denotes the holiness of worship from the truths of faith.

[3] In Jeremiah:

The whole land hath been laid waste, suddenly have my tents been laid waste, my curtains in a moment (Jer. 4:20).

“The land that hath been laid waste” denotes the church (n. 9325); “tents laid waste” denotes the holiness of worship from the good of

love; “curtains laid waste” denotes holy worship from the truths of faith.

[4] Again:

My tent hath been laid waste, and all my cords pulled out; my sons are gone forth from me, and they are not; there is none to stretch out my tent any more, and to set up my curtains. For the shepherds are become foolish (Jer. 10:20–21);

where the meaning is similar. Again:

Arise ye, and go up against Arabia, and lay waste the sons of the east; let them take their tents and their flocks, let them carry away for themselves their curtains, and all their vessels, and their camels (Jer. 49:28–29).

“Arabia and the sons of the east” denote those who are in the knowledges of good and truth (n. 3249); “taking the tents and flocks” denotes the interior goods of the church (n. 8937); “taking the curtains” denotes the interior truths of the church; “their vessels” denote the exterior truths of the church (n. 3068, 3079); “camels” denote general memory-knowledges (n. 3048, 3071, 3143, 3145). In Habakkuk:

Under Aven I saw the tents of Cushan; the curtains of Midian did shake (Hab. 3:7).

“The curtains of Midian” denote truths with those who are in simple good (n. 3242, 4756, 4788, 6773, 6775).

[5] From all this it is evident what is meant in David:

O Jehovah, thou hast put on glory and honor; who covereth himself with light as with a garment; he stretcheth out the heavens like a curtain (Ps. 104:1–2).

“To cover himself with light as with a garment” denotes Divine truths. (That “light” denotes truth, see n. 9548; as also “a

garment,” n. 4545, 4763, 5319, 5954, 9093, 9212, 9216); consequently “to stretch out the heavens like a curtain” denotes to enlarge the heavens by means of an influx of truth Divine, from which come intelligence and wisdom. That “to stretch out and expand the heavens” is predicated of the new, that is, the regenerate, understanding, may be seen at the end of the following article.

9596. *Of fine twined linen, and blue, and crimson, and scarlet double-dyed.* That this signifies the spiritual and celestial things from which are these truths is evident from the signification of “fine twined linen” as being truths from a celestial origin (see n. 9469); from the signification of “blue” [*hyacinthinum*] as being the celestial love of truth (n. 9466); from the signification of “crimson” as being the celestial love of good (n. 9467); and from the signification of “scarlet double-dyed” as being spiritual good, or the good of truth (n. 9468). Such is the order in which spiritual and celestial things, or truths and goods, follow with the man, and with the angel, who is in the middle or second heaven. For first is truth from a celestial origin, which is signified by “fine linen”; next is the love or affection of truth, which is signified by “blue”; afterward is the consequent love or affection of good, which is signified by “crimson”; and lastly is spiritual good, which is signified by “scarlet double-dyed.”

[2] As spiritual and celestial things follow in this order, therefore fine twined linen is here mentioned first; but in the case of the veil, which was between the habitation and the ark, or between the holy and the holy of holies—see verse 31 of this chapter—it is mentioned in the last place. The reason why in the veil the fine twined linen is mentioned last is that the veil signifies the intermediate that unites the inmost heaven with the middle heaven, and therefore in this intermediate it must be the last, so that, for the sake of conjunction, it may be the first in what follows.

[3] But by “fine twined linen” is properly signified the understanding such as belongs to a spiritual man, or to an angel who is in the Lord’s spiritual kingdom. The reason why the

understanding is signified by “fine twined linen” is that with the spiritual man a new will from the Lord has been implanted in his understanding (n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113); and as the understanding of the spiritual man is signified by “fine twined linen,” therefore also spiritual truth is signified thereby, because all truth belongs to the part of the understanding, and all good to the part of the will (n. 3623, 9300); for the understanding is the subject or container, and truth belongs to it, and these two make a one. From all this it can also be seen that with those who are of the Lord’s spiritual kingdom the understanding is “the habitation” in the close sense (n. 9296, 9297), and that it is described by the expanse of the curtains.

[4] From all this it can be known what is signified by “spreading out and stretching out the heavens” in the following passages:

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

I, Jehovah, that maketh all things; that stretcheth out the heavens alone; that spreadeth out the earth by myself (Isa. 44:24).

I have made the earth, and created man upon it; I, my hands, have stretched out the heavens (Isa. 45:12).

He who maketh the earth by his power, prepareth the world by his wisdom, and by his intelligence stretcheth out the heavens (Jer. 51:15).

Jehovah, that stretcheth out the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1).

[5] That by “stretching out the heavens and spreading out the earth” the same is here signified as by “stretching out and spreading out the habitation” by means of the curtains is manifest; and that this denotes to regenerate man, and thus to create or form a new understanding in which is a new will, which is the very heaven of the spiritual man, wherein the Lord dwells with this man. That it is regeneration, or the formation of a new understanding and therein

of a new will, thus of a new man, which is signified by “stretching out the heavens and spreading out the earth” is clear from the very explanation given in the above passages, for it is said, “that giveth breath to the people upon it, and spirit to them that walk therein; also, “that formeth the spirit of man within him.” That “heaven and earth” denote the internal and external church, see n. 1733, 1850, 2117–2118, 3355, 4535; also that “the earth” in general denotes the Lord’s kingdom and church (n. 9334); and this is also plainly to be seen, for unless “the earth” had this signification, what could be meant by “spreading out the earth,” and by “laying the foundation of the earth,” and by “forming the spirit of man therein”?

[6] That by “stretching out the heavens, and spreading out the earth” the like is here signified as by “stretching out and spreading out the habitation” by means of the curtains is evident from other passages where it is stated more expressly, as in the following:

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

Enlarge the place of thy tent, and let them stretch the curtains of thy habitations (Isa. 54:2).

Jehovah covereth himself with light as with a garment; he stretcheth out the heavens like a curtain (Ps. 104:2).

From all this it is also evident what is signified by “the expanse” in the first chapter of Genesis:

God said, Let there be an expanse in the midst of the waters, and let it be to the waters a dividing between the waters. And God made the expanse, and divided between the waters that were under the expanse and the waters that were above the expanse. And God called the expanse heaven (Gen. 1:6–8).

In this first chapter is described the regeneration of the man of the celestial church; and his new will and understanding are described by “the expanse”; “the waters under the expanse, and above the expanse” denote the truths of the external and of the internal man

(that “waters” denote truths, see n. 2702, 3058, 3424, 4976, 8568, 9323).

9597. *With cherubs.* That this signifies the guard of the Lord lest heaven be approached and injured by the hells is evident from the signification of “cherubs” as being a guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509); consequently lest heaven be approached and injured by the hells.

9598. *The work of a skilled craftsman<sup>1</sup> shalt thou make them.* That this signifies the understanding is evident from the signification of “a skilled craftsman” as being the understanding, for this thinks and acts from what is thought. That it is the understanding to which wisdom, intelligence, and knowledge belong is evident in what follows, where it is said of Bezaleel:

I have called by name Bezaleel, and I have filled him with the spirit of God, as to wisdom, as to intelligence, and as to knowledge, and as to all work; to think thoughts, to work in gold, in silver, and in brass, and in the engraving of stone for filling, and in the carving of wood, to work in every work of thought (Exod. 31:2–5; 35:30–33).

(That the understanding is signified is also evident from what was shown just above, n. 9596.)

9599. Verses 2–6. *The length of one curtain shall be eight and twenty cubits, and the breadth four cubits, for one curtain; one measure for all the curtains. Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other. And thou shalt make loops of blue upon the edge of the one curtain at the extremity in the joining, and so shalt thou do in the edge of the uttermost curtain in the second joining together. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together; the loops shall be taken up one to the other. And thou shalt make fifty hooks of gold, and shalt join together the curtains one to another in the hooks, and it shall be one habitation.* “The length of one curtain shall be eight and twenty cubits” signifies the holiness of truth from good;

“and the breadth four cubits” signifies the marriage of truth with good; “for one curtain” signifies thus for each of the truths; “one measure for all the curtains” signifies a like state of the matter; “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other” signifies the constant communication of truth with good, and of good with truth; “and thou shalt make loops of blue” signifies conjunction through the celestial love of truth; “upon the edge of the one curtain at the extremity in the joining” signifies of one sphere with the other; “and so shalt thou do in the edge of the uttermost curtain in the second joining together” signifies thus reciprocally; “fifty loops shalt thou make in the one curtain” signifies complete conjunction in the ultimates of the spheres; “and fifty loops shalt thou make in the extremity of the curtain that is in the second joining together” signifies in like manner reciprocally; “the loops shall be taken up one to the other” signifies conjunction in every way on both sides; “and thou shalt make fifty hooks of gold” signifies a full capability of conjunction from good; “and shalt join together the curtains one to the other in the hooks” signifies the method of conjunction everywhere; “and it shall be one habitation” signifies the whole heaven thus altogether one.

**9600.** *The length of one curtain shall be eight and twenty cubits.* That this signifies the holiness of truth from good is evident from the signification of “length” as being good (see n. 1613, 8898, 9487); from the signification of a “curtain” as being the interior truth of faith which belongs to the new understanding (of which above, n. 9595); and from the signification of “eight and twenty” as being the holiness of conjunction. That this is the signification of “eight and twenty” is because this number arises from the multiplication of seven by four, and by “seven” is signified what is holy (n. 433, 716, 881, 5265, 5268), and by “four” conjunction (n. 1686, 8877). For numbers when multiplied have a similar signification to that of the simple numbers of which they are the product (n. 5291, 5335, 5708, 7973). From this it is plain that by “the length of one curtain being eight and twenty cubits” is signified the holiness of truth from good.

9601. *And the breadth four cubits.* That this signifies the marriage of truth with good is evident from the signification of “breadth” as being truth (see n. 1613, 3433–3434, 4482, 9487); and from the signification of “four” as being conjunction, thus marriage, for the conjunction of truth and good is called the heavenly marriage (n. 2173, 2618, 2728–2729, 2803). “Four” denotes conjunction or marriage because this number arises from two multiplied by itself, and “two” denotes conjunction (n. 5194, 8423); and because multiplied numbers have a similar signification to that of the simple numbers of which they are compounded (as was said just above, n. 9600). (That all numbers in the Word signify real things may be seen in the passages cited in n. 9488.)

9602. *For one curtain.* That this signifies thus for each of the truths is evident from the signification of a “curtain” as being truth (see n. 9595). Therefore by “one curtain,” or by each one is signified each of the truths.

9603. *One measure for all the curtains.* That this signifies a like state of the matter is evident from the signification of a “measure” as being the state of a thing as to truth (see n. 3104); consequently “one measure for all the curtains” denotes a like state of the matter for all the truths. By a like state of the matter, when said concerning the truths of faith in the spiritual kingdom, is meant that they all look to good, and that through good they look to the Lord from whom they are; for the truths which do not look to good, and thus to the Lord, are not truths of faith, consequently are not the truths of the church or of heaven. The truths which look in another direction may indeed in their external form appear like truths, but they are not truths, because they are devoid of life; for the life of truth is good, and good is from the Lord, who alone is life. Truths which look in another direction are like the members of a body without a soul, which are not members of any body, because they are lifeless, and therefore of no use.

[2] That “measure” signifies the state of a thing as to truth, and also the state of a thing as to good, is evident from the passages in the Word that treat of the measurements of the new Jerusalem, and

also of the new temple. By the “new” or “holy Jerusalem” is signified the Lord’s new church, in like manner by the temple; and therefore by their “measurements” are signified states as to truth and as to good; as in John:

The angel had a golden reed, to measure the holy Jerusalem, and the gates thereof, and the wall thereof; and he measured the city with the reed, twelve thousand furlongs. And he measured the wall thereof, a hundred forty and four cubits, which is the measure of a man, that is, of an angel (Rev. 21:15–17).

That the “measurements” here signify states as to good and truth is very manifest, for the “holy Jerusalem” denotes the Lord’s new church; “the gates and the wall” denote the protecting truths of faith; “twelve thousand” denotes all truths and goods in the complex; likewise “a hundred forty and four” (n. 7973), for this number signifies the like as the number “twelve” because it arises from twelve multiplied by twelve (that “twelve” denotes all truths and goods in the complex, see n. 577, 2089, 2129, 2130, 3272, 3858, 3913); “the measure of a man, that is, of an angel” signifies that such is the state of the church and of heaven in respect to the goods of love and the truths of faith, for “a man” denotes the church, and “an angel,” heaven. Unless it were known what is signified by “the holy Jerusalem,” by its “gate” and its “wall,” by the number “twelve thousand furlongs,” and by “the measure of the wall being a hundred forty and four,” also what by “measure,” what by “a man,” and what by “an angel,” who would ever know what is meant by “the measure of the city being twelve thousand furlongs,” and “the measure of the wall a hundred forty and four cubits, the measure of a man, that is, of an angel”?

[3] The like is signified by “measurement” in Zechariah:

I lifted up mine eyes again and saw a man in whose hand was a measuring line. I said, Whither goest thou? He said, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof (Zech. 2:1–2).

Also in Ezekiel, where a man who had a measuring reed measured the houses of the new city, and also the temple, as to the outer

walls, the inner walls, the gates, the foundations, the thresholds, the windows, the steps (Ezek. 40–42). Unless these measurements signified the states of the matter in respect to truth and good, such things would never have been mentioned. By “measuring” in general is signified the state of truth and good; as in these passages:

Thus said Jehovah, If the heavens above shall be measured, and the foundations of the earth searched out beneath, behold still will I disapprove the seed of Israel for all that they have done. Behold the days come in which the city shall be built to Jehovah. And the measuring line shall go out more fully over the hill Gareb, and shall turn about unto Goah (Jer. 31:37–39).

Who hath measured the waters in his fist, and meted out the heavens with the span, and weighed the mountains in scales, and the hills in a balance? (Isa. 40:12).

**9604.** *Five curtains shall be joined together one to the other; and five curtains shall be joined together one to the other.* That this signifies the constant communication of truth with good, and of good with truth, is evident from the signification of “five” as being all things of one side, for by “ten” are signified all things of the whole (see n. 9595); and from the signification of the “curtains” as being the interior truths of faith, which are of the new understanding (see also n. 9595). Hence, as five of the ten curtains were joined together, and also the other five, they therefore signified the reciprocal communication of truth and good, and of good and truth; for the communications must be reciprocal in order that there may be a conjugal conjunction of truth and good. The like things are signified by these curtains as by the things that belong to the left side and the right side in man. Those which belong to his right side relate to the good from which is truth, but those of the left side relate to the truth which is from good; and in the middle of these there is the communication of good with truth, and of truth with good, from which there results a perpetual and constant conjunction. Such are the things signified by the words, “five curtains shall be joined together one to the other, and five curtains shall be joined together one to the other.”

9605. *And thou shalt make loops of blue.* That this signifies conjunction through the celestial love of truth is evident from the signification of “loops” as being conjunction (that “loops” denote conjunction is because a joining together is effected by means of them), and from the signification of “blue” [*hyacinthinum*] as being the celestial love of truth (see n. 9466).

9606. *Upon the edge of the one curtain at the extremity in the joining.* That this signifies the conjunction of one sphere with the other is evident from the signification of “the edge of a curtain at the extremity in the joining” as being where one ceases and the other begins, and thus the common boundary where the two are joined together. That the sphere is what is signified is because in heaven spheres conjoin. For there are spheres which proceed from each angelic society in heaven, and from each angel in a society. These spheres, with everyone, exhale from the life of the affections of truth and of good, and are thence diffused to a distance. From this it is that the quality of spirits and of angels is known at a distance. Angels and angelic societies are conjoined, and are also disjoined, in accordance with these spheres; for similar spheres, that is, similar affections of truth and good, conjoin; and dissimilar spheres disjoin. (But see what has been already shown concerning these spheres in n. 1048, 1053, 1316, 1504–1520, 1695, 2401, 2489, 4464, 5179, 6206, 6598–6613, 7454, 8630, 8794, 8797, 9490–9492, 9498, 9534.) Whether you say angels and angelic societies, from which the spheres proceed, or truth and good, it is the same; for the spheres are from the affections of truth and good, by virtue of which angels are angels from the Lord. Be it known that insofar as these spheres derive anything from the Lord, so far they conjoin; but insofar as they derive it from the angel’s own, so far they disjoin. From this it is evident that the Lord alone conjoins.

9607. *And so shalt thou do in the edge of the uttermost curtain in the second joining together.* That this signifies thus reciprocally, that is, that the conjunction of the one sphere with the other is through the celestial love of truth is evident without further explication.

9608. *Fifty loops shalt thou make in the one curtain.* That this signifies complete conjunction in the ultimates of the spheres is evident from the signification of “fifty” as being what is full (see n. 2252); from the signification of “loops” as being conjunction (as just above, n. 9605); and from the signification of “the edge of the curtain” where the loops were as being where the sphere of truth ceases (of which also above, n. 9606), thus in the ultimates.

9609. *And fifty loops shalt thou make in the extremity of the curtain that is in the second joining together.* That this signifies in like manner reciprocally is evident without explication.

9610. *The loops shall be taken up one to the other.* That this signifies complete conjunction on both sides is evident from the signification of “the loops” as being conjunction (see n. 9605); and that it is complete on both sides is signified by “the taking up of one by the other” mutually and reciprocally; for when there is a taking up mutually and reciprocally, complete conjunction is effected.

9611. *And thou shalt make fifty hooks of gold.* That this signifies a full capability of conjunction from good is evident from the signification of “fifty” as being what is full (see n. 9608); from the signification of “the hooks” as being the capability of conjunction, for the capability of conjunction is inherent in them from their form, which is that of something bent backward or curved inward; and from the signification of “gold” as being good (n. 113, 1551–1552, 5658, 6914, 6917, 9490, 9510).

9612. *And thou shalt join together the curtains one to the other in the hooks.* That this signifies the method of the conjunction everywhere is evident from the signification of “joining together the curtains with the hooks” as being the method of the conjunction; for when by the “fifty hooks” is signified a full capability of conjunction, then by “joining together the curtains one to the other with the hooks” is signified the method.

9613. *And it shall be one habitation.* That this signifies the whole heaven thus altogether one is evident from the signification of “the habitation” as being heaven (see n. 9594). That heaven is one when it is so conjoined is manifest; for heaven consists of myriads of angelic societies, and yet the Lord leads them as one angel, or as one man. The reason of this is that among all there is mutual love from the love of the Lord. When this love is among all, and in all, then all can be disposed into a heavenly form, which is such that many are a one, and the more in number they are, the more strongly they are a one. The case herein is like that of the countless things in the human body, which, though distinct and various, yet make a one. The reason is that they are in a form like that of heaven, for the two correspond, as has been shown at the end of many chapters; and from this correspondence they are in mutual love, and in this way are conjoined. Hence it is that the man who is in the good of love and of faith is a heaven in the least form (n. 9279); and that before the Lord the whole heaven is as one man (see n. 9276).

[2] All the conjunction of the countless angelic societies in heaven, together with the methods of their conjunction, was represented in the form of the construction of the habitation and of the tent, as treated of in this chapter. But these methods of conjunction, such as they are in heaven, cannot come from this to a man’s idea, for the reason that man does not even know that heaven was represented by the habitation; and even if he knew this, still he does not know that the heavenly societies have been so joined together by means of love as to represent a one. But all these things flow fully into the idea of the angels, when these things relating to the habitation are read; for each and all things of the description have an internal sense, which when made manifest by the Lord before the angels, exhibits the state of conjunction together, by means of the love which is from the Lord, of all in the universal heaven.

[3] The conjunction of the angelic societies into one heaven has reference to these laws: (1) Everyone in the form of the heavens comes forth in accordance with the heavenly harmony of many

associated together. (2) Love is spiritual conjunction, whence comes heavenly harmony. (3) There must be a universal bond, in order that all the individuals may be held together in conjunction. (4) The universal bond must flow into the individual bonds, and must make them. (5) The universal bond is the Lord, thus love from him, and consequently love to him. (6) The individual bonds are derived from this, and are those of mutual love, or of charity toward the neighbor. These are the laws by virtue of which heaven, consisting of innumerable angelic societies, is nevertheless as one man.

9614. Verses 7–14. *And thou shalt make curtains of goats' [hair] for a tent over the habitation, eleven curtains shalt thou make them. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains. And thou shalt join together five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain over against the faces of the tent. And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining, and fifty loops upon the edge of the curtain of the second joining. And thou shalt make fifty hooks of brass, and thou shalt bring the hooks into the loops, and shalt join together the tent, that it may be one. And that which superaboundeth over and above in the curtains of the tent, the half of the curtain that is over and above thou shalt make to superabound over the hinder parts of the habitation. And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the tent, shall superabound over the sides of the habitation on this side and on that, to cover it. And thou shalt make for the tent a covering of skins of red rams, and a covering of badgers' skins above.* “And thou shalt make curtains of goats' [hair] for a tent over the habitation” signifies the external of heaven, which is from the truths that are from external celestial good; “eleven curtains shalt thou make them” signifies all the truths from which it is; “the length of one curtain shall be thirty cubits” signifies the fullness of truth from good; “and the breadth four cubits” signifies the marriage of truth with good; “for one curtain” signifies thus in each of the truths; “one measure for the eleven curtains” signifies a like state of the matter; “and thou shalt join together five curtains by themselves, and six curtains by themselves” signifies the constant communication of truth with

good, and of good with truth; “and shalt double the sixth curtain over against the faces of the tent” signifies the communication of all who are of that heaven with the extremes there, and influx thence into the ultimate heaven; “and thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining” signifies the complete conjunction of one sphere with the other; “and fifty loops upon the edge of the curtain of the second joining” signifies in like manner reciprocally; “and thou shalt make fifty hooks of brass” signifies a full capability of conjunction by external good; “and thou shalt bring the hooks into the loops” signifies the method of the conjunction; “and shalt join together the tent, that it may be one” signifies the external of heaven thus altogether one; “and that which superaboundeth over and above in the curtains of the tent” signifies that which proceeds; “the half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the habitation” signifies to the ultimate of this heaven; “and the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the tent, shall superabound over the sides of the habitation, on this side and that, to cover it” signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe; “and thou shalt make a covering for the tent” signifies the circumference of this heaven; “of skins of red rams” signifies external truths from good; “and a covering of badgers’ skins above” signifies outside of these from external good.

9615. *And thou shalt make curtains of goats’ [hair] for a tent over the habitation.* That this signifies the external of heaven which is from the truths that are from external celestial good is evident from the signification of “curtains” as being the interior truths of faith (see n. 9595), here the exterior truths of faith, because they were for the tent that was over the habitation; from the signification of “goats’ hair,” of which these curtains were made, as being external celestial good (n. 9470); and from the signification of “the tent over the habitation” as being the external of heaven, for by “the habitation” is signified heaven (n. 9594), and by “the tent which covered it over,” the external of the same. From this it is plain that by “the curtains of goats’ hair for the tent over the habitation” are signified the truths which are from external celestial good, from

which is the external of heaven. But how the case herein is cannot be known unless there is known what is the external and the internal of each heaven, and the influx of one heaven into the other; for the Lord flows into all the heavens both immediately and mediately (see n. 9223); mediately through the inmost heaven into the middle heaven, and through the internal of this latter into its external.

9616. *Eleven curtains shalt thou make them.* That this signifies all the truths from which it is evident from the signification of “eleven” as being all (of which below); and from the signification of “the curtains of goats’ hair” as being truths from external celestial good (of which just above, n. 9615). That “eleven” signifies all is because ten curtains constituted the tent itself, and the eleventh superabounded as what was over and above upon the hinder parts of the habitation (as can be seen from verses 9, 12–13, which follow). That “ten” denotes all may be seen above (n. 4638, 9595).

9617. *The length of one curtain shall be thirty cubits.* That this signifies the fullness of truth from good is evident from the signification of “length” as being good (see n. 9487); from the signification of a “curtain” as being truth from external celestial good (n. 9615); and from the signification of “thirty” as being what is full (n. 9082).

9618. *And the breadth four cubits.* That this signifies the marriage of truth with good may be seen above (n. 9601).

9619. *For one curtain.* That this signifies thus in each of the truths is evident from the signification of “curtain,” of which also above (n. 9602), where the same words occur.

9620. *One measure for the eleven curtains.* That this signifies a like state of the matter is evident from what has been shown above (n. 9603).

9621. *And thou shalt join together five curtains by themselves, and six curtains by themselves.* That this signifies the constant

communication of truth with good, and of good with truth, may be seen above (n. 9604).

9622. *And shalt double the sixth curtain over against the faces of the tent.* That this signifies the communication of all who are of this heaven with the extremes there, and influx from thence into the ultimate heaven is evident from the fact that the doubling of this curtain was an extension over the extremity of the habitation; for by the curtains and their extension was represented heaven in respect to communication and influx, consequently by the doubling and extension of the sixth curtain over the extremity of the habitation was represented the communication of all who are of this heaven with the extremes there, and influx thence into the ultimate heaven.

9623. *And thou shalt make fifty loops upon the edge of the one uttermost curtain in the joining.* That this signifies the complete conjunction of one sphere with the other; and that “fifty loops upon the edge of the curtain of the second joining” signifies in like manner reciprocally is evident from what has been shown above (n. 9605–9609).

9624. *And thou shalt make fifty hooks of brass.* That this signifies a full capability of conjunction by external good is evident from the signification of “fifty hooks” as being a full capability of conjunction (of which above, n. 9611); and from the signification of “brass” as being natural or external good (n. 425, 1551).

9625. *And thou shalt bring the hooks into the loops.* That this signifies the method of the conjunction is evident from the fact that when by “the hooks” is signified the capability of conjunction (of which just above, n. 9624), by “bringing them into the loops,” and thereby joining the curtains together is signified the method of the conjunction, as also by “joining the curtains together one to the other with the hooks” (n. 9612).

9626. *And shalt join the tent together, that it may be one.* That this signifies the external of heaven thus altogether one is evident from

the signification of “the tent” as being the external of heaven (see n. 9615); that it denotes thus altogether one may be seen above (n. 9613), where the habitation is treated of, by which is signified the internal of heaven.

9627. *And that which superaboundeth over and above in the curtains of the tent.* That this signifies that which proceeds is evident from the signification of “that which superaboundeth over and above” as being that which proceeds (of which in what follows); and from the signification of “the curtains of the tent” as being the truths from external celestial good that constitute the external of heaven, which is signified by “the tent” (see n. 9615). That “that which superaboundeth over and above the curtains” denotes that which proceeds is because it proceeds by continuity from the expansion itself.

9628. *The half of the curtain that is over and above, thou shalt make to superabound over the hinder parts of the habitation.* That this signifies that which proceeds to the ultimate of heaven is evident from the signification of “that which superaboundeth” as being that which proceeds (see just above, n. 9627); and from the signification of “the hinder parts of the habitation” as being the ultimate of heaven, for “the habitation” denotes heaven, which is here treated of.

9629. *And the cubit on the one side, and the cubit on the other side, in that which is over and above in the length of the curtains of the tent, shall superabound over the sides of the habitation on this side and on that, to cover it.* That this signifies the method by which this ultimate proceeds from good, in order that heaven may be rendered safe, is evident from the signification of “that which superaboundeth over the sides of the habitation, a cubit on the one side and a cubit on the other side” as being the ultimate which proceeds (of which above, n. 9627); from the signification of “the length of the curtains of the tent” as being truths from good (n. 9617); and from the signification of “to cover” as being to protect, for that which covers protects from the assailing evil that would inflict injury. From these significations gathered into one, there

results this meaning, that this ultimate which proceeds from good is for the purpose that heaven may be rendered safe.

9630. *And thou shalt make a covering for the tent.* That this signifies the circumference is evident without explication, for the covering made of skins of red rams formed a circumference above and around the tent.

9631. *Of skins of red rams.* That this signifies external truths from good is evident from what has already been said and shown concerning the skins of red rams (n. 9471).

9632. *And a covering of badgers' skins above.* That this signifies outside of this, namely the circumference from the truths which are from external good, is evident from the signification of "the covering" as being the circumference (as just above, n. 9630); from the signification of "skins" as being external truths (n. 9471); and from the signification of "badgers" as being goods (also n. 9471). It is needless to further unfold the things thus far said concerning the habitation, the tent, and the two coverings of the latter, because they are of such a nature as by reason of ignorance would fall with difficulty into the idea of thought; for where there is ignorance there is blindness, thus no reception of light, and consequently no idea of the subject. For few if any know that heaven is represented and thus described by the habitation, and its external by the tent with its two coverings. The reason why these things are unknown is that scarcely anyone knows that heavenly things are signified by all those which are in the Word, thus that there is an internal sense which is spiritual in each thing therein; and that this sense does not appear in the letter, but only from the letter to those who have been instructed about correspondences, and who while they read the Word are in enlightenment from the Lord.

[2] Nay, scarcely anyone knows that the man who is in the good of love and of faith is a heaven in the least form, and that such a man, both as to his interiors and his exteriors, corresponds to heaven (n. 9276). If these things had been known, the well-informed in the Christian world, who have acquired some

knowledge of the forms of the human body, might have been in some intellectual light, and consequently in some idea about heaven, and then might have apprehended what things in heaven are represented by the ark, its mercy seat, and the cherubs over it; what by the table upon which were the breads of faces, and by the lampstand, and by the golden altar of incense; also what things are represented by the habitation, its curtains, planks, and bases; and further by the tent and its two coverings; for like things occur with man, in his internals and in his externals, and they are also presented in a material form in his body, to which these internal things exactly correspond. For unless the external things which are of the body exactly corresponded to the internal things which are of the understanding and the will, there would not be any life in the body, and consequently there would not be any corresponding acts.

[3] It is said that like things occur in the tabernacle as in man, because the representatives in nature bear relation to the human form, and have a signification according to their relation to it (n. 9496). There are four coverings in man's external things that encompass and enclose all the interior things, and which are called coats and skins. To what internal things these correspond may be seen from experience (n. 5552–5559, 8980). Similar things were represented in the coverings which constituted the expanse of the tabernacle. From this the understanding may borrow some light concerning the forms of heaven; and yet this light would be extinguished with all those who have not a distinct knowledge of the things that are in the human body, and who have not at the same time a distinct knowledge of the spiritual things of faith and the celestial things of love, to which these things correspond. As with most people both the latter and the former things are in shade, nay, in thick darkness, not only from the lack of knowledge, but also from lack of faith, it is needless to unfold them further; for, as before said, they would not fall into any idea, because of the lack of intellectual light on such subjects.

9633. Verses 15–30. *And thou shalt make the planks for the habitation of shittim wood, standing up. Ten cubits shall be the length of a plank, and a cubit and half a cubit the breadth of one plank. Two*

*hands shall there be in one plank, combined one to the other; thus shalt thou make for all the planks of the habitation. And thou shalt make the planks for the habitation twenty planks for the corner of the south toward the south. And thou shalt make forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands. And for the other side of the habitation, at the corner of the north, twenty planks; and their forty bases of silver; two bases under one plank, and two bases under one plank. And for the two legs of the habitation toward the sea thou shalt make six planks. And two planks shalt thou make for the corners of the habitation in the two legs. And they shall be twinned from beneath, and they shall be twinned together at the head of it unto one ring; thus shall it be for them both; they shall be at the two corners. And there shall be eight planks, and their bases of silver, sixteen bases; two bases under one plank, and two bases under one plank. And thou shalt make bars of shittim wood; five for the planks of the one side of the habitation, and five bars for the planks of the other side of the habitation, and five bars for the planks of the side of the habitation at the two legs toward the sea. And the middle bar in the middle of the planks shall pass through from extremity to extremity. And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold. And thou shalt set up the habitation according to the method which thou wast made to see in the mountain.* “And thou shalt make the planks for the habitation” signifies the good which supports this heaven; “of shittim wood” signifies that it is the good of merit from the Lord’s Divine human; “ten cubits shall be the length of a plank” signifies this good the all in all; “and a cubit and half a cubit the breadth of one plank” signifies the truth from which it conjoins, as much as is sufficient; “two hands shall there be in one plank” signifies power from it; “combined one to the other” signifies the consequent conjunction of the Lord with those who are in this heaven; “thus shalt thou make for all the planks of the habitation” signifies thus everywhere; “and thou shalt make the planks for the habitation twenty” signifies the good which supports heaven in every way and completely; “the planks for the corner of the south toward the south” signifies even into its interior and inmost things where truth is in light; “and thou shalt make forty bases of silver” signifies a full support by means of truth; “under the twenty planks” signifies

which proceeds from the good that is from the Lord's Divine human; "two bases under one plank" signifies its conjunction with good; "for its two hands" signifies the consequent power; "and two bases under one plank for its two hands" signifies thus in each and all things; "and for the other side of the habitation, at the corner of the north" signifies toward the exteriors of this heaven where truth is in obscurity; "twenty planks" signifies the good which supports in every way and completely; "and their forty bases of silver" signifies there also a full support by means of truth; "two bases under one plank" signifies through conjunction with good; "and two bases under one plank" signifies everywhere; "and for the two legs of the habitation toward the sea" signifies conjunction with heaven where good is in obscurity; "thou shalt make six planks" signifies where good from the Lord's Divine human is wholly; "and two planks shalt thou make for the corners of the habitation in the two legs" signifies the quality of the conjunction there with good; "and they shall be twinned from beneath, and they shall be twinned together at the head of it" signifies conjunction from the exterior and from the interior; "unto one ring" signifies thus endurance; "thus shall it be for them both; they shall be at the two corners" signifies a like conjunction everywhere; "and there shall be eight planks, and their bases of silver" signifies support in every way by good through the truth which is from good; "sixteen bases" signifies complete support; "two bases under one plank, and two bases under one plank" signifies through the conjunction of truth with good everywhere; "and thou shalt make bars of shittim wood" signifies the power of truth from good; "five for the planks of the one side of the habitation" signifies whereby it looks toward the interiors of heaven where truth is in light; "and five bars for the planks of the other side of the habitation" signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity; "and five bars for the planks of the side of the habitation at the two legs toward the sea" signifies the power of truth from good whereby it looks toward this heaven where there is conjunction with good which is in obscurity; "and the middle bar in the middle of the planks shall pass through from extremity to extremity" signifies the primary power from which the powers are everywhere continued; "and thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars, and thou

shalt overlay the bars with gold” signifies a representative of good from which and through which are all things; “and thou shalt set up the habitation according to the method which thou wast made to see in the mountain” signifies toward the quarters according to the states of good and of the derivative truth in the heaven which is represented.

9634. *And thou shalt make the planks for the habitation.* That this signifies the good which supports this heaven is evident from the signification of “the planks” as being the good which supports (of which below); and from the signification of “the habitation” as being the middle or second heaven (see n. 9594). That “the planks” denote the good which supports is because they were of wood, and supported the curtains of both the habitation and the tent, and also the two coverings over them. Consequently by “the planks” are signified supports, and because they were of wood, they signified supports which are from good; for everything that is of wood signifies good, even to the very houses that are of wood (n. 3720); the quality of the good is signified by the “shittim wood” of which the planks were made. As all the representatives in nature bear relation to the human form, and have a signification in accordance with this relation (n. 9496), so also do the planks of the habitation. These planks correspond to the muscular or fleshy part in man, which supports the encompassing membranes and skins; by “flesh” also is signified good (n. 7850, 9127). From this it is that the planks were of shittim wood, by which is signified the good which supports heaven (n. 9472, 9486); also that they were overlaid with gold, by which also is signified good.

9635. *Of shittim wood.* That this signifies the good of merit from the Lord’s Divine human is evident from the signification of “shittim wood” as being the good of merit from the Lord’s Divine human (see n. 9472, 9486). (That this good is the only good which reigns in heaven, and supports it, see n. 9486.)

9636. *Ten cubits shall be the length of a plank.* That this signifies that this good is the all in all is evident from the signification of “ten” as being all (see n. 4638, 9595); and from the signification of

“length” as being good (n. 1613, 8898, 9487, 9600), here the good which supports, which is the good of merit; for this is signified by the planks of the habitation being made of shittim wood (n. 9635). That this good is the all in all of heaven is because this good is the very Divine good which makes the heavens and sustains them (n. 9486); for the good which is with the angels is good itself, because all good is from the Lord; good from any other source is not good.

9637. *And a cubit and half a cubit the breadth of one plank.* That this signifies the truth from it which conjoins, as much as is sufficient, is evident from the signification of “one and a half” as being what is full (see n. 9487–9489), thus also as much as is sufficient, for this is what is full. The reason why this truth is from it, that is, from the good which is signified by “the planks of shittim wood” (n. 9634–9635) is that every good has its truth, and every truth its good. Good without truth does not appear, and truth without good does not exist, for truth is the form of good, and good is the being of truth. It is from form that good appears, and it is from being that truth exists. The case herein is like that of flame and light; flame without light does not appear, and therefore it emits from itself light that it may appear; and light without flame does not exist. It is the same with man’s will and his understanding; the will does not appear without the understanding, and the understanding does not exist without the will. As it is with good and truth, or with flame and light, or again with the will and understanding, even so it is with love and faith, for all good is of love, and all truth is of faith from love; and man’s will has been allotted to the reception of the good which is of love, and his understanding to the reception of the truth which is of faith. Moreover, love is the flame or fire of life, and faith is the light of life.

9638. *Two hands shall there be in one plank.* That this signifies power from it, namely, through truth from good, is evident from the signification of “hands” as being power (see n. 878, 3387, 4931–4937, 5327–5328, 6292, 6947, 7011, 7188–7189, 7518, 7673, 8050, 8153, 8281, 9133; and that all power is through truth from good, n. 6344, 6423, 9327, 9410).

9639. *Combined the one to the other.* That this signifies the consequent conjunction of the Lord with those who are in this heaven is evident from the signification of “to be combined,” when said of the power which is signified by “the hands,” as being conjunction through truth from good. For all who are in heaven are called “powers,” and also are powers, from the fact that they are receptions of the Divine truth which is from the Lord; therefore also by “angels” in the Word are signified truths Divine (see n. 8192). It is the Divine good proceeding from the Lord that conjoins all in heaven; for it is the Divine good that reigns universally in Divine truths, and that which reigns universally, conjoins. This conjunction is what is signified by the “combining of the hands of each plank the one to the other.”

9640. *Thus shalt thou make for all the planks of the habitation.* That this signifies thus everywhere is evident from the signification of “all,” when said of heaven, as being everywhere, for that which is done there to all is done everywhere; and from the signification of “the planks of the habitation” as being the good which supports heaven (see n. 9634).

9641. *And thou shalt make the planks for the habitation twenty.* That this signifies good which supports heaven in every way and completely is evident from the signification of “the planks of the habitation” as being the good which supports heaven (see n. 9634); and from the signification of “twenty” as being what is full, thus in every way and completely. That “twenty” has this signification is because numbers formed by multiplication have the same signification as the simple numbers from which they have been multiplied (n. 5291, 5335, 5708, 7973); thus the number “twenty” signifies the same as “ten” and “two” from the multiplication of which it arises. (That “ten” denotes what is full, and all, see n. 3107, 4638; and in like manner “two,” n. 9103, 9166.)

9642. *The planks for the corner of the south toward the south.* That this signifies even into its interior and inmost things where truth is in light is evident from the signification of “the planks of the habitation” as being the good which supports heaven (see n. 9634);

from the signification of a “corner,” when said of the quarters of the world, as being where that state is which is marked out and signified by the quarter (of which in what follows); and from the signification of “the south toward the south” as being the interior and inmost things where truth is in its light; for by “the south” is signified a state of light, which is a state of intelligence from truths, and thus an interior state; for light (and with the light intelligence and wisdom) in the heavens, increases toward more interior things; and farther from these truth is in shade, which state of truth is signified by “the north.” From this then it is that by “the corner of the south toward the south” is signified even to the interior and inmost things where truth is in light.

[2] The same is signified by “the south” or “noonday” in Isaiah:

I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth (Isa. 43:6).

In this passage a new church is treated of; “saying to the north” denotes to those who are in darkness or ignorance concerning the truths of faith, who are the nations outside the church; “saying to the south” denotes to those who are in light from the knowledges of good and truth, who are those who are within the church; wherefore it is said to the latter that they should “not keep back,” but to the former that they should “give up.”

[3] In Ezekiel:

Set thy faces toward the south, and drop toward the south, and prophesy against the forest of the field unto the south; and say to the forest of the south, Behold, I kindle a fire in thee, and it shall devour every green tree in thee, and all faces from the south to the north shall be burned. Set thy faces toward Jerusalem, and drop against the holy places, and prophesy against the land of Israel (Ezek. 20:46–47; 21:2).

“The south” here denotes those who are in the light of truth from the Word, thus those who are of the church, but who are in falsities which they confirm from the sense of the letter of the Word

wrongly unfolded; whence it is said, “the forest of the field unto the south,” and “the forest of the south.” A “forest” denotes where memory-knowledge reigns; but a “garden,” where truth reigns. From this it is plain what is signified by “setting the faces toward the south, and dropping [words] toward the south, and prophesying against the forest of the field unto the south”; and afterward by “setting the faces toward Jerusalem, and dropping against the holy places, and prophesying against the land of Israel; for “Jerusalem” and “the land of Israel” denote the church, and “the holy places” there denote the things which are of the church.

[4] In Isaiah:

If thou draw out thy soul to the hungry, and sate the afflicted soul; then thy light shall arise in darkness, and thy thick darkness shall be as the noonday (Isa. 58:10);

where “darkness” and “thick darkness” denote ignorance of truth and good; while “light” and “the noonday” denote the understanding of them. Again:

Bring forth counsel, execute judgment; make thy shadow like the night in the midst of the noonday; hide the outcasts; reveal not the wanderer (Isa. 16:3);

where “in the midst of the noonday” denotes in the midst of the light of truth. In Jeremiah:

Sanctify ye the battle against the daughter of Zion; arise, and let us go up into the south, for the day is going away, for the shadows of the evening have been bent down (Jer. 6:4);

where “going up into the south” denotes against the church, in which truth is in light from the Word. In Amos:

I will make the sun go down at noon, and I will darken the earth in the day of light (Amos 8:9);

denoting the extinguishing of all the light of truth from the Word.

## [5] In David:

Thou shalt not be afraid for the dread of night, nor for the arrow that flieth by day; for the pestilence in the thick darkness, for the death that wasteth at noonday (Ps. 91:5–6);

“the dread of night” denotes the falsities of evil which are from hell; “the arrow that flieth by day,” the falsity which is openly taught; “the death that wasteth at noonday,” the evil which is openly lived in, whereby truth is destroyed where it can be in its light from the Word.

## [6] Again:

The prophecy of the wilderness of the sea. As whirlwinds from the south, to pass through; it cometh from the wilderness, from a terrible land (Isa. 21:1).

The he-goat of the goats magnified himself exceedingly; and his horn grew toward the south, and toward the east, and toward comeliness; and it grew even unto the army of the heavens, and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:8–10).

The subject here treated of is the state of the future church, and it is foretold that the church will perish through the doctrine of faith separated from the good of charity; “the he-goat of the goats” denotes such a faith (n. 4169, 4769); its “horn growing toward the south” denotes the power of falsity therefrom against truths; “toward the east” denotes against goods; “toward comeliness” denotes against the church; “unto the army of the heavens” denotes against all the goods and truths of heaven; “casting down to the earth some of the army and of the stars” denotes to destroy these goods and truths, and the very knowledges of good and truth (n. 4697).

[7] In the same prophet is described a war between the king of the south and the king of the north (chap. 11), and by “the king of the south” is signified the light of truth from the Word, and by “the king of the north” reasoning from memory-knowledges about

truths; the alternations that the church was to undergo until it should perish are described by the various events of this war.

[8] As “the south” signified truth in light, it was ordained that the tribes of Reuben, Simeon, and Gad should encamp “toward the south” (Num. 2:10–15); the encampments represented the setting in order of all things in the heavens in accordance with the truths and goods of faith and love (see n. 4236, 8103, 8193, 8196); and “the twelve tribes” which encamped signified all truths and goods in the complex (n. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); by “the tribe of Reuben” was signified the truth of faith in doctrine (n. 3861, 3866, 5542); by “the tribe of Simeon,” the derivative truth of faith in life (n. 3869–3872, 4497, 4502, 4503, 5482); and by “the tribe of Gad” were signified works from these truths (n. 6404–6405). This shows why these tribes were encamped “toward the south; for all things of truth, that is, of faith, belong to “the south” because they belong to light.

[9] From all this it is now evident what is signified by “the corner of the south,” namely, where the state of truth is in light. For all states of the good of love and of the truth of faith are signified by “the four corners of the earth”—states of the good of love by “the corner of the east, and the corner of the west,” and states of the truth of faith by “the corner of the south,” and “the corner of the north.” In like manner by “the four winds” in these passages:

Angels standing on the four corners of the earth, holding back the four winds of the earth, that the wind should not blow on the earth (Rev. 7:1).

Satan shall go forth to seduce the nations which are in the four corners of the earth (Rev. 20:8).

He shall send his angels, and they shall gather together his elect from the four winds, from the ends of the heavens to the ends of them (Matt. 24:31).

Come from the four winds, O breath, and breathe into these slain, that they may live (Ezek. 37:9).

[10] As by these “winds,” that is, by these “quarters,” were signified all things of good and of truth, thus all things of heaven and of the church, and by “the temple” was signified heaven or the church, therefore it has been customary from ancient times to place temples in an east and west direction, because “the east” signified the good of love in its rising, and “the west,” the good of love in its going down. This had its origin from the representatives in which were the ancients who belonged to the church.

9643. *And thou shalt make forty bases of silver.* That this signifies full support by means of truth is evident from the signification of “forty” as being what is full (see n. 9437); from the signification of “bases” as being support, for bases support; and from the signification of “silver” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999). The reason why the bases were of “silver” and the planks were overlaid with “gold” was that by the “planks” is signified good, and by the “bases” truth, and good has power and thus support through truth (that good has power through truth, see n. 6344, 6423, 9327, 9410; also that “gold” signifies good, and “silver” truth, n. 113, 1551–1552, 5658, 6914, 6917, 8932, 9490, 9510). That good has power through truth is because truth is the form of good, and good has quality thereby; for where there is quality, there is form. In this way good has that whereby it can work on other things in this or in that manner. From this it is that good has ability, but not determined to anything except by means of truth. Ability determined is actual power, consequently is supporting power.

[2] Moreover, the bases correspond to the feet and soles of the feet in man; and in general to the bones which support all the fleshy part of the body; and by “the feet” and “the bones” in like manner is signified the truth which supports; and by “the fleshy part” in the body is signified the good which supports itself by means of truth. (That all things in nature bear relation to the human form, and have a signification in accordance with their relation to it, see n. 9496; also that “flesh” signifies good, n. 3813, 6968, 7850, 9127; that “the feet” denote what is natural, thus truth in power from good, n. 5327–5328; that “the body” signifies good, n. 6135; and “the bones,” truth supporting, n. 3812e, 8005.)

[3] It is for this reason also that a “foundation,” which is a common base, denotes the truth of faith, and faith itself, as can be seen from the passages in the Word where a “foundation” is spoken of; as in Isaiah:

Do ye not know? Do ye not hear? Do ye not understand the foundations of the earth? (Isa. 40:21).

He who does not know what is signified by a “foundation,” and what by “the earth,” has no other idea than that the lowest parts of the earth are here meant by “the foundations of the earth,” although he may perceive, if he pays attention, that something else is meant; for what would it be to know, to hear, and to understand the foundations of the earth? From this it can be seen that by “the foundations of the earth” are signified such things as belong to the church. That “the earth” in the Word denotes the church is very evident from the passages in the Word where “the earth” is mentioned (see what has been cited above, n. 9325); and that its “foundations” denote the truths of faith, for these truths serve the church for foundations, as can also be seen further from the following passages. In David:

They acknowledge not, neither do they understand; they walk in darkness; all the foundations of the earth totter (Ps. 82:5);

that the foundations of the earth do not “totter,” but the truths of the church with those who do not know, who do not understand, and who walk in darkness is clear. Again:

The earth was shaken and quaked, and the foundations of the mountains were agitated, and were shaken (Ps. 18:7);

where “mountains” denote the goods of love (n. 795, 4210, 6435, 8327), and their “foundations,” the truths of faith. And in Isaiah:

The cataracts from on high have been opened, and the foundations of the earth have quaked (Isa. 24:18);

As a “foundation” denotes the truth of faith, and a “city,” the doctrine of it, therefore in the Word “the foundations of the city” is said when the truth of doctrine is meant; as in David:

The channels of waters appeared, and the foundations of the city<sup>2</sup> were uncovered, by the rebuke of Jehovah (Ps. 18:15).

(That a “city” denotes the doctrine of truth, see n. 402, 2449, 2943, 3216, 4492, 4493).

[4] From this it can be seen what is signified by “the foundations of the city of the holy Jerusalem” in John:

The wall of the city of the holy Jerusalem had twelve foundations, and in them the names of the twelve apostles of the lamb. The foundations of the wall were adorned with every precious stone (Rev. 21:14–20).

He who does not know what is signified by “the holy Jerusalem,” what by a “city,” what by a “wall,” what by a “foundation,” and what by “the twelve apostles” can see nothing of the secret here hidden; when yet by “the holy Jerusalem” is meant the new church of the Lord which will succeed this of ours; by “the city” is meant doctrine; by a “wall,” the truth protecting and defending; by “the foundations,” the truths of faith; and by “the twelve apostles,” all the goods of love and truths of faith in the complex. From this it can be seen why it is said that there will be “twelve foundations,” and that they will be “adorned with every precious stone; for a “precious stone” denotes the truth of faith from the good of love (n. 114, 3858, 6640, 9476); and “the twelve apostles” denote all things of love and faith in the complex (n. 3488, 3858, 6397).

[5] From this it is evident what is here signified by “foundations” in Isaiah:

Behold, I set thy stones with antimony,<sup>3</sup> and lay thy foundations with sapphires (Isa. 54:11);

where “sapphires” denote interior truths (n. 9407). In the same:

Jehovah shall smite Asshur with a rod. Then shall be every passing of the rod of the foundation, upon which Jehovah shall cause him to rest (Isa. 30:31–32);

“the rod of the foundation” denotes the power of truth (that a “rod” denotes power, see n. 4013, 4015, 4876, 4936, 6947, 7011, 7026). And in Jeremiah:

They shall not take from thee a stone for a corner, nor a stone of foundations (Jer. 51:26);

where “a stone of foundations” denotes the truths of faith.

[6] In Job:

Where wast thou when I laid the foundations of the earth? Declare if thou knowest intelligence; who hath appointed the measures thereof, if thou knowest? Upon what were its bases, or who laid the cornerstone thereof when the morning stars sang together, and all the sons of God sounded (Job 38:4–7)?

He who does not know what is signified in the internal sense by “the earth,” by “the measures thereof,” and by “the bases,” also what by a “corner stone,” “morning stars,” and “the sons of God” sees nothing of the secret therein, believing that it is the earth which is meant, and also its foundation, measures, bases, and corner stone; and knowing not at all what is signified by “the morning stars singing,” and by “the sons of God sounding.” But he will come out of darkness into light as soon as he knows that “the earth” denotes the church; that its “foundations” denote the truth of faith; its “measures,” states of good and truth; its “bases,” the supporting truths themselves; “the cornerstone,” the power of truth; “the morning stars,” the knowledges of good and truth derived from good; and “the sons of God,” truths Divine. The latter are said “to sound” when they come into existence, and the former “to sing” when they arise.

9644. *Under the twenty planks.* That this signifies which proceeds from the good that is from the Lord’s Divine human is evident

from the signification of “twenty” as being what is full, thus in every way and completely (see n. 9641); and from the signification of “the planks of the habitation” as being the good which supports heaven (n. 9634). (That this good is the good of merit, thus the good of the Lord’s Divine human, see n. 7850, 9127; also that this is the only good which reigns in heaven, n. 9486.) That the truth signified by “the bases” is what proceeds from this good is signified by the bases being “under the planks.”

9645. *Two bases under one plank.* That this signifies the conjunction of this truth with good is evident from the signification of “two” as being conjunction (see n. 5194, 8423); from the signification of “bases” as being the truth by means of which there is support (n. 9643); and from the signification of a “plank” as being the good which supports (as just above, n. 9644).

9646. *For its two hands.* That this signifies the consequent power is evident from the signification of “hands” as being power (see n. 9638).

9647. *And two bases under one plank for its two hands.* That this signifies thus in each and all things is evident from the fact that such bases and hands were to be applied to every plank, as is involved in the repetition; and therefore the signification is that so it should be in all things. Be it known that with man and angel, good together with its truths is like itself in every particular such as it is in general (see n. 920, 1040, 1316, 4345), thus in each and all things.

9648. *And for the other side of the habitation at the corner of the north.* That this signifies toward the exteriors of this heaven where truths are in obscurity is evident from the signification of “the habitation” as being heaven (see n. 9594); and from the signification of “the north” as being the exteriors in which truth is in obscurity (n. 3708). From this it is plain that by “the side of the habitation at the corner of the north” is signified toward the exteriors of heaven, where truth is in obscurity. There are four states to which the four quarters in the world, namely, the east, the

west, the south, and the north, correspond. The east corresponds to a state of good in its rising, the west to a state of good in its going down; the south corresponds to a state of truth in its light; and the north to a state of truth in shade (n. 3708). The state of good to which the east corresponds, and the state of truth to which the south corresponds, are interior states; and the state of good to which the west corresponds, and the state of truth to which the north corresponds, are exterior; for the more interior any state is, the more perfect it is; and the more exterior it is, the more imperfect, thus the more obscure. It is for this reason that the higher a man can be raised toward interior things, the more he comes into the perception of good, and into the light of truth; and therefore when a man puts off bodily things, which are the veriest external things, as is the case when he departs out of the world; if he has lived a life of truth and good he comes into intelligence and wisdom, and thus into the perception of every happiness; and into a perception the greater, in proportion as through a life of good from the doctrine of truth he has suffered himself to be raised toward the interior things of heaven.

9649. *Twenty planks.* That this signifies the good which supports in every way and completely is evident from the signification of “twenty” as being in every way and completely (see n. 9641); and from the signification of “the planks of the habitation” as being the good which supports heaven (n. 9634).

9650. *And their forty bases of silver.* This signifies there also a full support by means of truth (as above, n. 9643).

9651. *Two bases under one plank.* This signifies through conjunction with good (as also above, n. 9645).

9652. *And two bases under one plank.* This signifies everywhere, because in each and all things (n. 9647); for that which is in each and all things is everywhere.

9653. *And for the two legs of the habitation toward the sea.* That this signifies conjunction with heaven where good is in obscurity is

evident from the signification of “two” as being conjunction (see n. 9645); from the signification of “the legs” as being the bounds where good verges to obscurity (n. 7859); from the signification of “the habitation” as being heaven (n. 9594); and from the signification of “the west” or “the sea” as being a state of good in obscurity (see n. 3708, 8615). That this state is signified by “the west” is because by “the sun” is signified the Lord as to the good of love (n. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812). Hence by “the rising of the sun” is signified the good of love from the Lord in clear perception, and by its “setting,” good from him in obscure perception. And because man and angel have clear perception when raised toward interior things, that is, into the light of heaven, and obscure perception when in exterior things (n. 9648), thus when in the light of the world, therefore the west is also called “the sea”; for “the sea” signifies memory-knowledge in general (n. 28, 2850), and memory-knowledge is in the external or natural man, where good is in obscurity. All memory-knowledge, being of the natural man, is in the light of the world.

9654. *Thou shalt make six planks.* That this signifies where good from the Lord’s Divine human is wholly is evident from the signification of “six” as being all things in the complex (see n. 7973), thus wholly; and from the signification of “the planks of the habitation” as being good from the Lord’s Divine human which supports heaven (n. 9644).

9655. *And two planks shalt thou make for the corners of the habitation in the two legs.* That this signifies the quality of the conjunction there with good is evident from what follows, where it is said that the planks there “shall be twinned from beneath,” and at the same time “twinned at the head of it unto one corner,” which denotes the quality of the conjunction there with good; for by “two” is signified conjunction (see n. 9645); by “planks,” the good which supports (n. 9634); and by “the corners of the habitation in the two legs,” the bounds where this good is (n. 9653).

9656. *And they shall be twinned from beneath, and they shall be twinned together at the head of it.* That this signifies conjunction from the exterior and from the interior is evident from the signification of “being twinned” as being to be acted upon conjointly; from the signification of “from beneath” as being from the exterior (for that which is outside is expressed in the Word by “beneath,” and that which is within by “above,” see n. 3084, 4599, 5146, 8325, whence things deep down denote exterior things, and high things denote interior things, n. 2148, 4210, 4599); and from the signification of “the head,” when it is said “from beneath unto the head” as being from the interior. That this is signified by “the head” is because the head is above the body, and as just said, by higher things are signified interior things. And besides, the interior things of man are in his head; for in the head are the beginnings of the senses and of motions, and the beginnings are the inmost things, because from them the rest are derived, the beginnings being like the veins yielding springs, from which are brooks.

[2] It is for this reason also that interior things are expressed in the Word by “the head”; as in these passages:

Jehovah will cut off from Israel head and tail, branch and rush, in one day (Isa. 9:14).

Neither shall there be for Egypt any work, which head and tail, branch and rush, may do (Isa. 19:15).

In these passages the subject treated of is the church, the interiors of which are “the head,” and the exteriors “the tail.”

[3] Again:

On all heads is baldness, every beard is shaved (Isa. 15:2);

“baldness on the heads” denotes no good and truth in the interiors; “the beard shaved,” no good and truth in the exteriors. In Jeremiah:

Thou shalt be ashamed of Egypt, as thou wast ashamed of Asshur. And thy hands shall be upon thy head; in that Jehovah hath abhorred thy defenses (Jer. 2:36–37);

thus is described shame on account of the goods and truths of the church which have been destroyed through memory-knowledges and the reasonings from them. “Egypt” denotes memory-knowledge; “Asshur,” reasoning therefrom; “the hands upon the head” denotes to cover the interiors for shame. In like manner in another passage:

They were ashamed, and disgraced, and covered their head (Jer. 14:3; see also 2 Sam. 13:19).

**9657.** *Unto one ring.* That this signifies thus endurance is evident from the signification of a “ring” as being conjunction (see n. 9493, 9495), here endurance through conjunction, because it is said that “the planks shall be twinned unto one ring.”

**9658.** *Thus shall it be for them both, they shall be at the two corners.* That this signifies a like conjunction everywhere is evident from the signification of “both,” or “two,” as being conjunction (see above, n. 9655). As this is on both sides, it signifies a like conjunction everywhere, for the planks twinned at the two corners looked to every quarter. So they constructed the two legs at the two corners; and looking to every quarter denotes everywhere. And as it was the same on both sides, there is signified the like conjunction everywhere.

**9659.** *And there shall be eight planks, and their bases of silver.* That this signifies support in every way by good, and through the truth which is from good, is evident from the signification of “eight” as being in every way, of which in what follows; from the signification of “planks” as being the good which supports (see n. 9634); and from the signification of “bases of silver” as being support through the truth which is from good (n. 9643).

[2] That “eight” denotes in every way is because by this number is signified the same as by “two,” and by “four,” for it arises from

these multiplied together, and by “two” and “four” is signified conjunction to the full (n. 5194, 8423, 8877), and from this also what is full (see n. 9103), and consequently in every way; for that which is in fullness is also in every way. By “eight” is also signified what is full and in every way, from the fact that by a “week” is signified an entire period from beginning to end (n. 2044, 3845); consequently by “the eighth day” is signified a full state, from which there is afterward made a new beginning. From this it was that male children were circumcised when eight days old (Gen. 17:12; 21:4); for by “circumcision” was signified purification from filthy loves by means of the truth of faith (n. 2039, 2046, 2799, 3412, 3413, 4462); the foreskin corresponded to the defilement of good by these loves (n. 4462, 7045, 7225); and “the sword of stone,” with which the circumcision was performed, signified the truth of faith by means of which purification is effected (n. 2039e, 2046e, 2799, 7044).

[3] What is full and in every way is also signified by “eight” after “seven,” in Micah:

When Asshur shall come into our land, and shall tread our palaces, then shall we set over him seven shepherds and eight princes of men. And they shall feed on the land of Asshur with the sword; and he shall deliver us from Asshur (Micah 5:5–6);

“Asshur” denotes reasoning about the goods and truths of the church from man’s own intelligence; total or complete deliverance from the falsity thence is signified by the “eight princes of men who shall destroy; the “princes of men” denote the primary truths of good.

[4] That “eight” denotes what is full and in every way is also plain from experience concerning the admission and reception of societies into heaven (as may be seen above, n. 2130). The societies that were first received appeared up to twelve in number, and afterward eight; for those who are admitted and received into heaven are those who have been purified from earthly things, and therefore from the loves of them, and who have afterward been instructed; by the number “eight” was then signified what is full.

[5] The like is signified by “eight” in other parts of the Word, as by the porch of the gate from the house being “eight ells,” and by there being “eight steps” to the house, in Ezekiel 40:9, 31, 41. A new house is there treated of, by which is signified a new church of the Lord; the truths which lead to good, and from good to truths, are signified by the porch and by the steps.

[6] He who knows not that in the Word numbers infold realities is bound to get the idea that where the tabernacle, the temple of Solomon, and afterward a new house, and a new temple, and a new earth, are described in Ezekiel, the measurements and numbers have no real meaning, and therefore no holiness, although in the Word not a syllable is void of meaning. Let him who has intelligence consider the measurements and numbers in Ezekiel, from chapter 40 to chapter 48, and the measurements and numbers given by John in the Revelation, chapter 21, where also it is said that “the angel measured the wall of the new Jerusalem a hundred forty and four cubits,” and that “this measure is that of a man, that is, of an angel” (verse 17); also in another passage: “He that hath intelligence, let him compute the number of the beast; for it is the number of a man, and his number is six hundred and sixty-six” (Rev. 13:18); besides those given in many other passages. (That all the numbers mentioned in the Word signify real things, see n. 482, 487, 575, 647–648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973; and in the places where it has been shown what is signified by some numbers in particular.)

**9660.** *Sixteen bases.* That this signifies complete support is evident from the signification of “sixteen” as being wholly, for “sixteen” has a similar signification to “eight,” because multiplied numbers signify the like as do their factors (see n. 5291, 5335, 5708, 7973); that “eight” denotes what is full and in every way was shown just above (n. 9659); thus it also denotes wholly. And from the signification of “bases” as being support (n. 9643).

**9661.** *Two bases under one plank, and two bases under one plank.* That this signifies through the conjunction of truth with good

everywhere is evident from the signification of “two” as being conjunction (see n. 1686, 3519, 5194, 8423); from the signification of “bases” as being the truth which supports (see n. 9645); and from the signification of a “plank” as being the good which supports (n. 9634). That it is so in each and all things, consequently everywhere is involved in the repetition, as several times above.

**9662.** *And thou shalt make bars of shittim wood.* That this signifies the power of truth from good is evident from the signification of “bars” as being the power which truth has from good (see n. 9496); and from the signification of “shittim wood” as being the good of merit which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven, see n. 9486; consequently it is that from which truths have power.

**9663.** *Five for the planks of the one side of the habitation.* That this signifies whereby it looks toward the interiors of heaven where truth is in light is evident from the signification of “five” as being all things of that part (n. 9604); from the signification of “planks” as being the goods which support (n. 9634); and from the signification of “the side of the habitation” as being the quarter of heaven which is looked to; for the “habitation” denotes heaven (n. 9594); and “the side” denotes the quarter which is looked to. That it signifies toward the interiors where truth is in light, thus toward the south, is because the same things are said three times, and the third or last time, it is said “at the two legs toward the sea”; and three sides are mentioned, the first to the south (verse 18), the second to the north (verse 20), and the third to the sea (verse 22). (That “to the south” denotes to the interiors where truth is in light, see n. 9642; and that “to the north” denotes toward the exteriors where truth is in obscurity, see n. 9648; and that “to the sea” denotes where good is in obscurity, n. 9653.)

**9664.** *And five bars for the planks of the other side of the habitation.* That this signifies the power of truth from good whereby it looks toward the exteriors where truth is in obscurity is evident from what has been unfolded just above (n. 9662–9663).

9665. *And five bars for the planks of the side of the habitation at the two legs toward the sea.* That this signifies the power of truth from good whereby it looks to this heaven, where there is conjunction with good which is in obscurity, is evident from what has been unfolded just above (n. 9653, 9662–9663).

9666. *And the middle bar in the middle of the planks shall pass through from extremity to extremity.* That this signifies the primary power from which the powers are everywhere continued is evident from the signification of a “bar,” or “stave,” as being power (see n. 9496); from the signification of “the middle” as being what is inmost and primary (n. 1074, 2940, 2973, 5897, 6084, 6103); from the signification of “passing through from extremity to extremity,” when it is said of a bar, by which is signified power, as being the powers which are thence derived and everywhere continued.

[2] How the case is with these things cannot be known unless it is known how it is with interior and exterior things in the spiritual world. Those things which are best and purest, thus which are more perfect than the rest, are in the inmost; those which proceed thence toward the exteriors are less perfect according to the degree of removal from the inmost things; and finally those things which are in the extremes are the least perfect of all (n. 9648). Those things are said to be less perfect which can be more easily wrested from their form and beauty, thus from their order. It is the same with fruits, which contain in their inmost part seeds, on the outside of which is the pulp. The seeds are in a more perfect state than the pulp which is outside; as can be seen from the fact that when the pulp decays, the seeds nevertheless remain entire. The case is the same with the seeds; inmost in them is the prolific germ, and this is in a more perfect state than those parts of the seed which are outside; for when the exterior parts are dissolved the prolific germ remains in its entirety, and produces a new tree or plant. The case is the same in heaven, where the inmost things, being nearer to the Lord, are in a more perfect state than the exterior ones. From this it is that the inmost heaven excels in wisdom and intelligence, and therefore in happiness, the heavens which are below. The case is the same in each heaven, the inmost therein being more perfect than

the things round about. It is the same with a man who is in the good of love and the truths of faith. His internal is in a more perfect state than his external, for the internal man is in the heat and light of heaven, but the external is in the heat and light of the world. It is the same in every perfect form; its inmost is the best. It is the inmost which is meant by “the middle.”

[3] That by “passing through from extremity to extremity,” when said of the bar, is signified the power thence derived and everywhere continued is because “from extremity to extremity” signifies the first end and the last, thus from beginning to end, for the first end is the beginning. It is for this reason that by “the extremities” are signified all things and everywhere; as in Jeremiah:

The sword of Jehovah devoureth from the extremity of the land unto the extremity thereof (Jer. 12:12).

A “sword” denotes truth fighting against falsity and destroying it, and in the opposite sense falsity fighting against truth and destroying it (n. 2799, 4499, 6353, 7102, 8294); “devouring from the extremity of the land unto the extremity thereof” denotes all things of the church, because “the land” denotes the church (n. 9334). In David:

His going forth is from the extremity of the heavens, and his circuit unto the extremities thereof (Ps. 19:6);

where also “from the extremity of the heavens unto the extremities thereof” denotes all things and everywhere.

[4] And in Mark:

He shall send forth his angels, and they shall gather together his elect from the four winds, from the extremity of the earth even unto the extremity of heaven (Mark 13:27);

where “the extremity of the earth and the extremity of heaven” denote all the external and internal things of the church (that “the earth” denotes the external of the church, and “heaven” its internal,

see n. 1733, 1850, 2117, 2118, 3355, 4535, where the signification of “the new earth and the new heaven” is unfolded). So with “extremities” in the plural, as in these passages:

Look unto me, that ye be saved, all the extremities of the earth (Isa. 45:22).

O God of our salvation, the trust of all the extremities of the earth, and of them that are afar off upon the sea (Ps. 65:5).

And also in the singular number, when it is said “even unto the extremity,” as in these passages:

That my salvation may be even unto the extremity of the earth (Isa. 49:6).

Jehovah shall make it to be heard even unto the extremity of the earth, Say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:11).

A tumult shall come even unto the extremity of the earth (Jer. 25:31).

In these passages “even unto the extremity” implies from extremity to extremity.

[3] But when by “extremity” is meant only what is extreme or ultimate, then by it is signified that which is ultimate of heaven or of the church; as in Isaiah:

Sing unto Jehovah a new song, his praise, the extremity of the earth, going down to the sea, and the fullness thereof; ye isles, and the inhabitants thereof (Isa. 42:10);

where “the extremity of the earth going down to the sea” denotes the ultimate of the church where good and truth are in obscurity (that “the sea” has this signification, see n. 9653); “the isles” denote those who are more remote from truths, and consequently from worship (n. 1158).

## [6] Again:

Bring my sons from far, and my daughters from the extremity of the earth (Isa. 43:6);

where “sons from far” denote those who are in obscurity as to truths; and “daughters from the extremity of the earth” denote those who are in obscurity as to goods; such as were the gentiles. (That “sons” denote those who are in truths, and in the abstract sense, truths, see n. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704; also that “daughters” denote those who are in goods, and in the abstract sense, goods, n. 489–491, 2362, 3963, 8994.) From this it is also evident that “extremity” is predicated of good, and “from far” of truth (see also Ps. 65:5, and Isa. 13:5). But be it known that by “the extremity of heaven” is not meant any extremity of space, but of the state of good and truth; for in heaven there is no space, but only the appearance of it according to the states of good and truth.

9667. *And thou shalt overlay the planks with gold, and make their rings of gold, houses for the bars; and thou shalt overlay the bars with gold.* That this signifies a representative of the good from which and through which are all things is evident from the signification of “overlaying with gold,” and of “making of gold” as being a representative of good (see n. 9510); by “the planks” also is signified the good which supports (n. 9634); by “the rings,” the conjunction of good and truth (n. 9493, 9495); and by “the bars,” the power of truth from good (n. 9496). The reason why all things are from good and through good is that all things in the universe bear relation to good and truth, and good is that from which is truth, thus from which is everything. Good has its origin from the Divine itself. The Lord’s Divine love is the Divine good, for all good belongs to love. The Divine love itself, thus the Divine good is the very being that is called “Jehovah,” and also “the Lord”; the coming forth therefrom is truth. From this it can be seen that all things are from good.

9668. *And thou shalt set up the habitation according to the method which thou wast made to see in the mountain.* That this signifies toward the quarters, according to the states of good and of the derivative truth in the heaven which is represented, is evident from the signification of “the habitation” as being a representative of heaven (see n. 9594); from the signification of “according to the method which thou wast made to see in the mountain” as being toward the quarters, according to the states of good and of the derivative truth in heaven; for this is meant by “the method according to which the habitation was to be set up.” (That “Mount Sinai,” where it was seen, denotes heaven, see n. 9420.) From the description it is evident that as regards its length the habitation was placed from east to west, and that the entrance was toward the east, and the ark toward the west; consequently the sides were toward the south and the north. The eastern quarter of the habitation represented the state of good in its rising; the western quarter the state of good in its going down; the southern quarter the state of truth in its light; and the northern quarter the state of truth in its shade.

[2] The entrance was toward the eastern quarter for the reason that the Lord enters into heaven through the good of love, as can also be seen in Ezekiel, where the “new temple” is treated of, and where are these words:

He led me to the gate that looketh toward the east, when behold the glory of the God of Israel came from the way of the east. And the glory of Jehovah entered into the house by the way of the gate whose face is toward the east, and the glory of Jehovah filled the house (Ezek. 43:1–6).

Jehovah said unto me, This gate that looketh toward the east shall be shut, it shall not be opened, and no man shall enter in by it; but Jehovah the God of Israel shall enter in by it (Ezek. 44:1–2);

from which it is very evident that the Lord alone enters into heaven through the good of love, and that the good of love from the Lord fills heaven and makes it. “The east” signifies the Lord as to the good of love, for the reason that the Lord is the sun of heaven (n. 3636, 3643, 7078, 7083, 7270). But in heaven the case is this. The

east is where the Lord appears as the sun, which is in front over against the right eye (n. 4321, 7078, 7171); toward the west from it, and thus in a straight line from the east to the west, are those who are in the good of love; but toward the south are those who are in the light of truth, and toward the north are those who are in the shade of truth. All who are in heaven look toward the Lord, for looking forward there is looking to him. No one in heaven can look backward from him, however he may turn himself (see n. 4321). But this is a secret which the natural man cannot comprehend. Such are the things represented by the method shown to Moses in the mountain, in accordance with which the habitation was to be set up.

9669. Verses 31–33. *And thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a skilled craftsman shall he make it, with cherubs. And thou shalt bestow it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver. And thou shalt bestow the veil under the hooks, and shalt bring in thither from within the veil the ark of the testimony; and the veil shall divide for you between the holy and the holy of holies.* “And thou shalt make a veil” signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good; “of blue, and crimson, and scarlet double-dyed, and fine twined linen” signifies the goods of love and of faith conjoined; “with the work of a skilled craftsman shall he make it” signifies the understanding; “with cherubs” signifies a guard lest they should be commingled; “and thou shalt bestow it upon four pillars of shittim” signifies the good of merit, which belongs to the Lord alone, conjoining and supporting; “overlaid with gold” signifies the representative there; “and their hooks of gold” signifies the methods of conjunction by means of good; “upon four bases of silver” signifies the power of conjunction by means of truth; “and thou shalt bestow the veil under the hooks” signifies the capability of conjunction and the consequent actuality; “and shalt bring in thither from within the veil the ark of the testimony” signifies the coming forth of the inmost heaven within this uniting medium; “and the veil shall divide for you between the holy and the holy of holies” signifies between spiritual good which is the good of charity toward the neighbor and the

good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love.

9670. *And thou shalt make a veil.* That this signifies the intermediate which unites this heaven and the inmost heaven, thus spiritual good with celestial good, is evident from the signification of the “veil,” which made a division between the habitation where was the ark of the testimony, and the place where were the lampstand and the table on which were the breads of faces, as being the intermediate which unites the middle heaven and the inmost heaven; for by the ark in which was the testimony was represented the inmost heaven, where the Lord is (see n. 9457, 9481, 9485), and by the habitation outside the veil was represented the middle heaven (n. 9594). And as the good of love to the Lord makes the inmost heaven, and the good of charity toward the neighbor makes the middle heaven, therefore by the “veil” is also signified the intermediate which unites spiritual good and celestial good. Spiritual good is the good of charity toward the neighbor, and celestial good is the good of love to the Lord (that the heavens are distinguished according to these goods may be seen from the citations given above n. 9277). From all this it is now evident what is signified by the “veil,” both in the tabernacle and in the temple.

[2] These two heavens, namely the inmost and the middle, are so distinct that there is no entrance from the one into the other. But still they constitute one heaven by means of intermediate angelic societies, which are of such a genius that they can accede to the good of both heavens. These societies are what constitute the uniting intermediate which was represented by the veil. It has also been sometimes granted me to speak with angels from these societies. The quality of the angels of the inmost heaven, and the relative quality of the angels of the middle heaven, can be seen from correspondence. To the angels of the inmost heaven correspond those things in man which belong to the province of the heart, and to that of the cerebellum; but to the angels of the middle heaven correspond those things in man which belong to the province of the lungs, and to that of the cerebrum. The things that belong to the heart and the cerebellum are called involuntary and

spontaneous, because they so appear; but those which belong to the lungs and the cerebrum are called voluntary. From this can in some measure be seen the nature of the perfection of the one heaven over the other, and also the nature of the difference between them. But to the intermediate angels who accede to both heavens, and conjoin them, correspond the cardiac and pulmonary networks of blood vessels by means of which is effected the conjunction of the heart with the lungs; and also the medulla oblongata, in which the fiber of the cerebellum is conjoined with the fiber of the cerebrum.

[3] (That the angels who are of the Lord's celestial kingdom, that is, who are in the inmost heaven, constitute the province of the heart in the grand man; and that the angels who are of the Lord's spiritual kingdom, that is, who are in the middle heaven, constitute the province of the lungs, see n. 3635, 3886–3890; also that from this comes the correspondence of the heart and of the lungs in man, n. 3883–3896.) It is the same with the correspondence of the cerebrum and the cerebellum. The quality of the celestial, or of those who are in the inmost heaven, and the quality of the spiritual, or of those who are in the middle heaven; and the difference between them, may be seen above (n. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235–3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647–6648, 7091, 7233, 7877, 7977, 7992, 8042, 8152, 8234, 8521). From this it can be seen what is the quality of the intermediate angels who constitute the uniting intermediate which was represented by the veil.

[4] That the veil of the temple was rent in twain when the Lord suffered the cross (Matt. 27:51; Mark 15:38; Luke 23:45) signified his glorification; for when the Lord was in the world, he made his human Divine truth; but when he departed out of the world, he made his human Divine good, from which the Divine truth now proceeds (see the citations in n. 9199, 9315). Divine good is the holy of holies.

[5] The glorification of the Lord's human even to the Divine good which is "Jehovah" is also described in the internal sense by the process of expiation, when Aaron entered into the holy of holies within the veil (Lev. 16); and in the relative sense by the same process is described the regeneration of man even to celestial good, which is the good of the inmost heaven. The process referred to was as follows. Aaron was to take a bullock for a sacrifice, and a ram for a burnt-offering, for himself and his house; and he was to put on the garments of holiness, which were a tunic of linen, breeches of linen, a belt of linen, and a miter of linen, and to wash his flesh in water. And he was to take two he-goats, and cast lots upon them; and one of these was to be offered to Jehovah, and the other to be sent forth into the wilderness; the latter for the assembly of the sons of Israel. When he sacrificed the bullock he was to bring incense within the veil and to sprinkle of the blood of the bullock and of the he-goat seven times upon the mercy seat eastward, and also to put blood upon the horns of the altar.

Afterward he was to confess the sins of the sons of Israel, which he was to put upon the he-goat, and this was to be sent forth into the wilderness. Lastly he was to put off the garments of linen, and to put on his own, and to make a burnt offering for himself and for the people. The sacrifices that were not to be offered are stated. This was to be done every year, when Aaron entered into the holy of holies within the veil. The priesthood which Aaron administered represented the Lord as to Divine good, even as the regal office which was afterward vested in the kings represented the Lord as to Divine truth (n. 6148). The process of the glorification of the Lord's human even to Divine good is here described in the internal sense. This process was exhibited to the angels when Aaron performed these things and entered within the veil, and it is also now exhibited to them when this portion of the Word is read.

[6] By "the bullock for the sin-offering," and by "the ram for a burnt offering" is signified the purification of good from evils in the external and in the internal man; by "the tunic of linen, the breeches of linen, the belt of linen, and the miter of linen," which he was to put on when he entered in, and by "the washing of his

flesh” is signified that the purification was effected by means of truths from good; by “the two he-goats of the goats for a sin offering,” and by “the ram for a burnt offering,” and by “the he-goat which was offered,” and by the other one that was “sent forth” is signified the purification of truth from falsities in the external man; by “the incense which he was to bring within the veil” is signified adaptation; by “the blood of the bullock; and the blood of the he-goat which was to be sprinkled seven times upon the mercy seat eastward and afterward upon the horns of the altar” is signified Divine truth from Divine good; by “the confession of sins over the living goat, which was to be sent forth into the wilderness” is signified a complete separation and casting out of evil from good; by his “putting off the garments of linen, and putting on his own garments,” when he was to offer the burnt offerings, also by “the bringing forth of the flesh, the skin, and the dung of the sacrifices outside the camp and burning them” is signified the putting on of celestial good with a regenerate person, and the glorification in the Lord of the human even to Divine good, after all those things had been rejected which were of the human derived from the mother, even until he was no longer her son (see the citations in n. 9315). These are the things which are signified by this process of purification, when Aaron entered into the holy of holies within the veil; for after these things had been performed, Aaron represented the Lord as to Divine good. From all this it can be seen that by “the veil between the holy and the holy of holies” is also signified the intermediate uniting the Divine truth and the Divine good in the Lord.

9671. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies the goods of love and of faith conjoined there is evident from the signification of “blue” [*hyacinthinum*] as being the celestial love of truth (see n. 9466); from the signification of “crimson” as being the celestial love of good (n. 9467); from the signification of “scarlet double-dyed” as being spiritual good (n. 4922, 9468); and from the signification of “fine twined linen” as being truth from a celestial origin (n. 9469). From this it is plain that by these four are signified the goods of love and of faith conjoined in the uniting medium. The case herein is this. Those in heaven who bear relation to the uniting medium

represented by the veil have the goods of love and the goods of faith conjoined together in themselves; for through the goods of love they are conjoined with the celestial who are in the inmost heaven, and through the goods of faith with the spiritual who are in the middle heaven; for the good of love to the Lord is called “celestial good”; and the good of faith in him is called “spiritual good.”

[2] Those in heaven who bear relation to the uniting medium are called “celestial spiritual” and “spiritual celestial”; the former are represented in the Word by Joseph, and the latter by Benjamin. (That in the representative sense “Joseph” denotes the celestial spiritual, see n. 4286, 4592, 4963, 5249, 5307, 5331–5332, 5417, 5869, 5877, 6224, 6526; and that “Benjamin” denotes the spiritual celestial, n. 3969, 4592; and thus that “Joseph” denotes the internal uniting medium, and “Benjamin” the external uniting medium, n. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688–5689, 5822. What the celestial spiritual is, and what the spiritual celestial, see n. 1577, 1824, 2184, 4585, 4592, 4594.)

[3] From the opposites also, which are in the hells, it is known of what nature is the distinction between the celestial and the spiritual in the heavens. Those in the hells who are opposite to the celestial are called “genii”; and those in the hells who are opposite to the spiritual are called “spirits.” The genii, who are opposite to the celestial, are at the back; but the spirits, who are opposite to the spiritual, are in front; and the intermediate ones are at the sides. The genii, being opposite to the celestial, are in more interior evil than the spirits. (Concerning both of these from experience, see n. 5977, 8593, 8622, 8625.) The hell of the genii is quite separate from that of the spirits, insomuch that they who are in the one cannot pass into the other; for there are intermediate ones there who conjoin them, who are opposite to the intermediate ones in the heavens.

9672. *With the work of a skilled craftsman shall he make it* signifies the understanding (as above, n. 9598).

9673. *With cherubs.* That this signifies a guard lest spiritual good and celestial good, and thus the middle heaven and the inmost heaven, should be commingled is evident from the signification of the “cherubs” as being guard and providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man be injured (see n. 9509). That it also denotes lest spiritual good and celestial good, thus those two heavens, should be commingled is because, if they were commingled, both goods would be injured, insomuch that the heavens themselves would perish. This can be seen from the difference between the two goods, thus between the two heavens, as shown in the places above cited (n. 9670). For this reason there are intermediate angelic societies which are in celestial spiritual good, and in spiritual celestial good, through which the conjunction is effected (n. 9671). Neither are these goods conjoined in these angelic societies; but they are distinct from one another. From all this it is evident that these societies are guards lest the two goods should be commingled; and therefore also that by the “cherubs” is signified this guard and providence of the Lord.

9674. *And thou shalt bestow it upon four pillars of shittim.* That this signifies the good of merit, which belongs to the Lord alone, conjoining and supporting is evident from the signification of “four” as being conjunction (see n. 1686, 8877); that “four” denotes conjunction is because this number arises from two multiplied into itself, and multiplied numbers have the same signification as the simple numbers of which they are composed (n. 5291, 5335, 5708, 7973, and that “two” denotes conjunction, see n. 5194, 8423); from the signification of “pillars” as being support (of which in what follows); and from the signification of “shittim wood” as being the good of merit, which belongs to the Lord alone (n. 9472, 9486). That this good is the only good which reigns in heaven may be seen above (n. 9486); thus it is also that which supports heaven. The reason why “pillars” signify support is that they supported the veil, just as the planks, also of shittim wood, supported the curtains of the habitation (n. 9634).

[2] By “pillars” in the spiritual sense are signified those things which support heaven and the church, and which are the goods of

love and the goods of faith from the Lord. These are signified by “pillars” in these passages:

I will judge in rectitudes, the earths are melting and all its inhabitants, I will make firm its pillars (Ps. 75:2–3).

God, who shaketh the earth out of her place, so that the pillars thereof tremble (Job 9:6).

“The pillars of the earth” denote the goods and truths which support the church; for “the earth” in the Word denotes the church (n. 9325). It is evident that the pillars of the earth are not the things which tremble. And in John:

He that overcometh, I will make him a pillar in the temple of my God, and he shall go outside no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name (Rev. 3:12);

where a “pillar in the temple” denotes the goods and truths of the church, which are also meant by “the name of God,” and “the name of the city, the new Jerusalem.” (That “the name of God” denotes all the good and truth of the church, or everything in the complex by which the Lord is worshiped, see n. 2724, 3006, 6674, 9310.)

**9675.** *Overlaid with gold.* That this signifies a representative there of good, namely, of the good which is signified by “the pillars of shittim wood” is evident from the signification of “overlying with gold,” and of “making of gold” as being a representative of good (see n. 9510).

**9676.** *Their hooks of gold.* That this signifies the methods of conjunction by means of good is evident from the signification of “hooks” as being methods of conjunction—“hooks” have this signification from their form; and from the signification of “gold” as being good (see n. 113, 1551–1552, 5658, 6914, 6917, 9490).

9677. *Upon four bases of silver.* That this signifies the power of conjunction by means of truth is evident from the signification of “four” as being conjunction (of which just above, n. 9674); from the signification of “bases” as being power (see n. 9643); and from the signification of “silver” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9678. *And thou shalt bestow the veil under the hooks.* That this signifies the capability of conjunction, and the consequent actuality, is evident from the signification of “the hooks” as being capability of conjunction (see n. 9611); the consequent actuality is signified by “bestowing the veil under” them.

9679. *And shalt bring in thither from within the veil the ark of the testimony.* That this signifies the coming forth [*existentia*] of the inmost heaven within this uniting medium is evident from the signification of “the veil” as being the medium which unites the two heavens (see n. 9670, 9671); and from the signification of “the ark of the testimony” as being the inmost heaven (n. 9485); the coming forth of this heaven is signified by “bringing in thither the ark.”

9680. *And the veil shall divide for you between the holy and the holy of holies.* That this signifies between spiritual good which is the good of charity toward the neighbor and the good of faith in the Lord, and celestial good which is the good of love to the Lord and the good of mutual love is evident from the signification of “the holy” as being the good that reigns in the middle heaven; and from the signification of “the holy of holies” as being the good that reigns in the inmost heaven. That this good is the good of love to the Lord and the good of mutual love; and that the former, namely, the good that reigns in the middle heaven, is the good of charity toward the neighbor and the good of faith in the Lord is evident from all that has been shown concerning each kind of good, celestial and spiritual, in the passages cited above (see n. 9670). The good of love to the Lord in the inmost heaven is the internal good there, and the good of mutual love is the external good there. And the good of charity toward the neighbor is the internal good in the

middle heaven, and the good of faith in the Lord is the external good there. In each heaven there is an internal and an external, just as there is in the church, which is both internal and external (as may be seen above, n. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375).

[2] All good is holy, and all truth is holy insofar as it has good in it. Good is called “holy” from the Lord, because the Lord alone is holy, and because from him is all good and all truth (n. 9229, 9479). From this it is evident why the habitation is called “the holy; and why the ark in which was the testimony is called “the holy of holies”; for the testimony denotes the Lord himself as to Divine truth (n. 9503); and “the ark” denotes the inmost heaven where the Lord is (n. 9485). The Lord is also in the middle heaven; but he is more fully present in the inmost heaven; for they who are conjoined with the Lord by the good of love are with him; but they who are conjoined with the Lord by the good of faith are indeed with him, but more remotely. In the middle heaven there is conjunction with the Lord through faith implanted in the good of charity toward the neighbor. From all this it is evident why the habitation that was outside the veil is called “the holy”; and why the habitation that was within the veil is called “the holy of holies.”

[3] That it is the Lord from whom is all the holy, and that he is the very holy of holies is evident in these passages:

Seventy weeks have been decreed upon my people, to anoint the holy of holies (Dan. 9:24).

Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy (Rev. 15:4).

Therefore also the Lord is called “the holy one of Israel” (Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37:23; 41:14, 16, 20; 43:3, 14; 45:11; 60:9, 14; Jer. 50:29; 51:5; Ezek. 39:7; Ps. 71:22; 78:41; 89:18; 2 Kings 19:22; and elsewhere). Therefore among the sons of Israel whatever represented the Lord, or the good and truth which proceed from him, after inauguration was called “holy,” for the reason that the Lord alone is holy. The

“Holy Spirit” in the Word is also the holy which proceeds from the Lord.

**9681.** Verses 34–37. *And thou shalt bestow the mercy seat upon the ark of the testimony in the holy of holies. And thou shalt put the table outside the veil, and the lampstand over against the table upon the side of the habitation toward the south; and thou shalt bestow the table at the side of the north. And thou shalt make a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer. And thou shalt make for the covering five pillars of shittim, and overlay them with gold; and their hooks shall be of gold; and thou shalt cast for them five bases of brass.* “And thou shalt bestow the mercy seat upon the ark of the testimony in the holy of holies” signifies the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord; “and thou shalt put the table outside the veil” signifies influx through the celestial things that belong to love; “and the lampstand over against the table on the side of the habitation toward the south” signifies the illumination of the spiritual kingdom through the Divine truth that proceeds from the Lord’s Divine human to those who are in good; “and thou shalt bestow the table at the side of the north” signifies good in obscurity; “and thou shalt make a covering for the door of the tent” signifies the intermediate that unites the second or middle heaven with the first or ultimate one; “of blue, and crimson, and scarlet double-dyed, and fine twined linen” signifies from the good of charity and of faith; “the work of the embroiderer” signifies things of memory-knowledge; “and thou shalt make for the covering five pillars of shittim” signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit which belongs to the Lord’s Divine human; “and overlay them with gold” signifies a representative of good; “and their hooks shall be of gold” signifies the methods of conjunction through good; “and thou shalt cast for them five bases of brass” signifies power from external good.

**9682.** *And thou shalt bestow the mercy seat upon the ark of the testimony in the holy of holies.* That this signifies the hearing and reception of all things in the inmost heaven which are of worship

from the good of love from the Lord is evident from the signification of “the mercy seat” as being the hearing and reception of all things of worship from the good of love (see n. 9506); from the signification of “the ark of the testimony” as being the inmost heaven where the Lord is (n. 9485; that “the testimony” in the ark denotes the Lord, see n. 9503); and from the signification of “the holy of holies” as being where the good of love from the Lord is (n. 9680). From this it is plain that by the words “and thou shalt bestow the mercy seat upon the ark of the testimony in the holy of holies” is signified the hearing and reception of all things in the inmost heaven which are of worship from the good of love from the Lord.

[2] How the case is with the presence of the Lord in the inmost heaven, and with his presence in the middle heaven, and also in the ultimate heaven, can be seen from what has been shown in many places about the influx of good and truth from the Lord. The presence of the Lord is effected by means of influx, and the influx is according to the life of good and of truth. Those who are in the good of love to the Lord are those who receive the influx most immediately; those who are in the good of charity toward the neighbor also receive it, but more remotely, because the good of charity toward the neighbor is more remote than the good itself of love to the Lord; while those who are in the good of faith also do indeed receive the influx, but only in proportion to the good which the faith has in it; and therefore those who receive it are in the good of life from the truths of faith; for the Lord is in good, because all good is from him, and absolutely none from man, nor from the angels in heaven.

[3] As to what further concerns the presence of the Lord in heaven, and through heaven with man, be it known that the Lord is above the heavens, for he is the very sun of heaven, but nevertheless he is present by means of the light and heat from the sun. The light therefrom is the Divine truth which is of faith, and the heat therefrom is the Divine good which is of love. That which proceeds from the Lord is himself. From all this it is evident that the Lord is present where the good which is from him is received.

But all these things can be better comprehended from what has been shown concerning influx; namely, that everything of life flows in from the Lord, thus all good and truth, because these make the life of man, and that which flows in is according to the reception with everyone (n. 2535, 2706, 2886–2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053–6058, 6189–6215, 6307–6327, 6466–6495, 6598–6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110–9111, 9216); and that influx from the Lord is immediate, and also mediate through the heavens (n. 5147, 6058, 6063, 6466, 6472–6473, 6982, 6985, 6996, 7004, 7007, 7055–7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216).

9683. *And thou shalt put the table outside the veil.* That this signifies influx through the celestial things that belong to love is evident from the signification of “the table on which were the breads of faces” as being the receptacle of celestial things (n. 9527, 9545); and from the signification of “outside the veil” as being outside the uniting intermediate through which there is mediate influx; for by “the veil” is signified the uniting intermediate (n. 9670), and because that table was behind the veil, therefore there was signified influx through the celestial things of the inmost heaven, which are the goods of love. That there is mediate influx from the Lord through the inmost heaven, and immediate influx from himself, can be seen from the places above cited (n. 9682e). With every good which makes heavenly life, thus eternal life, with man and with angel, the case is this. The inmost of good is the Lord himself, consequently is the good of love which is immediately from him; the good which next succeeds is the good of mutual love; then the good of charity toward the neighbor; finally the good of faith. This is the successive order of goods from the inmost. From this it can be seen how the case is with immediate and mediate influx. In general it may be said that insofar as a good succeeding in order (that is, a more external good) has in it a more interior good, so far it is good, for insofar it is nearer to the Lord himself, who as before said is the inmost good. But the successive arrangement and setting in order of interior goods in exterior, varies in each and all subjects according to the reception, and the reception is according to the spiritual and moral life in the world of

everyone, for the life in the world remains with everyone to eternity.

[2] The influx of the Lord is also immediate with everyone, for without immediate influx the mediate effects nothing. Immediate influx is received according to the order in which the man or angel is, thus according to the Divine truth which is from the Divine, because this is order (n. 1728, 1919, 2447, 4839, 5703, 7995, 8512–8513, 8700, 8988); and so it is order itself with man that he should live in the good which is from the Lord, that is, that he should live from the Lord. This influx is continual and is adjoined to each and all things of the will of man, directing them as much as possible into order, for man's own will is continually leading him away from order. It is the same with the voluntary and involuntary things in man. His voluntary things continually lead away from order, but the involuntary ones continually bring back to order. It is for this reason that the motion of the heart, which is involuntary, is completely removed from man's will, and in like manner the action of the cerebellum; and that the motions of the heart, and the powers of the cerebellum, direct the voluntary things, to prevent them from rushing beyond bounds and extinguishing the life of the body before its time; and therefore the primal activities of both the involuntary and the voluntary things in the whole body go on conjointly. These things have been said in order in some measure to illustrate the idea about the immediate and the mediate influx of the celestial things of love and the spiritual things of faith from the Lord.

9684. *And the lampstand over against the table on the side of the habitation toward the south.* That this signifies the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord's Divine human to those who are in good is evident from the signification of "the lampstand" as being the Lord as to Divine truth, thus the Divine truth that proceeds from his Divine human, and the consequent illumination of his spiritual kingdom (of which in what follows); from the signification of "the table upon which were the breads of faces," over against which was the lampstand, as being the Lord as to celestial good, and thus this

good itself, from which and through which the Lord flows into the spiritual kingdom, that is, into the middle heaven (of which also in what follows); and from the signification of “on the side of the habitation toward the south” as being in heaven where the Divine truth that proceeds from the Lord’s Divine human is in the greatest light; for the habitation outside the veil, where the lampstand was, denotes the middle heaven (n. 9594), and “the south” or “midday” denotes where Divine truth is in its light (see n. 9642). That the lampstand was in the habitation near the veil, and also the table upon which were the breads of faces; and that the lampstand was on the side toward the south, and the table on the side toward the north, are arcana of heaven which cannot be made plain unless it is known that the habitation represented heaven, and the things in the habitation the celestial and spiritual things which are in heaven. (What “the lampstand” represented has been shown above, n. 9548; and what “the table upon which were the breads of faces,” n. 9527, 9545; and what “the south” or “midday,” n. 9642; and what “the north,” n. 3708.) From this it can be seen that by “the lampstand on the side of the habitation toward the south” is signified the illumination of the spiritual kingdom by means of the Divine truth that proceeds from the Lord’s Divine human.

[2] But in order that the arcana themselves may be clearly seen, it must be stated how the case is in the heavens. The Lord appears to those who are of the celestial kingdom as a sun, but to those who are of the spiritual kingdom as a moon. The Lord as a sun appears at a middle altitude over against the right eye; and as a moon also at a middle altitude over against the left eye. From the Lord as a sun, light comes to those who are in his celestial kingdom; and from the Lord as a moon, light comes to those who are in his spiritual kingdom (concerning these two kingdoms, see the places cited in n. 9277).

The light in the heavens is the Divine truth that proceeds from the Lord’s Divine human, and this, when received by the angels of the spiritual kingdom, is called the truth of faith from the good of charity toward the neighbor. The middle heaven, which is called the spiritual heaven, consists of this good and this truth. The lampstand in the habitation represented the moon, from which

those who are of the spiritual kingdom have light, thus it represented the Lord as to Divine truth there; for, as before said, the Lord appears as a moon to those who belong to this kingdom.

From all this it can now be seen why the lampstand was placed toward the south, for “the south” or “midday” denotes where Divine truth is in light (see n. 9642); and why the table upon which were the breads of faces was placed toward the north, for “the north” denotes where Divine truth is in obscurity (n. 3708). The case is the same with the Divine good signified by “the breads” upon this table; this good becomes spiritual good through the reception of Divine truth as of light from the moon. These are the arcana which are signified by the lampstand and its position toward the south; and by the table upon which were the breads of faces, and its position toward the north.

[3] That “the lampstand” denotes the Divine truth that proceeds from the Lord’s Divine human is evident from Revelation:

I saw seven golden lampstands, and in the midst of the seven lampstands one like unto the son of man, clothed with a garment down to the feet, and girt about the breasts with a golden girdle (Rev. 1:12–13);

“the son of man” denotes the Lord in respect to the Divine truth from his Divine human (n. 2803, 2813, 3704). And in another passage in the same book:

The glory of God shall lighten the holy city Jerusalem, and the lamb is the lamp thereof (Rev. 21:23);

“the glory of God” denotes the Divine truth that proceeds from the Lord (n. 9429); “the lamp which is the lamb,” that is, the Lord, denotes faith, and the consequent intelligence of truth and wisdom of good, which are from the Lord alone (n. 9548); “the new Jerusalem” denotes the Lord’s new church (see n. 2117).

[4] (That the Lord is a sun to those who are in the celestial kingdom, and appears as a moon to those who are in the spiritual

kingdom, see n. 1053, 1521, 1529–1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812; consequently that by “the sun” in the Word is signified the Lord as to celestial good, and by “the moon” the Lord as to spiritual good, n. 1529–1530, 2441, 2495, 4060, 4696, 7083, 8644; and that the Lord as a sun appears at a middle altitude over against the right eye, and as a moon also at a middle altitude over against the left eye, n. 1531, 4321, 7078, 7171. It is for this reason that the east in heaven is where the Lord appears as a sun, and the south where the Lord appears as a moon. (That the light from the Lord as a sun and as a man is the Divine truth that proceeds from his Divine human, see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414–4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407.) And as the light from the Lord as a sun and as a moon is the Divine truth that proceeds from him, therefore the heat from the Lord as a sun in heaven is the Divine good of his Divine love (n. 3338–3339, 3636, 3643, 5215, 6032).

[5] From this can be seen the nature of the difference between the celestial kingdom and the spiritual kingdom of the Lord in respect to the reception of Divine truth, namely, that it is like the difference between the light from the sun and the light from the moon. (That on this account they who are in the spiritual kingdom are comparatively in obscurity in respect to the truth of faith and the good of love, see n. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233; that these especially were saved by the coming of the Lord into the world, n. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7828, 7932a, 8018, 8054, 8159, 8321, 9596; and that they have illumination in the Lord’s Divine human, n. 2716, 2833–2834; but that those belonging to the spiritual church are saved who are in the good of life through the truths of faith, n. 2954, 6435, 6647–6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701.)

9685. *And thou shalt bestow the table at the side of the north.* That this signifies good in obscurity is evident from the signification of

“the table upon which were the breads of faces” as being a receptacle of celestial things (see n. 9527), for “the breads” denote celestial good which is from the Lord (n. 9545); and from the signification of “the north” as being obscurity in respect to the truths of faith (n. 3708) and when truth is in obscurity, good also is in obscurity; because in the Lord’s spiritual kingdom good appears through truth, and truth is perceived as good when it comes from the understanding into the will. This good is the good of charity toward the neighbor, and is called “spiritual good.” It is otherwise in the Lord’s celestial kingdom; there good does not appear as good through truth, but is perceived from good itself. From this it can be seen why the table was placed on the side toward the north, and the lampstand on the side toward the south. But see what has been said and shown on this subject just above (n. 9684).

9686. *And thou shalt make a covering for the door of the tent.* That this signifies the intermediate that unites the second or middle heaven with the first or ultimate heaven is evident from the signification of the “covering” as being the intermediate that unites this heaven, which is represented by the tent of meeting, with the heaven represented by the court, which is treated of in the following chapter. For as “the veil” between the holy and the holy of holies signified the uniting intermediate between the inmost or third heaven and the middle or second heaven, so this “covering” signifies the like between the middle or second heaven and the first or ultimate heaven. That there are three heavens, and that two of them were represented by the habitation that was inside the veil and the habitation that was outside the veil, has been shown above; and that the first or ultimate heaven is represented by the court will of the Lord’s Divine mercy be shown in the following chapter. The entrance from the one heaven into the other is signified by “the door” where the covering was. That a “door” signifies entrance, see n. 2145, 2152, 2356, 2385; and hence communication (n. 8989); wherefore “the covering” at the entrance, which was in the place of a door, denotes the intermediate that communicates and unites.

9687. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies from the good of charity and of

faith is evident from the signification of “blue, crimson, scarlet double-dyed, and fine twined linen,” where the veil is treated of, by which is signified the uniting intermediate between the inmost and the middle heavens as being the goods of love and of faith (see n. 9671); but here the goods of charity and of faith, because the covering is treated of, by which is signified the uniting intermediate between the second and the ultimate heavens (n. 9686). For in the inmost heaven there reigns the good of love to the Lord, but in the middle heaven the good of charity toward the neighbor, and in the ultimate heaven the good of faith. From this it is that by “blue, crimson, scarlet double-dyed, and fine twined linen” are signified the goods which reign in these last-mentioned heavens.

9688. *The work of the embroiderer.* That this signifies matters of memory-knowledge is evident from the signification of “the work of the embroiderer,” or of “embroidery,” as being memory-knowledge. In many passages in the Word mention is made of “what is embroidered,” and of “embroidery,” and everywhere is thereby signified memory-knowledge. This originates in the representatives in the other life, where embroidered garments of various kinds appear, by which are signified memory-truths.

[2] Such truths differ from intellectual truths as external things differ from internal, or as in man the natural differs from the spiritual; for memory-knowledges serve the understanding as objects from which it may hatch out truths. For the understanding is the organ of sight of the internal man, and memory-knowledges are the objects of the same in the external or natural man. These latter are signified by “the work of the embroiderer,” but the former by “the work of the skilled craftsman,” for thinking belongs to the understanding, and “embroidering” denotes the work of one who knows and executes from the understanding. It is for this reason that those things in the habitation which signified internal things were “from the work of the skilled craftsman,” as for instance the curtains themselves therein (verse 1), and the veil between the holy and the holy of holies (verse 31); but those which signified what is external were “from the work of the embroiderer,” as for instance the covering for the door of the tent, and for the gate of the court

(Exod. 38:18), and also the belt (Exod. 39:29); for “the belt” denotes the external thing which conjoins all the internal things. “The court” denotes the ultimate of heaven, and “the door of the tent” denotes where there is an exit from the middle heaven into the ultimate one.

[3] That “embroidery” and “what is embroidered” denote the memory-knowledge that belongs to the external or natural man is evident from the following passages in the Word. In Ezekiel:

Fine linen in embroidery from Egypt was thy spreading forth, blue and crimson from the isles of Elishah were thy covering. Syria was thy trader by reason of the multitude of thy works, with chrysoprase, crimson, and broidered work, and fine linen. The traders of Sheba with bales of blue and broidered work (Ezek. 27:7, 16, 24);

treating of Tyre, by which are signified those who are in the knowledges of truth and of good, and in the abstract sense these knowledges themselves (n. 1201). By “fine linen in embroidery” is signified memory-truth, for “fine linen” denotes truth from a celestial origin (n. 5319, 9469), and “embroidery” denotes memory-knowledge; and therefore it is said to come “from Egypt” because by “Egypt” is signified memory-knowledge (n. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391); and also to come from “Syria” and “Sheba” because by “Syria” is signified the knowledges of truth and of good (n. 1232, 1234, 3051, 3249, 3664, 3680, 4112), and in like manner by “Sheba” (n. 1171, 3240). The knowledges of truth and of good are the memory-knowledges of the church. Everyone who possesses the capacity of thinking intellectually, and of taking things into consideration, can see that in the above passage is not meant embroidery, nor fine linen, nor blue, nor crimson; but that by these things are signified such as are worthy of the Word, thus spiritual things that belong to heaven and the church.

[4] In the same:

All the princes of the sea shall come down from their thrones, and shall cast away their mantles, and put off their broidered garments; they shall be clothed with terrors (Ezek. 26:16);

speaking here also of Tyre; “the princes of the sea” denote primary memory-knowledges, which are called dogmas (that “princes” denote primary things, see n. 1482, 2089, 5044; and “the sea” memory-knowledge in general, n. 28, 2850); “mantles” denote external truths; “embroideries” denote memory-truths, which are also external (that “garments” denote truths, see n. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917–6918, 9093, 9158, 9212, 9216).

[5] In the same:

I clothed thee with broidered work, and shod thee with badger; I girded thee about with fine linen, and covered thee with silk. Thus wast thou adorned with gold and silver; and thy garments were of fine linen, and silk, and broidered work. But thou hast taken the garments of thy broidered work, and hast covered images, with which thou didst commit whoredom (Ezek. 16:10, 13, 16, 18);

speaking of Jerusalem, by which is signified the church; “garments of broidered work” denote memory-truths; “covering images with which whoredom was committed” denotes to confirm falsities, for “committing whoredom” denotes to pervert truths by applying them to falsities or evils. Who does not see that by “fine linen,” “silk,” and “broidered work” are not here meant fine linen, silk, and embroidered work? For the subject treated of is Jerusalem. But what is meant the Christian world does not inquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior ones mystical things that it does not care for.

[6] In the same:

A great eagle, with great wings, with long pinions, full of feathers, which had embroidery (Ezek. 17:3);

speaking of the house of Israel, by which is signified the spiritual church, which is called an “eagle” from perception (n. 3901, 8764); its having “embroidery” denotes that it has memory-knowledge. In David:

The king’s daughter is all glorious within; her garment is of interweavings of gold. She is brought unto the king in broidered work (Ps. 45:13–14);

where “the king’s daughter” denotes the affection of truth, “broidered work” denotes the memory-knowledge of truth. In the book of Judges:

They shall divide the spoil, to Sisera a spoil of colors, a spoil of colors of embroidered work, the color of the broidered works on the necks of the spoil (Judg. 5:30);

the song of Deborah and Barak, where “broidered work” denotes the memory-knowledge which is of the natural man.

*9689. And thou shalt make for the covering five pillars of shittim.* That this signifies the support of the uniting intermediate, as far as is sufficient, through the good of merit that belongs to the Lord’s Divine human is evident from the signification of “the covering for the door of the tent” as being the intermediate that unites the second or middle heaven with the first or ultimate heaven (of which above, n. 9686); from the signification of “five” as being some part, or somewhat (n. 4638), and also as much as is sufficient; from the signification of “pillars” as being support (n. 9674); and from the signification of “shittim wood” as being the good of merit that belongs to the Lord alone (n. 9472, 9486), thus his Divine human, because to this belongs merit (n. 9486).

*9690. And shalt overlay them with gold.* That this signifies a representative of good is evident from the signification of “overlaying with gold,” and “making of gold” as being a representative of good (see n. 9510).

9691. *And their hooks shall be of gold.* That this signifies the methods of conjunction by means of good may be seen above (n. 9676).

9692. *And thou shalt cast for them five bases of brass.* That this signifies power from external good is evident from the signification of “bases” as being the power which supports (see n. 9643); and from the signification of “brass” as being natural good, or external good (n. 425, 1551).

#### CONTINUATION CONCERNING THE FIRST EARTH SEEN IN THE STARRY HEAVEN

9693. After I had been carried across that great chasm, I at last arrived at a place where I stayed; and then spirits appeared to me above, with whom it was granted to speak. From their speech, and their peculiar way of looking at things, and of setting them forth, I clearly perceived that they were from another earth; for they were quite different from the spirits of our solar system. On the other hand they too noticed from my speech that I had come from afar.

9694. After speaking together for a while about various matters, I asked them what God they worship. They said they worship a certain angel who appears to them as a Divine man, for he flashes with light; and he instructs them and enables them to perceive what they ought to do. They said further that the great God is in the sun of the angelic heaven, and that he appears to their angel, but not to themselves; and that he is so great that they do not dare to adore him.

9695. The angel whom they worshiped was an angelic society, to which it was granted by the Lord to preside over them, and to teach them the way of what is just and right. Therefore they have light from a certain flame, which appears like a fiery and yellow torch. The reason of this is that they do not worship the Lord; and

consequently have no light from the sun of the angelic heaven, but from an angelic society; for when allowed by the Lord, an angelic society can present such a light to spirits who are in a lower sphere.

9696. For the rest, they were modest, somewhat simple, but still thought very well. The nature of their understanding could be inferred from the light they had; for the understanding is according to the reception of the light which is in the heavens; because the Divine truth which proceeds from the Lord as a sun is what shines there, and enables the angels not only to see, but also to understand.

9697. They were questioned about the sun of their world, which gives light to their earth; and they said that to them the sun has a flaming appearance. And when I represented to them the size of the sun of our earth, they said that their sun is smaller; but to our eyes their sun appears as a star; and I was told by the angels that it is one of the smaller stars. They also said that the starry heaven is seen from their earth.

9698. I was instructed that the inhabitants and spirits of that earth relate in the grand man to something in the spleen, which was confirmed by an influx into the spleen while they were talking with me.

9699. My sight was afterward opened so that I could in some measure look upon their earth itself, and there appeared many meadows and forests with trees in foliage, and also woolly sheep.

9700. The subject of the first earth seen in the starry heaven will be continued at the end of the following chapter.

## Exodus 27

### THE DOCTRINE OF CHARITY AND OF FAITH

9701. Something shall now be said about the internal and the external man.

9702. They who have only a general idea about the internal and the external man believe that it is the internal man which thinks and wills, and the external man which speaks and acts; because to think and to will are internal, and from these to speak and act is external.

9703. But be it known that it is not only the internal man that thinks and wills, but also the external; yet in one way when they are conjoined, and in another when they are separated.

9704. When a man thinks intelligently and wills wisely, he thinks and wills from the internal man; but when he does not think intelligently and will wisely, he does not think and will from the internal man. Consequently, when a man thinks well about the Lord and about what belongs to the Lord, and when he thinks well about the neighbor and what belongs to the neighbor, and when he also wills well to these, he then thinks and wills from the internal man. But when a man thinks evilly in regard to these, and bears them ill will, he then does not think and will from the internal man. To think well is from the faith of truth, and to will well is from the love of good; but to think evilly is from the faith of what is false, and to will evilly is from the love of what is evil.

9705. In a word, insofar as a man is in love to the Lord and in love toward the neighbor, so far he is in the internal man, and thinks and wills and also speaks and acts from it; but insofar as a man is in the love of self and in the love of the world, so far he is in

the external man, and insofar as he dares, he also speaks and acts from it.

9706. The reason is that man has been created according to the image of heaven and the image of the world; the internal man according to the image of heaven, and the external man according to the image of the world. Wherefore to think and will from the internal man is to think and will from heaven, that is, through heaven from the Lord; but to think and will from the external man is to think and will from the world, that is, through the world from self.

9707. It has been so provided and ordained by the Lord that insofar as a man thinks and wills from heaven, that is, through heaven from the Lord, so far his internal man is opened; the opening is unto heaven, even unto the Lord himself. Therefore, on the other hand, insofar as a man thinks and wills from the world, that is, through the world from self, so far the internal man is closed, and the external man is opened; the opening is unto the world and unto self.

9708. In order that the external man may be reduced into order, it must be made subordinate to the internal man, and it is made subordinate when it obeys. So far as this is effected, so far the external man also is wise. This is meant by the old man with its evil affections needing to die in order that the man may become a new creature.

9709. Those with whom the internal man has been closed, do not know that there is an internal man, neither do they believe that there is a heaven and an eternal life. And wonderful to say they nevertheless suppose that they think more wisely than others; for they love themselves and what belongs to them, and these they worship. It is otherwise in the case of those with whom the internal man has been opened toward heaven unto the Lord, for these are in the light of heaven, thus in illumination from the Lord; whereas the former are not in the light of heaven, but in the light of the world,

and thus in illumination from self. Those who are illumined from self, and not from the Lord, see falsity as truth and evil as good.

## EXODUS 27

*1. And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits.*

*2. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass.*

*3. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its flesh hooks, and its fire tongs; all the vessels thereof thou shalt make of brass.*

*4. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it.*

*5. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar.*

*6. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass.*

*7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it.*

*8. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it.*

*9. And thou shalt make the court of the habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner.*

*10. And the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver.*

*11. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars there of twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.*

*12. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; their pillars ten, and their bases ten.*

13. *And the breadth of the court at the corner of the east eastward shall be fifty cubits.*

14. *And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and their bases three.*

15. *And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three.*

16. *And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double-dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four.*

17. *All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass.*

18. *The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass.*

19. *And as for all the vessels of the habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass.*

20. *And thou shalt command the sons of Israel, and let them take unto thee olive oil, pure, beaten, for the luminary, to cause the lamp to go up continually.*

21. *In the tent of meeting, without the veil which is over the testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel.*

## THE CONTENTS

9710. In this chapter, in the internal sense, the subject treated of is the worship of the Lord from the good of love. This worship is signified by “the altar” and is described in general by all things relating to the altar.

9711. Afterward the subject treated of is the ultimate heaven, which is represented and described by “the court.”

9712. Lastly the subject treated of is the good of charity, through which the spiritual heaven is illumined by the Lord in the truths of faith; these things are signified by “the oil of olive” and by “the luminary.”

### THE INTERNAL SENSE

9713. Verses 1–8. *And thou shalt make the altar of shittim wood, five cubits the length, and five cubits the breadth; the altar shall be foursquare; and the height thereof shall be three cubits. And thou shalt make its horns upon the four corners thereof; from it shall be its horns; and thou shalt overlay it with brass. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its flesh hooks, and its fire tongs; all the vessels thereof thou shalt make of brass. And thou shalt make for it a grating, a network of brass; and upon the net shalt thou make four rings of brass, upon the four extremities of it. And thou shalt bestow it under the compass of the altar beneath, and the net shall be even unto the middle of the altar. And thou shalt make staves for the altar, staves of shittim wood, and shalt overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar, in carrying it. Hollow of boards shalt thou make it; as thou wast made to see in the mountain, so shall they make it.* “And thou shalt make the altar” signifies a representative of the Lord and of the worship of him; “of shittim wood” signifies righteousness; “five cubits the length, and five cubits the breadth” signifies equally from good and from truth; “the altar shall be foursquare” signifies thus what is righteous; “and the height thereof shall be three cubits” signifies full in respect to degrees; “and thou shalt make its horns” signifies power; “upon the four corners thereof” signifies complete power; “from it shall be its horns” signifies that the power shall be from good; “and thou shalt overlay it with brass” signifies a representative of good; “and thou shalt make its pans to take away its ashes” signifies what is to be removed after uses; “and its shovels, and its basins, and its flesh hooks, and its fire tongs” signifies memory-knowledges that contain and that are of service for every use; “all the vessels thereof thou shalt make of brass” signifies all things from good; “and thou shalt make for it a grating, a network” signifies the sensuous, which is the ultimate;

“of brass” signifies which also is from good; “and upon the net shalt thou make four rings of brass” signifies the sphere of good through which there is conjunction; “upon the four extremities of it” signifies everywhere; “and thou shalt bestow it under the compass of the altar beneath” signifies this in ultimates; “and the net shall be even unto the middle of the altar” signifies the extension of the sensuous; “and thou shalt make staves for the altar” signifies the power of keeping in a state of good; “staves of shittim wood” signifies the good of righteousness and the consequent power; “and shalt overlay them with brass” signifies a representative of good; “and the staves thereof shall be put into the rings” signifies the power of the sphere of Divine good; “and the staves shall be upon the two sides of the altar” signifies the power of good through truth, and of truth from good; “in carrying it” signifies coming forth and subsistence; “hollow of boards shalt thou make it” signifies application; “as thou wast made to see in the mountain, so shall they make it” signifies from the correspondence of Divine things in heaven.

9714. *And thou shalt make the altar.* That this signifies a representative of the Lord and of the worship of him is evident from the signification of “the altar which was for burnt offerings and sacrifices” as being a representative of the Lord; and as by “the burnt offerings and sacrifices” were signified all things of the worship of the Lord, therefore also the altar was a representative of the worship of him. The Lord, however, is not worshiped by means of burnt offerings and sacrifices, but by means of those things which were represented thereby, which are celestial things of love and spiritual things of faith (see n. 922–923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936).

[2] There were two things by which was represented the Lord as to the Divine human: the temple and the altar. That this was represented by the temple, he himself teaches in John:

Jesus said, Take apart this temple, and in three days I will raise it up. He spoke of the temple of his body (John 2:19, 21).

That the same was represented by the altar can also be seen from his own words when he speaks of the temple and at the same time of the altar, in Matthew:

Ye fools and blind, because ye say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is guilty. Which is the greater, the gold, or the temple that sanctifieth the gold? Likewise, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty. Ye fools and blind; for which is the greater, the gift, or the altar that sanctifieth the gift? He that shall swear by the altar, sweareth by it, and by everything that is upon it. And he that shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon (Matt. 23:16–22).

From this it is evident that, as the temple, so also the altar was a representative of the Lord's Divine human; for the same is said of the altar as of the temple, namely, that it is that which sanctifieth the gift that is upon it; thus that the altar was the subject from which came the sanctification; consequently that it also was a representative of the Lord's Divine human, from which all that is holy proceeds. But the altar was a representative of the Lord in respect to his Divine good; whereas the temple was a representative of him in respect to his Divine truth, thus in respect to heaven; for the Divine truth that proceeds from the Lord makes heaven. For this reason it is said of the temple that "he that shall swear by the temple, sweareth by it and by him that dwelleth therein"; and it is added that "he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon." "The throne of God" denotes the Divine truth that proceeds from the Lord, thus heaven, and "He that sitteth thereon" denotes the Lord (n. 5313). The same that was represented by the temple was represented also by the habitation; the Lord in respect to Divine truth being there denoted by "the testimony" which was in the ark (n. 9503).

[3] As the altar represented the Lord in respect to Divine good, it was the very holy of holies, and sanctified everything that touched it; as can be seen from what follows in this book, where it is said, "Seven days thou shalt make atonement for the altar, and sanctify it; that the altar may be a holy of holies, and everything that shall

touch it shall be made holy” (Exod. 29:37); and therefore the fire upon the altar was perpetually burning, and was never put out (Lev. 6:13); and from that fire was taken the fire for the incense, and from no other source (Lev. 10:1–6); for by “the fire of the altar” was signified the Divine good of the Lord’s Divine love (n. 5215, 6314, 6832, 6834, 6849).

[4] That the altar was a representative of the Lord is evident from the following passages in David:

Let thy light and thy truth bring me unto the mountain of thy holiness, and unto thy habitations, that I may go in unto the altar of God, unto God (Ps. 43:3–4).

I wash mine hands in innocency; and I compass thine altar, O Jehovah (Ps. 26:6).

[5] But that the altar was a representative of the worship of the Lord is evident from these passages:

All the flocks of Arabia shall be gathered together to thee; the rams of Nebaioth shall minister to thee; they shall come up with acceptance on mine altar (Isa. 60:7).

The Lord hath forsaken his altar, he hath abhorred his sanctuary (Lam. 2:7);

where “to forsake the altar” denotes to abolish the representative of the worship of the Lord from the good of love; “to abhor the sanctuary” denotes to abolish the representative of the worship of the Lord from the truths of faith.

[6] In Ezekiel:

Your altars shall be destroyed; I will scatter your bones round about your altars; and your altars shall be laid waste, and made desolate; and your idols shall be broken, and shall cease (Ezek. 6:5–6);

“to destroy, lay waste, and desolate the altars” denotes that so it shall be with representative worship. In Isaiah:

The iniquity of Jacob shall not be expiated, when he shall put all the stones of the altar as chalk stones that are scattered (Isa. 27:9);

where “the stones of the altar that are scattered” denote all the truths of worship.

[7] Again:

In that day shall a man look unto his maker, and his eyes unto the holy one of Israel. And he shall not look unto the altars, the work of his hands, and to that which his fingers have made (Isa. 17:7–8);

where “the altars which are the work of his hands and that which his fingers have made” denote worship from one’s own intelligence.

[8] In Hosea:

Ephraim hath multiplied altars for sinning (Hos. 8:11);

where “multiplying altars for sinning” denotes to invent worthless things of worship. In the same:

The thistle and the thorn shall come up on their altars (Hos. 10:8);

denoting that evils and falsities shall enter in and make the worship.

[9] In Isaiah:

In that day there shall be an altar to Jehovah in the midst of Egypt (Isa. 19:19);

where “an altar to Jehovah” denotes the worship of the Lord.

[10] As the altar described in this chapter was portable, it was made of shittim wood, and was overlaid with brass; but the altar

which was to remain in its place was made either of earth or of unhewn stones. The altar made of earth was the principal representative of the worship of the Lord from the good of love; and the altar made of unhewn stones was a representative of worship from the goods and truths of faith (n. 8935, 8940); while the portable altar here described was a representative of the worship of the Lord from the good of love. For this reason it was of shittim wood and was overlaid with brass.

9715. *Of shittim wood.* That this signifies righteousness is evident from the signification of “shittim wood” as being the good of merit and of righteousness that belongs to the Lord alone (see n. 9472, 9486); it shall here be stated what are the righteousness and the merit that belong to the Lord alone. It is believed that the Lord had merit and righteousness because he fulfilled all things of the law, and because by the passion of the cross he saved the human race; yet these things are not meant in the Word by the righteousness and merit of the Lord; but by his merit and righteousness is meant that he fought alone with all the hells, and subjugated them, and thus reduced into order all things in the hells, and at the same time all things in the heavens. For with every man there are spirits from hell, and also angels from heaven; without these man cannot possibly live; and unless the hells had been subjugated by the Lord, and the heavens brought back into order, no man could have been saved.

[2] This could not have been effected except by means of his human; that is, through combats with the hells from his human. And as the Lord did this from his own power, thus alone, therefore to the Lord alone belong merit and righteousness; and therefore it is he alone who still conquers the hells with man; for he who once conquers them, conquers them forever. Wherefore absolutely nothing of merit and righteousness belongs to man; but the merit and righteousness of the Lord are imputed to him when he acknowledges that nothing is from himself, but everything from the Lord. From this it is that the Lord alone regenerates man; for to regenerate man is to drive away the hells from him, consequently the evils and falsities which are from the hells, and to implant

heaven in their stead; that is, the goods of love and the truths of faith, for these make heaven. Moreover, by means of continual combats with the hells the Lord glorified his human, that is, made it Divine; for as man is regenerated by means of combats which are temptations, so the Lord was glorified by means of combats which were temptations. Consequently the glorification of the human of the Lord by his own power is merit and righteousness; for thereby man has been saved, for thereby all the hells are kept by the Lord in subjection forever.

[3] That this is so is evident from the passages in the Word where the merit and righteousness of the Lord are treated of; as in Isaiah:

Who is this that cometh from Edom, with sprinkled garments from Bozrah, marching in the multitude of his strength? I that speak in righteousness, great to save. Wherefore art thou red in thy garments, and thy garment like his that treadeth in the winepress? I have trodden the winepress alone; and of the people there was no man with me; therefore I have trodden them in mine anger; whence their victory has been sprinkled upon my garments, and I have soiled all my raiment. For the day of vengeance was in mine heart, and the year of my redeemed had come. I looked around, but there was none to help; and I was amazed, but there was none to uphold; therefore mine arm brought salvation to me; and my wrath sustained me. And I trampled the peoples in mine anger, and I brought down their victory to the earth. Therefore he became the savior (Isa. 63:1-8);

that these things are said of the Lord is known; his combats with the hells are described by his “garments being sprinkled,” by his “being red in his garments,” by his “garments being like his that treadeth in the winepress,” and by “the days of vengeance.” His victories and subjugations of the hells are described by his “treading them in his anger,” whereby “their victory was sprinkled upon his garments,” by his “trampling the peoples in anger,” and “bringing down their victory to the earth.” That the Lord did these things from his own power is described by his “treading the winepress alone” and by “there being of the peoples no man with him”; also by his “looking around, but there was none to help”; and by his “being amazed, but there was none to uphold”; likewise by his “own arm bringing salvation unto him.” That from this came salvation is described by his “marching in the multitude of his

strength, mighty to save,” by “the year of his redeemed being come,” and by his “therefore becoming the savior.”

[4] That all these things belong to righteousness appears still more clearly in other passages in the same prophet:

He saw that there was no man, and was amazed that there was none to intercede; therefore his arm performed salvation for him, and his righteousness upheld him; whence he put on righteousness as a coat of mail, and a helmet of salvation upon his head; he put on garments of vengeance, and covered himself with zeal as with a cloak (Isa. 59:16–17).

My righteousness is near, my salvation hath gone forth, and mine arms shall judge the peoples; in me shall the islands hope, and upon mine arm shall they trust (Isa. 51:6);

“the arm which performed salvation for him, and upon which they shall trust” denotes his own power, by which he subjugated the hells (that “the arm” denotes power, see n. 4932, 7205). From this it is clear what is meant by “the righteousness and merit that belong to the Lord alone.”

[5] In like manner in other passages:

Who hath stirred up one from the east, whom he hath called in righteousness to follow him? He hath given nations before him, and made him to rule over kings (Isa. 41:2).

I have brought near my righteousness, it is not far off, my salvation shall not tarry (Isa. 46:13).

Jehovah will clothe me with garments of salvation, he hath covered me with the mantle of righteousness (Isa. 61:10).

My mouth shall recount thy righteousness, thy salvation all the day; I know not the numberings; I will make mention of thy righteousness, forsake me not until I have declared thine arm, thy might, for thy righteousness is even unto the height; thou who hast done great things (Ps. 71:15–16, 18–19, 24).

Behold the days come when I will raise unto David a righteous offshoot, who shall reign as king, and shall prosper, and shall do judgment and righteousness in the earth. In those days Judah shall be saved, and Israel shall dwell securely; and this is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:5–6; 33:15–16).

Seventy weeks have been decreed to expiate iniquity, and to bring in the righteousness of the ages (Dan. 9:24).

[6] That the subjugation of the hells, the setting in order of the heavens by the Lord, the glorification of his human, and the consequent salvation for the man who receives the Lord in love and faith are the righteousness and merit that belong to the Lord alone can be seen from the passages above quoted. But those cannot apprehend this matter who are not aware that there are with man spirits from the hells, and that from them he has evils and falsities; and also that there are angels from heaven with him, and that from them he has goods and truths; and that thus on the one side the life of man is joined to the hells, and on the other to the heavens, that is, through the heavens to the Lord; and thus that man could not possibly be saved unless the hells had been subjugated, and the heavens reduced into order, and in this manner all things made subject to the Lord.

[7] From all this it can be seen why (as said above, n. 9486) the good of the Lord's merit is the only good that reigns in the heavens; for this good of merit is even now the continual subjugation of the hells, and thus the protection of the faithful. This good is the good of the Lord's love; for from the Divine love he fought and conquered in the world. From the Divine power in the human thence acquired, he alone forever fights and conquers for heaven and the church; and thus for the whole human race, and thereby saves them. This then is the good of merit, which is called "righteousness" because it belongs to righteousness to restrain the hells which are endeavoring to destroy the human race; and to protect and save the good and faithful. (Concerning the combats or temptations of the Lord while he was in the world, see n. 1663, 1668, 1690–1692, 1737, 1787, 1812–1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273; and that the Lord

alone fights for the human race against the hells, n. 1692, 6574, 8159, 8172, 8175–8176, 8273, 8969.)

9716. *Five cubits the length, and five cubits the breadth.* That this signifies equally from good and from truth is evident from the signification of “five” as being equally; for when two things are alike, as in this case the length and the breadth, there is equality. The length and the breadth of the altar were five cubits, because “five” signifies also the same as “ten,” “a hundred,” and “a thousand,” and by these numbers is signified much, all, what is full; and in the supreme sense which treats of the Lord, what is infinite; therefore such also is the signification of “five”; for compound numbers signify the like as the simple numbers of which they are composed, and therefore the simple numbers the like as their compounds (n. 5291, 5335, 5708, 7973). (That “ten,” “a hundred,” and “a thousand” denote much, all, and what is full, see n. 2636, 3107, 4400, 4638, 8715; likewise “five,” n. 5708, 5956, 9102; and that “a thousand” when said of the Divine denotes what is infinite, n. 2575.)

And from the signification of “length” as being good (n. 1613, 9487); and from the signification of “breadth” as being truth (n. 1613, 3433–3434, 4482, 9487). From this it is evident that by “five cubits the length, and five cubits the breadth” is signified equally from good and from truth. It is said “equally from good and from truth,” when truth is of good and good is of truth; thus when good and truth act as one, and form a marriage, such as is in heaven from the Lord. This can be illustrated by the understanding and the will in man; when the understanding acts as one with the will, that is, when man perceives truth to be of good, and good to be of truth, then he partakes equally of good and of truth. Moreover, the understanding has been appointed for the perception of truth from good, and the will for the perception of good in truth.

9717. *The altar shall be foursquare.* That this signifies thus what is righteous is evident from the signification of “foursquare” as being what is righteous (of which in what follows); and from the

signification of “the altar” as being a representative of the Lord, and of the worship of him. Consequently by “the altar being foursquare” is signified what is righteous in the Lord, and consequently in worship. Worship is said to be “righteous” when the good and truth which are in it are from the Lord, and not from man; for what is righteous is from the Lord alone (see n. 9263). That “foursquare” denotes what is righteous, originates in the representatives in the other life. There, goods are presented as round, and the goods of the external man, which are called “righteous,” are presented as foursquare; but truths and rights are presented as linear and triangular. From this then it is that by “foursquare” is signified what is righteous, as also by “the altar of incense being foursquare” (Exod. 30:2), and by “the breastplate of judgment being a doubled square” (Exod. 28:16), and likewise by “the new Jerusalem being foursquare” (Rev. 21:16). The “new Jerusalem” here denotes the new church of the Lord which is to succeed our present church; the external good of it, which is what is righteous, is signified by its being “foursquare.”

9718. *And the height thereof shall be three cubits.* That this signifies full in respect to degrees is evident from the signification of “three” as being what is full (see n. 4495, 7715, 9488, 9489); and from the signification of “height” as being degrees in respect to good (n. 9489).

9719. *And thou shalt make its horns.* That this signifies power is evident from the signification of “horns” as being the power of truth from good (see n. 2832, 9081).

9720. *Upon the four corners thereof.* That this signifies complete power is evident from the signification of “four” as being conjunction (see n. 9601, 9674); and from the signification of “corners” as being stability and strength (n. 9494), also all things of truth and of good (n. 9642). Wherefore by “the horns upon the four corners” is signified complete power.

9721. *From it shall be its horns.* That this signifies that the power shall be from good is evident from the signification of “the altar,”

from which the horns were to be, as being a representative of the Lord, and of the worship of him from the good of love (see n. 9714); and from the signification of “horns” as being power (n. 9719). From this it is evident that by “the horns being from it” is signified that the power shall be from good. (That in the spiritual world all power is of good through truth, see n. 6344, 6423, 9643.)

9722. *And thou shalt overlay it with brass.* That this signifies a representative of good is evident from the signification of “brass” as being natural or external good (see n. 425, 1551). That the overlaying with, and putting on, of brass is a representative of this good is manifest.

9723. *And thou shalt make its pans, to take away its ashes.* That this signifies what is to be removed after uses is evident from the signification of “the pans for taking away the ashes” as being the things that effect removal after uses. For “ashes” signify such things in man’s natural or external memory as remain after uses, and have to be removed so as not to prevent other things from taking their place, by means of which there may again be uses. The “pans” denote such things as effect removal, because by them the ashes are taken away. That it may be known what is signified by the “ashes” which remained upon the altar after a burnt offering or sacrifice, it shall first be told how the case is with the things which remain in man after uses. From his infancy up to the end of his life in the world, a man is being perfected as to intelligence and wisdom; and if it is well with him, as to faith and love. Memory-knowledges chiefly conduce to this use. These knowledges are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. These are of service to the internal sight or understanding as a plane of objects, from which it may choose and bring out such things as promote wisdom. For by virtue of its light, which is from heaven, the interior sight or understanding looks into this plane, that is, into this memory, which is below itself; and from the various things which are there, it chooses and brings out such as agree with its love. These it calls forth to itself from thence, and stores them up in its own memory, which is the internal memory (concerning which see n. 2469–2494). From this is the life of the

internal man, and its intelligence and wisdom. The case is the same with the things that belong to spiritual intelligence and wisdom, which are those of faith and love. Memory-knowledges, that is to say, memory-knowledges from the Word, or from the doctrine of the church, which are called the knowledges of truth and good, are in like manner of service for implanting in the internal man these things of spiritual intelligence and wisdom. When these knowledges are stored up in the memory of the external man, they are in like manner of service as objects to the sight of the internal man, which sees from the light of heaven, and from them chooses and brings out such things as are in agreement with its love; for the internal man sees nothing else in the external man. For the things which a man loves, he sees in the light, but the things which he does not love, he sees in the shade; the latter he rejects, but the former he chooses.

[2] From all this it can be seen how the case is with the truths of faith and the goods of love with the man who is being regenerated; namely, that the good of love chooses for itself suitable truths of faith, and by their means perfects itself; and thus the good of love is in the first place, and the truth of faith in the second, as often shown before (n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272–6273). After the memory-knowledges, or the knowledges of good and truth, in the memory of the external man, have performed this use, they as it were vanish from this memory. They are circumstanced like those matters of instruction which have served the man from infancy as means for perfecting his moral and civil life; after these have performed this use, and the man has acquired life therefrom, they perish from the memory, and remain only as a matter of practice or use. In this way man learns to speak, to think, to discriminate, and to judge, to lead a moral life, and to conduct himself becomingly; in a word, he learns languages, good manners, intelligence, and wisdom.

[3] The memory-knowledges which have served for these uses are signified by “the ashes which are to be removed”; and the knowledges of truth and of good, through which the man has gained spiritual life, after they have served this use, that is, after

they have become of the life, are also signified by “the ashes of the altar which were to be removed.” But when they are being removed, they are first placed near the altar, and afterward are carried forth outside the camp into a clean place. Meanwhile the fire of the altar is always burning for the use of a new burnt offering or sacrifice, according to the process described by Moses in Leviticus:

The priest shall cause the burnt offering to ascend upon the hearth upon the altar all night even unto the dawn. Afterward he shall put on his linen clothing and his linen breeches, and he shall take up the ashes, into which the fire hath consumed the burnt offering on the altar. Afterward he shall put off his garments, and shall put on other garments, and carry forth the ashes outside the camp into a clean place. But the fire upon the altar shall be burning, it shall not be put out; the priest shall burn wood on it at the dawn of every day; and he shall arrange the burnt offering upon it, and shall burn upon it the fat of the sacrifices. The fire shall be burning upon the altar continually; it shall not be put out (Lev. 6:9–13);

all these particulars involve arcana of heaven, and signify the Divine things of the worship of the Lord from the good of love; what “the ashes” consequently signify has been told above. That something heavenly is signified by “the ashes of the altar” can be seen by everyone who reflects, as that when the priest was to take away the ashes from the altar, he was to put on clothing of linen and breeches of linen, and afterward in other garments was to carry them outside the camp, and lay them in a clean place. Nothing in the Word is worthless, not even any word, thus not any circumstance of this procedure.

[4] From all this it can in some measure be seen what is signified by “the ashes of the red cow that was burnt,” by means of which the water of separation and of cleansing was prepared, of which we read in Numbers 19:2–10, 17; and what is signified by “ashes” in the opposite sense, namely, what is condemned that remains after the burning from the fire of self love. This is signified by “the ashes” which they carried on the head, and in which they rolled themselves when bewailing their sins (Jer. 6:26; Ezek. 27:30; Jonah 3:6).

9724. *And its shovels, and its basins, and its flesh hooks, and its fire tongs.* That this signifies memory-knowledges that contain and that are of service for every use is evident from the signification of “vessels” in general, as being the things of the external memory; that is, memory-knowledges (see n. 3068–3069); and, in holy things, as being the knowledges of good and truth, which are means for the worship of the Lord (see n. 9544). Such also is the meaning of the vessels for ministration about the altar; but each vessel there must signify memory-knowledges for a particular use; thus all the vessels there signify memory-knowledges that are of service for every use.

9725. *All the vessels thereof thou shalt make of brass.* That this signifies all things from good is evident from the signification of “vessels” as being memory-knowledges (of which just above, n. 9724), here all such knowledges, because it is said “all the vessels”; and from the signification of “brass” as being external or natural good (see n. 425, 1551).

9726. *And thou shalt make for it a grating, a network.* That this signifies the sensuous, which is the ultimate, is evident from the signification of “a grating, a network” as being the external sensuous, thus that which is the ultimate of life with man; and because it signifies the ultimate, it was put round about the altar. This sensuous was represented by “the grating” because in the first place it as it were sifts and separates the things which enter to man and are presented to the understanding and the will, thus truths and goods. If the sensuous is from good, it admits nothing but goods and truths which are from good, and rejects evils and the falsities which are from evil; for the sensuous is the perceptive and sensitive itself of the things of the understanding and of the will in the extremes, being formed precisely according to their affections. The nature of it may be illustrated by very many things in the body; for everywhere in the extremes of the body there are netlike forms, and as it were sieves or gratings, which sift the things that flow in from the world, admitting, from desire, those which are suitable, and rejecting, from aversion, those which are not suitable. There are such most exquisite forms in the stomach, which in

accordance with the desires, and for the sake of use, admit into the blood what is suitable of the chyle, and reject what is unsuitable, in accordance with the aversion that is felt for things injurious. The case is similar with the sensuous, which is the ultimate of man's life. But with man this has been completely destroyed, for the reason that it stands out nearest to the world, and therefore is the last to be regenerated, and at this day scarcely anyone can be regenerated as far as this; and what in consequence is the nature of this sensuous with such persons can be seen from what has been already shown about it (see n. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310–6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844–6845, 6948–6949, 7442, 7645, 7693, 9212, 9216). Therefore man is raised by the Lord from this sensuous toward more inward things, in order that he may see and take hold of the truths which are of faith, and the goods which are of love. But the sensuous which is signified by “the grating, a network round about the altar” is the sensuous of the Lord's Divine human; for the altar is the representative of the Lord, and of the worship of him from the good of love (n. 9714).

9727. *Of brass.* That this signifies which also is from good is evident from the signification of “brass” as being external or natural good (see n. 425, 1551). As by the “grating, a network round about the altar” is signified the sensuous of the Lord's Divine human (n. 9726), therefore the good which is here signified is the Divine good of his Divine love. All things of the Lord's Divine human are from this good.

9728. *And upon the net shalt thou make four rings of brass.* That this signifies the sphere of good through which there is conjunction is evident from the signification of “the net” as being the extreme of life that corresponds to the interior life, which is that of the understanding and of the will (of which just above, n. 9726); from the signification of “four” as being conjunction (see n. 1686, 8877, 9601, 9674); from the signification of “the rings” as being the sphere of Divine good and truth through which there is conjunction (n. 9498, 9501); and from the signification of “brass” as being good (n. 9727).

9729. *Upon the four extremities of it.* That this signifies everywhere is evident from the signification of “the four extremities” as being everywhere (see n. 9666).

9730. *And thou shalt bestow it under the compass of the altar beneath.* That hereby is signified this in ultimates is evident from the signification of “the grating, a network” which was to be put under the compass of the altar, as being the sensuous (of which above, n. 9726); from the signification of “the compass,” when said of the sensuous, as being the ultimate (that the external sensuous is the ultimate of life with man, see n. 9726); and from the signification of “beneath” as being outward, for by higher things are signified interior things, and by lower things are signified exterior ones (n. 6952, 6954, 7814–7821, 8604); consequently by “above” or “upward” is signified inward; and by “beneath” or “downward” is signified outward. By the external sensuous is not meant the sense of the body itself, as its sight, hearing, taste, smell, and touch, but that which is most nearly from these; for he is called a sensuous man who thinks and desires according to these senses of the body and their appetites, and considers no further. He who considers further, and examines what the sensuous desires, and what he himself thinks from the sensuous, is said to be raised above the sensuous, or to be withdrawn from it, and to think interiorly. This is the case with those at the present day who are in the good of charity and of faith. When this is done, the sensuous is quiescent, and is deprived of its active life which it has from the world and its objects. There are with man two determinations of the things of the understanding and of the will; one determination is outward toward the world, and the other is inward toward heaven. With natural and sensuous men, the determination of the things of the understanding and of the will, thus of the thoughts and affections, is toward the world; but with spiritual and celestial men the determination of these things is toward heaven, and also alternately toward the world. The hinge of the determinations turns inward when the man is being regenerated, and so far as it can then be turned inward, so far the man can be raised by the Lord toward heaven to himself, and consequently be in the same proportion imbued with wisdom, faith, and love. For the man then lives in the internal man, consequently in his spirit, and the external man is

subordinate thereto. But if a man does not suffer himself to be regenerated, then all his interiors remain determined toward the world, and then his life is in the external man, and the internal man is subordinate thereto. This is the case when the external man supplies reasonings which favor evil lusts. These men are called natural, and they who abide in things most external are called sensuous; from which it can be seen what is meant by “the sensuous.”

9731. *And the net shall be even unto the middle of the altar.* That this signifies the extension of the sensuous is evident from the signification of “the net” as being the sensuous (of which above, n. 9726); its extension is signified by its being “unto the middle of the altar.” The secret which this extension involves cannot be described to the apprehension unless it is known that this sensuous which is signified by “the grating, a network,” extends with man from the head down to the loins, and there ceases. It is this extension that was represented by the extension of the net even to the middle of the altar; for the representatives which are in nature bear relation to the human form, and have a signification in accordance with their relation to this form (n. 9496). But from the loins there is continued with man the sensuous which is the next inward, and which was represented by the general overlaying or covering of brass about the altar (of which above, n. 9722).

9732. *And thou shalt make staves for the altar.* That this signifies the power of keeping in a state of good is evident from the signification of “staves” as being power (see n. 9496). That they denote the power to keep in a state of good is because the staves belonged to the altar, and by the altar was represented the Lord and the worship of him from the good of love.

9733. *Staves of shittim wood.* That this signifies the good of righteousness and the consequent power is evident from the signification of “staves” as being power (see n. 9732); and from the signification of “shittim wood” as being the good of merit, that is, the good of righteousness (n. 9472, 9486). That this good is the good of love of the Lord’s Divine human, see n. 9715.

9734. *And thou shalt overlay them with brass* signifies what is representative of good (as above, n. 9722).

9735. *And the staves thereof shall be put into the rings.* That this signifies the power of the sphere of Divine good is evident from the signification of “staves” as being power (see n. 9732); and from the signification of “the rings” as being the sphere of Divine good and truth through which there is conjunction (of which also above, n. 9728).

9736. *And the staves shall be upon the two sides of the altar.* That this signifies the power of good from which is truth, and of truth from good is evident from the signification of “the staves” as being power (as just above); and from the signification of “the two sides” as being the good from which is truth, and truth from good; thus the marriage of good with truth and of truth with good. The reason of this is that the things which are on the right side in man bear relation to the good from which is truth, and the things which are on the left side bear relation to truth from good (see n. 9604); and that by the conjunction of these is therefore signified the marriage of good and truth (n. 9495). Wherefore the same things are signified by the sides of the altar, where were the staves; for all the representatives in nature bear relation to the human form, and have a signification according to their relation to this form (n. 9496).

9737. *In carrying it.* That this signifies coming forth and subsistence is evident from the signification of “to carry” as being to keep in a state of good and of truth, thus to come forth and subsist (see n. 9500). The same is signified by “carrying” in Isaiah:

Attend unto me, O house of Jacob, and all the remains of the house of Israel, which I have carried from the womb; and even to old age, I am the same, and even to hoar hairs will I carry you; I have made, and I will carry, and I will bear (Isa. 46:3–4);

where “to make” denotes that it may come forth; “to carry” that it may subsist; and “to bear,” that it may come forth perpetually.

9738. *Hollow of boards shalt thou make it.* That this signifies application is evident from the signification of “hollow of boards,” when said of the altar on which the burnt offerings were to be burned and the fat things of the sacrifices were to be offered, as being application; for the altar was thereby rendered applicable to this use. Consequently there is also signified application in respect to those things which belong to the worship of the Lord from the good of love, which were represented by the altar, and by the burnt offerings and sacrifices upon it (see n. 9714).

9739. *As thou wast made to see in the mountain, so shall they make it.* That this signifies from the correspondence of Divine things in heaven is evident from the signification of “the altar seen in the mountain” as being a form that corresponds to Divine things in heaven; for “Mount Sinai” denotes heaven (see n. 8805, 9420); and the forms which appear in the heavens correspond exactly to the Divine celestial and Divine spiritual things themselves which belong to good and truth. That these things are thus rendered visible before the internal sight of angels and spirits, can be seen from all those things which have been already stated and shown about the representation of heavenly things in natural forms (n. 1619, 1971, 1980, 1981, 2987–3003, 3213–3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577). The Divine things to which the altar corresponded are those which have been thus far described.

9740. Verses 9–19. *And thou shalt make the court of the habitation at the corner of the south southward; the hangings for the court shall be of fine twined linen, a hundred cubits the length at the one corner; and the pillars thereof shall be twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets shall be of silver. And so at the corner of the north in length, there shall be hangings a hundred cubits in length, and the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver. And the breadth of the court at the corner of the sea shall be hangings of fifty cubits; the pillars thereof ten, and their bases ten. And the breadth of the court at the corner of the east eastward shall be fifty cubits. And the hangings for the one wing shall be fifteen cubits; the pillars thereof three, and*

*their bases three. And for the other wing shall be hangings of fifteen cubits; the pillars thereof three, and their bases three. And for the gate of the court a covering of twenty cubits, of blue, and crimson, and scarlet double dyed, and fine twined linen, the work of the embroiderer; its pillars four, and their bases four. All the pillars of the court round about shall be filleted with fillets of silver; their hooks of silver, and their bases of brass. The length of the court shall be a hundred cubits, and the breadth fifty by fifty; and the height five cubits, of fine twined linen, and their bases of brass. And as for all the vessels of the habitation in all the service thereof, all the pegs thereof, and all the pegs of the court, shall be of brass.* “And thou shalt make the court of the habitation” signifies the ultimate heaven; “at the corner of the south southward” signifies that is in the light of truth; “the hangings for the court” signifies the truths of this heaven; “shall be of fine twined linen” signifies from the understanding; “a hundred cubits the length” signifies full of good from the Lord; “at the one corner” signifies where truths are in light; “and the pillars thereof shall be twenty” signifies the goods of truth fully supporting; “and their bases twenty, of brass” signifies truths from good also fully supporting; “the hooks of the pillars and their fillets shall be of silver” signifies the methods of conjunction by means of truth; “and so at the corner of the north in length” signifies where the good of truth is in obscurity; “there shall be hangings a hundred cubits in length” signifies also full of truths from good; “and the pillars thereof twenty” signifies the goods of truth fully supporting; “and their bases twenty, of brass” signifies truths from good also fully supporting; “the hooks of the pillars and their fillets of silver” signifies the methods of conjunction by means of truth; “and the breadth of the court at the corner of the sea” signifies the state of this heaven in respect to memory-truths; “shall be hangings of fifty cubits” signifies truths sufficient for uses; “the pillars thereof ten, and their bases ten” signifies the supporting goods and derivative truths also sufficient for uses; “and the breadth of the court at the corner of the east eastward” signifies the state of truth of this heaven, where goods are; “shall be fifty cubits” signifies sufficient for uses; “and the hangings for the one wing shall be fifteen cubits” signifies truths in light, as many as are sufficient; “the pillars thereof three, and their bases three” signifies goods and the derivative truths fully supporting; “and for the other wing shall be hangings of

fifteen cubits, the pillars thereof three, and their bases three” signifies similar things where truths are in obscurity; “and for the gate of the court a covering” signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared; “of twenty cubits” signifies to the full; “of blue, and crimson, and scarlet double-dyed, and fine twined linen” signifies the goods of charity and of faith; “the work of the embroiderer” signifies which are in memory-knowledge; “its pillars four, and their bases four” signifies goods and the derivative truths supporting the conjunction; “all the pillars of the court round about” signifies all the good that supports heaven; “shall be filleted with fillets of silver, and their hooks of silver” signifies all the methods of conjunction by means of truth; “and their bases of brass” signifies the supports by means of good; “the length of the court shall be a hundred cubits” signifies the good of this heaven to the full; “and the breadth fifty by fifty” signifies truth as much as is sufficient; and the height five cubits” signifies the degrees of good and truth, also as much as is sufficient; “of fine twined linen” signifies from the understanding; “and their bases of brass” signifies the support of all things by means of good; “and as for all the vessels of the habitation in all the service thereof” signifies the memory-truths and goods that belong to the external man; “all the pegs thereof, and all the pegs of the court, shall be of brass” signifies all things conjoining and strengthening each heaven, the middle and the ultimate, by means of good.

9741. *And thou shalt make the court of the habitation.* That this signifies the ultimate heaven is evident from the signification of “the court of the habitation” as being the external of heaven, thus the ultimate heaven. For there are three heavens—the inmost, the middle, and the ultimate; the inmost heaven was represented by the inmost part of the habitation, where was the ark of the testimony; the middle heaven, by the habitation outside the veil; and the ultimate heaven by the court, which is now treated of. This heaven is called “the court” because in it are those who are in the good of faith, and not yet in the good of charity toward the neighbor; those who are in the good of charity are in the middle heaven. Those who are in the ultimate heaven, which is called “the court,” are called “angelic spirits”; those who are in the middle heaven are

called “spiritual angels”; but those who are in the inmost heaven are called “celestial angels.”

[2] Moreover, the very good of faith, which is the good of the ultimate heaven, is a court, for through it man is introduced into the good of charity toward the neighbor, which is the good of the middle heaven. Be it known that the good with a man makes his heaven, and that his heaven is such as his good is. There are three goods which follow in order: the good of faith, the good of charity toward the neighbor, and the good of love to the Lord. The good of faith, as just said, makes the ultimate or first heaven; the good of charity toward the neighbor makes the middle or second heaven; and the good of love to the Lord makes the inmost or third heaven.

[3] A few words shall be said in order to make known still better how the case is with the heavens. The heavens are distinguished into two kingdoms: the celestial kingdom, and the spiritual kingdom; and in each of these kingdoms there is an internal and an external. In the internal of the celestial kingdom are those who are in the good of love to the Lord, and in its external are those who are in the good of mutual love; but in the internal of the spiritual kingdom are those who are in the good of charity toward the neighbor, and in its external are those who are in the good of faith (see n. 9680). The external of both kingdoms is what is called the ultimate or first heaven, and was represented by the court. It was for this reason that the court around the temple was twofold, outer and inner; the outer court denotes those who are in the external things of the spiritual kingdom, and the inner court those who are in the external things of the celestial kingdom.

[4] With respect to these two courts of the temple at Jerusalem, see 1 Kings 6:3, 36; 2 Kings 21:5. With respect to the outer court of the new temple in Ezekiel, see Ezek. 40:17, 31, 34; 42:1–20; and with respect to the inner court there, Ezek. 40:23, 28, 32, 44; 42:3; 43:5. From this it is evident that it is the good of faith which makes the ultimate heaven that was represented by the outer court of the temple, and that it is the good of mutual love which makes the ultimate heaven that was represented by the inner court. Those

who are in the good of mutual love are in the affection of good for the sake of good; but those who are in the good of faith are in the affection of truth for the sake of truth; for good rules in the celestial kingdom, but truth in the spiritual kingdom.

[5] That the ultimate heaven is signified by “the courts” is evident from the passages in the Word where these are mentioned; as in Ezekiel:

The glory of Jehovah lifted up itself above the cherub, over the threshold of the house; and the house was filled with the cloud, and the cloud filled the inner court, and the court was full of the brightness of the glory of Jehovah. And the voice of the wings of the cherubs was heard even to the outer court (Ezek. 10:3–5).

As the court was the representative of the ultimate heaven, therefore it was filled with the cloud and the brightness of the glory of Jehovah, as was the house itself; for “the cloud” and “the glory” denote Divine truth (that a “cloud” denotes this, see n. 5922, 6343, 6752, 8106, 8443; and also “glory,” n. 8267, 8427, 9429); “the voice of the wings” denotes the truth of faith from good (n. 8764, 9514).

[6] Again:

The spirit took me up, and brought me into the inner court of the temple, when behold the glory of Jehovah filled the house. And I heard one speaking unto me out of the house, saying, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the sons of Israel forever (Ezek. 43:5–7);

here the temple together with the court is called “the place of the throne of Jehovah, and the place of the soles of his feet,” because the temple together with the court represented heaven; “the throne of Jehovah” denotes the spiritual heaven (n. 5313, 8625), and “the place of the soles of his feet” denotes the ultimate heaven.

[7] The ultimate heaven is also signified by “the court” and by “courts” in the following passages. In David:

Blessed is he whom thou choosest, and causest to approach; he shall dwell in thy courts; we shall be sated with the good of thy house, with the holy of thy temple (Ps. 65:4);

it is evident that to “dwell in the courts” denotes to dwell in heaven. Again:

A day in thy courts is better than thousands. I have chosen to stand at the door in the house of my God (Ps. 84:10).

Give unto Jehovah the glory of his name; bring an offering, and come into his courts (Ps. 96:8).

Praise ye the name of Jehovah; praise ye, O servants of Jehovah, who stand in the house of Jehovah, in the courts of the house of our God (Ps. 135:1, 2).

They shall gather the grain and the new wine; they shall eat it, and praise Jehovah, and they that shall gather it shall drink it in the courts of my holiness (Isa. 62:9).

In these passages “the courts” denote the ultimate heavens, for the interior heavens are called “the house of Jehovah” and “his temple” (n. 3720).

[8] In John:

The angel said, Arise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple cast out, and measure it not; because it hath been given unto the gentiles; and the holy city shall they tread under foot forty and two months (Rev. 11:1–2);

“the temple, and the altar, and they that worship therein” denote the church and the worship of the church; “the court without the temple” denotes the good of mutual love (as before said); “the gentiles, to whom it has been given to tread under foot the holy city” denote the evils of self-love and of the love of the world, which destroy the church (n. 6306); “forty and two months” signify the like as six weeks, and six weeks the like as the six days of one week, for six multiplied by seven makes forty-two; “a week”

signifies an entire period, greater or less (n. 2044, 3845); “the six days which precede the seventh,” which is the sabbath, signify the former church even to the end, and the setting up of a new church; “the sabbath” denotes the conjunction of good and truth, thus the church (n. 8495, 8510, 8889, 8893, 9274).

9742. *At the corner of the south southward.* That this signifies that it is in the light of truth is evident from the signification of “the south southward” as being where truth is in light (see n. 9642). That the court was on this side was because those who are in the court of heaven, that is, who are in the ultimate heaven, are in the good of faith, and the good of faith arises by illumination from the light which is from the Lord. The light which is from the Lord is the truth of faith, and when this becomes of the will, it is called the good of faith. With those who are in the outer court, a new will is formed in the understanding (n. 9596), for the formation of which it is necessary that they be in the light of truth. From this it is that the court was made “southward” relatively to the habitation.

9743. *The hangings for the court.* That this signifies the truths of this heaven is evident from the signification of “curtains” as being truths (see n. 9595–9596), thus also “hangings”; and from the signification of “the court” as being the ultimate heaven (of which above, n. 9741).

9744. *Shall be of fine twined linen.* That this signifies from the understanding is evident from the signification of “fine linen” as being truth from a celestial origin (see n. 5319, 9469); whence “fine twined linen” denotes the understanding, because this consists and is as it were twined, or woven, of truths from a celestial origin. For there are two things to which all things in the universe bear relation, namely, truth and good; and therefore man has two faculties, one appointed for the reception of truth, and the other for the reception of good; the faculty appointed for the reception of truth is called the understanding, and the faculty appointed for the reception of good is called the will. Insofar therefore as the understanding has been formed from genuine truths, so far it excels, and so far it is “fine twined linen,” for “fine linen” denotes

truth from the Divine (n. 5319; that from this the “fine twined linen” denotes the understanding, see also n. 9596).

9745. *A hundred cubits the length.* That this signifies full of good from the Lord is evident from the signification of “a hundred” as being all, much, and what is full (of which in what follows); and from the signification of “length” as being good (see n. 1613, 9487). That it denotes good from the Lord is because the good of faith, in which are those who are in the ultimate heaven, which is represented by the court of the habitation, is from the Lord. That “a hundred” denotes all, much, and what is full is because “a hundred” has the same signification as “ten,” “a thousand,” and “ten thousand” (that by these numbers such things are signified, see n. 2575, 3107, 4638, 8715; and that the same is signified by “a hundred,” n. 2636, 4400).

9746. *At the one corner.* That this signifies where truth is in light is evident from the signification of “the corner of the south southward,” which is here “the one corner” as being where truth is in light (of which above, n. 9742).

9747. *And the pillars thereof shall be twenty.* That this signifies the goods of truth fully supporting is evident from the signification of “the pillars” as being the goods of heaven and of the church which support (see n. 9674), here the goods of truth, because they are said of the ultimate heaven which is supported by the good of faith, which is the same as the good of truth; and from the signification of “twenty” as being fully (n. 9641).

9748. *And their bases twenty, of brass.* That this signifies truths from good also fully supporting is evident from the signification of “the bases” as being truths of faith from good (see n. 9643); from the signification of “twenty” as being fully (as just above, n. 9747); and from the signification of “brass” as being good (n. 425, 1551).

9749. *The hooks of the pillars and their fillets shall be of silver.* That this signifies the methods of conjunction by means of truth is evident from the signification of “hooks” and “fillets” as being

methods of conjunction (that “hooks” have this signification see above, n. 9676; and that “fillets” have the same is by their application); and from the signification of “silver” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9750. *And so at the corner of the north in length.* That this signifies where the good of truth is in obscurity is evident from the signification of “the corner of the north” as being where truth is in obscurity; and from the signification of “length” as being good (see n. 1613, 9487).

9751. *There shall be hangings a hundred cubits in length.* That this signifies also full of truth from good is evident from the signification of “the hangings of the court” as being the truths of the ultimate heaven (see above, n. 9743); from the signification of “a hundred” as being what is full (see n. 9745); and from the signification of “length” as being good (n. 1613, 9487).

9752. *And the pillars thereof twenty* signifies the goods of truth fully supporting (as above, n. 9747).

9753. *And their bases twenty, of brass* signifies truths from good also fully supporting (as also above, n. 9748).

9754. *The hooks of the pillars and their fillets of silver* signifies the methods of conjunction by means of truth (as also above, n. 9749).

9755. *And the breadth of the court at the corner of the sea.* That this signifies the state of this heaven in respect to memory-truths is evident from the signification of “breadth” as being truth (see n. 1613, 3433–3434, 4482, 9487); from the signification of “the court” as being the ultimate heaven (see above, n. 9741); and from the signification of “the sea” as being where there is a collection of memory-knowledges, from which there is reasoning about truths, thus also the natural and the sensuous, because these are what contain them. Here by “the corner of the sea” is meant the west corner, and by “the west” is signified good in obscurity. But when the west is not called “the west,” but “the sea,” then memory-

knowledge is signified, which also is relatively in obscurity, because memory-knowledge belongs to the natural or external man; and the natural or external man is in the light of the world, which light relatively to the light of heaven, in which is the internal man, is like the shade when the sun is setting.

[2] This can also be seen from the things which appear in the other life. The sun of heaven, which is the Lord, appears at a middle altitude toward the right eye; from this the angels of the heavens have all light, and with the light all intelligence and wisdom. But when the sun of the world is thought of, it does not appear; but in its stead there appears something dark which is in the opposite direction, at the back. There also is the west to the heavens, for the Lord as a sun is the east in heaven. From this it can be seen that by “the west” is signified good in obscurity, and that the external or natural man is in this good, who as before said is in the light of the world, which light relatively to the light of heaven is like the shade when the sun is setting. But the truth of the natural man is signified by “the water of the sea,” and this truth is memory-knowledge; for the truth in the natural or external man is truth in knowledge; whereas the truth in the spiritual or internal man is the truth of faith. Truth in knowledge also becomes truth in faith when it is raised out of the natural or external man into the spiritual or internal man. Hence the truths with a man in his youth are truths in knowledge; but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened even to this age.

[3] That “the sea” denotes a collection of memory-knowledges, comes from the fact that “waters,” “springs,” and “rivers” signify truths, and therefore collections of these are signified by “seas.” That this is so is also evident from passages in the Word where mention is made of “the sea” and of “seas”; as in David:

The earth is Jehovah's, and the fullness thereof; the world, and they that dwell therein. He hath founded it upon the seas, and established it upon the streams (Ps. 24:1-2);

where “the earth” and “the world” denote the church; “the seas upon which he hath founded the world” denote memory-truths; “the streams upon which he hath established it” denote the truth of faith. That the earth, the world, seas, and rivers are not meant here is evident, for the world is not founded upon the seas, nor is it established upon the streams.

[4] Again:

Thou didst break through the sea by thy strength; thou hast broken the heads of the whales upon the waters. Thou hast broken the heads of Leviathan, thou gavest him for meat to the people Ziim, thou hast dried up the rivers of strength (Ps. 74:13–15);

in the internal sense, the subject here treated of is the memory-knowledges that destroy the truths of faith; “the whales whose heads are broken” denote memory-knowledges in general (n. 42, 7293); in like manner “Leviathan” (n. 7293); “the people Ziim to whom he was to be given for meat” denote those who are in falsities, or the falsities themselves. From this it is evident what is denoted by “the sea,” namely, memory-knowledge misapplied to weaken and destroy truths. In Habakkuk:

Thou didst tread the sea with thy horses, the mire of many waters (Hab. 3:15);

where “treading the sea with horses,” when spoken of Jehovah, denotes to instruct the natural man who has memory-knowledges.

[5] In Zechariah:

In that day, living waters shall go out from Jerusalem; part of them toward the eastern sea, and part of them toward the hinder sea (Zech. 14:8);

“living waters from Jerusalem” denote truths of faith made living from the good of love; “the eastern sea and the hinder sea” denote the natural and sensuous in which are memory-knowledges, which are collections of truths. In Hosea:

They shall walk after Jehovah, and the sons shall come with honor from the sea. They shall come with honor as a bird out of Egypt (Hos. 11:10–11)

“sons from the sea” denote the memory-truths that belong to the natural man; for this reason it is said that “they shall come as a bird out of Egypt,” for “Egypt” in the Word denotes memory-knowledge (n. 9340, 9391).

[6] In Ezekiel:

All the princes of the sea shall come down from upon their thrones, and shall cast away their mantles, and put off the garments of their embroidery; they shall be clothed with terrors; they shall say, How hast thou perished that wast inhabited in the seas, the renowned city, that wast strong in the sea (Ezek. 26:16–17);

where the subject treated of is the vastation of the knowledges of good and truth, which are “Tyre” (n. 1201); the knowledges of good and truth are the memory-knowledges of the church; “the princes of the sea” denote the primary knowledges (n. 1482, 2089, 5044); “to cast away the mantles and garments of embroidery” denotes to cast away memory-truths (n. 9688). As these things are signified by “Tyre,” therefore Tyre is said to be “inhabited in the seas, and to be a city strong on the sea.”

[7] In Jeremiah:

The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities have been brought into desolation (Jer. 51:42–43);

“Babylon” denotes worship which in externals appears holy, but in internals is profane (n. 1182, 1326); “the sea upon Babylon” denotes falsity from memory-knowledges; its “waves” denote reasonings therefrom, and the consequent denials; “the cities which are brought into desolation” denote doctrinal things.

[8] In like manner in Revelation:

Every pilot, and everyone who is employed upon the seas, and mariners, and all they who trade upon the sea, stood afar off, when they saw the smoke of the burning of Babylon, saying, Woe, woe, the great city, wherein were made rich all that have ships in the sea by reason of her costliness! Then an angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be cast down (Rev. 18:17–21).

“ships” denote doctrinal things from the Word (see n. 6385); hence it is plain what is meant by a “pilot” and a “mariner,” also by “the sea,” and “those who trade upon it”; “a stone as it were a millstone” denotes the truth through which is faith; “being cast into the sea” denotes into the falsity of memory-knowledges. In the other life there appear seas, and also ships upon them; as has often been granted me to see. The seas there in a bad sense signify the falsities of memory-knowledges, and those who are in the ships signify those who boast of having such things, and teach them.

[9] In Jeremiah:

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

“the sun for a light by day” denotes the good of love from which comes the light in truths; “the statutes of the moon and of the stars for a light by night” denote the goods of faith and of knowledges, from which comes the light of truth in the dark; “to throw the sea into commotion that the waves thereof are tumultuous” denotes to dispel the falsities of memory-knowledges from which come reasonings about truth.

[10] In Isaiah:

By shortening is my hand shortened, that there is no redemption? Or is there no power in me to rescue? Behold by my rebuke I dry up the sea, I make the rivers a wilderness; their fish shall rot, because there is no water, and it dieth of thirst (Isa. 50:2);

“to dry up the sea” denotes to destroy the good and truth of memory-knowledges; “to make the rivers a wilderness” denotes to vastate the truths themselves; “the fish which shall rot” denotes the memory-knowledge that belongs to the natural man (see n. 40, 991); “because there is no water” denotes that there is no truth (n. 2702, 3058, 3424, 4976, 5668, 8568).

[11] In like manner elsewhere in the same:

The waters shall fail from the sea, and the river shall be made quite dry and shall dry up. And the stream shall recede; the rivers of Egypt shall be diminished and dried up (Isa. 19:5–6);

“the waters that shall fail from the sea” denote truths where there is a collection of them; “the rivers of Egypt which shall be dried up” denote memory-knowledges. Again:

The earth is full of the knowledge of Jehovah, as the waters cover the sea (Isa. 11:9);

“the waters” denote truths; “the sea,” a collection of them, that is, of memory-knowledges; therefore it is said “the earth is full of the knowledge of Jehovah.”

[12] In John:

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; whence there died the third part of the creatures that were in the sea having souls; and the third part of the ships was destroyed (Rev. 8:8–9);

“a great mountain burning with fire” denotes the love of self; “the sea into which it was cast” denotes memory-knowledge in general; “the blood which was from it” denotes truth falsified and profaned (n. 4735, 6978, 7317, 7326); “the creatures which thereby died” denote those who are in the doctrinal things of truth.

[13] In like manner elsewhere in the same:

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

here by “the sea” is meant memory-knowledge that is of service to evils to destroy truths, and to confirm falsities. Again:

A beast coming up out of the sea speaking blasphemies (Rev. 13:1, and following verses);

“a beast out of the sea” denotes memory-knowledge destroying the truths of faith. From all this it can be seen that “the sea” denotes where there is a collection of memory-knowledges, from which there is reasoning about the truths of faith.

[14] As “the sea” has this signification, it is said of Zebulun:

He shall dwell at the shore of the seas, and at a haven of ships (Gen. 49:13).

He shall suck the affluence of the sea, and the covered things of the hidden things of the sand (Deut. 33:19);

by “Zebulun” in the representative sense are meant those who draw conclusions from memory-knowledges about the truths of faith; wherefore it is said that “he should dwell at the shore of the seas.”

[15] But in the opposite sense “the sea” denotes memory-knowledge which looks to the world; its “waves” are in this case reasonings from worldly things about Divine ones; consequently “to be sunk in the sea” denotes to be immersed in memory-knowledges from worldly and earthly things even to the denial of truth Divine; as in Matthew:

Whoso shall cause to stumble one of these little ones that believe in me, it is expedient for him that an ass millstone be hanged about his neck, and that he be sunk in the depth of the sea (Matt. 18:6);

“a millstone” denotes the truth that is of service to faith (n. 4335, 7780); “an ass” denotes the natural, because it is a beast of service

(n. 2781, 5741, 5958, 6389, 8078); consequently “an ass millstone”<sup>1</sup> denotes memory-knowledge that is natural and worldly; “the neck” denotes the conjunction of things interior and exterior (n. 3542); “being hanged there” denotes the shutting off and interception of good and truth (n. 3542, 3603); “being sunk in the depth of the sea” denotes in what is merely worldly and bodily, thus into hell. These things spoken by the Lord, like all other things spoken by him, are therefore significative.

[16] But memory-knowledge is signified by “the sea” in accordance with the density and blackness of its waters; and on the other hand, in accordance with their tenuity and transparence. From this it is that the memory-knowledge which looks to heaven, which is spiritual in the natural man, is called “a glassy sea” (Rev. 15:1–2). That there shall be no reasoning about the truths of faith from memory-knowledges; but that truths shall be impressed on the heart is signified by “the sea shall be no more” (Rev. 21:1).

9756. *Shall be hangings of fifty cubits.* That this signifies truths sufficient for uses is evident from the signification of “the hangings of the court” as being truths such as are in the ultimate heaven (of which above, n. 9743); and from the signification of “fifty” as being all things of one side, and likewise as much as is sufficient; for “fifty” signifies the like as “five,” and that “five” has this signification, see n. 9604, 9689; thus also sufficient for uses, for this is as much as is sufficient.

9757. *The pillars thereof ten and their bases ten.* That this signifies the supporting goods and derivative truths also sufficient for uses is evident from the signification of “the pillars” as being supporting goods (as above, n. 9747); from the signification of “the bases” as being truths from good also supporting (n. 9748); and from the signification of “ten” as being as much as is sufficient, that is, sufficient for uses. The case with the goods and truths which support is the same as with the truths themselves which are supported (n. 9747). “Ten” therefore here involves the like as “fifty,” or “five,” namely, sufficient for uses. Moreover, ten arises out of five by multiplication, being its double; and numbers

multiplied have the like signification as the simple numbers (n. 5291, 5335, 5708, 7973).

9758. *And the breadth of the court at the corner of the east eastward.* That this signifies the state of truth of this heaven, where goods are is evident from the signification of “breadth” as being a state of truth (see n. 1613, 3433–3434, 4482, 9487); from the signification of “the court” as being the ultimate heaven (of which above, n. 9741); and from the signification of “the east” and “the sunrise” as being the good of love (n. 1250, 3249, 3708).

9759. *Shall be fifty cubits* signifies sufficient for uses (as above, n. 9756).

9760. *And the hangings for the one wing shall be fifteen cubits.* That this signifies truths in light, as many as are sufficient, is evident from the signification of “fifteen” as being as much as is sufficient; from the signification of “the hangings” as being truths (of which above, n. 9743); and from the signification of a “wing” as being where truth is in light. That the “wing” has this signification is because by the “wing” is signified one side of the breadth of the court toward the corner of the east; for its breadth was fifty cubits, and in the middle of the breadth was the gate, the covering of which was twenty cubits (verse 16). The two sides, one to the right of the gate, and the other to the left, are called the “wings,” the hangings for each being fifteen cubits; therefore as before said the whole breadth was fifty cubits. It is plain therefore that one wing was toward the south, and the other toward the north. Consequently by “the hangings of the wing toward the south” are signified truths in light, for “the south” denotes where truth is in light (n. 9642); and by “the hangings of the wing toward the north” (of which in the following verse) are signified truths in obscurity, for “the north” denotes where truth is in obscurity (n. 3708).

9761. *The pillars thereof three, and their bases three.* That this signifies goods and the derivative truths fully supporting is evident from the signification of “the pillars” as being goods supporting (of

which above, n. 9747, 9757); from the signification of “the bases” as being truths from good likewise supporting (n. 9748); and from the signification of “three” as being what is full (n. 2788, 4495, 7715).

*9762. And for the other wing shall be hangings of fifteen cubits, the pillars thereof three, and their bases three.* That this signifies similar things where truths are in obscurity is evident, for they are the same words as those which were unfolded just above. And that by “the hangings of this wing” are signified truths in obscurity, see just above (n. 9760).

*9763. And for the gate of the court a covering.* That this signifies introduction into this heaven, and a guard lest it should be entered by any except those who are prepared is evident from the signification of a “gate” as being communication and introduction (see n. 8989); from the signification of “the court” as being the ultimate heaven (n. 9741); and from the signification of “the covering” as being a guard lest it be entered; for the gate was guarded by the covering. That it denotes a guard lest it should be entered by any except those who are prepared is because no one is introduced into heaven unless he is prepared. The case herein is this. Those who come from the world into the other life, which takes place immediately after their decease, bring with them worldly and earthly things which do not agree with the spiritual and celestial things in which the angels are; and therefore those who are to be raised into heaven are first prepared, which is effected by the separation of the worldly and earthly things which they have brought with them; for if they were taken up into heaven sooner, they could not possibly remain in the societies there, because they have a taste and love for grosser things than are suited to the purity in which the angels are. But after they have been prepared, they are taken up and introduced by the Lord into heaven, and are admitted into those angelic societies with which they are in agreement in respect to the truths and goods of faith and of love. From all this it can be seen what is meant by a guard lest heaven should be entered by any except those who are prepared.

9764. *Of twenty cubits.* That this signifies to the full is evident from the signification of “twenty” as being what is full (see n. 9641).

9765. *Of blue, and crimson, and scarlet double-dyed, and fine twined linen.* That this signifies the goods of charity and of faith is evident from what has been already shown (n. 9687), where the same words occur.

9766. *The work of the embroiderer.* That this signifies which belong to memory-knowledge is evident from the signification of “the work of the embroiderer” as being memory-knowledge (see n. 9688).

9767. *Its pillars four, and their bases four.* That this signifies goods and the derivative truths supporting the conjunction is evident from the signification of “pillars and their bases” as being goods and the derivative truths which support (see n. 9761); and from the signification of “four” as being conjunction (n. 8877, 9601, 9674).

9768. *All the pillars of the court round about.* That this signifies all the good that supports heaven is evident from the signification of “all the pillars round about” as being all the good that supports (that “the pillars” denote goods supporting, see n. 9747, 9757); and from the signification of “the court” as being the ultimate heaven (n. 9741).

9769. *Shall be filleted with fillets of silver, and their hooks shall be of silver.* That this signifies all the methods of conjunction by means of truth is evident from the signification of “fillets” and of “hooks” as being methods of conjunction (of which above, n. 9749); and from the signification of “silver” as being truth (n. 1551, 2954, 5658, 6112, 6914, 6917, 7999).

9770. *And their bases of brass.* That this signifies supports by means of good is evident from the signification of “the bases” as being supports (see n. 9643); and from the signification of “brass” as being good (n. 425, 1551).

9771. *The length of the court shall be a hundred cubits.* That this signifies the good of this heaven to the full is evident from the signification of “length” as being good (see n. 1613, 9487); from the signification of “the court” as being the ultimate heaven (n. 9741); and from the signification of “a hundred” as being to the full (of which above, n. 9745).

9772. *And the breadth fifty by fifty.* That this signifies truth as much as is sufficient is evident from the signification of “breadth” as being truth (see n. 1613, 3433–3434, 4482, 9487); and from the signification of “fifty” as being as much as is sufficient (n. 9756).

9773. *And the height five cubits.* That this signifies the degrees of good and truth also as much as is sufficient is evident from the signification of “height” as being degrees in respect to good (see n. 9489), and because this is predicated of the ultimate heaven, it denotes degrees also in respect to truth, for this heaven is in the good and truth of faith; and from the signification of “five” as being as much as is sufficient (n. 9689). The reason why by “height” are signified degrees in respect to good and truth is that by “what is high” is signified what is internal (n. 1735, 2148, 4599); therefore the higher anything is, so much the more interior it is. In heaven that which is more interior is nearer to the Lord, for the Lord is in the inmost, and from the inmost all things proceed. Distances from the inmost are degrees of good and truth from him. As the Lord is the inmost, he is also the highest, for he is the sun of heaven, from which is all height in the heavens. For this reason it is that the Lord is called in the Word “the highest.”

9774. *Of fine twined linen.* That this signifies from the understanding is evident from the signification of “fine twined linen” as being what belongs to the understanding (see n. 9596, 9744).

9775. *And their bases of brass* signifies the supports of all things by means of good (as above, n. 9770). That it denotes of all things is because all the things of the court are treated of in this verse.

9776. *And as for all the vessels of the habitation in all the service thereof.* That this signifies the memory-truths and goods that belong to the external man is evident from the signification of “vessels” as being memory-knowledges (see n. 3068, 3079, 9394, 9544); from the signification of “the habitation” as being heaven (n. 9594, 9596, 9632); and from the signification of “service” as being the external or natural of man (n. 3019–3020, 5305, 7998). That man’s external or natural is denoted by “service” is because it ought to serve the internal or spiritual of man. For man has been created according to the image of heaven and the image of the world, the internal or spiritual man according to the image of heaven, and the external or natural man according to the image of the world (see n. 9279). Just as the world ought to serve heaven, so man’s external or natural ought to serve his internal or spiritual. Moreover, the natural was created for service; for it does not live from itself, thus can do nothing from itself; but from the internal or spiritual, that is, through this from the Lord. From this it is also evident that man’s external or natural is nothing unless it is of service to the internal or spiritual, and that it becomes something in proportion as it is of service.

To be of service is to obey, and the natural obeys when it does not take for itself from the understanding reasons which favor the evils of the loves of self and of the world; but when it complies with the dictates of reason and the doctrine of the church, which declare that good and truth ought to be done, not for the sake of self and the world as ends, but for the sake of good and truth itself. In this manner the Lord does these through man’s heaven, that is, through his internal; for all good and truth are from the Lord, insomuch that good and truth with man are the Lord himself. From all this it can be seen why it is that the external man must be a thing of service to the internal man.

9777. *All the pegs thereof and all the pegs of the court, shall be of brass.* That this signifies all things which conjoin and strengthen each heaven, the middle and the ultimate, by means of good is evident from the signification of “the pegs” as being things that conjoin and strengthen (of which in what follows); from the signification of “the habitation,” which is here meant by “thereof”

as being heaven, specifically the middle heaven (see n. 9594, 9596, 9632); from the signification of “the court” as being the ultimate heaven (n. 9741); and from the signification of “brass” as being external good (see n. 425, 1551).

[2] That ,“pegs,” “stakes,” or “nails,” denote things which conjoin and strengthen is because they do conjoin and strengthen. Similar things are also signified by them in the Word throughout; as in Isaiah:

Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; forbid not; lengthen thy cords, and strengthen thy stakes (Isa. 54:2);

a new church from the Lord is here treated of; “enlarging the place of the tent, and stretching forth the curtains of the habitations” denotes the doctrine of good and truth, and the consequent worship (n. 9596); “long cords” and “stakes” denote an ample connection and confirmation of truths. That the court also had its cords may be seen in Exodus 35:18; Numbers 3:37; 4:32.

[3] Again:

Look upon Zion; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be dispersed; the stakes thereof shall never be removed, neither shall any of the cords thereof be pulled away (Isa. 33:20);

where “stakes” and “cords” in like manner denote things which strengthen and conjoin. “Nails” also denote strengthening and conjunction in Isaiah 41:7, and in Jeremiah 10:4; but are there used in regard to idols, by which are signified doctrines of falsity, because from own intelligence (n. 8941, 9424). However, by “the nail” on which anything is hung is signified affixing and adjoining, in Isaiah 22:23, 24, and in Ezekiel 15:3.

9778. Verses 20–21. *And thou shalt command the sons of Israel, and let them take unto thee olive oil pure, beaten, for the luminary, to cause the lamp to go up continually. In the tent of meeting, without the*

*veil which is over the testimony, Aaron and his sons shall order it from evening until morning before Jehovah; a statute of an age for their generations with the sons of Israel.* “And thou shalt command the sons of Israel” signifies the church through the Word from the Lord; “and let them take unto thee olive oil” signifies the good of charity and of faith; “pure, beaten” signifies consequently genuine and clear; “for the luminary” signifies the spiritual heaven; “to cause the lamp to go up continually” signifies the consequent faith, and through faith intelligence of truth and wisdom of good from the Lord; “in the tent of meeting” signifies where is the presence of the Lord; “without the veil which is over the testimony” signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven; “Aaron and his sons shall order it” signifies perpetual influx from the Lord; “from evening until morning before Jehovah” signifies continually in every state; “a statute of an age” signifies Divine order; “for their generations with the sons of Israel” signifies what is eternal in the spiritual kingdom.

9779. *And thou shalt command the sons of Israel.* That this signifies for the church through the Word from the Lord is evident from the representation of Moses, who is meant by “thou,” as being the Lord in respect to the Word, or the Word which is from the Lord (see n. 4859, 5922, 6752, 7014, 7089, 9372); and from the representation of the sons of Israel as being those of the spiritual church (n. 9340). From this it is plain that by “Moses commanding the sons of Israel” is signified that it was commanded for the church through the Word by the Lord.

9780. *And let them take unto thee olive oil.* That this signifies the good of charity and of faith is evident from the signification of “olive oil” as being the good of celestial love (see n. 886), but here the good of spiritual love, which is the good of charity toward the neighbor and the good of faith. That this good is here signified by “olive oil” is because it was for the luminary, that is, for the lampstand, and by the “lampstand” is signified the spiritual heaven (n. 9548). The spiritual heaven on earth is the spiritual church. “Oil” and “the olive tree” in the Word signify both celestial good

and spiritual good; celestial good where the subject treated of is the celestial kingdom or the celestial church, and spiritual good where it is the spiritual kingdom or the spiritual church. These kingdoms or churches are distinguished by their goods. The goods of the celestial kingdom, or of the celestial church, are the good of love to the Lord and the good of mutual love; and the goods of the spiritual kingdom, or of the spiritual church, are the good of charity toward the neighbor and the good of faith (n. 9741). These goods and the truths therefrom are treated of in the Word throughout, for the Word is the doctrine of good, because it is the doctrine of love to the Lord and of love toward the neighbor (see Matt. 22:35–40); and all good is of love, even the good of faith, for this comes forth from the good of love, and not without it.

[2] As the Word is the doctrine of good, therefore in order that the Word may be understood, it must be known what good is; and no one knows what good is unless he lives in good according to the Word; for when anyone lives in good according to the Word, then the Lord instills good into his life, from which the man perceives it and feels it, and consequently apprehends the nature of it; otherwise it does not appear, because it is not perceived. From this it can be seen in what state they are who merely know what is in the Word, and persuade themselves that it is so, and yet do not do it. They have no knowledge of good, consequently none of truth; for truth is known from good, and never without good, except as memory-knowledge devoid of life, which perishes in the other life.

[3] That “oil” and also “the olive” denote good is evident from the passages in the Word where they are mentioned, as in Zechariah:

I saw a lampstand of gold. Two olive trees were beside it; one on the right side of the flask, and the other on the left side thereof. These are the two sons of oil that stand beside the Lord of the whole earth (Zech. 4:2–3, 14);

where “the two olive trees” and “the two sons of oil” denote the good of love to the Lord, which is on his right, and the good of

charity toward the neighbor, which is on his left. In like manner in John:

The two witnesses prophesied a thousand two hundred and sixty days. These are the two olive trees and the two lampstands that stand before the God of the earth (Rev 11:3–4);

where “the two olive trees and the two lampstands” denote these same goods, which, being from the Lord, are called “the two witnesses.”

[4] Again:

I heard a voice in the midst of the four living creatures, saying, Hurt not the oil and the wine (Rev. 6:6);

where “the oil” denotes the good of love and charity, and “the wine,” the good and truth of faith. Again:

I will set in the wilderness the cedar of Shittah, and the myrtle, and the wood of oil (Isa. 41:19).

They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, to the wheat, and to the new wine, and to the oil (Jer. 31:12).

The field is wasted, the land mourneth; for the grain is wasted, the new wine is dried up, the oil languisheth (Joel 1:10).

The floors are full of pure grain, and the presses overflow with new wine and oil (Joel 2:24).

I will give the rain of your land in its season, that thou mayest gather in thy grain, thy new wine, and thine oil (Deut. 11:14).

[5] “Grain, new wine, and oil” are here spoken of, but that these things are not meant can be seen by everyone who considers; for the Word, being Divine, is spiritual, not worldly, and therefore it does not treat of the grain, the new wine, and the oil of the earth, insofar as these are of service to the body for foods, but insofar as

they are of service to the soul; for all foods in the Word signify heavenly foods, as do the bread and the wine in the holy supper. What “the grain” and “the new wine” signify in the passages here quoted may be seen above (n. 3580, 5295, 5410, 5959); from this it is evident what “the oil” signifies.

[6] The case is the same with all things spoken by the Lord while he was in the world, as when he said of the Samaritan that “he came to the man who was wounded by thieves, and bound up his wounds and poured in oil and wine” (Luke 10:33–34). Here are not meant oil and wine, but the good of love and of charity, by “oil” the good of love, and by “wine” the good of charity and of faith; for the subject treated of is the neighbor, thus charity toward him (that “wine” has this signification, see n. 6377).

[7] In like manner what the Lord said of the ten virgins, of whom “five took their lamps and no oil with them, and five took also oil,” and that the latter were admitted into heaven, but the former rejected (Matt. 25:3, 4, and following verses); “oil in the lamps” denotes the good of love and of charity in the truths of faith; “the virgins who took their lamps and no oil” denote those who hear the Word, read it, and say that they believe, and yet do no good in consequence, and if they do any good, it is not done from the love of good or of truth, but from the love of self and of the world.

[8] As “oil” signified the good of charity, therefore also the sick were anointed with oil and were healed, as we read of the Lord’s disciples, who “went forth and cast out demons, and anointed with oil them that were sick, and healed them” (Mark 6:13). And in David:

Thou wilt make fat my head with oil; my cup shall run over (Ps. 23:5);

where “to make fat the head with oil” denotes to endow with celestial good. In Moses:

Jehovah fed him with the produce of the fields; he made him to suck honey out of the rock, and oil out of the stone of the rock (Deut. 32:13);

speaking of the ancient church; where “sucking oil out of the stone of the rock” denotes to be imbued with good through the truths of faith.

[9] In Habakkuk:

The fig tree shall not blossom, neither shall produce be in the vines; the labor of the olive shall lie, and the fields shall yield no food (Hab. 3:17);

here neither fig tree, nor vine, nor olive, nor fields are meant, but heavenly things to which they correspond; as also everyone is able to acknowledge from himself who acknowledges that the Word treats of such things as belong to heaven and the church, thus as belong to the soul. But they who think of nothing but worldly, earthly, and bodily things, do not see the internal things, and even do not wish to see them, for they say within themselves, What are spiritual things? What are celestial things? and so, What is heavenly food? That these are such things as belong to intelligence and wisdom they indeed know when it is so said; but that they belong to faith and love, they do not desire; for the reason that they do not imbue their life with such things, and therefore do not attain to the intelligence and wisdom of heavenly truths and goodnesses.

[10] In Ezekiel:

I washed thee with waters, and I washed away thy bloods from upon thee, and I anointed thee with oil. I clothed thee with brodered work. Thy garments were fine linen, silk, and brodered work; thou didst eat fine flour, and honey, and oil. But thou didst take thy brodered garments, and coveredst images; and didst set mine oil and mine incense before them (Ezek. 16:9–10, 13, 18).

Who cannot see that in this passage are not meant garments of brodered work, fine linen, and silk, nor oil, honey, or fine flour; but Divine things which are of heaven and the church; for the

subject treated of is Jerusalem, by which is meant the church; and therefore by the several things mentioned are meant such things as are of the church. That by each particular is meant some special thing of the church is evident; for in the Word, which is Divine, there is not a word that is worthless. (That “Jerusalem” denotes the church, see n. 3654; also what is meant by “brodered work,” n. 9688; by “fine linen,” n. 5319, 9469; by “fine flour,” n. 2177; by “honey,” n. 5620, 6857; by “washing with waters,” n. 3147, 5954, 9088; and by “washing away bloods,” n. 4735, 9127.)

[11] In Hosea:

Ephraim feedeth on wind, they make a covenant with the Assyrian,  
and oil is carried down into Egypt (Hos. 12:1);

these things are quite unintelligible unless it is known what is meant by “Ephraim,” what by “the Assyrian,” and what by “Egypt”; yet there is here described the understanding of the man of the church, which is perverted through reasonings from memory-knowledges; for “Ephraim” denotes this understanding (n. 3969, 5354, 6222, 6238, 6267); “the Assyrian,” reasoning (n. 1186); and “Egypt,” memory-knowledge (n. 9391); consequently “to carry down oil into Egypt” denotes to defile in this way the good of the church.

[12] That the Lord so often went up the Mount of Olives (Luke 21:37; 22:39), was because “oil” and “the olive” signified the good of love, as also does a “mountain” (n. 6435, 8758). The reason was that while the Lord was in the world all things respecting him were representative of heaven; for thereby the universal heaven was adjoined to him; wherefore whatever he did and whatever he said was Divine and heavenly, and the ultimate things were representative. The Mount of Olives represented heaven in respect to the good of love and of charity; as also can be seen in Zechariah:

Jehovah shall go forth, and fight against the nations. His feet shall stand in that day upon the Mount of Olives, which is before the faces of Jerusalem, and the Mount of Olives shall be cleft asunder, that a part thereof shall recede toward the east, and toward the sea, with a great

valley; and a part of the mountain shall recede toward the north, and a part of it toward the south (Zech. 14:3–4).

[13] Here the Lord and His coming are the subject treated of; by “the Mount of Olives” is signified the good of love and of charity; thus the church, for these goods make the church. That the church would recede from the Jewish nation, and would be set up among the gentiles is signified by “the mountain being cleft asunder toward the east, toward the sea, and toward the north, and the south”; in like manner as by the words of the Lord in Luke:

Ye shall be cast down outside; whereas they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God (Luke 13:28–29).

In a universal sense by “Jehovah going forth and fighting against the nations,” and by “his feet standing upon the Mount of Olives which is before the faces of Jerusalem” is meant that the Lord from Divine love would fight against the hells; for “the nations” denote evils which are from the hells (n. 1868, 6306), and “the Mount of Olives,” on which were his feet, denotes the Divine love.

9781. *Pure, beaten.* That this signifies genuine and clear is evident from the signification of “pure,” when said of the good which is signified by “oil” as being genuine; for the more celestial good is—thus the more genuine—so much the purer it is; and from the signification of “beaten,” when said of the good which is signified by “oil” as being clear. Good is said to be clear when it becomes truth; for good appears by means of truth, because truth is the form of good; and good does not appear in light except in a form. The better therefore that good is presented in a form, the more clearly it appears, for the result is that good itself shines forth, even so as to affect both the understanding and at the same time the will of others. For as is the case with good and truth, so it is with the will and the understanding in man, because the will has been appointed for the reception of good, and the understanding for the reception of truth; and the will does not appear in light except through the understanding, for it is understanding which gives form to what is of the will, and presents it in clearness. That

which is formed is as it were divided into parts, and among these parts, which are analytically associated together, there are established various regards or relations. In this manner good is presented to view in the understanding and is rendered clear. When good has been rendered clear in the understanding, it is the truth of this good. From this then it is that the oil was to be beaten, as also the frankincense, of which it is said that it shall be pure, and that some of it shall be beaten very small, and thus burned as incense (Exod. 30:34–36). The like that is signified by “beaten” is also signified by being “ground in a mill,” as can be seen from the signification of “wheat” and of “fine flour”; “wheat” signifying good, and “fine flour” its truth. Just as that which is beaten and ground signifies in the genuine sense good made clear, so what is beaten and ground, in the opposite sense signifies evil made clear. This is signified by Moses beating the golden calf, and grinding it very small; and when it was as fine as dust, casting it into the brook that descended from the mountain (Deut. 9:21; see n. 9391).

9782. *For the luminary.* That this signifies the spiritual heaven is evident from the signification of “the luminary” or “lampstand” as being the spiritual heaven (see n. 9548).

9783. *To cause the lamp to go up continually.* That this signifies the consequent faith, and through faith the intelligence of truth and wisdom of good from the Lord, is evident from the signification of a “lamp” as being faith and the consequent intelligence of truth and wisdom of good (see n. 9548). That a “lamp” denotes faith is because the Divine truth that proceeds from the Lord is light in the heavens; this light, when received by the angels who are there, or by man, is like a lamp, for it illuminates all things of the mind, and imparts intelligence and wisdom. This light when received is faith. But be it known that faith is not a lamp, that is, does not illuminate the mind, unless it is from charity; thus unless it is charity. The case with faith and charity is the same as with truth and good; truth is the form of good, that is, it is good so formed as to appear in light. So faith is the form of charity, or charity formed. Moreover, truth pertains to faith, and good to charity; for that which is true is believed, and becomes of faith; and

that which is good is loved, and becomes of charity. The truth and good itself which are loved are the neighbor, and the love of these is charity.

9784. *In the tent of meeting.* That this signifies where is the presence of the Lord is evident from the fact that the tent was made in order that the Lord might there meet Moses and Aaron, and also the sons of Israel. Therefore also what is holy of worship was instituted there, as can be seen from the following passages in Exodus:

They shall make a continual burnt offering at the door of the tent of meeting before Jehovah; where I will meet with you, to speak there with thee. And there I will meet with the sons of Israel; and it shall be sanctified by my glory. And I will sanctify the tent of meeting, and the altar. Aaron also and his sons will I sanctify, that they may minister to me in the priesthood. And I will dwell in the midst of the sons of Israel (Exod. 29:42–45).

And that the Lord met with them there, that is, that he was present there, can be seen from this passage:

When all things were finished, the cloud covered the tent of meeting, and the glory of Jehovah filled the habitation. And Moses could not enter into the tent of meeting, because the cloud dwelt upon it, and the glory of Jehovah filled the habitation. The cloud of Jehovah was upon the habitation by day; and there was fire therein by night, in the eyes of all the house of Israel (Exod. 40:33, to the end).

From all this it can be seen that by “the tent of meeting” is signified where the presence of the Lord is. The reason was that the tent represented heaven, and heaven is heaven by virtue of the presence of the Lord in it, on which account also it was called “the habitation of Jehovah.”

9785. *Without the veil which is over the testimony.* That this signifies where there is communication, and, through the uniting intermediate, conjunction with the Lord in the inmost heaven, is evident from the signification of “the veil” as being the intermediate that unites the inmost heaven and the middle heaven

(see n. 9670, 9671), thus where there is communication and conjunction; and from the signification of “the testimony” as being the Lord in respect to Divine truth.

9786. *Aaron and his sons shall order it.* That this signifies perpetual influx from the Lord is evident from the signification of “ordering,” when said of the Lord, who was represented by Aaron, as being influx; for all communication of Divine good and Divine truth from the Lord, and all conjunction with him, are effected through influx. Angels and men are recipient forms. That perpetual influx is signified is because the subject treated of is the ordering of the lamp from evening until morning, by which is signified continually and perpetually. That the influx is from the Lord is because by Aaron was represented the Lord as to Divine good, and by his sons the Lord as to Divine truth (of which in what follows).

9787. *From evening until morning before Jehovah.* That this signifies continually in every state is evident from the signification of “evening” as being the end of one state (see n. 8426); and from the signification of “morning” as being the beginning of another (n. 8427). That it denotes continually in every state is because “evening” involves every state of shade which is signified by the following night; and “morning” involves every state of light which is signified by the following day; for with the Lord things following and future are together in the present, because everything which the Lord ordains, that is, provides with man and angel is eternal. From this it can be seen that by the “ordering of the lamp from evening until morning” is signified the perpetual influx of good and of truth from the Lord continually in every state.

9788. *It shall be a statute of an age.* That this signifies the Divine order is evident from the signification of “a statute” as being Divine order (see n. 7884, 7995, 8357); and from the signification of “age” as being what is eternal; moreover, what is Divine is eternal.

9789. *For their generations with the sons of Israel.* That this signifies what is eternal in the spiritual kingdom is evident from the signification of “generations” as being what is eternal (of which in

what follows); and from the signification of “the sons of Israel” as being the spiritual church (see n. 9340), and therefore the spiritual kingdom; for the spiritual kingdom of the Lord in the heavens is the spiritual heaven, and on earth it is the spiritual church. “Generations” denote what is eternal, because by them in the internal sense are meant the generations of faith and charity (n. 613, 2020, 2584, 6239, 9042, 9079), thus the things which are of heaven and the church, which are eternal. Moreover, by “the sons of Israel,” of whom the “generations” are predicated, is signified the church (n. 9340). That by “generations” is signified what is eternal is plain from the following passages in the Word:

My righteousness shall be to eternity, and my salvation unto generations of generations. Awake as in the days of antiquities, the generations of eternities (Isa. 51:8, 9).

I will set thee for a magnificence of eternities, a joy of generation and generation (Isa. 60:15).

The smoke thereof shall go up to eternity; from generation to generation it shall be laid waste, none shall pass through it for everlasting of everlastings (Isa. 34:10).

The counsel of Jehovah shall stand to eternity, the thoughts of his heart to generation and generation (Ps. 33:11).

I will praise thy name to eternity and forever, generation to generation shall praise thy works (Ps. 145:2, 4).

They shall fear thee with the sun, and before the moon, from generation of generations (Ps. 72:5).

This is my name to eternity, and this my memorial unto generation and generation (Exod. 3:15);

besides many other passages. It is said “to eternity” and “to generation and generation,” and “eternity” is predicated of the Divine celestial, or good; and “generation” of the Divine spiritual, or truth; for in the Word, especially in the prophetic Word, there are for the most part two expressions relating to one and the same thing, as in the passages above quoted, “to eternity” and “to

generation and generation”; and this on account of the heavenly marriage in each and all things of the Word. The heavenly marriage is the marriage of good and truth, or the conjunction of the Lord and heaven (see the passages cited in n. 9263).

CONTINUATION ABOUT THE FIRST  
EARTH SEEN IN THE STARRY HEAVENS

9790. It has also been granted me to see some of the inhabitants of a lower class. They were seen in a garment such as is worn by rustics in Europe. There was also seen a man with his wife. She appeared of handsome figure and becoming mien, as did likewise the man. But I was surprised at his grand style of walking, with steps as it were haughty, while on the other hand the woman walked with a lowly gait. The angels said that such is the custom on that earth, and that the men who are like this are loved, because they are nevertheless good. It was said further that they are not allowed to have more wives than one, because this is contrary to the laws.

9791. A man who is in the spirit, when allowed to do so by the Lord, can look at what occurs in the earth to which he is near; for in the other life there is no space, thus no distance between those who are in a similar state (according to what was said above, n. 9579–9581). What I have just mentioned took place in the same way as with the spirits of some of the earths in our solar system, to whom it was given by the Lord to see through my eyes many things in our earth, as already stated in several places.

9792. The woman who was seen had a wide garment in front of her bosom, behind which she could hide herself. It was so made that she could insert her arms, and clothe herself with it, and so go away. The lower part of it could be drawn up; and when drawn up and applied to the body, it appeared like a stomacher, such as is worn by the women of our earth. But the same garment served the man also for a covering, and he was seen to take it from the woman and apply it to his own back, loosening the lower part, which then

flowed down to his feet like a gown, and in this manner he walked clad.

9793. Afterward I spoke with spirits who were from that earth, and told them many things about our earth; as that there are sciences here which do not exist elsewhere, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and philosophy; besides arts which also are unknown elsewhere, as the art of shipbuilding, of casting metals, of writing on paper, and of printing what is written, and thus of communicating it to all in the whole earth, and of preserving it to posterity for thousands of years; and that it has been so done with the Word, which is from the Lord, and that therefore the revealed Word remains unchanged in this earth (see n. 9350–9360).

9794. Lastly there was shown me the hell of those who are from that earth. Those who were seen from it excited the greatest terror. I would not venture to describe their monstrous faces. Sorceresses also were seen there who practice direful arts; they appeared clad in green, and excited horror.

9795. The second earth that was seen in the starry heaven will be described at the end of the following chapter.

## Exodus 28

### THE DOCTRINE OF CHARITY AND FAITH

9796. When it is known what the internal man is, and what the external man, the source of the understanding of truth, and of the will of good, can then be known.

9797. In proportion as the internal man has been opened toward heaven, thus to the Lord, in the same proportion a man is in the light of heaven, thus in the same proportion he is in the understanding of truth. The light of heaven is the Divine truth that proceeds from the Lord; to be enlightened by this light is to understand truth.

9798. In proportion as the internal man has been opened to the Lord, and the external man subordinated to it, in the same proportion a man is in the fire of heaven; thus in the same proportion he is in the will of good. The fire of heaven is the Divine love that proceeds from the Lord; to be kindled by this fire is to will good.

9799. Therefore the understanding of truth is to see truths from the Word by virtue of enlightenment from the Lord; and the will of good is to will these truths from affection.

9800. They who are in love and faith in the Lord, and in charity toward the neighbor, are in the understanding of truth and in the will of good, for with them there is a reception of the good and truth which are from the Lord.

9801. On the other hand, in proportion as the internal man has been closed toward heaven and to the Lord, in the same proportion a man is in cold and thick darkness in respect to the things of heaven. And then in proportion as the external man has been

opened toward the world, in the same proportion the man thinks what is false, and wills what is evil, and thus is insane; for the light of the world extinguishes in him the light of heaven; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self, and in the persuasion of self-derived intelligence and wisdom, are in such cold and thick darkness.

9803. From this it is evident that to be intelligent and wise does not consist in understanding and being wise about many things of the world; but in understanding and willing the things of heaven. For there are those who understand and are wise about many things of the world, and yet do not believe or will the things of heaven; thus are insane. These are they of whom the Lord says:

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

The world cannot receive the spirit of truth, because it seeth him not, neither knoweth him (John 14:17).

## EXODUS 28

*1. And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to me, Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.*

*2. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness.*

*3. And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, that he may minister to me in the priest's office.*

4. *And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister to me in the priest's office.*

5. *And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen.*

6. *And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a skilled craftsman.*

7. *It shall have two shoulders joined at the two extremities thereof; and it shall be joined together.*

8. *And the girdle of his ephod, which is upon it, according to the work thereof, shall be from it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen.*

9. *And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel.*

10. *Six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations.*

11. *With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them.*

12. *And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.*

13. *And thou shalt make settings of gold.*

14. *And two chains of pure gold; from their borders shalt thou make them, with cord work; and thou shalt put the chains of cords on the settings.*

15. *And thou shalt make a breastplate of judgment, with the work of a skilled craftsman; like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen shalt thou make it.*

16. *Foursquare it shall be, doubled; a span the length thereof, and a span the breadth thereof.*

17. *And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one;*

18. *And the second row, a chrysoptase, a sapphire, and a diamond;*

19. *And the third row, a cyanus, an agate, and an amethyst;*

20. *And the fourth row, a beryl, and an onyx, and a jasper; they shall be enclosed in gold in their fillings.*

21. *And the stones shall be upon the names of the sons of Israel, twelve, upon their names; with the engravings of a signet, for everyone upon his name, they shall be for the twelve tribes.*

22. *And thou shalt make upon the breastplate chains of the border with cord work, of pure gold.*

23. *And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate.*

24. *And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate.*

25. *And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof.*

26. *And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof, which is toward the side of the ephod inward.*

27. *And thou shalt make two rings of gold; and shalt put them on the two shoulders of the ephod underneath, over against its faces, opposite to the joining thereof, above the girdle of the ephod.*

28. *And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod.*

29. *And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holiness, for a remembrance before Jehovah continually.*

30. *And thou shalt put unto the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually.*

31. *And thou shalt make the robe of the ephod all of blue.*

32. *And there shall be a mouth of the head of it in the midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent.*

33. *And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about.*

34. *A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.*

35. *And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out, that he die not.*

36. *And thou shalt make a plate of pure gold, and engrave upon it with the engravings of a signet, Holiness to Jehovah.*

37. *And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter it shall be.*

38. *And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well pleasing before Jehovah.*

39. *And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer.*

40. *And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness.*

41. *And thou shalt put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to me in the priest's office.*

42. *And thou shalt make for them breeches of linen to cover the flesh of nakedness; from the loins even unto the thighs they shall be.*

43. *And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holiness; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.*

## THE CONTENTS

9804. The subject here treated of is the garments of holiness which Aaron and his sons were to put on when they ministered. By the priesthood which Aaron with his sons was to administer was represented the Lord in respect to the Divine celestial, which is the

Divine good in heaven; and by Aaron's garments was represented the Divine spiritual, which is the Divine truth thence proceeding.

### THE INTERNAL SENSE

**9805.** Verses 1–2. *And thou shalt cause to draw near unto thee Aaron thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister in the priest's office to me; Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make garments of holiness for Aaron thy brother, for glory and for comeliness.* "And thou shalt cause to draw near unto thee Aaron thy brother" signifies the conjunction of Divine truth with Divine good in the Lord's Divine human; "and his sons with him" signifies the Divine truth that proceeds from the Divine good; "from the midst of the sons of Israel" signifies in heaven and in the church; "that he may minister in the priest's office to me" signifies a representative of the Lord; "Aaron" signifies in respect to the Divine celestial; "Nadab and Abihu" signifies in respect to the Divine spiritual thence derived; "Eleazar and Ithamar" signifies in respect to the Divine natural; "Aaron's sons" signifies which proceed from the Divine celestial; "and thou shalt make garments of holiness for Aaron thy brother" signifies a representative of the spiritual kingdom joined to the celestial kingdom; "for glory and for comeliness" signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom.

**9806.** *And thou shalt cause to draw near unto thee Aaron thy brother.* That this signifies the conjunction of Divine truth with Divine good in the Lord's Divine human is evident from the representation of Moses, who here causes Aaron to draw near to himself, as being the Lord in respect to Divine truth (see n. 6752, 6771, 7014, 9372); from the signification of "drawing near" as being conjunction and presence (n. 9378); from the representation of Aaron, as being the Lord in respect to Divine good (of which in what follows); and from the signification of "brother" as being good (n. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756). From all this it is plain that by "Moses causing Aaron his brother to draw near unto him" is signified the conjunction of Divine truth with

Divine good in the Lord. That it signifies in his Divine human is because this was the very thing in which this conjunction was effected; for the Lord first made his human Divine truth, and afterward Divine good (see the places cited in n. 9199, 9315). That Aaron was chosen to minister in the priesthood, was because he was the brother of Moses; for in this way there was at the same time represented the brotherhood of Divine truth and Divine good in heaven, because as before said, Moses represented Divine truth, and Aaron Divine good.

[2] All things in the universe, both in heaven and in the world, bear relation to good and to truth in order to be anything; for good is the being of truth, and truth is the coming forth of good; and therefore good without truth does not come forth, and truth without good has no being; from which it is evident that they must be conjoined. Their conjunction is represented in the Word by two married partners, and also by two brothers; by two married partners, when the subject treated of is the heavenly marriage, which is that of good and truth, and successive derivation from it; and by two brothers, when the subject treated of is the double ministry of judgment and of worship.

Those who ministered in judgment were called “judges,” and afterward “kings”; and those who ministered in worship were called “priests.” And because all judgment is effected by means of truth, and all worship is effected from good, therefore by “judges” in the Word, in a sense abstracted from person, is signified truth from good; but by “kings,” truth from which is good; and by “priests” is signified good itself. It is from this that in the Word the Lord is called a “judge,” also a “prophet,” and likewise a “king,” when truth is treated of; but a “priest” when good is treated of. In like manner he is called “the Christ,” “the anointed,” or “the messiah” when truth is treated of; but “Jesus” or “savior” when good is treated of.

[3] On account of this brotherhood, which is that of the truth which is of judgment and the good which is of worship, Aaron the brother of Moses was chosen to minister in the priesthood. That by

“Aaron and his house” is therefore signified good is evident in the following passages:

O Israel, trust thou in Jehovah; he is their help and their shield. O house of Aaron, trust ye in Jehovah; he is their help and their shield. Jehovah hath remembered us, he will bless the house of Israel, he will bless the house of Aaron (Ps. 115:9–10, 12).

Let Israel now say, that his mercy is forever. Let the house of Aaron now say, that his mercy is forever (Ps. 118:2–3).

O house of Israel, bless ye Jehovah; O house of Aaron, bless ye Jehovah (Ps. 135:19).

“The house of Israel” denotes those who are in truths; “the house of Aaron,” those who are in goods; for in the Word, where truth is treated of, good is also treated of, because of the heavenly marriage (n. 9263, 9314); (that “the house of Israel” denotes those who are in truths, see n. 5414, 5879, 5951, 7956, 8234).

[4] Again:

Jehovah sent Moses his servant, Aaron, whom he had chosen (Ps. 105:26);

where Moses is called a “servant” because a “servant” is predicated of truths (n. 3409); and a “chosen one” is predicated of good (n. 3755). Again:

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the good oil upon the head, that went down upon the beard, even Aaron’s beard; that went down upon the mouth of his garments (Ps. 133:1–2).

He who does not know what is signified by a “brother,” what by “oil,” what by “the head,” what by “the beard,” what by “garments,” and likewise what Aaron represents, cannot apprehend why these things are compared to the dwelling together of brethren, for how can the oil that went down from the head upon Aaron’s beard, and from thence upon his garments, be like the

concord of brethren? But the likeness in the comparison is plain from the internal sense, in which the subject treated of is the influx of good into truths, and the brotherhood of these is described in this way. For “oil” denotes good; “the head of Aaron,” the inmost of good; “the beard,” the most external of it; “garments” denote truths; and “to go down” denotes influx. From this it is clear that by these words is signified the influx of good from interiors to exteriors into truths, and conjunction there. Without the internal sense, who can see that these heavenly things are contained in these words? (That “oil” denotes the good of love, see n. 886, 4582, 4638, 9780; that “the head” denotes what is inmost, n. 5328, 6436, 7859, 9656; that “the beard” denotes what is most external is evident in Isaiah 7:20; 15:2; in Jeremiah 48:37; and in Ezekiel 5:1; that “garments” denote truths, n. 2576, 4545, 4763, 5319, 5954, 6914, 6917, 9093, 9212, 9216; and that “Aaron” denotes celestial good may be seen above.)

[5] From the fact that Aaron was chosen to minister in the priest’s office, thus to administer the most holy things, it may be comprehended how the case was with the representations in the Jewish church, namely, that they did not regard the person who represented, but the thing that was represented; thus that a holy thing, nay, a most holy one, could be represented by persons whose interiors were unclean, and even idolatrous, provided that while they were in worship their externals were disposed to holiness. The quality of Aaron can be seen from the following words in Moses:

Aaron took the gold from the hand of the sons of Israel, and fashioned it with a graving tool, and made it a molten calf. And Aaron built an altar before it; and Aaron made proclamation and said, Tomorrow shall be a feast to Jehovah (Exod. 32:4–5, 25).

Jehovah was moved with anger exceedingly against Aaron, to destroy him; but I prayed for Aaron also in that time (Deut. 9:20).

(That the representatives of the church with the Israelitish and Jewish nation did not regard persons, but the things themselves, see the places cited in n. 9229.)

9807. *And his sons.* That this signifies the Divine truth that proceeds from the Divine good is evident from the signification of “sons” as being truths (see n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here the Divine truth that proceeds from the Lord’s Divine good, because they were the sons of Aaron, and by Aaron as high priest was represented the Lord as to Divine good (as has been shown just above). That “sons” denote truths is because all things in the internal sense of the Word are spiritual; and in the spiritual sense “sons” denote those who are born anew from the Lord, thus who are in truths from good, consequently abstractedly from persons, the truths themselves which are from good. These therefore are what are meant in the Word by “the sons of God,” “the sons of a king,” and “the sons of the kingdom.” They are also “the sons of the new birth” or regeneration. Moreover, the truths and goods with a regenerated man, or one born anew from the Lord, are exactly like families in a large and long series from one father. There are those which bear relation to sons and daughters, to grandsons and granddaughters, to sons-in-law and daughters-in-law, and thus to relationships of many degrees, and therefore of many kinds. Truths and goods thus arranged are what in the spiritual sense are “sons,” “daughters,” “grandsons,” “granddaughters,” “sons-in-law,” “daughters-in-law,” in a word, relations of various degrees, and consequently of various kinds. That spiritual generations are in such an order has been shown by living experience, and at the same time it was said that the truths and goods with a regenerate man are in such an order for the reason that the angelic societies in heaven are in the same, and the truths and goods with man correspond to these societies; wherefore also the man whose truths and goods are in such a correspondence is a heaven in the least form.

[2] Anyone who knows that by “sons” are signified truths, and by “daughters” goods, can see many arcana in the Word, especially in the prophetic Word, that otherwise would be hidden; as also what is meant in particular by “the son of man,” which the Lord often calls himself in the Word. That the Divine truth which proceeds from his Divine human is meant is evident from the passages in which he is so named, and which may be here cited for the purpose

of confirming at the same time that a “son” denotes truth; as in John:

The crowd said unto Jesus, How sayest thou, The son of man must be exalted? Who is this son of man? Jesus answered them, Yet a little while is the light with you. Walk while ye have the light, lest darkness take you. While ye have the light, believe in the light, that ye may be sons of light (John 12:34–36).

From these words it is evident that by “the son of man” is signified the like as by “the light,” for when they inquired, Who is this son of man? the Lord answered that he was the light in which they should believe (that this “light” denotes the Divine truth, see the places cited in n. 9548, 9684); thus it also denotes the son of man.

[3] In Luke:

Blessed are ye when men shall hate you for the son of man’s sake (Luke 6:22);

where “for the son of man’s sake” denotes for the sake of the Divine truth which proceeds from the Lord; Divine truth is everything of faith in, and of love to, the Lord, and “being hated for the sake of this” is “blessedness.” Again:

The days will come when ye shall desire to see one of the days of the son of man, but ye shall not see it. Then they shall say unto you, Lo here, or lo there! Go not away, nor make search (Luke 17:22–23);

“to desire to see one of the days of the son of man” denotes to see one of the states of Divine truth which is genuine. The subject here treated of is the end of the church, when there is no longer any faith, because no charity; at which time all genuine truth Divine will perish; and because truth Divine is signified by “the son of man,” therefore it is said, “then they shall say, Lo here! or Lo there! search not,” which can be said of truth Divine from the Lord, but not of the Lord himself.

[4] Again:

When the son of man cometh, shall he find faith on the earth?  
(Luke 18:8);

that is, when truth Divine shall be revealed from heaven, it will not be believed. “The son of man” here also denotes the Lord as to truth Divine, that is, the truth Divine which proceeds from the Lord. “The coming of the Lord” denotes the revelation of truth Divine at the end of the church.

[5] In Matthew:

As the lightning goeth forth from the east, and appeareth even unto the west, so shall be the coming of the son of man. Then shall appear the sign, and then shall all the tribes of the earth wail, and they shall see the son of man coming in the clouds of heaven with power and glory (Matt. 24:27, 30);

“the coming of the son of man” denotes the revelation of truth Divine in the consummation of the age, that is, at the end of the church; “all the tribes of the earth which shall then wail” denote all the truths and goods of faith and of love from the Lord, and thus to the Lord, in the complex; “the clouds of heaven in which he will come” denote the literal sense of the Word; “power and glory” denote the internal sense, in the inmost of which the subject treated of is the Lord alone (see the further explication of these words in n. 4060).

[6] In like manner elsewhere:

I say unto you, Henceforth ye shall see the son of man sitting at the right hand of power, and coming upon the clouds of heaven (Matt. 26:64).

From henceforth shall the son of man be sitting at the right hand of the power of God (Luke 22:69).

“The son of man” denotes the Divine truth that proceeds from the Lord; “sitting at the right hand of power” denotes that he has omnipotence, for Divine good has omnipotence by means of

Divine truth; its being said that “from henceforth they shall see it” signifies that Divine truth was in its omnipotence after the Lord in the world had conquered the hells, and had reduced all things therein and in the heavens into order, and that in this way those could be saved who would receive him in faith and love (see n. 9715). (That “sitting at the right hand” denotes omnipotence, see n. 3387, 4592, 4933, 7518, 8281, 9133; that good has all power through truth, see n. 6344, 6423, 8304, 9327, 9410, 9639, 9643; that the Divine power itself is Divine truth, n. 6948; that “the clouds in which the son of man,” that is, Divine truth, “will come” denote the Word in the letter, see the preface to Genesis 18; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781; and that “glory” denotes the Divine truth itself, such as it is in the internal sense of the Word, see the preface to Genesis 18; and n. 4809, 5922, 8267, 9429.)

[7] From all this it can now be seen what is signified by these words:

I saw and behold a white cloud; and on the cloud one sitting like unto the son of man, having on his head a golden crown (Rev. 14:14).

I saw in the night visions, and behold there came with the clouds of heaven one like unto the son of man (Dan. 7:13).

The Father gave him to execute judgment, because he is the son of man (John 5:27).

As all judgment is effected from truth, it is said that it was “given to the Lord to execute judgment, because he is the son of man”; “the son of man,” as before said, denotes the Divine truth; the Father from whom it proceeds denotes the Divine good (n. 2803, 3704, 7499, 8328, 8897). As it pertains to Divine truth to execute judgment, therefore it is said that “when he shall come, the son of man shall sit upon the throne of his glory” (Matt. 19:28; 25:31); and that “the son of man shall render to everyone according to his deeds” (Matt. 16:27).

[8] Further:

He that soweth the good seed is the son of man; the field is the world; the seed are the sons of the kingdom; the tares are the sons of the evil one (Matt. 13:37–38);

“the good seed” denotes truth Divine, therefore it is said that “the son of man soweth it”; “the sons of the kingdom” denote truths Divine in heaven and in the church, for a “son” denotes truth (see n. 489, 491, 533, 1147, 2623), and in the opposite sense, falsity, which also is “the son of the evil one”; “the kingdom” denotes heaven, and likewise the church.

[9] In John:

No man hath ascended into heaven, but he that came down from heaven, the son of man who is in the heavens (John 3:13);

from this it is evident that “the son of man” denotes the Divine truth in the heavens; for this comes down, and therefore ascends, because no one can ascend into heaven unless Divine truth comes down into him from heaven, because the influx is Divine, and not the other way about. And because the Lord is this truth, therefore he calls himself “the son of man who is in the heavens.” In Matthew:

The son of man hath not where to lay his head (Matt. 8:20);

here “the son of man” denotes the Divine truth; “not having where to lay his head” means that Divine truth had no place anywhere, or with any man, at that time.

[10] That “the son of man was to suffer, and to be put to death” (Matt. 17:12, 23; 20:18; 26:2, 24, 45; Mark 8:31; 9:12, 31; and elsewhere), involves that such was the treatment of Divine truth, and consequently of the Lord, who was the Divine truth itself, as also he himself teaches in the following passages:

I am the way, and the truth, and the life (John 14:6).

No man shall dwell there, neither shall any son of man stay therein (Jer. 49:18, 33).

In the cities shall no man dwell, neither shall any son of man pass through them (Jer. 51:43).

Anyone not acquainted with the spiritual sense of the Word will believe that by “cities” are here meant cities, and that by “man” and “the son of man” are meant a man and a son; and that the cities would be so desolated that no one would dwell there; but it is the state of the church in respect to the doctrine of truth which is described by these words; for “cities” denote the doctrinal things of the church (n. 402, 2449, 3216, 4492–4493); “a man,” the truth itself of the church conjoined with good (n. 3134, 7716, 9007); therefore “the son of man” denotes truth.

[11] As by “the son of man” was signified the Divine truth that proceeds from the Lord, therefore also the prophets, through whom it was revealed, were called “sons of man,” as in Daniel 8:17; in Ezekiel 2:1, 3, 6, 8; 3:1, 3, 4, 10, 17, 25; 4:1, 16; 8:5, 6, 8, 12, 15; 12:2, 3, 9, 18, 22, 27; and in many other passages.

[12] As most expressions in the Word have also an opposite sense, it is the same with the signification of “the son of man,” which in this sense denotes the falsity that is opposite to truth, as in Isaiah:

Who art thou, that thou art afraid of man that dieth, and of the son of man who is given as grass? (Isa. 51:12);

where “the son of man given as grass” denotes the memory-knowledge through which falsity arises. In David:

Put not your trust in princes, in the son of man, in whom there is no salvation (Ps. 146:3);

where “princes” denote primary truths (n. 2089, 5044), thus in the opposite sense, primary falsities; and “the son of man” denotes the falsity itself.

9808. *From the midst of the sons of Israel.* That this signifies in heaven and in the church is evident from the signification of “Israel” as being those who are of the church, thus abstractedly the church itself (see n. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340); and as “Israel” denotes the church, it also denotes heaven, for heaven and the church make one, and the church is the heaven of the Lord on earth. Moreover, heaven is within every member of the church when he is in truth and at the same time in good from the Lord.

9809. *That he may minister in the priest’s office to me.* That this signifies a representative of the Lord is evident from the representation of “the priest’s office” as being in the supreme sense every office which the Lord discharges as the savior; and whatever he does as the savior is from Divine love, thus from Divine good, for all good is of love. For this reason also by “the priest’s office” in the supreme sense is signified the Divine good of the Lord’s Divine love. There is Divine good, and there is Divine truth; Divine good is in the Lord, and therefore it is his being, which in the Word is called “Jehovah”; but Divine truth is from the Lord, and therefore it is the coming forth from this being, which in the Word is meant by “God”; and as that which comes forth from him is also himself, therefore also the Lord is Divine truth, which is his Divine in the heavens. For the heavens come forth from him, because the angels who are there are receptions of his Divine; the celestial angels being receptions of the Divine good which is from him, and the spiritual angels being receptions of the Divine truth which is thence derived. From all this it can be seen what of the Lord was represented by the priestly office, and what of the Lord was represented by the kingly office; namely, by the priestly office the Divine good of his Divine love, and by the kingly office the Divine truth thence derived.

[2] That by the priestly office was represented the Divine good of the Lord’s Divine love, thus every office which the Lord discharges as the savior is evident from the following passages in the Word:

The saying of Jehovah unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send forth the scepter of strength out of Zion; rule thou in the midst of thine enemies.

Thy people is one of readiesses in the day of thy strength, in the honors of holiness from the womb of the dawn, thou hast the dew of thy birth. Jehovah hath sworn, and will not repent, thou art a priest forever, according to my word, Melchizedek. The Lord at thy right hand hath smitten kings in the day of his anger; he hath judged among the nations; he hath filled with dead bodies; he hath smitten the head over much land. He shall drink of the stream in the way: therefore shall he lift up the head (Ps. 110:1-7).

From this it is plain what the Lord is as a priest, consequently what the priestly office represented in the Lord, namely, all the work of the salvation of the human race; for in this passage the subject treated of is the Lord's combats with the hells, while he was in the world, through which he acquired for himself Divine omnipotence over the hells, by virtue of which he saved the human race, and also saves at this day all those who receive him. It is this salvation itself, because it is from the Divine good of the Divine love, by virtue of which it is said of the Lord, "thou art a priest forever, according to my word, Melchizedek." "Melchizedek" means "the king of righteousness"; and the Lord was so called from the fact that he became righteousness, and thereby salvation (according to what was shown above, n. 9715).

[3] But as each particular expression in the above Psalm contains arcana concerning the Lord's combats while he was in the world, and these cannot be revealed without the internal sense, therefore they may here be briefly unfolded. "The saying of Jehovah unto my Lord" signifies that it is said of the Lord while he was in the world (that by "the Lord" here is meant the Lord as to the Divine human is evident in Matthew 22:41-43, in Mark 12:35-36, and in Luke 20:41-44). "Sit thou at my right hand" signifies the omnipotence of Divine good through the Divine truth which the Lord then was, and from which he fought and conquered (that "sitting at the right hand" denotes a state of power, and that when said of the Divine it denotes omnipotence, see n. 3387, 4592, 4933, 7518, 7673, 8281, 9133; and that all the power of good is through truth, n. 6344, 6423, 8304, 9327, 9410, 9639, 9643).

[4] "Until I make thine enemies thy footstool" signifies until the evils which are in the hells shall be subjugated and made subject to

his Divine power. “Jehovah shall send forth the scepter of strength out of Zion” signifies power then from celestial good (that “Zion” denotes this good, see n. 2362, 9055). “Rule thou in the midst of thine enemies” signifies that this good has dominion over evils; evils are meant by “enemies” because they are opposed to the Divine, and specifically to the Lord. “Thy people is one of readiesses in the day of thy strength” signifies the Divine truths then fighting. “In the honors of holiness” signifies which are from the Divine good. “From the womb of the dawn, thou hast the dew of thy birth” signifies conception from the Divine good itself from which he had Divine truth. “Jehovah hath sworn and will not repent” signifies what is stable and certain.

[5] “Thou art a priest forever” signifies the Divine good of the Divine love in him. “According to my word, Melchizedek” signifies that his Divine human is the like; “Melchizedek” means “king of righteousness,” thus that Jehovah became righteous through combats and victories (n. 9715). “The Lord at thy right hand” signifies the Divine truth which is then from him, through which he has omnipotence, as above. “Hath smitten kings in the day of his anger” signifies the destruction then of falsities; “the day of anger” was when he fought against evils and destroyed them; “kings” denote truths, and in the opposite sense falsities (n. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148). “He hath judged among the nations” signifies the dispersion of evils; for “nations” denote goods, and in the opposite sense evils (n. 1259, 1260, 1849, 6005). “He hath filled with dead bodies” signifies thus spiritual death, which is the total deprivation of truth and good. “He hath smitten the head over much land” signifies the casting down of the infernal love of self into the hells, and its damnation. “He shall drink of the stream in the way, therefore shall he lift up the head” signifies the endeavor to emerge by means of reasonings about truths. This is the sense of the above words which is perceived in heaven when this Psalm is read by man.

[6] As the priestly office was representative of the Lord in respect to all the work of salvation from Divine love, therefore also all Divine worship belonged to the office of the priest; which worship

at that time consisted chiefly in offering burnt offerings, sacrifices, and meat offerings, and in arranging the breads of faces upon the table, in lighting the lamps every day, and in burning incense; consequently in making expiation for the people and in remitting sins. Moreover, when the priests were at the same time prophets, it also consisted in unfolding the Divine law, and in teaching. That Aaron with his sons performed all these things is evident from the institution of the priest's office in Moses. That all these things were representative of the Lord's works of salvation is manifest; wherefore also that part of the sacrifices and meat offerings which was for Jehovah, that is, for the Lord, was given to Aaron; in like manner the firstfruits of various kinds, and also the tithes (see Exod. 29:1–36; Lev. 7:35–36; 23:15–21; 27:21; Num. 5:6–10; 18:8–20, and 25 to the end; Deut. 18:1–5), and the firstborn; but instead of all the firstborn of men were the Levites, who were given as a gift to Aaron (Num. 1:47; 3:9), for the reason that they belonged to Jehovah (Num. 3:12–13, 40–45).

[7] As the Lord in respect to the whole work of salvation was represented by the high priest, and the work of salvation itself by his office, which is called the priesthood, therefore no inheritance and portion with the people was given to Aaron and his sons, for it is declared that Jehovah God is their inheritance and portion (Num. 18:20); neither was any portion given to the Levites, because they belonged to Aaron (Num. 26:58–63; Deut. 10:9; 18:1–2). For the people represented heaven and the church, but Aaron with his sons and with the Levites represented the good of love and of faith which makes heaven and the church, thus they represented the Lord from whom is this good. For this reason the land was granted to the people for an inheritance, but not to the priests, for the Lord is in them, but not among them as one of them and distinct from them.

[8] The like is involved in these words from Isaiah:

Ye shall be called the priests of Jehovah, the ministers of our God; ye shall eat the wealth of the nations, and in their glory ye shall boast yourselves (Isa. 61:6);

where “eating the wealth of the nations” denotes to appropriate goods to themselves; “boasting themselves in their glory” denotes to enjoy truths, thus to have joy and happiness from both. (That “nations” denote goods, see n. 1259–1260, 4574, 6005; and that “glory” denotes truth from the Divine, n. 9429.)

[9] In the Word throughout “kings” and “priests” are mentioned in a series, also “kings,” “princes,” “priests,” and “prophets”; and in the internal sense by “kings” are there signified truths in the complex; by “princes,” primary truths; by “priests,” goods in the complex; and by “prophets,” doctrines, as in the following passages:

Jesus Christ hath made us kings and priests (Rev. 1:6; 5:10).

The house of Israel were ashamed, they, their kings, their princes, and their priests, and their prophets (Jer. 2:26).

In that day the heart of the king shall perish, and the heart of the princes; and the priests shall be amazed, and the prophets shall marvel (Jer. 4:9).

At that time they shall draw out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets (Jer. 8:1).

(That by “kings” in the sense abstracted from persons are signified truths in the complex, see n. 1672, 2015, 2069, 4581, 4966, 5044, 6148; that by “princes” are signified primary truths, n. 1482, 2089, 5044; that “priests” denote goods, n. 1728, 2015, 3670, 6148; and that “prophets” denote doctrines derived from these things and concerning them, n. 2534, 7269.) The kingly office of the Lord is also signified by his name “Christ,” “anointed,” “messiah”; and his priestly office by his name “Jesus,” for “Jesus” means “savior” or “salvation,” concerning which it is thus written in Matthew:

The angel appeared unto Joseph in a dream, and said, Thou shalt call his name Jesus, for he shall save his people from their sins (Matt. 1:21).

As this belonged to the priest's office, therefore the like was represented by the office of the high priest who made expiation for the people for sins (Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30).

[10] Seeing that evil cannot possibly be joined to good, because they have aversion for each other, therefore purifications of various kinds were commanded for Aaron and his sons when they ministered in the priest's office, whether at the altar, or in the tent of meeting; and it was also commanded that the high priest was not to marry any but a virgin; not a widow, nor one divorced, nor a harlot (Lev. 21:13–15); that those of the sons of Aaron who were unclean “if they should eat of the sanctified things, were to be cut off” (Lev. 22:2–9); that “no one of the seed of Aaron in whom was a blemish should offer bread” (Lev. 21:17–21); that “the high priest was not to shave his head, to rend his garments, to defile himself with any dead body, not even of his father and his mother, and that he was not to go out of the sanctuary” (Lev. 21:10–12). As before said, these and many other laws were enacted for the reason that the high priest represented the Lord as to Divine good; and good is of such a nature that evil cannot be joined to it, for good shuns evil, and evil dreads good as hell dreads heaven; and therefore no conjunction of them is possible.

[11] But as for truth, it is of such a character that falsity can be joined to it; yet not the falsity in which there is evil; but that in which there is good, such as there is with little children, and with boys and girls while they are as yet in innocence, and with well-disposed gentiles who are in ignorance; and such as there is with all who are in the literal sense of the Word, and who remain in the doctrine thence derived, and who nevertheless have the good of life as their end; for this good, as the end, drives away all the malevolence of falsity, and by applying itself forms the falsity into a certain likeness of truth.

**9810.** *Aaron.* That this signifies a representative of the Lord in respect to the Divine celestial is evident from the representation of Aaron, as being the Lord as to Divine good (see above, n. 9806).

The Divine celestial is the Divine of the Lord in the inmost heaven; for the angels of this heaven are called celestial angels, and are receptions of Divine truth in their will part. When the Divine truth that proceeds from the Lord is received in this part, it is called celestial good; but when received in the intellectual part it is called spiritual good. (The quality of these two goods, that is, of celestial good and of spiritual good, and the nature of the difference between them, may be seen in the places cited in n. 9277, 9543.)

9811. *Nadab and Abihu.* That this signifies in respect to the Divine spiritual thence derived is evident from the representation of the sons of Aaron as being the Divine truth that proceeds from the Divine good (see above, n. 9807). The Divine spiritual is the Divine truth that proceeds from the Divine celestial; thus is the Divine of the Lord received in the middle or second heaven. This is represented by the two firstborn sons of Aaron, because it proceeds, and thus is as it were born, as a son from a father, from the celestial good which is in the inmost heaven. But by the two younger sons of Aaron, who are Eleazar and Ithamar (so long as the firstborn, Nadab and Abihu, lived) is represented the Divine in the ultimate heaven, which heaven follows next after the former or middle heaven; and which is the Divine natural (of which in the following article).

9812. *Eleazar and Ithamar.* That this signifies in respect to the Divine natural is evident from the fact that these were the younger sons of Aaron, and that by Aaron is represented the Lord as to the Divine celestial; wherefore by his sons is represented the Lord as to the Divine which succeeds in order; thus by the elder sons is represented the Lord as to the Divine spiritual; and by the younger sons the Lord as to the Divine natural; for the Divine goods in the heavens succeed in this order; nay, the heavens themselves which are in these goods do so. Moreover, one good comes forth, and also subsists, through another.

[2] Divine celestial good, which makes the third or inmost heaven, is the good of love to the Lord; Divine spiritual good, which makes the middle or second heaven, is the good of charity

toward the neighbor; and Divine natural good, which makes the first or ultimate heaven, is the good of faith and of obedience. To Divine natural good pertains also civil good, which is called what is just among citizens; and also moral good, which is that of all the virtues that belong to what is honorable.

[3] These three goods follow in order, like end, cause, and effect; and as the end is the soul of the cause, and the cause is all that is efficient in the effect, so celestial good is the soul of spiritual good, and spiritual good is everything in natural good. That which is the soul, and that which is everything, in something else is within it, as endeavor is in motion, or as will is in action. That will is the soul and everything in action is plain, for when will ceases, action ceases. From all this it can be seen how the case is with the celestial, the spiritual, and the natural; namely, that inmosty in natural good there must be celestial good, that is, the good of love to the Lord, which also is the good of innocence.

9813. *Aaron's sons.* That this signifies the things which proceed from the Divine celestial is evident from the signification of "sons" as being those things which are born from another thing as from a father, thus which proceed; and from the representation of Aaron, as being the Lord in respect to the Divine celestial (of which just above, n. 9810). From this it is evident that by "the sons of Aaron" are signified those things which proceed from the Divine celestial.

9814. *And thou shalt make garments of holiness for Aaron thy brother.* That this signifies a representative of the spiritual kingdom joined to the celestial kingdom is evident from the signification of "garments" as being truths in general, and indeed truths which clothe good (see n. 5954, 9212, 9216). That "garments" denote truths, originates in heaven, where angels appear clothed in garments in accordance with their truths from good (n. 165, 5248, 5954, 9212); from which it can be seen that by the garments of Aaron was represented the spiritual kingdom of the Lord joined to his celestial kingdom. For Aaron represented the Lord as to the Divine celestial (n. 9810); whence the garments joined to him represented the Divine spiritual joined to the celestial kingdom, as

a garment is to the body. The Divine spiritual is the Divine truth that proceeds from the Lord's Divine good; this appears in heaven as light, and moreover, is the light which illumines the external as well as the internal sight of the angels. The modification of this light according to the recipient subjects, which are angels, presents to the sight various phenomena, such as clouds, rainbows, colors, and splendors, of various kinds; and it also presents shining garments about the angels. From this it can be seen that the spiritual kingdom of the Lord was represented by Aaron's garments of holiness. For there are two kingdoms into which the heavens have been divided, the celestial kingdom and the spiritual kingdom (on which see n. 9277); they who are in the celestial kingdom appear naked, but they who are in the spiritual kingdom appear clothed. From this it is again evident that it is Divine truth, or the Divine spiritual, and which appears as light, that invests or clothes.

[2] But who could possibly believe that within the church, where there is the Word, and the consequent enlightenment about Divine and heavenly things, ignorance so great should reign that it is not known that angels and spirits are in the human form, and appear to themselves as men; and also that they see and hear each other, and converse together; and that it is known still less that they appear clothed in garments. That this is the case falls not only into doubt, but also into total denial, with those who are so much immersed in outward things as to believe that the body alone lives, and that all is nothing which they do not see with the bodily eyes, and touch with the bodily hands (n. 1881); when yet the heavens are full of men, who are angels, and who are clothed in garments of varied resplendence. But nothing of these things can be seen by a man on earth through the eyes of his body; but through the eyes of his spirit, when these are opened by the Lord. The angels who were seen by the ancients, as by Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also the prophets, were not seen with the eyes of the body, but with the eyes of the spirit, which were then opened. That these angels appeared clothed in garments is evident from the angels who sat at the Lord's sepulcher, and were seen in shining white garments by Mary Magdalene and Mary the mother of James (Matt. 28:3; Mark 16:5; Luke 24:4); and especially is the same thing evident from the Lord himself when seen in his glory by

Peter, James, and John, in that his raiment was then white and glistering, and was like the light (Matt. 17:2; Luke 9:29); by which raiment there was also represented the Divine spiritual, that is, the Divine truth which is from him.

[3] From this it can be seen what is signified by “white garments” in Revelation:

Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white garments (Rev. 3:4–5);

here “garments” denote spiritual truths, which are truths from good (as was shown above); and “white” denotes genuine truth (n. 3301, 4007, 5319). In like manner elsewhere:

I saw heaven open, and behold a white horse, and he that sat upon him was called faithful and true; and in righteousness he doth judge and fight. His armies in heaven followed him clothed in fine linen, white and clean (Rev. 19:11, 14).

Upon the thrones I saw four and twenty elders, clothed in white garments (Rev. 4:4).

**9815.** *For glory and for comeliness.* That this signifies in order to present, in the internal and the external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom is evident from the signification of “glory” as being Divine truth (see the preface to Genesis 18; and n. 5922, 9429); and from the signification of “comeliness” as also being Divine truth, but in the external form, for the brightness and beauty of Divine truth as it appears in externals is meant by “comeliness.” From this it is that the Word in the internal sense is called “glory,” but in the internal sense relatively to the brightness and beauty thence derived, it is called “comeliness.” Consequently the spiritual heaven, which is meant here by “the garments of holiness,” which serve “for glory and for comeliness” is “glory” so far as Divine truth there is in an internal form, and is also “comeliness.”

[2] The like is signified by “comeliness” in the following passages. In Jeremiah:

The Lord in his anger doth cloud over the daughter of Zion; he hath cast forth from the heavens unto the earth the comeliness of Israel, neither doth he remember his footstool (Lam. 2:1);

where “the daughter of Zion” denotes the celestial church; and “the comeliness of Israel,” the spiritual church, which is called “comeliness” from the brightness and beauty of truth. In like manner in Isaiah:

I have made my righteousness to draw nigh; it is not far off, and my salvation shall not tarry; I will give salvation in Zion, unto Israel my comeliness (Isa. 46:13).

Look forth from the heavens, from the habitation of thy holiness and of thy comeliness (Isa. 63:15);

where “the habitation of holiness” denotes the celestial kingdom; and “the habitation of comeliness” the spiritual kingdom. And in Daniel:

And there came forth one horn from a little one, and grew exceedingly, toward the south, and toward the east, and toward comeliness (Dan. 8:9).

The king of the north shall stand in the land of comeliness, and there is consummation by his hand, and when he shall come into the land of comeliness, many shall be overthrown (Dan. 11:16, 41);

where “the land of comeliness” denotes the church of the Lord, in which is truth Divine, or the Word.

**9816.** Verses 3, 4. *And thou shalt speak unto all the wise in heart, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, that he may minister to me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a tunic of checker work, a miter, and a belt; and they shall make garments of holiness for Aaron*

*thy brother, and for his sons, that he may minister to me in the priest's office.* "And thou shalt speak unto all the wise in heart" signifies the influx of the Lord through the Word into all who are in the good of love; "whom I have filled with the spirit of wisdom" signifies in whom Divine truth has been inscribed; "and they shall make Aaron's garments" signifies through whom is the spiritual kingdom; "to sanctify him" signifies thereby a representation of the Divine truth in this kingdom; "that he may minister to me in the priest's office" signifies a representative of the Lord; "and these are the garments which they shall make" signifies Divine truths in the spiritual kingdom, in their order; "a breastplate" signifies Divine truth shining forth from Divine good; "and an ephod" signifies Divine truth there in the external form in which interior things cease; "and a robe" signifies Divine truth there in the internal form; "and a tunic of checker work" signifies Divine truth there inmost proceeding immediately from the Divine celestial; "a miter" signifies intelligence and wisdom; "and a belt" signifies a general bond, in order that all things may look to one end; "and they shall make garments of holiness for Aaron thy brother, and for his sons" signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom; "that he may minister to me in the priest's office" signifies a representative of the Lord.

9817. *And thou shalt speak unto all the wise in heart.* That this signifies the influx of the Lord through the Word into all who are in the good of love is evident from the signification of "speaking" as being influx (see n. 2951, 5481, 5743, 5797, 7270); and from the signification of "the wise in heart" as being those who are in the good of love (of which in what follows). That the influx of the Lord through the Word is signified is because the Lord flows in with the man of the church chiefly through the Word. The reason is that the Word is of such a nature that each and all things therein correspond to the Divine spiritual and Divine celestial things that are in the heavens; whence there is a communication of the affections and thoughts of man with the angels, insomuch that they are as it were a one. From this it is that the world is conjoined with heaven through the Word; but only with those who are in the good of faith and of love. From all this it can be seen that the influx of the Lord with the man of the church is through the Word; for in

the heavens the Lord is everything, because the Divine which proceeds from him and is received by the angels makes heaven.

[2] The reason why “the wise in heart” denote those who are in the good of love is that wisdom is predicated of the life of heaven in man, and also that by “the heart” is signified the good of love. The life of heaven in man is expressed in the Word by “spirit” and by “heart”; by “spirit” is meant the life of man’s intellectual part, and by “heart” the life of his will part. To the intellectual part belongs truth, and to the will part belongs good. Truth belongs to faith, and good to love; for the understanding receives the truths which are of faith, and the will the goods which are of love. From this it is plain that by “the wise in heart” are signified those who are in the good of love from the Lord.

The good of love is celestial good, through which is spiritual good; and spiritual good is that which covers celestial good, as garments cover the body. And as by the garments of Aaron was represented the spiritual kingdom of the Lord joined to his celestial kingdom, and the former comes forth through the latter, therefore it is here said that “the wise in heart,” that is, they who are in the good of love from the Lord, “shall make the garments for Aaron and his sons” (as in what follows). (That “the heart” denotes the good of love, or celestial good, see n. 3635, 3880, 3883–3896, 9050; and that on this account it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9495.)

**9818.** *Whom I have filled with the spirit of wisdom.* That this signifies in whom Divine truth has been inscribed is evident from the signification of “the spirit of wisdom,” when said of those who are in celestial good, as being Divine truth (of which in what follows); they are said to be “filled with it” when what has been inscribed remains. The case herein is that those who are in the celestial kingdom of the Lord do not know truths from memory-knowledge, and the consequent faith; but from internal perception; for they are in the good of love from the Lord, and all truths have been ingrafted in this good. The good itself has been implanted in their will part, and the derivative truth in their intellectual part.

With them the will part and the intellectual part act absolutely as a one, differently from those who are in the spiritual kingdom. From this it is that those who are in the celestial kingdom of the Lord do not from their intellectual part know truths, but perceive them; for the good that has been implanted in the will is presented in its quality and in its form in the understanding, and is there in a light as it were flaming. With them, truth is the form of good, and the quality of it, which is not seen but perceived, is from good. From this it is that they never dispute about truths, insomuch that when they discourse about truths, they say that it is so, or is not so, nothing further; for anything further is not from good. These are they who are meant in Matthew:

Let your discourse be, Yea, yea; Nay, nay; whatsoever is more than these is from evil (Matt. 5:37).

(That they who are in the celestial kingdom of the Lord are of this character, see n. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166, 9543; what the difference is between those who are in the celestial kingdom and those who are in the spiritual kingdom may be seen in the places cited in n. 9276.)

[2] From all this it can now be seen what is meant by Divine truths being “inscribed.” The word “spirit” is used in many passages in the Word, and when said of man, by his “spirit” is signified the good and truth that have been inscribed on his intellectual part, consequently there is signified the life of this part. That when predicated of man, “spirit” has this signification is because in respect to his interiors man is a spirit, and in respect to these is also in company with spirits. On this subject see what has been abundantly shown above, namely, that there are spirits and angels with man, and man is directed by the Lord by means of them (n. 50, 697, 986, 2796, 2886–2887, 4047–4048, 5846–5866, 5976–5993); that man is among spirits and angels such as he is himself (n. 4067, 4073, 4077, 4111); and that every man has a spirit through which his body has life (n. 4622).

[3] From this it can be known what is meant by “spirit” when said of the Lord, namely, the Divine truth that proceeds from his

Divine good, and that when this Divine truth flows in with man, and is received by him, it is “the spirit of truth,” “the spirit of God,” and “the Holy Spirit”; for it flows in immediately from the Lord, and also mediately through angels and spirits (see the places cited in n. 9682); that “the spirit of truth,” “the spirit of God,” and “the Holy Spirit” denote this, will be seen in what follows. For it must first be shown that in the Word, “spirit,” when said of man, denotes the good and truth that has been inscribed on his intellectual part, consequently that it denotes the life of this. For there is the life of the intellectual part, and the life of the will part; the life of the intellectual part is to know, to see, and to understand, that truth is true, and that good is good; whereas the life of the will part is to will and to love truth for the sake of truth, and good for the sake of good. This latter life is called in the Word “heart”; but the former is called “spirit.”

[4] That such is the case is evident from the following passages in the Word:

Make for you a new heart and a new spirit; why will ye die, O house of Israel? (Ezek. 18:31).

I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:26);

“a new heart” denotes a new will; and “a new spirit,” a new understanding. In Zechariah:

Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the midst of him (Zech. 12:1);

where “stretching forth the heavens, and laying the foundation of the earth” denotes a new church (that the church is meant by “heaven and earth,” see n. 1733, 1850, 2117–2118, 3355, 4535); “to form the spirit of man in the midst of him” denotes to regenerate him in respect to the understanding of truth and good.

[5] In David:

Create in me a clean heart, O God; and renew a steadfast spirit in the midst of me. Cast me not away from before thee, and take not the spirit of thy holiness from me. Restore unto me the joy of thy salvation; and let an ingenuous spirit uphold me. The sacrifices of God are a broken spirit; a broken and a contrite heart God doth not despise (Ps. 51:10–12, 17);

“a clean heart” denotes a will that is averse to evils, which are unclean; “a steadfast spirit” denotes the understanding and faith of truth; “a broken spirit,” and “a broken heart” denote a state of temptation and the consequent humiliation of the life of both of these. That “spirit” denotes life is plain from each of the above expressions. The Divine truth, from which is this life, is “the spirit of holiness.” Again:

A generation that maketh not its heart right, and whose spirit is not constant with God (Ps. 78:8);

“a heart not right” denotes that the will is not right; “a spirit not constant with God” denotes that the understanding and faith are not constant.

[6] In Moses:

Jehovah God made worse the spirit of Sihon king of Heshbon, and hardened his heart (Deut. 2:30);

in this passage also “spirit” and “heart” denote the two lives, which are said to be “hardened” when there is no will of understanding truth and good, nor of doing them. In Ezekiel:

Every heart shall melt, and all hands shall be let down, and every spirit shall be contracted (Ezek. 21:7);

where the meaning is similar. In Isaiah:

Jehovah, that giveth soul unto the people upon the earth, and spirit to them that walk therein (Isa. 42:5);

“giving soul to the people” denotes the life of faith (that “soul” denotes the life of faith, see n. 9050); and “giving spirit” denotes the understanding of truth. Again:

With my soul have I desired thee in the night; yea, with my spirit in the midst of me have I awaited thee in the morning (Isa. 26:9);

where the meaning is similar.

[7] Again:

Conceive ye refuse, bring forth stubble; your spirit the fire shall devour (Isa. 33:11).

“The spirit which the fire shall devour” denotes the understanding of truth, thus intelligence; “fire” denotes evil affection, which being from evil destroys.

[8] Again in the following passages:

Woe to the foolish prophets that go away after their own spirit (Ezek. 13:3).

That which cometh up upon your spirit shall never come to pass (Ezek. 20:32).

Not one hath done so, and the rest who have the spirit: what therefore the one, seeking the seed of God? Therefore take heed by your spirit, that he may not deal treacherously against the wife of thy youth (Mal. 2:15).

Blessed is the man to whom Jehovah imputeth not iniquity, provided in his spirit there is no deceit (Ps. 32:2).

Blessed are the poor in spirit, for theirs is the kingdom of the heavens (Matt. 5:3.)

Jesus said unto his disciples, Watch and pray, that ye enter not into temptation; the spirit indeed is ready, but the flesh is weak (Matt. 26:41).

It is very evident that in these passages by “spirit” is meant the very life of man; that it denotes the intellectual life, or the life of truth, can be seen from the fact that by “spirit” in the natural sense is meant the life of man’s respiration; and that the respiration of the lungs corresponds to the life of truth, which is the life of faith and from this of the understanding; while the beating of the heart corresponds to the life of the will, thus of the love. That there is this correspondence of the lungs and of the heart, see n. 3883–3896, 9300, 9495; from which it can be seen what life is meant in the spiritual sense by “spirit.”

[9] That in a general sense “spirit” denotes the life of man’s respiration is very plain in the following passages:

Thou hidest thy face, they are troubled; thou gatherest their spirit, they expire. Thou sendest forth thy spirit, they are created (Ps. 104:29–30).

Answer me, O Jehovah, my spirit hath been consumed; hide not thy faces from me (Ps. 143:7).

My spirit hath been consumed, my days extinguished (Job 17:1).

Jesus, taking the hand of the maid that was dead, said, Maid arise. And so her spirit returned, and straightway she rose up (Luke 8:54–55).

Every man is become foolish with knowledge, a graven image is a lie, and there is no spirit in it (Jer. 10:14; 51:17).

He carried me forth in the spirit of Jehovah, and set me in the midst of the valley. And there the Lord Jehovih said to the dry bones, Behold I bring spirit into you, that ye may live. Thus said the Lord Jehovih, Come from the four winds, O spirit, and breathe into these slain; and the spirit came into them, and they lived again (Ezek. 37:1, 5, 9–10).

The two witnesses were slain by the beast that came up out of the abyss; but after three days and a half the spirit of life from God entered into them, that they should stand upon their feet (Rev. 11:7, 11).

[10] From these passages it is very manifest that “spirit” denotes the life of man. That specifically it denotes the life of truth, which is the life of man’s intellectual part, and is called intelligence, is clear in these passages:

The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. God is a spirit, therefore those who worship him must worship in spirit and in truth (John 4:23–24).

Forasmuch as an excellent spirit, both of knowledge and of understanding, was in him (Dan. 5:12, 14).

John grew, and waxed strong in spirit (Luke 1:80).

The child Jesus grew, and waxed strong in spirit, and was filled with wisdom (Luke 2:40).

He whom the Father hath sent speaketh the words of God; for God hath not given the spirit by measure to him (John 3:34).

“Spirit” here denotes intelligence and wisdom; “speaking the words of God” denotes to speak Divine truths.

[11] From all this it is now evident what is signified by “spirit” in John:

Jesus said to Nicodemus, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which hath been begotten of the flesh is flesh; and that which hath been begotten of the spirit is spirit (John 3:5–6);

where “to be begotten of water” denotes by means of truth; and “to be begotten of the spirit” denotes the consequent life from the Lord, which is called spiritual life. (That “water” denotes the truth through which is regeneration, see n. 2702, 3058, 3424, 4976, 5668, 9323; but “the flesh” denotes what is man’s own, in which there is nothing of spiritual life, n. 3813, 8409.)

[12] The like is signified by “spirit” and “flesh” in the same:

It is the spirit that maketh alive; the flesh profiteth nothing; the words that I speak to you are spirit, and are life (John 6:63);

“the words which the Lord spoke” are Divine truths, the life thence derived is “the spirit.” In Isaiah:

Egypt is man and not God; and his horses are flesh, and not spirit (Isa. 31:3);

“Egypt” denotes memory-knowledge in general; “his horses” denote memory-knowledge from the intellectual, which is called “flesh, and not spirit” when there is nothing of spiritual life therein. (That “Egypt” denotes memory-knowledge, see the places cited in n. 9340, 9391; that “horses” denote the intellectual, n. 2761, 2762, 3217, 5321; and that “the horses of Egypt” denote memory-knowledges from the intellectual, n. 6125, 8146, 8148.) He who does not know what is signified by “Egypt,” by “horses,” and also by “flesh” and “spirit” cannot possibly know what these words involve.

[13] When it is known what is signified by “spirit” in regard to man, it can be known what is signified by “spirit” when it is said of Jehovah or the Lord, to whom are attributed all things belonging to man; as face, eyes, ears, arms, hands, and also a heart and a soul; thus also a spirit, which in the Word is called “the spirit of God,” “the spirit of Jehovah,” “the spirit of his mouth,” “the spirit of holiness,” or “the Holy Spirit.” That by the “spirit” is meant the Divine truth that proceeds from the Lord is evident from many passages in the Word. The reason why the Divine truth that proceeds from the Lord is signified by “the spirit of God” is that the whole life of man is thence, and those have heavenly life who receive this Divine truth in faith and love. That this is “the spirit of God,” the Lord himself teaches in John:

The words that I speak to you are spirit, and are life (John 6:63);

“the words which the Lord spoke” are Divine truths.

[14] Again:

Jesus cried with a great voice, saying, If anyone thirst, let him come unto me, and drink. Whosoever believeth in me, as the Scripture hath said, out of his belly shall flow streams of living water. This said he of the spirit, which they that believe in him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37–39);

that by “the spirit which they that believe in the Lord were to receive” is meant the life which is from the Lord, and which is the life of faith and of love, is plain from the details of this passage; for “thirsting and drinking” signify a longing to know and perceive truth; “streams of living water which shall flow from the belly” denote truths Divine. From this it is evident that “the spirit which they should receive,” which is also called “the Holy Spirit,” denotes life from the Divine truth which proceeds from the Lord, which life (as just said) is called “the life of faith and of love,” and is the very spiritual and celestial life with man. The reason why it is said that “the Holy Spirit was not yet, because Jesus was not yet glorified” is that while the Lord was in the world he himself taught Divine truth; but when he was glorified, which was after the resurrection, he taught it through angels and spirits. This holy thing which proceeds from the Lord, and flows into man through angels and spirits, whether manifestly or not manifestly, is “the Holy Spirit” there mentioned; for it is the Divine truth that proceeds from the Lord that is called “holy” in the Word (see n. 9680).

[15] From this it is that the Holy Spirit is called “the spirit of truth,” and that it is said that “He will lead into all truth”; and that “He shall not speak of himself, but what things soever he shall hear from the Lord”; and that “He shall receive from the Lord the things that he will proclaim” (John 16:13–14); and also that when the Lord departed from the disciples, “He breathed into them, and said, Receive ye the Holy Spirit” (John 20:21–22). The respiration signifies the life of faith (n. 9229, 9281); consequently the inspiration [or breathing] of the Lord signifies a capability imparted to men to perceive Divine truths, and thus to receive the life of faith; whence also comes the word “spirit” from “blowing” and from “wind” because from the respiration; and therefore spirit is

sometimes called “wind.” That the respiration of the lungs corresponds to the life of faith, and the beating of the heart to the life of love, see n. 3883–3896, 9300, 9495.)

[16] The like is signified by “inspiration” [or “breathing into”] in the book of Genesis:

And Jehovah breathed into man’s nostrils the soul of lives (Gen. 2:7).

From this the Lord is called “the spirit of our nostrils” (Lam. 4:20). And as Divine truth consumes and vastates the evil, it is said in the following passages:

The foundations of the world were revealed at the blast of the spirit of thy nostrils (Ps. 18:15).

By the breath of God they perish, and by the spirit of his nostrils are they consumed (Job 4:9).

By the word of Jehovah were the heavens made, and all the army of them by the spirit of his mouth (Ps. 33:6);

“the word of Jehovah” denotes Divine truth; in like manner “the spirit of his mouth.” That this denotes the Lord is evident in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him. And the Word was made flesh, and dwelt among us (John 1:1, 3, 14).

[17] That Divine truth, from which is the heavenly life of man, is signified by “the Holy Spirit” is plain also from the following passages. In Isaiah:

There shall go forth a rod out of the stem of Jesse; and the spirit of Jehovah shall rest upon him, the spirit of wisdom and intelligence, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah (Isa. 11:1–2);

these words are said of the Lord, in whom Divine truth, consequently Divine wisdom and intelligence, are called “the spirit of Jehovah”; and this spirit is called “the spirit of wisdom and intelligence, of counsel, of might, and of knowledge.” Again:

I have put my spirit upon him; he shall bring forth judgment to the nations (Isa. 42:1);

speaking here also of the Lord; “the spirit of Jehovah upon him” denotes Divine truth, consequently Divine wisdom and intelligence. Divine truth is also called “judgment” (n. 2235).

[18] Again:

When the enemy shall come as a pent-up stream, the spirit of Jehovah shall lift up a standard against him (Isa. 59:19).

The spirit of the Lord Jehovah is upon me; therefore Jehovah hath anointed me to preach glad tidings to the poor (Isa. 61:1);

speaking here also of the Lord; the Divine truth which was in the Lord while he was in the world, and which he himself then was is “the spirit of Jehovah.”

[19] That “the spirit of Jehovah” denotes Divine truth, and that the man who receives it has heavenly life therefrom is still more evident from the following passages. In Isaiah:

Until the spirit be poured upon you from on high, then shall the wilderness become a fruitful field; then judgment shall dwell in the wilderness (Isa. 32:15–16);

the subject here treated of is regeneration; “the spirit from on high” denotes life from the Divine; for “the wilderness becoming a fruitful field,” and “judgment dwelling in the wilderness” signifies intelligence where there was none before, thus new life.

[20] In like manner in these passages:

That ye may know that I will give my spirit in you, that ye may live (Ezek. 37:13–14).

Then I will not hide my faces any more from them; for I will pour out my spirit upon the house of Israel (Ezek. 39:29).

I will pour out my spirit upon all flesh, and upon the manservants and upon the maidservants in those days will I pour out my spirit (Joel 2:28–29).

I am full of might with the spirit of Jehovah, and with judgment and strength to declare to Jacob his transgression, and to Israel his sin (Micah 3:8).

The horses that go forth into the land of the north have quieted my spirit in the land of the north (Zech. 6:8).

I will pour waters upon him that is thirsty, and streams upon the dry land; I will pour out my spirit upon thy seed (Isa. 44:3).

That in these passages “the spirit of Jehovah” denotes the Divine truth, and through this the life of faith and of love is evident; that it flows in immediately from the Lord and also mediately from him through spirits and angels, may be seen above (n. 9682).

[21] In like manner in another passage in Isaiah:

In that day shall Jehovah Zebaoth be for a crown of ornament and for a diadem of beauty to the remains of his people; and for a spirit of judgment to him that sitteth upon judgment, and for strength to them (Isa. 28:5–6);

where “a crown of ornament” denotes the wisdom which is of good; “a diadem of beauty,” the intelligence which is of truth; and “a spirit of judgment,” Divine truth, for judgment is predicated of truth (n. 2235, 6397, 7206, 8685, 8695, 9260, 9383).

[22] Again:

The angel of the faces of Jehovah delivered them; in his love and in his pity he redeemed them; yet they rebelled, and embittered the spirit

of his holiness; whereby he was turned to be their enemy. He put the spirit of his holiness in the midst of him; the spirit of Jehovah led him (Isa. 63:9–11, 14);

here “the spirit of holiness” denotes the Lord as to Divine truth, thus the Divine truth which is from the Lord; “the angel of his faces” denotes the Lord as to Divine good, for “the face of Jehovah” denotes love, mercy, and good. In Revelation:

The testimony of Jesus is the spirit of prophecy (Rev. 19:10);

“the testimony of Jesus” denotes the Divine truth which is from him and concerning him (n. 9503).

[23] In David:

Jehovah God maketh his angels spirits; and his ministers a flaming fire (Ps. 104:4);

where “making the angels spirits” denotes receptions of Divine truth; and “making them a flaming fire” denotes receptions of Divine good, that is, of Divine love. In Matthew:

John said, I baptize you with water unto repentance; but he that cometh after me shall baptize you with the Holy Spirit and with fire (Matt. 3:11);

where “to baptize” denotes to regenerate; “with the Holy Spirit” denotes by means of Divine truth; and “with fire” denotes from the Divine good of the Divine love. (That “to baptize” denotes to regenerate, see n. 5120, 9088; and that “fire” denotes the Divine good of the Divine love, n. 4906, 5215, 6314, 6832, 6834, 4849, 7324.)

[24] In Luke:

If ye, being evil, know how to give good things to your children; how much more shall the Father who is in heaven give the Holy Spirit to them that ask him? (Luke 11:13);

“to give the Holy Spirit” denotes to enlighten with Divine truth, and to endow with the life thence derived, which is the life of intelligence and wisdom. In Revelation:

The seven lamps of fire burning before the throne are the seven spirits of God (Rev. 4:5).

In the midst of the elders a lamb standing, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth (Rev. 5:6).

That in these passages “spirits” do not mean spirits is evident from the fact that the lamps and the eyes of the lamb are called “the spirits of God”; for “lamps” denote Divine truths (n. 4638, 7072), and “eyes” denote the understanding of truth, and when said of the Lord, the Divine intelligence and wisdom (n. 2701, 4403–4421, 4523–4534, 9051); from which it is evident that “the spirits of God” signify Divine truths.

[25] When therefore it is known that “the Holy Spirit” denotes the Divine truth that proceeds from the Lord, which is holiness itself, the Divine meaning of the Word can be known wherever mention is made of “the spirit of God,” and “the Holy Spirit”; as in the following passages:

I will ask the Father that he may give you another paraclete, that he may abide with you forever; the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he abideth with you, and shall be in you. I will not leave you orphans. The paraclete, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and put you in mind of all things that I have said unto you (John 14:16–18, 26).

When the paraclete shall come, whom I will send unto you from the Father, the spirit of truth, who goeth forth from the Father, he shall bear witness of me; and ye shall bear witness (John 15:26–27).

I tell you the truth; it is expedient for you that I go away; if I go not away, the paraclete will not come unto you; but if I go away, I will send him unto you (John 16:7).

[26] From these passages it is again evident that the Divine truth proceeding from the Divine good which is “the Father” is “the paraclete” and “the Holy Spirit”; and therefore also he is called “the spirit of truth”; and it is said of him that “he shall abide in them,” that “he shall teach all things,” that “he shall bear witness of the Lord.” In the spiritual sense “to bear witness of the Lord” denotes to teach about him. Its being said that “the paraclete who is the Holy Spirit is sent from the Father in the name of the Lord,” and again that “the Lord will send him from the Father,” and afterward that “the Lord himself will send him” is because the Father signifies the Divine itself which is in the Lord, and consequently that the Father and he are one, as the Lord plainly declares in John 10:30; 14:9–11.

[27] Again:

All sin and blasphemy shall be forgiven unto men; but the blasphemy of the spirit shall not be forgiven unto men. If anyone shall say a word against the son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in that which is to come (Matt. 12:31–32);

“to say a word against the son of man” denotes against truth Divine not yet implanted or inscribed in the life of man (that “the son of man” denotes the Divine truth, see n. 9807); but “to speak against the Holy Spirit” denotes against the Divine truth that has been implanted or inscribed in the life of man, especially against the Divine truth about the Lord himself. To speak against this, that is, to deny it after it has once been acknowledged is profanation; and the profanation is of such a nature that it utterly destroys the interiors of man; and from this it is said that this sin cannot be forgiven. (What profanation is, see n. 3398, 3898, 4289, 4601, 6348, 6959, 6963, 6971, 8394, 8882, 9298.)

[28] And again:

Jesus said unto the disciples, Go ye, and baptize in the name of the Father, and of the son, and of the Holy Spirit (Matt. 28:19);

“the Father” here denotes the Divine itself; “the son” denotes this Divine itself in a human form; and “the Holy Spirit” denotes the Divine which proceeds. Thus there is one Divine, and yet a trinity. That the Lord is the Divine itself under a human form, he himself teaches in John:

From henceforth ye have known the Father, and have seen him; he that seeth me seeth the Father; I am in the Father, and the Father in me (John 14:7, 9–10).

**9819.** *And they shall make Aaron’s garments.* That this signifies through whom is the spiritual kingdom is evident from the signification of “Aaron’s garments” as being a representative of the spiritual kingdom of the Lord joined to his celestial kingdom (of which above, n. 9814). That the wise in heart, filled with the spirit of wisdom, were to make the garments, was because by them are meant those who are in the celestial kingdom; and the spiritual kingdom is that which is from the celestial, and thus covers it, as a garment covers the body (as can also be seen from what was said above, n. 9818).

**9820.** *To sanctify him.* That this signifies thereby a representative of the Divine truth in this kingdom is evident from the signification of “to be sanctified” as being to be imbued with Divine truth from the Lord; for the Divine truth that proceeds from the Lord is what is called “holy” in the Word, for the reason that the Lord alone is holy, thus whatever proceeds from him (see n. 9680). From this it is that the holiness which proceeds from him is called “the Holy Spirit” (as shown just above, n. 9818, and on which subject see also what was adduced in the passages cited in n. 9229).

[2] From this it is plain how it is to be understood that angels, prophets, and apostles are called “holy” (“holy angels” in Matt. 25:31; Mark 8:38; Luke 9:26; “holy prophets” in Rev. 16:6; 18:20; and “holy apostles” in Rev. 18:20), that is, not that they were holy from themselves, but from the Lord; “holy angels” because these are receptions of the Divine truth which is from the Lord, and therefore by them in the Word are signified truths Divine, and in

general something of the Lord (n. 1925, 2821, 4085, 4295); “holy prophets” because by these is signified the Word which is Divine truth, and specifically doctrines derived from the Word (n. 2534, 3652, 7269); and “holy apostles” because by these is signified all the truth of faith and all the good of love in the complex (n. 3488, 3858, 6397).

[3] That the Divine truth which proceeds from the Lord is holiness itself, thus the Lord, from whom is this holiness is evident from many passages in the Word, of which may now be adduced only the words of the Lord in John:

Father, sanctify them in thy truth; thy Word is truth. For their sakes I sanctify myself, that they also may be sanctified in the truth (John 17:17, 19);

from this it is evident that it is the Lord who sanctifies man, spirit, and angel, because he alone is holy (Rev. 15:4), and that they are holy only insofar as they receive of the Lord, that is, insofar as they receive from him of faith and love to him.

9821. *To his ministering in the priest's office to me.* That this signifies a representative of the Lord is evident from what was shown above (n. 9809).

9822. *And these are the garments which they shall make.* That this signifies Divine truths in the spiritual kingdom in their order is evident from the signification of “Aaron's garments” as being the spiritual kingdom joined to the celestial kingdom (see above, n. 9814). That these garments denote Divine truths in this kingdom is because “garments” signify truths (n. 5954, 9212, 9216), and because this kingdom is called the spiritual kingdom from the Divine truths which are there. For there are two kingdoms into which heaven is distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom good reigns, and in the spiritual kingdom truth, both from the Lord; and because the garments of Aaron represented the latter kingdom, and these

garments were an ephod, a robe, and a tunic, therefore by these are signified Divine truths in this kingdom in their order.

9823. *A breastplate.* That this signifies Divine truth shining forth from Divine good is evident from the signification of “the breastplate” as being Divine truth shining forth from Divine good, here in ultimates progressively from the inmost things in the heavens. For the ephod, on which was this breastplate, represented the ultimates of the spiritual kingdom, and consequently the ultimates of heaven. “The breastplate” had this signification because it was fastened upon the breast where the heart is, and was filled with precious stones, and the heart corresponds to celestial good, which is the good of love to the Lord from the Lord, and the twelve precious stones correspond to Divine truths thence derived. Hence by “the breastplate” in the supreme sense is signified Divine truth shining forth from the Divine good of the Lord. (That the heart corresponds to celestial good, that is, to the good of love to the Lord from the Lord, see n. 170, 172, 176, 3635, 3883–3896, 7542, 9050, 9300, 9495; and that the twelve precious stones correspond to Divine truths which are from Divine good will be seen in what follows in this chapter, where this breastplate is fully described, and is called “the breastplate of judgment,” and “the Urim and Thummim” from the twelve precious stones with which it was filled.) That it was fastened upon the breast where is the heart is evident from the description given of it below, where this is plainly stated in these words, “Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart” (verse 29); and again, “They shall be upon Aaron’s heart, when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually” (verse 30). That “judgment” also denotes the Divine truth which proceeds from the Divine good of the Lord will be seen in what follows.

9824. *And an ephod.* That this signifies Divine truth in this kingdom in the external form in which interior things cease is evident from the signification of “the ephod” as being Divine truth in an external form. The reason why this is signified by “the ephod” is that by Aaron’s garments of holiness were represented Divine

truths in the spiritual kingdom in their order (see above, n. 9522); and the ephod was the outermost of three garments; Aaron's garments for the priest's office being the ephod, the robe, and the checkered tunic. That which is outermost not only contains the interior things, but the interior things also cease in it. This is the case in the human body, and consequently also in the heavens, to which the things of the human body correspond. The case is similar with truths and goods, for these make the heavens.

[2] As the ephod represented the outermost of the Lord's spiritual kingdom, it was more holy than the rest of the garments, and on it was the breastplate, in which were the Urim and Thummim, through which answers were given by the Divine. That what is most external is more holy than the internal things is because the external holds all the interior things in their order, and in their form and connection, insomuch that if the external were removed, the internal things would be dispersed; for internal things not only cease in the external, but they are also together in it. That this is so can be known to those who know how it is with things successive and things simultaneous; namely, that successive things, which proceed and follow one another in their order, are nevertheless presented together in the ultimate things.

Take for example, end, cause, and effect; the end is the first in order, the cause is the second, and the effect is the ultimate. So also do they advance in succession. Nevertheless the cause is presented simultaneously in the effect, which is the ultimate; and the end is so presented in the cause. Consequently the effect is the completion, in which the interior or prior things are collected together and are lodged.

[3] The case is similar in man, with will, thought, and action. To will comes first, to think second, and to do is the ultimate, and this is also the effect in which the prior or interior things come forth in simultaneous order. For insofar as the act contains within itself that which the man is thinking, and that which he is willing, so far the interior things are held together in their form and in their connection. It is from this that it is said in the Word, that man will

be judged according to his deeds, or according to his works, which means that he will be judged according to his thought and will, for these are in his deeds as the soul is in his body. As then the interior things are presented simultaneously in the ultimate, it follows that, as already said, if the order is perfect, the ultimate is accounted more holy than the interior things, for therein is complete the holiness of the interior things.

[4] As the interior things are together in the ultimate ones (as for instance, as just said, man's thought and will are together in his deeds or works; or in regard to spiritual things, his faith and love are so), therefore John was beloved by the Lord more than the rest of the disciples, and lay on his breast (John 13:23; 21:20, 22), for the reason that this disciple represented the works of charity. (See the prefaces to Genesis 18 and 22, and also n. 3934.) From this it is also evident why the external or ultimate which is in perfect order is more holy than the internal things regarded singly; for when the Lord is in the ultimate, he is simultaneously in all things, and when he is in this, the interior things are held together in their order, connection, and form; and under supervision and guidance at his good pleasure. This is the secret which is meant in n. 9360, which see.

[5] This then is the reason why the ephod, being a representative of the ultimate in the Lord's spiritual kingdom, was accounted more holy than the rest of the garments of the priesthood. Wherefore the ephod was the chief priestly vestment, and was made of threads of gold in the midst of blue, of crimson, of scarlet double-dyed, and of fine twined linen (Exod. 39:3); but the rest of the priests had ephods of linen (1 Sam. 2:18; 22:18). On this account also the ephod stood for all the vestments of a priest, and he was said "to wear the ephod," whereby was signified that he was a priest (1 Sam. 2:28; 14:3). On this account also the breastplate was fastened to the ephod, and answers were given by means of the Urim and Thummim thereon, for the reason that this vestment was a representative of the ultimate in the Lord's spiritual kingdom; and Divine answers are presented in ultimates, for they pass through all the interior things in succession, and are there dictated, because there they cease. That answers were given when the priests

were clothed with the ephod is evident from 1 Samuel 23:6–13; 30:7–8; and also in Hosea:

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

where “teraphim” signify Divine answers, for answers were formerly given by means of these (Zech. 10:2). Moreover, in the original tongue the word “ephod” comes from “to enclose all the interior things” as is evident from the meaning of the word in Exodus 29:5; Leviticus 8:7.

9825. *And a robe.* That this signifies Divine truth there in the internal form is evident from the signification of “the robe” as being the middle of the spiritual kingdom, thus the truth itself which is there; for by Aaron’s garments was represented the Lord’s spiritual kingdom (n. 9814), thus the truths which are there, in their order (see n. 9822); and as this kingdom has been distinguished into three degrees, the inmost, the middle, and the external, therefore by “the robe” was signified that which is in the middle of this kingdom. The reason why this kingdom has been distinguished into three degrees is that the inmost there communicates with the celestial, and the external with the natural, and therefore the middle partakes equally of both. Moreover, in order that anything may be perfect, it must be distinguished into three degrees. This is the case with heaven, and with the goods and the truths in it. That there are three heavens is known; consequently there are three degrees of goods and truths there. Each heaven also is distinguished into three degrees; for its inmost must communicate immediately with what is higher, and its external with what is lower, and so, through these, its middle must communicate with both, whence comes its perfection. The case is the same with the interiors of man, which in general have been distinguished into three degrees, namely, into the celestial, the spiritual, and the natural; in like manner each of these into its own three degrees; for a man who is in the good of faith and of love to the Lord is a heaven in the least form corresponding to the greatest (n. 9279). Such also is the case in all things of nature. (That the

natural of man has been distinguished into three degrees, see n. 4570, and in general all his interior and exterior things, n. 4154.) The reason of its being so is that everywhere there must be end, cause, and effect; the end must be the inmost, the cause the middle, and the effect the ultimate, in order that the thing may be perfect. It is from this that in the Word “three” signifies what is complete from beginning to end (n. 2788, 4495, 7715, 9198, 9488–9489). From all this it can be known why Aaron’s garments of holiness were an ephod, a robe, and a tunic; and that the ephod represented the external, the robe the middle, and the tunic the inmost, of the spiritual kingdom.

[2] As the robe represented the middle in the spiritual kingdom, and the middle partakes of both the others, it is taken representatively for that kingdom itself, as in the first book of Samuel:

Samuel turned about to go away, but Saul laid hold upon the skirt of his robe, and it was rent; wherefore Samuel said, Jehovah shall rend the kingdom of Israel from upon thee this day, and shall give it to thy companion who is better than thou (1 Sam. 15:27–28);

from these words it is evident that “the rending of the skirt of Samuel’s robe” signified the rending of the kingdom of Israel from Saul, for “the kingdom of Israel” signifies the Lord’s spiritual kingdom (n. 4286, 4598, 6424, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805). In like manner in the same:

David cut off the skirt of Saul’s robe privily; and when he showed it to Saul, Saul said, Now I know that reigning thou shalt reign, and the kingdom of Israel shall continue in thine hand (1 Sam. 24:4–5, 11, 20).

When Jonathan made a covenant with David, he stripped himself of his robe, and gave it to David, even to his sword, to his bow, and to his girdle (1 Sam. 18:3–4);

by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel and transferred it to David.

[3] As a robe represented the spiritual kingdom, so likewise it represented the truths of this kingdom in general. The truths of this kingdom are what are called spiritual truths, which are in the intellectual part of man. These are signified by “robes” in Ezekiel:

All the princes of the sea shall come down from upon their thrones, and shall cast away their robes, and put off the garments of their embroidery (Ezek. 26:16);

this is said of Tyre, by which are signified the knowledges of good and truth (n. 1201); the vastation of these in the church is here described; “the robes which they shall cast away” denote the truths of faith which are in the intellectual part; but “the garments of embroidery” denote the memory-knowledges which are in the natural (n. 9688). The reason why these truths are signified is that the truth which belongs to the understanding reigns in the Lord’s spiritual kingdom; but in the celestial kingdom the good which belongs to the will. In Matthew:

The scribes and Pharisees do all their works to be seen of men, and enlarge the borders of their robes (Matt. 23:5);

where “enlarging the borders of the robes” denotes to speak truths grandiloquently, merely to be heard and seen by men. That such things are signified by “the robe” will be seen still better from the description of it below in this chapter (verses 31–35).

**9826.** *And a tunic of checker work.* That this signifies Divine truth there inmost proceeding immediately from the Divine celestial is evident from the signification of “a tunic” as being natural truth; but when said concerning Aaron, whose garments represented the truths of the Lord’s spiritual kingdom (see n. 9814, 9822), “the tunic” denotes the inmost Divine truth in this kingdom, thus that which proceeds most nearly from the Divine celestial, which is the Lord’s Divine good in the inmost heaven (that such things are signified by “tunics” see n. 4677). For there are three heavens—the inmost which is called celestial, the middle which is called spiritual, and the ultimate which approaches what is natural. In the inmost heaven reigns the good of love to the Lord, in the middle heaven

the good of charity toward the neighbor, and in the ultimate heaven the good of faith. These heavens are most distinct one from another, insomuch that he who is in one heaven cannot possibly pass into another; and yet they are one heaven, being joined together by means of intermediate angelic societies; and in this way one heaven proceeds from another. As therefore the garments of Aaron represent the spiritual heaven, and thus the truths of this heaven in their order, it is evident that by the inmost garment, which is called “a tunic of checker work” is represented the inmost truth there which proceeds immediately from the Divine celestial. It is said to be “of checker work” because it was woven, as is evident from what follows in the book of Exodus:

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

that the tunics were of fine linen was in order that truth from a celestial origin might be represented. (That such truth is signified by “fine linen,” see n. 9469.)

9827. *And a miter.* That this signifies intelligence and wisdom is evident from the signification of “a miter” as being intelligence and wisdom. A “miter” has this signification because it is a covering for the head, and by “the head” are signified the interior things of man that belong to intelligence and wisdom (see n. 9656). All articles of clothing derive their signification from the part of the body which they cover; as for instance that which covers the breast, like the breastplate; that which covers the loins, like the breeches; that which covers the feet, like the stockings; that which covers the soles of the feet, like the shoes; and so likewise that which covers the head, like the miter, the tiara, the cap.

[2] That such is the case is evident from the representatives in the other life. When wisdom and intelligence are taken away from spirits, as is the case when angelic societies are removed from them, the covering of the head appears to be taken away from them; and as soon as this is done they become stupid, and have no perception of truth and good; but afterward, as intelligence and wisdom return, the head is again covered. But in that life the coverings of

the head do not so much signify the wisdom which is of good, as the intelligence which is of truth. The miter which belonged to Aaron, however, signifies wisdom also, because it was of fine linen, and the crown of holiness was placed upon it, which was a plate of pure gold, on which was engraven “Holiness to Jehovah” (of which below in this chapter, verses 36–38; and also in Exod. 29:6; 39:28). But “the miter of linen” and the other garments of linen, which also were for Aaron, signified the intelligence that is of truth; but not the wisdom that is of good (concerning these garments and this miter, see Lev. 16:4; Ezek. 44:18). For “linen” signifies truth in man’s natural (n. 7601); thus a “miter of linen” denotes natural intelligence.

[3] They who do not know how the case is with representatives and correspondences can with difficulty be led to believe that such things are signified. But let them consider that in heaven spiritual things are perceived in the place of natural things; thus that in place of the miter, and in general in place of garments, such things are perceived as belong to intelligence and wisdom, and also to faith and love; in general such things as belong to truth and good; for all these are spiritual things, because heaven is a spiritual world. Let them consider also that the garments of Aaron were described and commanded by Jehovah on Mount Sinai, and that therefore within every detail there is the Divine celestial, and this is unfolded solely by means of knowledges about correspondences and representatives.

9828. *And a belt.* That this signifies a general bond in order that all things may look to one end is evident from the signification of a “belt,” or “girdle,” as being a general bond; for it gathers up, encloses, holds in connection, and secures all the interior things, which without it would be set loose, and would be scattered. That “the belt” denotes a general bond to the intent that all things may look to one end is because in the spiritual world the end reigns, insomuch that all things there may be called “ends”; for the Lord’s kingdom, which is a spiritual world, is a kingdom of uses, and uses there are ends; thus it is a kingdom of ends. But the ends there follow one another and are also associated together in a varied order; the ends which follow one another being called

“intermediate ends,” but the ends which are associated together being called “consociate ends.” All these ends have been so mutually conjoined and subordinated that they look to one end, which is the universal end of them all. This end is the Lord; and in heaven with those who are receptive, it is love and faith in him. Love is there the end of all their wills, and faith is the end of all their thoughts, these being of the understanding.

[2] When each and all things look to one end, they are then kept in an unbroken connection, and make a one; for they are under the view, the government, and the providence of one who bends all to himself in accordance with the laws of subordination and consociation, and thus conjoins them with himself; and also at the same time bends them to their companions in a reciprocal manner, and in this way conjoins them with each other. From this it is that the faces of all in heaven are kept turned to the Lord, who is the sun there, and is thus the center to which all look; and this, wonderful to say, in whatever direction the angels may turn (see n. 3638). And as the Lord is in the good of mutual love, and in the good of charity toward the neighbor—for he loves all, and through love conjoins all—therefore the angels are also turned to the Lord by regarding their companions from this love.

[3] For this reason those things which are in ultimates, and which gather up and enclose, in order that each and all things may be kept together in such a connection, were represented by belts or girdles; which in the spiritual world are nothing else than goods and truths in the ultimates, or in the extremes, and which enclose the interior things. By the girdles around the loins were represented celestial goods, and by the girdles around the thighs, and also around the breast, were represented spiritual goods and truths in the ultimates or extremes.

[4] Such things are signified by “the girdles of the loins” in the following passage:

Jehovah said unto the prophet, Buy thee a linen girdle, and put it upon thy loins; but thou shalt not draw it through water. So I bought a girdle, and put it upon my loins. Then the word of Jehovah was made

unto me, saying, Take the girdle, and go to Euphrates, and hide it in a hole of the rock. At the end of many days I went to Euphrates, and took again the girdle, and behold it was corrupt, it was profitable for nothing. Then said Jehovah, This evil people, who refuse to hear my words, and are gone after other gods, shall be even as this girdle, which is profitable for nothing (Jer. 13:1–10).

In the spiritual sense by “the linen girdle” is here meant the good of the church, which encloses and holds together in connection the truths in it. Because the good of the church was at that time nonexistent, and the truths were consequently dispersed, it is said that it should “not be drawn through water”; for “water” denotes the truth which purifies and thus restores. “The hole of the rock in which the girdle was hid” denotes truth falsified; “the Euphrates” denotes the extension and boundary of the celestial things of good in their ultimate. He who does not know the nature of the Word may suppose that this is only a comparison of the people and their corruption with the girdle and its corruption; but in the Word all comparisons and metaphorical sayings are real correspondences (n. 3579, 8989). Unless everything in this passage had a correspondence, it would never have been commanded that the girdle should not be drawn through water, that it should be put upon the loins, and that the prophet should go to the Euphrates, and should hide it there in a hole of the rock. It is said that the girdle should be “put upon the loins” because from correspondence “the loins” signify the good of celestial love (n. 3021, 4280, 5050–5062); thus the placing of the girdle upon the loins denotes conjunction with the Lord through the good of love by the mediation of the Word.

[5] That a “girdle” denotes good bounding and conjoining is plain also in Isaiah:

There shall go forth a rod out of the stem of Jesse; righteousness shall be the girdle of his loins, and truth the girdle of his thighs (Isa. 11:1, 5);

this is said of the Lord; “the righteousness that shall be the girdle of the loins” denotes the good of his love which protects heaven and the church. It is said of the sons of Israel that when they ate the

passover, “their loins were to be girded” (Exod. 12:11); which signifies that thus all things were in order, and prepared to receive good from the Lord, and were ready for action (n. 7863). It is from this that those who are ready are said to be “girded” as is said also of the seven angels in Revelation:

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

[6] It is said of Elijah:

He was a hairy man, and girt with a girdle of leather about his loins (2 Kings 1:8);

and in like manner of John:

John had clothing of camel’s hair, and a leathern girdle about his loins (Matt. 3:4).

Elijah and John were so clothed and girded because they both represented the Word; and therefore their garments denote the Word in the external sense which is natural; for “the hair” denotes the natural (n. 3301, 5247, 5569–5573). “Camels” denote general memory-knowledges in the natural (n. 3048, 3071, 3143, 3145); “leather” and “skin” signify what is external (n. 3540); thus a “leathern girdle” signifies that which gathers up, encloses, and holds together in connection, the interior things. (That Elijah represented the Word, see the preface to Genesis 18, and n. 2762, 5247; and in like manner John the Baptist, n. 9372.)

[7] As truths and goods are set loose and are dispersed by evil deeds, it is said of Joab after he had slain Abner with deceit that “he put the bloods of war in his girdle that was on his loins” (1 Kings 2:5), by which is signified that he had dispersed and destroyed these things; and therefore when truths have been dispersed and destroyed, it is said that “instead of a girdle there shall be a rent, and instead of a work of entwining, baldness” (Isa. 3:24); speaking of the daughters of Zion, by whom are signified the goods that

belong to the celestial church; “a rent instead of a girdle” denotes the dispersion of celestial good.

[8] It is also said of Oholibah, which is Jerusalem, in Ezekiel:

When she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles on their loins, she doted upon them (Ezek. 23:14–16);

by which are signified truths profaned; for “the Chaldeans” denote those who profess truths outwardly, but inwardly deny them, and thus profane them; “men portrayed upon the wall” denote appearances of truth in outward things; and in like manner “images portrayed with vermilion”; “the girdles with which they were girt on the loins” denote the goods which they feign in order that their truths may be believed.

[9] From all this it can now be seen what was signified in the representative church by the “girdles” which gather together the garments into one. But that such things were signified can with difficulty be brought to the belief of the natural man, for the reason that he can with difficulty cast away the natural idea about girdles, and about garments in general; and in its place take to himself the spiritual idea, which is that of good holding truths together in connection; for the natural thing, which appears before the sight, keeps the mind fixed on itself, and is not removed unless the intellectual sight can be raised even into the light of heaven, and the man thus be able to think almost abstractedly from natural things. When this is done, there enter the spiritual things of the truth of faith and the good of love, which are imperceptible to the merely natural man.

9829. *And they shall make garments of holiness for Aaron thy brother, and for his sons.* That this signifies thereby a representative of the spiritual kingdom joined to the celestial kingdom is evident from what was shown above (n. 9814).

9830. *That he may minister to me in the priest's office* signifies a representative of the Lord (as above, n. 9809, 9810).

9831. Verses 5–8. *And they shall take the gold, and the blue, and the crimson, and the scarlet double-dyed, and the fine linen. And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen, with the work of a skilled craftsman. It shall have two shoulders joined at the two extremities thereof; and it shall be joined together. And the girdle of his ephod, which is upon it, according to the work thereof shall be from it; of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen.* “And they shall take the gold” signifies good reigning universally; “and the blue, and the crimson, and the scarlet double-dyed, and the fine linen” signifies the good of charity and of faith; “and they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen” signifies the external of the spiritual kingdom from this good; “with the work of a skilled craftsman” signifies from the understanding; “it shall have two shoulders joined at the two extremities thereof, and it shall be joined together” signifies the preservation by a complete union of good and truth on all sides and forever, with all exertion and power; “and the girdle of his ephod, which is upon it” signifies an external binding together; “according to the work thereof, shall be from it” signifies what is like and continuous from the external of the spiritual kingdom; “of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen” signifies thus from the good of faith and of charity, in external things.

9832. *And they shall take the gold.* That this signifies good reigning universally is evident from the signification of “gold” as being the good of love (see n. 113, 1551–1552, 5658, 6914, 6917, 9490, 9510); that this reigns universally is signified by the gold being interwoven everywhere in the ephod, as is evident from what follows in this book:

They spread out plates of gold, and he cut them into threads, to work them in the midst of the blue, and in the midst of the crimson, and in the midst of the scarlet double-dyed, and in the midst of the fine twined linen (Exod. 39:3).

That which reigns universally is that which rules, thus is in each and all things (n. 5949, 6159, 7648, 8067, 8853–8858, 8865). The reason why gold was interwoven everywhere, was that by the garments of Aaron was represented the spiritual heaven (n. 9814), and good reigns in this heaven, as it does in the other heavens also. In the inmost heaven reigns the good of love to the Lord; in the middle heaven, the good of charity toward the neighbor; and in the ultimate heaven, the good of faith. But the truth which is of faith leads men in unto good, and afterward is produced from good. From this it is evident that a man is not in heaven until he is in good. If he is only in the truths which are called matters of faith, he merely stands before the door; and if from these truths he looks to good, he enters into the vestibule; but if from these truths he does not look to good, he does not see heaven, not even from afar. It is said that a man is not in heaven until he is in good, because while a man is in the world he ought to have heaven in himself, in order that he may enter into it after death. For heaven is in man, and is in mercy given to those who, while they live in the world, suffer themselves to be brought through the truths of faith into charity toward the neighbor and into love to the Lord; that is, into good. (That a man is not in heaven until he is in the state of being led by the Lord by means of good, see n. 8516, 8539, 8722, 8772, 9139.) By “good” is meant the good of life, and the good of life is to do what is good from willing it, and to will good is from love; for that which a man loves he wills.

9833. *And the blue, and the crimson, and the scarlet double-dyed, and the fine linen.* That this signifies the good of charity and of faith is evident from the signification of “blue” as being the celestial love of truth (see n. 9466); from the signification of “crimson” as being the celestial love of good (n. 9467); from the signification of “scarlet double-dyed” as being spiritual good (n. 4922, 9468); and from the signification of “fine linen” as being truth from a celestial origin (n. 5319, 9469). Thus taken together these words signify the good of love and of faith; but here the good of charity and of faith, because they are predicated of the spiritual kingdom (n. 9814). This signification of “blue, crimson, scarlet double-dyed, and fine linen” as being the things of love or charity, and of faith, arises from the colors themselves. For the colors which appear in heaven

originate from the light of heaven, which light is the Divine truth that proceeds from the Lord, from which is all intelligence and wisdom. Hence the variegations of this light, which before the external sight in heaven appear as colors, are variegations of intelligence and wisdom from the truths and goods of faith, of charity, and of love (n. 1042, 1053, 1624, 3993, 4530, 4677, 4741–4742, 4922, 9466). (That insofar as the colors in heaven partake of red they signify good, and insofar as they partake of white they signify truth, see n. 9467.)

*9834. And they shall make the ephod of gold, of blue and crimson, of scarlet double-dyed and fine twined linen.* That this signifies the external of the spiritual kingdom from this good is evident from the signification of “the ephod” as being the external of the spiritual kingdom (n. 9824); from the signification of “gold” as being good, here good universally reigning (of which above, n. 9832); and from the signification of “blue, crimson, scarlet double-dyed, and fine twined linen” as being the good of charity and of faith (of which just above, n. 9833); wherefore the external of the spiritual kingdom is derived from this good.

*9835. With the work of a skilled craftsman.* That this signifies from the understanding is evident from the signification of “a skilled craftsman” as being the understanding (n. 9598, 9688); and therefore “the work of a skilled craftsman” denotes that which is from this. That “a skilled craftsman” denotes the understanding is because thought belongs to the understanding, just as the affection of love belongs to the will. In the internal sense “a skilled craftsman” signifies the like as “thought”; for in the internal sense the person is not attended to, but only the thing itself, and a skilled craftsman implies a person (on this subject, see n. 5225, 5287, 5434, 8343, 8985, 9007). What is meant by being derived from the understanding must be briefly stated. The subject here treated of is the Lord’s spiritual kingdom, and in respect to all the truths and goods which are therein, this kingdom belongs to the intellectual part; while the truths and goods in the Lord’s celestial kingdom belong to the will part. For there are two things to which all things in the universe bear relation, namely, good and truth; for

which reason there are in man two faculties, the will and the understanding; the will being for the sake of good, and the understanding for the sake of truth; for the will receives good, and the understanding truth.

[2] The case is similar in the heavens, where there are two kingdoms, the celestial and the spiritual; the celestial kingdom is for the sake of the reception of good, and the spiritual kingdom is for the sake of the reception of truth. And because the universal heaven corresponds to all things that are in man, therefore before the Lord heaven is like one man, who accordingly also has two faculties, a will and an understanding; his will being in the celestial kingdom, and his understanding in the spiritual kingdom. Now because the spiritual kingdom was represented by the garments of Aaron, and the intellectual part of heaven is in this kingdom, therefore by “the work of a skilled craftsman” is signified the intellectual part. (That from its correspondence with each and all things in man the universal heaven is like one man, and is called the grand man, may be seen in the passages already cited in n. 9276e; and that with those who are in the Lord’s spiritual kingdom goods and truths have been inscribed on their intellectual part; but with those who are in the celestial kingdom on their will part, may also be seen in the passages already cited in n. 9277, 9596.)

**9836.** *It shall have two shoulders joined at the two extremities thereof; and it shall be joined together.* That this signifies the preservation, by a complete union, of good and truth on all sides and forever, with all exertion and power, is evident from the signification of “the shoulders” as being all force and power (see n. 1085, 4931–4937); but by “putting on the shoulders” and by “carrying” upon them (as is said in what follows of the two onyx stones on which were graven the names of the sons of Israel) is meant the preservation of good and truth forever (for by “the names of the sons of Israel” are signified all goods and truths in the complex, on which subject see below); from the signification of “being joined together” and “being conjoined” as being a complete union; and from the signification of “the two extremities,” that is, at the right and at the left, as being on all sides (n. 8613).

[2] The case herein is this. By the ephod (as shown above) was represented the external of the Lord's spiritual kingdom, and therefore by its shoulder pieces, on which were placed the two onyx stones with the names of the sons of Israel, was represented the perpetual preservation of good and truth; and by the joining together of the ephod on the shoulders, and also before the breast and behind the back, there was represented a complete union. From this it can be seen what is signified by what is said below about the shoulder pieces and the engravings upon them; namely, the preservation of good and truth forever with all exertion and power; thus the preservation of the heavens. These stones with the names of the sons of Israel were placed on the shoulder pieces of the ephod, by which was represented the external of the spiritual kingdom, for the reason that all preservation depends on the state of the ultimates, for all the interior things cease there, and form a plane there in which they may subsist. Ultimates are like the soles and the feet, on which the whole body stands, and are also like the hands and the arms, by means of which the body exerts its powers, and into which the body transfers its forces. It is also from this that the hands and the arms, as well as the soles and the feet, correspond to the ultimates of heaven. That power and strength reside in ultimates was represented in the ancient church by the hair with the Nazirites, in which resided their strength, as is plain from Samson (Judges 14–16), and also their sanctity (n. 3301). (That the hair, which with them was the Naziriteship, corresponds to the ultimates of good and truth, or to good and truth in ultimates, see n. 3301, 5247, 6437.)

[3] That power resides in ultimates, and also the conservation of the interiors in their state, can be understood by those who know how the case is in nature with things successive and thence simultaneous; namely, that successive things at last form in ultimates what is simultaneous, in which these successive things are in a like order side by side. Wherefore simultaneous things, which are ultimate, serve successive things, which are prior, as corresponding supports on which they may lean, and thus by means of which they may be preserved.

[4] That “shoulders” signify all force and power in resisting, in breaking, and in acting is evident in these passages:

Ye push with side and with shoulder, and thrust all the feeble sheep with your horns, till ye have scattered them abroad (Ezek. 34:21).

Egypt is a staff of reed to the house of Israel. When they took hold of thee by the hand, thou didst break, and didst pierce through all their shoulder (Ezek. 29:6–7);

“to pierce through all the shoulder” denotes to deprive of all power to comprehend truths; “Egypt” denotes the perverted memory-knowledge which deprives.

[5] In Zechariah:

They refused to hearken, and turned a stubborn shoulder (Zech. 7:11);

“to turn a stubborn shoulder” denotes to resist. In David:

They thought a wicked device, they did not prevail, for thou shalt offer to them the shoulder (Ps. 21:11–12);

“to offer to them the shoulder” also denotes to resist; thus it denotes power. That “the shoulder” denotes power is plain from the representatives in the other life, where they who resist seem to oppose the shoulder.

[6] That “to put upon the shoulders and carry” denotes to preserve in a state of good and truth forever with all exertion and power is evident in Isaiah:

The nations shall bring thy sons in their bosom, and they shall carry thy daughters upon the shoulder (Isa. 49:22);

the subject here treated of is the new church; by “the sons” are signified truths, and by “the daughters,” goods; “to carry upon the shoulder” denotes to preserve them. The preservation of good in its state was also represented by the sons of Israel, when they went

forth out of Egypt, carrying the dough on the shoulder (Exod. 12:34); and by the sons of Kohath carrying the works of what is holy upon the shoulder (Num. 7:9).

From this it is that the Lord, who spoke by correspondences, said of the lost sheep when it was found, that “he laid it on his shoulder rejoicing” (Luke 15:5); “the sheep that was lost and was found” denotes the good with the man who repents.

[7] As this was signified by “carrying on the shoulder,” therefore also it is said of the gold and silver which they love and preserve, that “they carry them on their shoulder” (Isa. 46:7). (That “to carry” denotes also to hold together in its state, see n. 9500.) From all this it is evident what was signified by the names of the sons of Israel engraved on two onyx stones being placed upon the shoulder pieces of the ephod, and by its being said that Aaron should bear or carry them upon his two shoulders for a remembrance (verse 12). That “carrying upon the shoulder,” when said of subjection, signifies servitude, may be seen in Gen. 49:15; Ps. 81:6; Isa. 9:4; 10:27; Matt. 23:4; Zeph. 3:9; but that when said of command, it signifies supreme power Isa. 9:6; 22:22.

9837. *And the girdle of his ephod, which is upon it.* That this signifies an external binding together is evident from the signification of “the girdle” as being a general bond by which the interior things are held in connection (see above, n. 9828), thus it signifies a binding together. That it denotes an external binding together is because by “the ephod” is signified the external of the spiritual kingdom (n. 9824).

9838. *According to the work thereof shall be from it.* That this signifies what is like and continuous from the external of the spiritual kingdom is evident from the signification of “according to the work” as being what is like, for that which is according to the work of another thing is like it; and from the signification of “being from it” as being what is continuous, for that which is from another thing is not only like it, but is also continuous with it. That what is continuous with the external of the spiritual kingdom is

signified is because what is continuous with the ephod is meant, and by “the ephod” is signified the external of the spiritual kingdom (see n. 9824).

**9839.** *Of gold, of blue and crimson, and of scarlet double-dyed and fine twined linen.* That this signifies thus from the good of faith and of charity in external things is evident from the signification of all these things taken together as being the good of faith and of charity (see n. 9687, 9833). That it denotes in external things is because by the bond which was to be woven of gold, of blue, of crimson, of scarlet, and of fine twined linen is signified an external bond or binding together (n. 9837).

**9840.** Verses 9–14. *And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel; six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; encompassed with settings of gold shalt thou make them. And thou shalt put the two stones upon the shoulders of the ephod, to be stones of remembrance for the sons of Israel; and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance. And thou shalt make settings of gold, and two chains of pure gold; from their borders shalt thou make them, with cord work; and thou shalt put the chains of cords on the settings.* “And thou shalt take two onyx stones” signifies the interior memory which is from the truths of faith that are from love; “and engrave on them the names of the sons of Israel” signifies on which have been impressed the truths and goods of the spiritual kingdom in respect to all their quality; “six of their names on the one stone” signifies the whole quality of truths from good; “and the names of the six that remain on the other stone” signifies all the quality of truths through which is good; “according to their generations” signifies each in that order in which the one is generated and proceeds from the other; “with the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel” signifies the heavenly form of all truths in their order in the memory from the good of

love, thus intellectual things therein with the regenerate according to their arrangement in order by the will; “encompassed with settings of gold shalt thou make them” signifies coming forth and subsistence from good; “and thou shalt put the two stones upon the shoulders of the ephod” signifies the preservation of good and truth with all exertion and power; “to be stones of remembrance for the sons of Israel” signifies from mercy forever for the spiritual kingdom; “and Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance” signifies a representative of the Divine preservation of good and truth forever, from mercy; “and thou shalt make settings of gold” signifies a continual coming forth and subsistence from good; “and two chains of pure gold” signifies a coherence with the good of the whole kingdom; “from their borders shalt thou make them” signifies from the extremes through which there is influx; “with cord work” signifies the method of the conjunction; “and thou shalt put the chains of cords upon the settings” signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom, with all exertion and power.

9841. *And thou shalt take two onyx stones.* That this signifies the interior memory which is from the truths of faith that are from love is evident from the signification of “stones” as being truths (see n. 114, 643, 1298, 3720, 6426, 8609), and of “onyx stones” as being truths of faith from love (n. 9476). That these denote the memory is because there was engraved on them the names of the sons of Israel, and by “engraving on stones” is signified the memory of things that are to permanently remain; as in the engraving or writing of the law on the tables of stone, by which are signified things impressed on the memory and life, thus which are to remain permanently (see n. 9416). That “engraving” or “writing on stones” has this signification is because truths have been impressed on man’s memory, and also things which have the appearance of truth, insomuch that it is even composed of these things; and “stones” signify truths; and when there is engraving on them, they signify the memory where the truths are; like “the engraving upon the hands” in Isaiah:

Though these may forget, yet will I not forget thee. Behold I have graven thee upon the hands (Isa. 49:15–16).

It is from this that the onyx stones are called “stones of remembrance for the sons of Israel” (Exod. 28:12).

[2] That “the onyx stones,” from the engraving on them, signify the interior memory is because the things that were engraved, which were the names of the sons of Israel, signify spiritual truths (of which below); “the onyx stones” signify such truths; moreover, the interior memory of man must consist of such. (That man has two memories, an exterior and an interior one, and that the exterior memory is natural, thus composed of such things as come forth in the world; but the interior memory is spiritual, thus composed of such things as are in heaven, see n. 2469–2494, 5212, 8067.)

[3] That stones on which there is engraving denote the memory on which truths are inscribed has its origin from the representatives in heaven. When men go forth who after their decease come into the other life, and bring with them the truths of faith in the natural or exterior memory only, and not in the spiritual or interior memory, they seem to themselves to wander about among rocks and in forests. But when men go forth who bring with them the truths of faith in the spiritual memory also, they seem to themselves to walk among cultivated hills, and also in gardens.

The reason is that the truths of faith of the exterior or natural memory (which are memory-knowledges) have no life unless they are at the same time in the interior or spiritual memory; for the things which are in this latter memory have been made of life, because the interior or spiritual memory is man’s book of life (n. 2474); and the things which are of life are represented in heaven by gardens, oliveyards, vineyards, and by flower beds and shrubberies; and the things of charity, by hills where such things are (n. 6435); but those things which are not of life are represented by rocky places and thickets which are bare and rough.

[4] It shall be briefly told what are truths of faith from love. Truths of faith from love are truths which love dictates, thus which derive their being from love. These truths are living, because the things which are from love are living. Consequently the truths of faith from love are those which treat of love to the Lord and charity toward the neighbor, for these are the truths which love dictates. The whole Word is the doctrine of such truths; for in its spiritual sense the Word treats solely of things which belong to the Lord and the neighbor, thus which belong to love to the Lord and toward the neighbor. It is from this that the Word is living. This is meant by the statement that “on these two commandments hang the law and the prophets” (Matt. 22:34–40); “the law and the prophets” denote the Word in its whole complex. But truths of faith from love are not bare knowledges of such things with man in the memory, and from this in the understanding; but they are affections of life with him; for the things which a man loves and therefore does are of his life. There are also truths of faith which do not, like the former, treat of love; but which merely confirm these truths more nearly, or more remotely. These truths of faith are called secondary truths. For the truths of faith are like families and their generations in succession from one father. The father of these truths is the good of love from the Lord and consequently to him, thus it is the Lord; for whether we say the Lord, or love from him and consequently to him, it is the same thing; because love is spiritual conjunction, and causes him to be where the love is; for love causes him who is loved to be present in itself.

9842. *And engrave on them the names of the sons of Israel.* That this signifies on which are impressed the truths and goods of the spiritual kingdom in respect to all their quality is evident from the signification of “engraving on stones” as being to impress on the memory (of which just above, n. 9841); from the signification of “names” as being quality (n. 144–145, 1754, 1896, 2009, 6674); and from the representation of the sons of Israel, as being all the truths and goods of the spiritual kingdom. By “the sons of Israel” are here meant the twelve tribes, because the names of these were engraved on these stones; and by “the twelve tribes” are signified all truths and goods in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337); and as the church or heaven is from these, therefore

by “the sons of Israel” is signified the Lord’s spiritual church and kingdom (n. 4286, 6637, 7836, 7891, 7996–7997, 9340). From this it is evident that by “engraving on them the names of the sons of Israel” is signified to impress on the memory the whole quality of the truths and goods of the spiritual kingdom; that is, the truths and goods of this kingdom in respect to all their quality.

9843. *Six of their names on the one stone.* That this signifies all the quality of truths from good is evident from the signification of the number “six” as being all (see n. 3960, 7973, 8148), here all truths from good (of which in what follows); from the signification of “names” as being quality (as above, n. 9842); and from the signification of “on a stone” as being an impressing on the memory (of which also above, n. 9841). That all truths from good are meant is because there were two stones on which were engraved the names of the sons of Israel, and the one stone was on the right shoulder, and the other on the left shoulder; and those things with man which are on his right, correspond to the good from which are truths, that is, to truths from good; while those things which are on his left, correspond to the truths through which is good (n. 9604, 9736). Thus the names of the sons of Israel engraved on the stone which was on the right shoulder, signified truths from good; and those on the left shoulder, signified truths through which is good.

9844. *And the names of the six that remain, on the other stone.* That this signifies all the quality of the truths through which is good is evident from what was said just above (n. 9843).

9845. *According to their generations.* That this signifies each in that order in which the one is generated and proceeds from the other is evident from the signification of “generations” as being the things which are of faith and charity; that is, those which belong to truth and good in the spiritual world (see n. 613, 2020, 2584, 6239, 9042, 9079); whence “according to the generations” denotes according to the order in which the one is generated and proceeds from the other; namely, good from truth, and truth from good. For the man who is being generated anew by the Lord has two states; the first is a state of truth, and the second is a state of good. So long

as the man is in the first state, he is led by means of truths to good; but when he is in the second state, he is led by means of good. This latter state is the state of heaven with the man, for he is not in heaven until he is in good (see what was shown above, n. 9832). From all this it is evident what is signified by “according to the generations of the sons of Israel.” It is said “in that order in which the one is generated and proceeds from the other,” because just as good is generated by means of truths, so afterward it proceeds; and in like manner just as truths are generated from good, so afterward they proceed. For they are generated successively, and proceed afterward in that order in which they have successively been born. But these things are said for those who know how series of things are produced successively.

9846. *With the work of a worker in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel.* That this signifies the heavenly form of all truths in their order in the memory from the good of love, thus intellectual things therein with the regenerate, according to their arrangement in order by the will is evident from the signification of “a worker in stone” as being the good of love, thus the will of one who is regenerate, for this is from the good of love, because the will of one who is regenerate receives the good of love, and his understanding receives the truths of faith; from the signification of “the engravings of a signet” as being the heavenly form of all truths, such as it is in the understanding of a regenerated person, because the truths of faith have been disposed therein into a heavenly form. It is from this that a regenerated man is a heaven in a little image (see the places cited in n. 9279); and that the understanding of a regenerated man corresponds to the spiritual kingdom in heaven, and his will to the celestial kingdom (n. 9835). From this it is plain what is the heavenly form of truths with a man. From the signification of “to engrave stones” as being to impress on the memory (n. 9842), here to impress such a form on the truths which are therein. And from the signification of “the names of the sons of Israel” as being truths and goods in respect to all their quality in their order (of which above, n. 9842–9845).

[2] That by “a worker in stone” is signified the good of love, or the will of one who is regenerate is because the good of love works in a man while he is being regenerated, and disposes the truths with him into order; and afterward, when he has been regenerated, it keeps them in their order. For truths are created according to the whole likeness of good, and according to its every command, thus according to everything of love; for good is of love. That this is so is evident from the fact that a man acknowledges as truths the things that he loves, and that in this way he apprehends and acknowledges truths according to his love. It is from this that truths constitute the form of good. From this it can be known how the Lord leads man by means of the truths of faith, that is, by means of faith; namely, that he leads him by means of the good of love that is in him; and further, how the Lord also directs a man mediately through heaven; for a regenerated man is a heaven in a little image (as said above); wherefore, as the Lord directs heaven, he also together with it directs such a man.

9847. *Encompassed with settings of gold shalt thou make them.* That this signifies a coming forth and subsistence from good is evident from the signification of “gold” as being the good of love (see n. 113, 1551–1552, 5658, 6914, 6917, 9490); hence “to be encompassed with settings of gold” denotes to be continued from good, and to derive its coming forth or rise from it; and because it denotes to derive its coming forth, it also denotes to derive its subsistence; for a thing subsists from the same source as that from which it comes forth; because subsistence is a perpetual coming forth. The case with good and truth is similar as with the gold with which a jewel is encompassed; for good is like ground, and truths are like the seeds therein, because truths are born in good, and nowhere else, and they also flourish in accordance with the quality of the good.

9848. *And thou shalt put the two stones upon the shoulders of the ephod.* That this signifies the preservation of good and truth with all exertion and power is evident from what was shown above (n. 9836).

9849. *To be stones of remembrance for the sons of Israel.* That this signifies from mercy forever for the spiritual kingdom is evident from the signification of “the stones of remembrance upon the shoulders of the ephod” as being the preservation of good and truth from mercy forever (that “the stones upon the shoulders” denote the preservation of good and truth is evident from what was shown above, n. 9836; and that “remembrance,” when said of the Lord, denotes mercy, will be evident from what follows); and from the signification of “the sons of Israel” as being the Lord’s spiritual kingdom (see n. 9842). It is said of Jehovah in the Word, that is, of the Lord that he “remembers” and that he “does not remember” and by this is signified that it is then done from mercy, whether it is preservation or deliverance. In like manner it is said that he “sees,” “hears,” and “knows,” and that he “does not see,” “hear,” and “know”; by which expressions also is signified having compassion, or not having compassion. That it is so said is from the likeness and appearance with man; for when a man turns away from the Lord, as is the case when he does evil, then, because the Lord is at his back, it appears to him as if the Lord does not see him, does not hear him, and does not know him, and also does not remember him; when yet this is with the man, and therefore from the appearance it is so said in the Word. Very different is it when a man turns toward the Lord, as is the case when he acts well. (See the places cited in n. 9306.) Everyone can know that calling to mind, or remembering, cannot be predicated of the Lord, because things past and future are in him eternal, that is, are present from eternity to eternity.

[2] That “remembering,” when said of the Lord, denotes to have compassion, and thus from mercy to preserve or deliver is evident from the following passages:

Jehovah hath made known his salvation; his righteousness hath he revealed before the eyes of the nations. He hath remembered his mercy and his truth toward the house of Israel (Ps. 98:2–3).

Jehovah hath remembered us in our humility, for his mercy is forever (Ps. 136:23).

Remember not the sins of my youth, and my transgressions; according to thy mercy remember thou me, for thy goodness' sake, O Jehovah (Ps. 25:7).

He remembered for them his covenant, and repented in the multitude of his mercies (Ps. 106:45).

He hath made his wonderful works to be remembered; Jehovah is gracious and merciful. He hath given food unto them that fear him; he hath remembered his covenant forever (Ps. 111:4–5).

Remember not former iniquities; let thy compassions anticipate us (Ps. 79:8).

God hath accepted his servant Israel, that he might remember his mercy; to do mercy with our fathers, and to remember his holy covenant (Luke 1:54, 72).

What is man that thou dost remember him? (Ps. 8:4).

Remember me, O Jehovah, in the good pleasure of thy people (Ps. 106:4).

Jehovah hath remembered us; he blesseth (Ps. 115:12).

If looking thou wilt look on the misery of thine handmaid, and wilt remember me, and not forget thine handmaid (1 Sam. 1:11);

being the prayer of Hannah the mother of Samuel; and when she bare him, it is said that “Jehovah remembered her” (verse 19), that is, looked upon her misery, and performed mercy. In like manner in many other passages, as Lev. 26:41–42, 45; Num. 10:9; Isa. 43:25; 49:1; 64:9; Jer. 31:34.

**9850.** *And Aaron shall bear their names before Jehovah upon his two shoulders for a remembrance.* That this signifies a representative of the Divine preservation of good and truth forever from mercy is evident from the signification of “bearing,” or “carrying, upon the two shoulders” as being the Divine preservation of good and truth (see n. 9836); from the signification of “the names of the sons of Israel” as being goods and truths in all their quality (n. 9842); and

from the signification of “remembrance,” when said of the Lord, as being mercy (of which just above, n. 9849). That it denotes a representative of such things is evident.

9851. *And thou shalt make settings of gold.* That this signifies a continual coming forth and subsistence from good is evident from what was said above (n. 9847). That it denotes what is continual is because “settings” are here mentioned a second time.

9852. *And two chains of pure gold.* That this signifies a coherence with the good of the whole kingdom is evident from the signification of “chains” as being a coherence; that “chains” have this signification is because joinings together are effected by means of them, and when effected they cohere, here with the spiritual kingdom, because the chains were made for the sake of coherence with the ephod, by which was represented the spiritual kingdom in general (n. 9824); and from the signification of “gold” as being the good of love (n. 113, 1551–1552, 5658, 6914, 6917, 9490). The gold is said to be “pure,” because good from the Divine is signified, for this is pure, and it holds together all things in heaven in their connection and form. That “chains” denote coherence is evident also in Isaiah:

The workman foundeth a graven image, and the metal caster spreadeth it over with gold, and casteth with silver chains (Isa. 40:19);

“a graven image” denotes the doctrine of what is false, which is from self-intelligence, thus is devoid of life from the Divine (n. 8869, 8941); the hatching of such doctrine is signified by “the workman foundeth a graven image”; and that this may appear to be from good is signified by “the metal-caster spreading it over with gold”; and that the falsities may have a coherence is signified by his “casting for it silver chains.” (That “silver” denotes truth, and in the opposite sense, falsity, see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932.)

9853. *From their borders shalt thou make them.* That this signifies from the extremes through which there is influx is evident from the signification of “the borders” as being the extremes. That through

these there is influx, namely, of good, is because by the “chains” is signified coherence (n. 9852), and in the spiritual world all coherence is effected by influx.

9854. *With cord work.* That this signifies the method of the conjunction is evident from the signification of “cord” as being that which conjoins. That “cord” denotes that which conjoins is because by means of it conjunction is effected; but here it signifies the method of the conjunction, because it is said that the chains of gold were to be made with cord work. In the original tongue there is meant a cord made of twisted and entwined work, by which in the internal sense is signified conjunction such as is that of truths in memory-knowledges and among memory-knowledges, thus of those which are in the natural or external memory. The reason why such conjunction is signified is that the subject here treated of is the conjunction of truths by means of good in the ultimates of the spiritual kingdom; for by “the ephod” and “the breastplate,” with which by means of the chains made with a work of cords there was conjunction is signified the spiritual kingdom in ultimates (n. 9824); (that what is entwined denotes memory-knowledge, see n. 2831).

[2] Moreover, in the other life there appear cords of various twist and thickness, and by them are represented various methods of conjunction. It is from this that by “ropes” or “cords” in the Word also are signified things which conjoin, as in the following passages:

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope (Isa. 5:18);

where “cords of vanity” denote conjunctions of falsities through which there is iniquity or evil of life. Again:

Look upon Zion, the city of our set feast; thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be scattered; the stakes thereof shall never be removed, neither shall any of the cords thereof be plucked out. Thy cords have been slackened; they shall not make firm their pole (Isa. 33:20, 23);

here “stakes” and “cords” denote the things which conjoin the truths and goods of heaven, for the habitation and the tent, of which “the cords” are here predicated, denote heaven (n. 9457, 9481, 9485, 9615, 9784).

[3] Again:

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; forbid not, make long thy cords and make firm thy stakes (Isa. 54:2).

My tent is laid waste, and all my cords plucked out (Jer. 10:20);

here also “cords” denote things which conjoin and make firm; “tent” denotes the church, which is the heaven of the Lord. In Hosea:

I drew them with cords of a man, with thick cords of love (Hos. 11:4);

where “cords” manifestly denote the things which conjoin, for love is spiritual conjunction. In Ezekiel:

Asshur and Chilmad were thy traders in chests of garments tied with cords (Ezek. 27:23–24);

speaking of Tyre, by which are signified the knowledges of good and truth (n. 1201); the external conjunctions of these are meant by “garments tied with cords.” Moreover, in the Word “cords” also signify portions of inheritance and of land, for the reason that measurements were made with cords (see Deut. 32:9; Amos 7:17; Micah 2:4–5; Zech. 2:1; Ps. 16:6; 78:55; 105:11; 140:5; and many other passages).

9855. *And thou shalt put the chains of cords upon the settings.* That this signifies conjunction with the good from which are truths, and in this way the preservation of the spiritual kingdom with all exertion and power is evident from the signification of “the chains which were a work of cords” as being coherence and conjunction

with good (of which above, n. 9852, 9854); and from the signification of “settings of gold” as being the coming forth and subsistence of truths from good (of which also above, at n. 9847). The preservation of good and truth in the spiritual kingdom, or what is the same thing, the preservation of the spiritual kingdom, with all exertion and power is signified by the two onyx stones being put upon the shoulder pieces of the ephod, on which stones were engraved the names of the sons of Israel (see n. 9836, 9848–9849).

*9856. Verses 15–30. And thou shalt make a breastplate of judgment, with the work of a skilled craftsman; like the work of the ephod thou shalt make it; of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it. Foursquare it shall be, doubled; a span the length thereof and a span the breadth thereof. And thou shalt fill it with a filling of stone, four rows of stone; a row, a ruby, a topaz, and a carbuncle, row one; and the second row, a chrysoprase, a sapphire, and a diamond; the third row, a cyanus, an agate, and an amethyst; and the fourth row, a beryl, and an onyx, and a jasper; they shall be enclosed in gold in their fillings. And the stones shall be upon the names of the sons of Israel, twelve, upon their names, with the engravings of a signet, for everyone upon his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate chains of the border with cord work, of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two extremities of the breastplate. And thou shalt put the two cords of gold on the two rings at the extremities of the breastplate. And the two extremities of the two cords thou shalt put on the two settings, and shalt put them on the shoulders of the ephod over against the faces thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two extremities of the breastplate, upon the edge thereof which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the shoulders of the ephod underneath, its faces opposite to the joining thereof above the girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod. And Aaron shall carry the names of the sons of Israel in the breastplate of judgment upon his heart when he goeth in unto the*

*holiness, for a remembrance before Jehovah continually. And thou shalt put unto the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah; and Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually.*

“And thou shalt make a breastplate of judgment” signifies that which has regard to Divine truth shining forth from Divine good; “with the work of a skilled craftsman” signifies from the intellectual part; “like the work of the ephod thou shalt make it” signifies what is continuous with the external of the spiritual kingdom; “of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it” signifies the good of charity and of faith; “foursquare it shall be, doubled” signifies what is righteous and perfect; “a span the length thereof, and a span the breadth thereof” signifies equally as to good and as to truth; “and thou shalt fill it with a filling of stone” signifies truths themselves in their order from one good; “four rows of stone, a row” signifies the conjunction of all; “a ruby, a topaz, and a carbuncle” signifies the celestial love of good; “row one” signifies a trine therein as a one; “and the second row” signifies this trine also as a one; “a chrysopease, a sapphire, and a diamond” signifies the celestial love of truth; “and the third row” signifies a trine also here as a one; “a cyanus, an agate, and an amethyst” signifies the spiritual love of good; “and the fourth row” signifies the last trine as a one; “a beryl, and an onyx, and a jasper” signifies the spiritual love of truth; “they shall be enclosed in gold in their fillings” signifies that each and all things in general and in particular shall proceed from the good which is of love from the Lord to the Lord; “and the stones shall be upon the names of the sons of Israel” signifies the goods and truths distinctively in respect to every quality; “twelve, upon their names” signifies each and all things in the complex; “with the engravings of a signet” signifies according to the heavenly form; “for everyone upon his name” signifies for each in particular; “they shall be for the twelve tribes” signifies for all in general; “and thou shalt make upon the breastplate chains of the border” signifies the conjunction of the whole heaven in the extremes; “with cord work” signifies indissoluble; “of pure gold” signifies through celestial good; “and thou shalt make upon the breastplate two rings of gold” signifies

the sphere of Divine good from the higher part of heaven, through which there is conjunction; “and shalt put the two rings on the two extremities of the breastplate” signifies in the extremes; “and thou shalt put the two cords of gold on the two rings” signifies the method of the indissoluble conjunction; “at the two extremities of the breast plate” signifies in the extremes; “and the two extremities of the two cords thou shalt put on the two settings” signifies the method of conjunction with the supports in the extremes; “and shalt put them on the shoulders of the ephod” signifies in this way the support of heaven and the preservation of good and truth there with all exertion and power; “over against the faces thereof” signifies eternally; “and thou shalt make two rings of gold” signifies the sphere of Divine good; “and thou shalt put them upon the two extremities of the breastplate” signifies in the extremes; “upon the edge thereof which is toward the side of the ephod inward” signifies the conjunction and preservation of the middle part; “and thou shalt make two rings of gold” signifies the sphere of Divine good; “and shalt put them on the two shoulders of the ephod underneath” signifies the preservation of good and truth in the lowest part of heaven; “over against its faces” signifies eternally; “opposite to the joining thereof, above the girdle of the ephod” signifies where there is a conjunction of all things most nearly within the external bond, by means of which all things are held there in connection and in form; “and they shall bind the breastplate by the rings thereof unto the rings of the ephod” signifies the conjunction and preservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom; “with a thread of blue” signifies by means of the celestial love of truth; “that it may be upon the girdle of the ephod” signifies that it may be preserved forever in its connection and its form; “and that the breastplate withdraw not from upon the ephod” signifies that all things of heaven are inseparable from the externals of the spiritual kingdom; “and Aaron shall carry the names of the sons of Israel” signifies the preservation by the Lord of good and truth in respect to all their quality; “in the breastplate of judgment” signifies a representative of heaven as to Divine truth shining forth from the Divine good of the Lord; “upon his heart” signifies from the Divine love to eternity; “when he goeth in unto the holiness” signifies in all worship; “for a remembrance before Jehovah

continually” signifies from mercy eternally; “and thou shall put unto the breastplate of judgment the Urim and Thummim” signifies the shining forth of Divine truth from the Lord in ultimates; “and they shall be upon Aaron’s heart” signifies from the Divine good of his Divine love; “when he goeth in before Jehovah” signifies in all worship; “and Aaron shall carry the judgment of the sons of Israel” signifies the Divine truth of heaven and of the church; “upon his heart before Jehovah continually” signifies perpetually shining forth from good.

9857. *And thou shalt make a breastplate of judgment.* That this signifies that which has regard to Divine truth shining forth from Divine good is evident from the signification of “the breastplate” as being Divine truth shining forth from the Divine good of the Lord in ultimates (see n. 9823). It is called “a breastplate of judgment,” because it gave answers, and thereby revealed Divine truth. Moreover, by “judgment” in the Word is signified Divine truth, consequently doctrine and life according to doctrine. From this then it is that this breastplate is called “a breastplate of judgment,” and also “judgment,” in what follows in this chapter—“Aaron shall carry the judgment of the sons of Israel upon his heart before Jehovah continually” (verse 30). And when Joshua was chosen to be leader over the people, it is said, “he shall stand before Eleazar the priest, who shall inquire for him by the judgment of Urim before Jehovah” (Num. 27:21).

[2] That “judgment” denotes Divine truth and the intelligence thence derived, consequently that it denotes doctrine and life according to doctrine is evident from many passages in the Word; as from the following:

The vineyard of Jehovah Zebaoth is the house of Israel. He looked for judgment but behold an abscess; for righteousness, but behold a cry (Isa. 5:7).

“To look for judgment” denotes intelligence from Divine truth, and a life according to the commandments. Again:

He sat upon a throne in truth, in the tabernacle of David, judging, and seeking judgment (Isa. 16:5);

speaking of the coming of the Lord; “the throne upon which he was to sit” denotes the Divine truth proceeding from him, and hence the spiritual kingdom (see n. 2129, 5313, 6397, 8625, 9039); “to judge judgment” denotes to teach Divine truth, and “to seek judgment” denotes its reception with man.

[3] Again:

In that day shall Jehovah be for a diadem of ornament to the remains of the people; and for a spirit of judgment to him that sitteth upon judgment (Isa. 28:5–6)

“A diadem of ornament,” when said of Jehovah, that is, the Lord, denotes Divine intelligence (see above, n. 9828); and “the spirit of judgment” denotes wisdom from Divine truth (n. 9818); “he that sitteth upon judgment” denotes one who instructs about Divine truth, that is, teaches it. Again:

Jehovah hath filled Zion with judgment and righteousness (Isa. 33:5);

“Zion” denotes the celestial church; “being filled with judgment” denotes intelligence from Divine truth, and “being filled with righteousness” denotes wisdom from Divine good.

[4] Again:

Who hath directed the spirit of Jehovah? With whom took he counsel, that he might make him intelligent, and instruct him in the way of judgment, and teach him knowledge, and show him the way of intelligence? (Isa. 40:13–14);

“the spirit of Jehovah” denotes the Divine truth (n. 9818); that “instructing him in the way of judgment” denotes to render him knowing, intelligent, and wise is plain. In Jeremiah:

The stork in heaven knoweth her appointed times, but the people of Jehovah know not the judgment of Jehovah. How say ye, We are wise, and the law of Jehovah is with us? (Jer. 8:7–8).

Here “not to know the judgment of Jehovah” denotes not to know Divine truth, from which is wisdom; therefore it is said, “how say ye, We are wise?”

[5] Again:

Woe to him that buildeth his house without righteousness, and his chambers without judgment (Jer. 22:13);

“to build chambers without judgment” denotes to be imbued with things not true. In Hosea:

I will betroth thee to me forever in righteousness and in judgment, and I will betroth thee to me in truth (Hos. 2:19–20).

“To betroth in judgment” denotes to conjoin by means of Divine truth, thus by means of faith and a life of faith.

In Amos:

Let judgment flow like water, and righteousness as a mighty torrent (Amos 5:24).

Ye turn judgment into gall, and the fruit of righteousness into wormwood (Amos 6:12);

where also “judgment” denotes intelligence from Divine truth, and the consequent life.

[6] In Zephaniah:

In the morning will Jehovah give his judgment for light (Zeph. 3:5);

“to give judgment for light” denotes to reveal Divine truth. Again:

All the ways of Jehovah are judgment (Deut. 32:4).

Thy truth, O Jehovah, reacheth unto the skies; thy righteousness is like the mountains of God; thy judgments are a great deep (Ps. 36:5–6).

Jehovah shall bring forth thy righteousness as the light, and thy judgment as the noonday (Ps. 37:6).

Hear my voice according to thy mercy; O Jehovah, quicken me according to thy judgments (Ps. 119:149).

In these passages “judgment,” and “judgments” denote Divine truth.

[7] In Luke:

Woe unto you Pharisees, ye pass by judgment and the love of God; these ought ye to do (Luke 11:42).

“To pass by the judgment of God” denotes to pass by Divine truth; and “to pass by the love of God” denotes to pass by Divine good, and the life from both. As life also is meant, it is said “these things ought ye to do.” In Isaiah:

Jehovah Zebaoth shall be exalted in judgment, and God shall be sanctified in righteousness (Isa. 5:16).

Upon the throne of David, to establish the kingdom in judgment and in righteousness, from henceforth and even forever (Isa. 9:7).

Bring forth counsel, do ye judgment; make thy shadow like the night in the midst of the noonday (Isa. 16:3);

“to do judgment” denotes to act according to Divine truth.

[8] Again:

I will raise unto David a righteous branch, and he shall do judgment and righteousness in the earth (Jer. 23:5; 33:15).

If a man be righteous, and do judgment and righteousness, and walk in my statutes, and keep my judgments, to do the truth; he is righteous, he shall surely live (Ezek. 18:5, 9).

Seek ye Jehovah, all ye meek of the earth, who have done his judgment (Zeph. 2:3).

“To do the judgment of God” denotes to do the Divine truth, that is, to do according to it. In Isaiah:

I have put my spirit upon him, he shall bring forth judgment to the nations. He shall not extinguish, nor break, till he have set judgment in the earth (Isa. 42:1, 4);

speaking of the Lord; “to bring forth judgment to the nations,” and “to set judgment in the earth” denotes to teach Divine truth, and set it up in the church.

[9] Again:

A law shall go forth from me, and I will raise up my judgment for a light of the peoples (Isa. 51:4);

where “judgment” denotes Divine truth, “for a light of the peoples” denotes for enlightenment. In John:

For judgment I am come into this world, that those who see not may see; and that those who see may become blind (John 9:39).

“To come into the world for judgment” denotes to reveal Divine truth, which causes those to see who are wise from the Lord, and those to be blind who are wise from themselves, thus who pass for being learned.

[10] Again:

Swear by the living Jehovah in truth, in judgment, and righteousness (Jer. 4:2).

There is none that judgeth judgment for health; thou hast no medicines for recovery (Jer. 30:13).

Righteousness and judgment are the support of thy throne; mercy and truth are before thy faces (Ps. 89:14);

where “righteousness” denotes the good which is of mercy; and “judgment” the truth which is of faith; wherefore it is said, “mercy and truth.” In Ezekiel:

Jerusalem hath changed my judgments into wickedness more than the nations, and my statutes more than the lands; therefore I will do judgments on thee in the eyes of the nations, and I will scatter all thy remains (Ezek. 5:6–8, 10, 15).

“To change judgments” denotes the truths which are of the civil state (that these are signified by “judgments,” when “statutes” also are mentioned, see n. 8972); but “doing judgments” denotes to judge either to death, which is damnation; or to life, which is salvation. Salvation or damnation is also signified by “judgment,” where “the day of judgment,” or “hour of judgment” is mentioned (Matt. 11:22, 24; 12:36, 41–42; Luke 10:14; 11:31–32; John 5:28–29; Rev. 14:7; 18:10); the same is also signified by “judgment,” where the office of a judge is treated of (Matt. 5:21–22; 7:1–2; 23:14, 33; John 5:24, 26–27; 7:24; 8:15–16; 12:31, 47–48; Luke 6:37; 12:13–14, 56–57; 19:21–22, 27; 20:47; 22:30; Mark 12:40; Isa. 41:1; 3:14; Jer. 25:31; 48:21; Joel 3:12; Ps. 7:8–9; 9:4, 7–8; Lev. 19:15; Deut. 1:16–17; 25:1; Rev. 17:1; 18:10; 20:12–13).

**9858.** *With the work of a skilled craftsman.* That this signifies from the intellectual part is evident from the signification of “a skilled craftsman” as being the understanding (see n. 9598, 9688). It is said from the intellectual part, because the Lord’s spiritual kingdom, which is represented by Aaron’s garments, is the intellectual part of heaven, even as the celestial kingdom is its will part. (That the intellectual and will parts with man correspond to these heavens, see n. 9835.)

9859. *Like the work of the ephod thou shalt make it.* That this signifies what is continuous with the external of the spiritual kingdom is evident from the representation of the ephod, as being Divine truth in the spiritual kingdom in an external form, in which the interior things cease (see n. 9824); consequently it denotes the external of this kingdom; its continuity is signified by “like the work of the ephod” (as in n. 9838).

9860. *Of gold, of blue and crimson, and scarlet double-dyed and fine twined linen, shalt thou make it* signifies the good of charity and of faith (as above, n. 9687, 9832–9833).

9861. *Foursquare it shall be, doubled.* That this signifies what is righteous and perfect is evident from the signification of “foursquare” as being what is righteous (see n. 9717). That it also means what is perfect is because it was doubled, and that which is doubled involves all things of good and all things of truth. That which is on the right side involves the good from which is truth, and that which is on the left side involves the truth which is from good (n. 9495, 9604, 9736), thus the perfect conjunction of both is involved. It is also from this that “two” signifies conjunction (n. 8423), and also each and all things (n. 9166), as likewise what is full (n. 9103).

9862. *A span the length thereof, and a span the breadth thereof.* That this signifies equally as to good and as to truth is evident from the signification of “length” as being good (see n. 1613, 9487); and from the signification of “breadth” as being truth (n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by the length and the breadth being equal.

9863. *And thou shalt fill it with a filling of stone.* That this signifies the truths themselves in their order from one good is evident from the signification of “the breastplate,” which is what was to be filled, as being Divine truth shining forth from the Divine good of the Lord (see n. 9823); and from the signification of “a filling of stone” as being truths in their order; for the breastplate was filled with stones according to the names of the sons

of Israel; and by “stones” in a general sense are signified truths in the ultimate of order (n. 114, 643, 1298, 3720, 6426, 8609); and by “precious stones,” such as were in the breastplate, are signified truths shining from good (n. 9476). It is said “from one good,” because there is one good from which are all truths. This good is the good of love within the Lord, thus the Lord himself; and consequently it is the good of love from the Lord, which is the good of love within the Lord; for the good which flows in from the Lord into man, spirit, or angel, appears as if it were theirs; consequently love within the Lord is love from the Lord. This good is the one only good from which are all truths, and from which is the order among truths, for truths are forms of good.

[2] That the precious stones which were in the breastplate signified Divine truths from Divine good is evident from the passages in the Word where precious stones are mentioned; as with John in Revelation:

The foundations of the wall of the city new Jerusalem were adorned with every precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst (Rev. 21:19–20).

That these precious stones signify the truths of the church, which are truths Divine, is evident from the signification of “the city new Jerusalem,” of its “wall,” and “the foundations of the wall.” “The new Jerusalem” signifies the new church which will succeed our present church; for the book of Revelation treats of the state of the church as it is now, even to its end; and then of the new church, which is the holy Jerusalem coming down out of heaven; its “walls” denote the truths of faith which defend; and its “foundations” denote truths from good; these truths themselves in their order are designated by the precious stones there named. Everyone can see that Jerusalem is not to come down out of heaven, and that the rest of what is said about it will not happen as described; but that in each particular of the description such things are signified as pertain to the church. That the truths of faith are meant by “the

foundations of its wall” is evident from the fact that these truths are what protect the church from every attack, even as walls protect a city. (That “Jerusalem” denotes the church, see n. 2117, 9166; and that “walls” denote the truths of faith that protect the church, n. 6419; and that “foundations” denote truths from good, n. 9643.)

[3] In Ezekiel:

Son of man, take up a lamentation upon the king of Tyre, and say to him, Thus said the Lord Jehovih, Thou art full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the chrysolite, and the carbuncle, and gold. Thou hast been in the mountain of holiness of God; thou hast walked in the midst of the stones of fire (Ezek. 28:12-14).

Here also by “the precious stones” are signified truths from good; for in the internal representative sense “Tyre” denotes one who is in intelligence and wisdom from the knowledges of good and truth (n. 1201) therefore it is said of its king that he is “full of wisdom and perfect in beauty,” “wisdom” being predicated of good, and “beauty” of truth; for all the wisdom in the heavens is from good, and all the beauty there is from the truths thence derived. “Eden the garden” signifies intelligence from good (n. 100); “the garden,” intelligence itself (n. 100, 108, 2702). From this it is evident that by the “stones” there mentioned are signified truths from good.

[4] But what truths from good are signified by each of the stones in the breastplate will be seen from what follows. That all truths and goods in the complex are signified is evident from the fact that there were twelve stones, and that on them were inscribed the names of the sons of Israel, that is, of the tribes; for by “the twelve tribes” are signified the goods and truths of heaven and of the church in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397); and that from this they signified heaven with all the societies there (n. 7836, 7891, 7996, 7997); also that they signified various things according to the order in which they are mentioned in the Word (n. 3862, 3926, 3939, 4603, 6337, 6640); and that “twelve” denotes all things (n. 3272, 3858, 7973).

9864. *Four rows of stones, a row.* That this signifies the conjunction of all, namely, of truths from good, is evident from the signification of “four” as being conjunction (see n. 1686, 9601, 9674); and from the signification of “rows of stones” as being truths from good in their order. That there were four rows, and in each row three stones, was in order that there might be represented the conjunction of all truths from one good, and thereby perfection; for by “four” is signified conjunction (as said above), and by “three,” perfection (n. 9825); for when there is one good from which all truths proceed (n. 9863), and to which therefore all look, then this one good is the conjunction of all.

[2] That it is so may be illustrated by what exists in the heavens. All in the heavens without exception turn their faces to the Lord, and wonderful to say, this is the case to whatsoever quarter they may turn. It is from this that all who are in the heavens are conjoined as a one. But those who are outside heaven turn their faces backward from the Lord, and the more so the more remote from heaven they are; consequently with them there is disjunction, because with them there is no love toward God and toward the neighbor; but love toward self and the world. But this secret is incredible to those who think according to the fallacies of the senses; for these cannot comprehend how in every change of position the direction of all faces in heaven can possibly be constantly to the Lord, who is the sun there. (See what was adduced above on this subject, n. 9828.).

9865. *A ruby, a topaz, and a carbuncle.* That hereby is signified the celestial love of good is evident from the signification of these stones as being the good of celestial love. Celestial love is love to the Lord from the Lord. That these stones signify this love is on account of their red and flaming color, and “red” signifies love (see n. 3300), in like manner what is “flaming” (see n. 3222, 6832, 7620, 7622, 9570); here celestial love is signified, because they are in the first row; and those which are in the first row correspond to things in the inmost heaven, where reigns celestial love, that is, love to the Lord. As the twelve stones in the breastplate represented all truths from good, they consequently also represented the whole

heaven; for heaven is heaven from the Divine truth that proceeds from the Lord's Divine good. The angels who constitute heaven are receptions of this. Hence it is that the three stones which were in the first row represent the inmost heaven, consequently the love which is there, which is called the celestial love of good, and the celestial love of truth; the stones that were in the first row representing the celestial love of good, and those in the second row the celestial love of truth. That these stones represent this love is due to their color, as before said; for precious stones have a representation according to their colors.

[2] In the heavens appear colors of unspeakable beauty, because they are modifications of heavenly light, and heavenly light is the Divine truth proceeding from the Lord. From this it is evident that colors are presented to view there according to the variations of good and truth; thus they are modifications of the light that proceeds from the Lord through the angels. The light that proceeds from the Lord appears in the inmost heaven like flame; and therefore the colors which come from it are red and flashing. But the same light appears in the middle heaven like a bright white light; and therefore the colors which come from it are of a bright white color, and insofar as they have good in them they sparkle. It is from this that there are two fundamental colors, to which all the rest bear relation; namely, the color red, and the color white; and that a red color is representative of good, and a white one of truth (n. 9467).

[3] This shows why stones of so many colors were set in rows in the breastplate; namely, in order that they might represent in their order all the goods and truths which are in the heavens; consequently the universal heaven. The stones of the first row, which were a ruby, a topaz, and a carbuncle, represented the celestial love of good, because they partake of red. Moreover, the ruby, which is in the first place, derives its name in the original tongue from a word which signifies redness; and the carbuncle, which is in the third place, in the same tongue is derived from a term which signifies a flashing as from fire. But from what word the topaz, which is in the middle place, is derived is not known;

that it was from flaming red color is probable. Accordingly in Job the like is said of it as of gold:

The topaz of Ethiopia shall not vie with wisdom, neither shall it be valued with pure gold (Job 28:19).

“Gold” also denotes the good of love (n. 113, 1551–1552, 5658, 6914, 6917, 8932, 9490, 9510).

**9866.** *Row one.* That this signifies a trine therein as a one is evident from the signification of a “row” as being a trine, for three stones constituted it, and “three” signifies what is complete from beginning to end (see n. 2788, 4495, 7715, 9198, 9488). It is said, “as a one,” because a one comes forth from three in successive order, for the consequent simultaneous order that comes forth from these three when in order side by side, corresponds to the successive things from which they have come forth, and from which they subsist (n. 9825). It is from this that the three heavens are a one in ultimates, and in like manner each heaven. This has its origin in the Divine itself, in which is a trine; namely, the Divine itself, the Divine human, and the Divine which proceeds; and these are a one. This trine itself, and the one Divine, is the Lord. From all this it can be seen why in each row there were three stones, and that by each row is signified a trine as a one. There were four rows for the reason that there are two kingdoms in the heavens, the celestial kingdom and the spiritual kingdom, and in each an internal and an external. The internal and the external of the celestial kingdom were represented by the two rows on the right side of the breastplate; and the internal and the external of the spiritual kingdom, by the two rows on its left side; for the breastplate was a doubled square.

**9867.** *And the second row.* That this signifies this trine also as a one is evident from what has just been shown. (In general, that everyone comes forth from the harmony and agreement of many, see n. 457.)

**9868.** *A chrysopease, a sapphire, and a diamond.* That hereby is signified the celestial love of truth, from which are the things which

follow, is evident from the signification of these stones as being the celestial love of truth (of which below). It is said that from this are the things which follow, because all the goods and truths that follow proceed in order from those which go before, for there cannot possibly be anything that is unconnected with the things that are prior to itself. The first in order is the celestial love of good; the second is the celestial love of truth; the third is the spiritual love of good; and the fourth is the spiritual love of truth. This order is what was represented in the rows of stones in the breastplate of judgment, and this is the very order of the goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth. The celestial love of good is its internal, and the celestial love of truth is its external. But in the second heaven is the spiritual love of good, which is its internal; and the spiritual love of truth, which is its external. The one also flows into the other in the same order, and they constitute as it were a one. From this it is evident what is meant by “from which are the things which follow.”

[2] As regards the stones of this row, these, like the preceding stones, and also all the rest, derive their signification from their colors. (That precious stones have a signification according to their colors, see n. 9865; and that in the heavens colors are modifications of the light and shade there, thus that they are variegations of the intelligence and wisdom with the angels, n. 3993, 4530, 4677, 4742, 4922, 9466; for the light of heaven is the Divine truth that proceeds from the Lord, whence come all intelligence and wisdom.) The stones of the first row signified the celestial love of good, from their redness; but the stones of this row partake of a blue which is from red. For there is a blue from red, and a blue from white; the blue from red inwardly glows from flame; and it is this blue which signifies the celestial love of truth; while the blue from white, such as is in the stones of the next row, which signifies the spiritual love of good, does not inwardly glow from flame, but from light.

[3] Whether the chrysoprase, which is the first stone of this row, was of a blue color, cannot be known from its derivation in the

original tongue; but that it signifies the celestial love of truth is plain in Ezekiel:

Syria was thy trader by reason of the multitude of thy works; with chrysoprase, crimson, and broidered work (Ezek. 27:16);

speaking of Tyre, by which is signified wisdom and intelligence from the knowledges of good and truth (n. 1201). The chrysoprase is here joined with crimson, and as “crimson” signifies the celestial love of good (n. 9467), it follows that “the chrysoprase” signifies the celestial love of truth; for in the prophetic Word wherever good is treated of, truth of the same kind is also treated of, on account of the heavenly marriage in everything therein (n. 9263, 9314). Moreover, “Syria,” which is “the trader” signifies the knowledges of good (n. 1232, 1234, 3249, 4112); and the knowledges of good are the truths of celestial love.

[4] That the sapphire, which is the second stone of this row, is of a blue color, such as is that of the sky is known; wherefore it is said in the book of Exodus:

Seventy of the elders saw the God of Israel; and there was under his feet as a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10).

(That this stone signifies what is translucent from interior truths, which are the truths of celestial love, may be seen above, n. 9407.)

[5] But that “the diamond,” which is the third stone of this row, denotes the truth of celestial love is from its transparency, which verges toward an inward blueness; for in this way the colors of the stones of this row, and also those of the former one, shine through this stone, because it is the last one, and communicate with those which are in the following row. The case is the same with the good and truths in the inmost heaven, in regard to the good and truths in the following heavens; for these derive their life of charity and of faith from the former by communication, as it were by a shining through.

9869. *And the third row* signifies a trine also in this case as a one (as above, n. 9866).

9870. *A cyanus, an agate, and an amethyst.* That this signifies the spiritual love of good is evident in like manner from their color; for a blue color that is derived from white signifies spiritual good, or what is the same, the spiritual love of good (of which above, n. 9868). The spiritual love of good is charity toward the neighbor, and the spiritual love of truth is faith from charity; of that good and this truth the second heaven consists; its internal being the good of charity, and its external the good of faith. That the cyanus, as well as the amethyst, is of a blue color is known; that the agate is so likewise is not so well known, for in the original tongue it is not known of what species this stone is, whether an agate, a turquoise, or some other stone.

9871. *And the fourth row.* That this signifies the last trine as a one is evident from what has been adduced above (n. 9866).

9872. *A beryl, and an onyx, and a jasper.* That this signifies the spiritual love of truth, in which the higher things cease, is evident from the signification of these stones, which they derive from their colors; for the color of all the stones of this row verges toward a shining white that is from blue. That the beryl signifies the spiritual love of truth is evident from the passages in the Word where it is mentioned, as in Ezekiel:

Behold four wheels beside the cherubs; and the appearance of the wheels was like a beryl stone (Ezek. 1:16; 10:9);

“the wheels of the cherubs” signify the like as the arms and the feet with man; namely, the power of acting and of advancing, which belongs to truth from good (see n. 8215); it is from this that their appearance was like the beryl stone, for “the beryl” denotes truth from spiritual good, to which belongs power.

[2] In Daniel:

I lifted up mine eyes, and saw, and behold a man clothed in linen, and his loins were girded with gold of Uphaz; his body also was like the beryl, his face as of lightning, and his eyes as torches of fire (Dan. 10:5–6);

“the man clothed in linen” was an angel from heaven; “linen” signifies truth which clothes good (see n. 7601); “the loins” signify conjugal love, which belongs to good and truth (n. 3021, 4280, 5050–5062); hence the loins are said “to be girded with the gold of Uphaz,” for “gold” denotes the good of love (n. 113, 1551–1552, 5658, 9490, 9510). But from its correspondence “the body” signifies the good of celestial love, and also the good of spiritual love (see n. 6135); and its external signifies truth from this good; for which reason the angel’s body appeared like a beryl; thus it is evident that a “beryl” denotes the truth of spiritual love.

[3] (That “the onyx,” which is the second stone in this row, signifies the truths of faith from love, was shown above, n. 9476, 9841.) That “the jasper,” which is the third and last stone of this row, signifies the truth of faith is evident from John in Revelation:

The light of the holy city Jerusalem was like unto a stone most precious, like a jasper stone, like unto a shining crystal (Rev. 21:11);

by “the holy Jerusalem” is signified the church which is to succeed this one of ours; by its “light” is signified the truth of faith and the intelligence thence derived (see n. 9548, 9551, 9555, 9558, 9561, 9684); and therefore it is likened to “a jasper stone like unto a shining crystal”; moreover, a “crystal” denotes the truth of faith from good. Again:

The building of the wall of the holy Jerusalem was jasper; and the city was pure gold, like unto pure glass (Rev. 21:18);

the wall of the city is called “jasper,” because by “the wall” is signified the truth of faith protecting the church (n. 6419); and as this is signified by “the wall,” therefore the first stone of its foundations is said to be jasper (verse 19); for “the foundation” denotes the truth of faith from good (n. 9643).

9873. From all this it can now be seen what was signified by “the twelve precious stones” in the breastplate of judgment, namely, all the goods and truths of heaven in their order. Heaven is divided into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom was represented by the first two rows, which were on the right side of the breastplate; and the good of the spiritual kingdom by the following two rows, which were on the left side. The internal good of the celestial kingdom is the good of love to the Lord, and this good is what is meant by “the celestial love of good”; and the external good of the celestial kingdom is the good of mutual love, and this good is what is meant by “the celestial love of truth.” The internal good of the spiritual kingdom is the good of charity toward the neighbor, and this good is what is meant by “the spiritual love of good”; and the external good of the spiritual kingdom is the good of faith, and this good is what is meant by “the spiritual love of truth” (That goods and truths in this order constitute the heavens, see n. 9468, 9473, 9680, 9683, 9780.)

[2] From this it is now evident what was represented by the twelve stones, which were called “the Urim and Thummim.” But in what manner Divine truths, which were answers, were shown by them, will be told below (n. 9905). That the good of love was in the first place among them and the truth of faith in the last place is evident from the first stone, which was a ruby, and the last, which was a jasper; thus from the color of the first stone which was red, and of the last stone which was white, both of them being translucent. (That “red” signifies the good of love, see n. 3300, 9467; and that “white” signifies the truth of faith, n. 3301, 3993, 4007, 5319.)

[3] The like that was signified by the stones in the breastplate was also signified by the materials interwoven in the ephod. The ephod was woven of blue, of crimson, of scarlet double-dyed, and of fine linen, as appears from the sixth verse of the present chapter; and by “the blue” was signified the truth of celestial love, by “the crimson,” the good of celestial love, by “the scarlet double-dyed,” the good of spiritual love, and by “the fine linen,” the truth of spiritual love (n. 9833). The reason was that “the ephod” signified heaven in

ultimates, in like manner as “the breastplate” (n. 9824); but the goods and truths are there enumerated in a different order, because “the ephod” signified the spiritual heaven, while “the breastplate” signified the whole heaven from first to last. And as the habitation with the tent also represented heaven (n. 9457, 9481, 9485, 9615), therefore the materials of which the curtains and the veils were interwoven consisted in like manner of blue, of crimson, of scarlet double-dyed, and of fine linen (see Exod. 26:1, 31, 36, and 27:16; also n. 9466–9469).

[4] Be it known further that in a general sense “the sapphire” signifies the external of the celestial kingdom, and “the onyx” the external of the spiritual kingdom; and as these two stones had this signification, they were the middle stones of the last rows; namely, the sapphire was the middle stone of the second row, and the onyx the middle stone of the fourth row. The stones of the second row signified the external good of the celestial kingdom, which is called “the celestial love of truth,” and the stones of the fourth row signified the external good of the spiritual kingdom, which is called “the spiritual love of truth”; as may be seen from what has been said about them in this article above.

[5] That “the sapphire” signifies the external of the celestial kingdom is evident from the passages in the Word where it is mentioned, as in the book of Exodus:

Seventy of the elders saw the God of Israel; and there was under his feet as it were a work of sapphire, and as the substance of heaven in respect to cleanness (Exod. 24:10).

Thus is described the external of the celestial kingdom, for it is said “under his feet,” by which is meant what is external; and where “the God of Israel” is, that is, the Lord, there is heaven. In Isaiah:

O thou afflicted, and tossed with tempests, and not comforted, behold I set thy stones with antimony, and lay thy foundations in sapphires (Isa. 54:11).

In this chapter the subject treated of is the celestial kingdom; “the foundations which are laid in sapphires” denote the external things of this kingdom, for the foundations are laid underneath.

[6] In Jeremiah:

Her Nazirites were whiter than snow; they were brighter than milk, their bones were more ruddy than pearls, a sapphire was their polishing (Lam. 4:7).

The Nazirites represented the celestial man; therefore it is said that “a sapphire was their polishing”; the “polishing” denotes what is external. In Ezekiel:

Above the expanse that was over the head of the cherubs was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was as it were the appearance of a man sitting upon it (Ezek. 1:26; 10:1).

Here also the external of the celestial kingdom is described by “a sapphire”; for that which is above the expanse, or round about it, denotes what is without; the inmost being denoted by “him that sitteth upon the throne.”

[7] As “the sapphire stone” signifies the external of the celestial kingdom, so “the onyx stone” signifies the external of the spiritual kingdom. Therefore this was the stone that was put on the two shoulder pieces of the ephod with the names of the sons of Israel engraved upon it (see verses 9 to 14 of this chapter); for by the ephod was represented the external of the spiritual kingdom (n. 9824). As in a general sense “the onyx” and “the sapphire” signified the external things of the two heavens, they were placed, as before said, in the middle of the three stones of the second and fourth rows; for the middle involves the whole (as was shown above in connection with the robe, by which in a general sense was represented the spiritual kingdom, because it was in the middle, n. 9825). As these two stones involve all that is signified by the rest in these rows, therefore it is said in Job:

Wisdom cannot be compared to the gold of Ophir, to the precious onyx, and the sapphire (Job 28:16).

9874. *They shall be enclosed in gold in their fillings.* That this signifies that each and all things, in general and in particular, shall proceed from the good which is of love from the Lord to the Lord is evident from the signification of “gold” as being the good of love (n. 113, 1551–1552, 5658, 6914, 6917, 8932, 9490, 9510); and from the signification of their being “enclosed in their fillings” as being to proceed from it. For each and all of the stones were encompassed and thus enclosed in gold; and as “gold” signifies the good of love, so the enclosing signifies that which is thence derived, or that which proceeds from it; in like manner as is signified by the settings of gold with which the two onyx stones were encompassed, and which were put upon the shoulder pieces of the ephod (verse 11 of this chapter).

[2] The case herein in this. As before shown, the breastplate with the twelve stones represented all the good and truth in the heavens, thus the whole heaven; and not only the heavens, but also all the societies which are in the heavens, and likewise every angel in a society, are encompassed by the Divine sphere, which is the Divine good and truth that proceeds from the Lord (see n. 9490–9492, 9498–9499, 9534). As the good and truth of this sphere are received by the angels, so also do each and all things with them proceed thence; for every angel is a heaven in the least form. This good itself proceeding from the Lord is what is represented by the gold around the stones, and enclosing them.

[3] That this good is the good of love from the Lord to the Lord can be seen from the fact that all good is of love; for that which a man loves he calls good, and also feels to be good. From this it is evident that celestial good is the good of love to the Lord, for an angel and a man are conjoined with the Lord by means of this love, and thus are brought to him, and enjoy all the good of heaven. That this good is from the Lord is known in the church, for its doctrine teaches that all good is from the Divine, and nothing from self. From this it is evident that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

9875. *And the stones shall be upon the names of the sons of Israel.* That this signifies the goods and truths distinctively in respect to every quality is evident from the signification of “the stones” as being the goods and truths distinctively (for each stone signifies some good and truth distinctively, as may be seen above, n. 9865–9872); and from the signification of “the names of the sons of Israel” as being the same goods and truths in respect to every quality (n. 9842–9843).

9876. *Twelve, upon their names.* That this signifies each and all things in the complex is evident from the signification of “twelve” as being all (see n. 3272, 3858, 3913, 7973); and from the signification of “the names of the sons of Israel” as being goods and truths in the complex in respect to every quality (n. 9875).

9877. *With the engravings of a signet.* That this signifies according to the heavenly form is evident from the signification of “the engravings of a signet” as being the heavenly form (see n. 9846). As regards the heavenly form, it is according to this form that all the societies in the heavens, and thus all truths from good, have been set in order; for the angels in the heavens are receptions of truths from good. The Divine good that proceeds from the Lord creates this form. According to this form flow all the affections which are of love, and consequently all the thoughts which are of faith; for according to it these diffuse themselves into the angelic societies, and make a communion. From this it is that those who are in the good of love to the Lord, and from this in the truths of faith, are in a very free state of willing and thinking. But those who are not in this good, and consequently not in the truths thence derived, are in a state of slavery; for they will and think from themselves, and not from the Lord, from whom is this heavenly form. But the nature of this form cannot be comprehended in detail, for the reason that it transcends all understanding.

9878. *Everyone upon his name.* That this signifies for each in particular, and “that they shall be for the twelve tribes” signifies for all in general is evident from the signification of “the names of the sons of Israel” as being goods and truths in respect to every quality

(see above, n. 9842, 9843), and as each stone had its name from the tribes, there is also signified that so it shall be for each in particular; and from the signification of “the twelve tribes” as being all goods and truths in the complex, “twelve” signifying all (n. 3272, 3858, 3913, 7973), and “the tribes” signifying the goods of love and truths of faith in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996–7997), thus all in general.

9879. *And thou shalt make upon the breastplate chains of the border.* That this signifies the conjunction of the whole heaven in the extremes is evident from the signification of “the breastplate” as being the Divine truth that proceeds from the Lord’s Divine good (see n. 9823), thus also heaven (of which in what follows); from the signification of “the chains” as being coherence (see above, n. 9852), thus also conjunction; and from the signification of “the border” as being what is outermost or extreme (as also above, n. 9853). That “the breastplate” also denotes heaven is because all goods and truths in the complex were there represented by the twelve stones, and by the names of the twelve tribes; and goods and truths in the complex constitute heaven, insomuch that whether we say heaven, or these goods and truths, it is the same thing.

For the angels who constitute heaven are receptions of good and truth from the Lord; and as they are receptions of these, they are also forms of them, which forms are those of love and charity. The truths of faith make beauty, but a beauty that is according to truths from good; that is, according to truths through which good shines. The forms of love and charity, such as are those of the angels in the heavens, are human forms, for the reason that the goods and truths which proceed from the Lord, and of which the angels are receptions, are likenesses and images of the Lord.

9880. *With cord work.* That this signifies indissoluble is evident from the signification of a “cord” as being conjunction (see above, n. 9854). That indissoluble conjunction is here signified is because the cord was of twisted and entwined work, as is plain from the original tongue in which such a cord is mentioned. In the spiritual

sense that which consists of twisted and entwined work denotes that which is indissoluble.

**9881.** *Of pure gold.* That this signifies through celestial good is evident from the signification of “gold” as being the good of love (see n. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510); and as it is called “pure gold,” it is celestial good which is meant; for there is celestial good, and there is spiritual good, and each both internal and external. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In the Word all these goods are called “gold,” and are distinguished as “the gold from Uphaz,” “from Ophir,” “from Sheba” and “Havilah,” and also “from Tarshish”—by “the gold from Uphaz” in Jeremiah 10:9; and Daniel 10:5, which denotes celestial good; by “the gold from Ophir” in Isaiah 13:12; Psalm 45:9; and Job 22:24; 28:16, which denotes spiritual good; by “the gold from Sheba” in Isaiah 60:6; Ezekiel 27:22; Psalm 72:15, which denotes the good of knowledges; as also by “the gold from Havilah” in Genesis 2:11–12; and by “the silver and gold from Tarshish” in Isaiah 60:9, which denote the truth and good of memory-knowledge.

**9882.** *And thou shalt make upon the breastplate two rings of gold.* That this signifies the sphere of Divine good from the higher part of heaven through which there is conjunction is evident from the signification of “the breastplate” as being a representative of heaven (see n. 9879); and from the signification of “the two rings of gold” as being the sphere of Divine good through which there is conjunction (n. 9498, 9501). That this is from the higher part of heaven is signified by the rings being at the upper part of the breastplate, for the chains were led from this part to the settings of gold on the shoulder pieces of the ephod.

**9883.** *And thou shalt put the two rings on the two extremities of the breastplate.* That this signifies in the extremes is evident from the signification of “the two rings” as being the sphere of Divine good through which there is conjunction (of which just above, n. 9882); from the signification of “the two extremities” as being the ultimates or extremes; and from the signification of “the

breastplate” as being a representative of heaven (n. 9879). From all this it is evident that by “putting the two rings on the two extremities of the breastplate” is signified the conjunction of the sphere of Divine good in the extremes of heaven.

**9884.** *And thou shalt put the two cords of gold on the two rings.* That this signifies the method of the indissoluble conjunction is evident from the signification of “the cords” as being an indissoluble conjunction (of which above, n. 9880); from the signification of “gold” as being the good of love (of which also above, n. 9881). But the method of the conjunction is signified by “putting them on the two rings.” From this it is evident that by “putting the two cords of gold on the two rings” is signified the method of the indissoluble conjunction of good with the Divine sphere.

**9885.** *At the extremities of the breastplate.* That this signifies in the extremes is evident from what was said above (see n. 9883).

**9886.** *And the two extremities of the two cords thou shalt put on the two settings.* That this signifies the method of the conjunction with the supports in the extremes is evident from the signification of “the extremities” as being the ultimates or extremes (see above, n. 9883); from the signification of “the cords” as being an indissoluble conjunction (see n. 9880); the method of the conjunction is signified by “putting them on the settings.” And from the signification of “the settings which were upon the shoulders” as being a coming forth and subsistence (n. 9847, 9851). That they also denote support is because they were upon the shoulders, and by “the shoulders” are signified things that support, because these support and carry.

**9887.** *And shalt put them on the shoulders of the ephod.* That this signifies the support thereby of heaven and the preservation of good and truth there with all exertion and power is evident from the signification of “putting on the shoulders of the ephod” as being the support and preservation of good and truth in the heavens. (That it denotes support, see just above, n. 9886; and that it

denotes preservation with all exertion and power, n. 9836.) That it denotes the support of heaven by means of the Divine that proceeds from the Lord, and also the preservation of good and truth there is because by “the breastplate,” which was fastened by the cords to the shoulder pieces of the ephod, and thereby supported, is signified the Divine truth that proceeds from the Lord’s Divine good (n. 9823), thus all the goods and truths in the complex which make heaven (n. 9879).

**9888.** *Over against the faces thereof.* That this signifies to eternity is evident from the signification of “over against the faces” as being to eternity; for by the “breastplate” is signified heaven and every good and truth that constitutes it (n. 9879). That which is over against the faces there is in the Lord’s perpetual view, thus is preserved to eternity.

**9889.** *And thou shalt make two rings of gold.* That this signifies the sphere of the Divine good is evident from the signification of “the rings” as being the sphere of Divine good through which there is conjunction (see n. 9882); and from the signification of “gold” as being the good of love (n. 9881).

**9890.** *And thou shalt put them upon the two extremities of the breastplate.* That this signifies in the extremes is evident from the signification of “the extremities” as being the ultimates or extremes; and from the signification of “the breastplate” as being a representative of heaven (see n. 9882).

**9891.** *Upon the edge thereof which is toward the side of the ephod inward.* That this signifies the conjunction and preservation of the middle part is evident from the signification of “the edge of the breastplate which is toward the side of the ephod inward” as being conjunction with the middle part of heaven, and thus preservation; for by “the ephod” is signified the Divine truth in the spiritual heaven in the external form (see n. 9824), thus heaven in externals; and “the edge which is toward the side of the ephod inward” denotes the middle part; for the subject treated of is the conjunction of all the goods and truths of heaven with the

ultimates there, and from this it treats of the preservation of the whole and of all its parts.

[2] All goods and truths are represented by the twelve stones of the breastplate, and the names of the twelve tribes upon them. The conjunction of these with the ultimates of heaven is represented by the binding of it to the ephod in six places; in two places at the shoulder pieces above; in two at the middle part; and in two at the shoulder pieces underneath above the girdle. By this is representatively exhibited the preservation of the whole of heaven and of all things there.

[3] The conjunction of the breastplate at the shoulder pieces above represents the preservation there of celestial goods and truths; the conjunction at the edge toward the side of the ephod inward (that is, at the middle part), represents the preservation of spiritual goods and truths; and the conjunction at the shoulder pieces underneath, over against the joining above the girdle, represents the preservation of the natural goods and truths which proceed from the two former. For the goods and truths of heaven are in a threefold order; those which are in the highest parts are called “celestial”; those which are in the middle parts are called “spiritual”; and those which are in the lower parts, which proceed from the former, are called “natural” (of which below).

9892. *And thou shalt make two rings of gold* signifies the sphere of Divine good (as above, n. 9882, 9889).

9893. *And shalt put them on the two shoulders of the ephod underneath.* That this signifies the preservation of good and truth in the lowest part of heaven is evident from the signification of “putting on the shoulders” as being preservation with all exertion and power (as above, n. 9887); by “underneath” there is signified the lowest part of heaven, where good and truth are in a natural form (see just above, n. 9891).

9894. *Over against its faces* signifies to eternity (as above, n. 9888).

9895. *Opposite to the joining thereof, above the girdle of the ephod.* That this signifies where there is a conjunction of all things most nearly within the external bond, by which all things are held together in connection and in form, is evident from the signification of “opposite to the joining of the ephod” as being where there is a conjunction of all the things signified by “the ephod,” which are the goods and truths in the spiritual kingdom in the external form (see n. 9824); and from the signification of “above the girdle of the ephod” as being most nearly within the external bond, by which all things are held together in connection and in form; for by “above” is signified within, because by higher things are signified interior things (n. 2148, 3084, 4599, 5146, 8325); and by “the girdle of the ephod” is signified the external bond by which all things are held together in connection and in form (n. 9828, 9837). How the case herein is shall be briefly stated.

[2] That by the binding of the breastplate to the shoulder pieces above, inward, and underneath is signified the conjunction of all things of heaven has been shown above (n. 9891); also that by this last binding, which was above the girdle is signified their preservation in the lowest part, where good and truth are presented in a natural form (n. 9893). That the things which are lowest, or ultimate, hold the higher or interior things together in their connection and form may be seen above (n. 9828). This lowest or ultimate is represented by the girdle of the ephod (n. 9828, 9837); but that which is most nearly within or above was represented by that which was opposite to the joining above the girdle, where the breastplate was bound to the ephod underneath.

9896. *And they shall bind the breastplate by the rings thereof unto the rings of the ephod.* That this signifies the conjunction and preservation of all things of heaven by means of the sphere of Divine good in the externals of the spiritual kingdom is evident from the signification of “binding” as being conjunction and preservation (of which above, where the binding of the breastplate to the ephod was treated of); from the signification of “the breastplate” as being a representative of all things of heaven (n. 9879, 9887); from the signification of “the rings” as being the sphere of Divine good through which there is conjunction (n.

9498, 9501, 9882); and from the signification of “the ephod” as being Divine truth in the spiritual kingdom in the external form, in which the interior things cease (n. 9824), thus the whole external of this kingdom.

9897. *With a thread of blue.* That this signifies by means of the celestial love of truth is evident from the signification of “a thread of blue” as being the celestial love of truth (see n. 9466, 9687, 9833).

9898. *That it may be upon the girdle of the ephod.* That this signifies that it may be preserved forever in its connection and in its form is evident from what was said above (n. 9895).

9899. *And that the breastplate withdraw not from upon the ephod.* That this signifies that all things of heaven are inseparable from the externals of the spiritual kingdom is evident from the signification of “not to withdraw” as being not to be separated; from the signification of “the breastplate” as being a representative of all things of heaven (see n. 9879, 9887); and from the signification of “the ephod” as being all the external of the spiritual kingdom (n. 9824, 9896).

9900. *And Aaron shall carry the names of the sons of Israel.* That this signifies the preservation by the Lord of good and truth in respect to all their quality is evident from the signification of “carrying,” when said of the breastplate, by which are signified all the goods and truths of heaven (n. 9879, 9887), as being to preserve, for that which is carried upon the breast is preserved (that “to carry” also, when said of the Divine, denotes to hold together in a state of good and truth, see n. 9500, 9737); from the representation of Aaron as being the Lord in respect to Divine good (see n. 9806); and from the signification of “the names of the sons of Israel” as being the goods and truths of heaven and of the church in respect to all their quality (n. 9842).

9901. *In the breastplate of judgment.* That this signifies a representative of heaven in respect to Divine truth shining forth

from the Divine good of the Lord is evident from the signification of “the breastplate of judgment” as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and as being a representative of heaven (n. 9879, 9882).

9902. *Upon his heart.* That this signifies from the Divine love to eternity is evident from the signification of “the heart” as being the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050); consequently, when said of the Lord, who is here represented by Aaron, it denotes the Divine love. Consequently “to carry upon the heart” denotes to preserve to eternity from the Divine love.

9903. *When he goeth in unto the holiness.* That this signifies in all worship is evident from the signification of “going in unto the holiness” as being worship; for all Aaron’s ministrations at the altar and in the tent of meeting was called “holiness,” and this ministrations was worship.

9904. *For a remembrance before Jehovah continually.* That this signifies from mercy to eternity is evident from the signification of “remembrance,” when said of the Divine, as being to preserve or deliver, from mercy (n. 9849); and from the signification of “continually” as being to eternity.

9905. *And thou shalt put unto the breastplate of judgment the Urim and Thummim.* That this signifies the shining forth of Divine truth from the Lord in ultimates is evident from the signification of “the breastplate of judgment” as being Divine truth shining forth from the Divine good of the Lord (see n. 9857); and from the signification of “the Urim and Thummim” as being light and the shining forth therefrom. That “the Urim and Thummim” denote light shining forth is because through the stones in the breastplate the light of heaven shone forth with variety according to the answers that were being given through them. For this reason they were of different colors. For the Divine truth that proceeds from the Lord’s Divine good appears before the angels as light, and from it is all the light of heaven. The colors derived from it, which are modifications of this light with the angels, are variegations of

intelligence and wisdom with them; for all wisdom and intelligence are from this Divine truth or light. From this it can be seen that by the shining forth of various colors from this light, Divine truths, which are answers, are presented to view in the heavens. In like manner there was a shining forth through the Urim and Thummim, when inquiry was made of the Divine. But be it known that when the shining forth appeared, then at the same time an answer to the subject of inquiry was given in an audible voice. This was done through angels, to whom this answer was revealed by the Lord by means of such a shining forth; for, as before said, Divine truths which are answers appear in this manner in the heavens.

[2] (That the light of heaven is the Divine truth that proceeds from the Lord's Divine good, see n. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222–3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414–4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571; and that colors appear in the heavens, and that they are modifications of this light with the angels, thus are variegations of intelligence and wisdom with them, n. 3993, 4530, 4677, 4742, 4922, 9466–9467, 9865.)

[3] That this is the case is also evident from the signification of “the Urim and Thummim”; for “Urim” means a shining fire; and “Thummim,” the shining forth therefrom; the “shining fire” denotes the Divine truth from the Divine good of the Lord's Divine love, and the “shining forth” denotes this same truth in ultimates, thus in the effect. But be it known that in the Hebrew tongue “Thummim” means “integrity”; but in the angelic tongue a “shining forth.” It is said “in the angelic tongue” because the angels converse with one another from the very essence of the subject perceived inwardly within themselves, thus according to its quality. From this the speech flows forth into a conformable sound that is audible to the angels only. The shining forth of the Divine truth is, in sound, “thummim,” whence comes its name. The like is perceived by the angels when “thum” is read in the Hebrew tongue, by which is signified what is entire, or integrity. It is from this that

by “integrity,”<sup>1</sup> in the internal sense of the Word, is signified Divine truth in the effect, which is a life according to the Divine commandments (as can be seen from many passages in the Word; as Josh. 24:14; Judges 9:16, 19; Ps. 25:21; 37:37; 84:11; 101:2; 119:1).

[4] From this also it is that the Urim and Thummim are called “the judgment of the sons of Israel” also “the breastplate of judgment” and likewise “the judgment of Urim”; for “judgment” signifies Divine truth in doctrine and in life, as may be seen above (n. 9857). From all this it can now be seen that through the Urim and Thummim, that is to say, through the shining forth of the light of heaven, the breastplate revealed Divine truths in the natural sphere, thus in ultimates. There is also a similar shining forth inwardly with those who are in truths from good, which dictates, and as it were gives answers, when truth is sought from the affection of the heart, and when it is loved as good. That there is such a shining forth, whereby Divine truth is revealed from heaven in the natural man, with those who are enlightened from the Word is not perceived in the world, for the reason that it is not known that any light from heaven enlightens man’s understanding. But that such is the case has been given me to perceive, and also to see. Be it known further that this shining forth appears in ultimates, because all things that belong to light from the Divine descend even to the ultimate bounds; and because they descend to these, they also shine forth there, and from thence. This then is the reason why the breastplate was put upon the ephod, and above its girdle; for the ephod represented Divine truth in ultimates (n. 9824); and its girdle represented a general bond, that all things might be held in connection (n. 9828, 9837). Therefore it is said, “and they shall bind the breastplate by the rings thereof unto the rings of the ephod, that it may be upon the girdle of the ephod, and that the breastplate withdraw not from upon the ephod” (verse 28 of this chapter). The reason why the names of the sons of Israel were also engraved on it, was that the twelve tribes likewise represented all things of Divine good and truth in the heavens, consequently heaven together with all the societies there; and that they represented various things according to the order in which they are

mentioned in the Word (see n. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7973, 7996, 7997).

**9906.** *And they shall be upon Aaron's heart.* That this signifies from the Divine good of the Lord's Divine love may be seen above (n. 9902).

**9907.** *When he goeth in before Jehovah.* That this signifies in all worship is evident from the signification of "going in before Jehovah," or what is the same thing, "to the holiness" as being worship (see above, n. 9903).

**9908.** *And Aaron shall carry the judgment of the sons of Israel.* That this signifies the Divine truth of heaven and of the church is evident from the signification of "judgment" as being Divine truth in doctrine and in life (see n. 9857). As it was the Urim and Thummim which are here called "judgment," it is the Divine truth that proceeds from the Lord, and that shines forth in ultimates, which is here meant by "judgment," for the Urim and Thummim have this signification (n. 9905).

**9909.** *Upon his heart before Jehovah continually.* That this signifies perpetually shining forth from good is evident from the signification of "the heart" as being the good of love (see n. 3313, 3635, 3883–3896, 7542, 9050); and from the signification of "continually" as being perpetually. The reason why it means shining forth is that the breastplate was upon the heart, and by "the breastplate" is signified Divine truth shining forth from the Lord's Divine good (n. 9823).

**9910.** Verses 31–35. *And thou shalt make the robe of the ephod all of blue. And there shall be a mouth of the head of it in the midst thereof; there shall be a lip for the mouth of it round about, the work of the weaver, as the mouth of a coat of mail it shall be, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of crimson, and of scarlet double-dyed, upon the skirts thereof round about; and bells of gold in the midst of them round about; a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the*

*skirts of the robe round about. And it shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he goeth out; that he die not.* “And thou shalt make the robe of the ephod” signifies Divine truth in the internal form in the spiritual kingdom; “all of blue” signifies by means of influx from the good of the celestial kingdom; “and there shall be a mouth of the head of it in the midst thereof” signifies the method of the influx from what is above; “there shall be a lip for the mouth of it round about” signifies bounded and closed on every side; “the work of the weaver” signifies from the celestial; “as the mouth of a coat of mail it shall be, that it be not rent” signifies thus strong and safe from injury; “and upon the skirts of it thou shalt make” signifies in the extremes where is what is natural; “pomegranates” signifies memory-knowledges of good; “of blue, and of crimson, and of scarlet double-dyed” signifies from the good of charity and of faith; “upon the skirts thereof round about” signifies in the extremes where the natural is, on every side; “and bells of gold” signifies all things of doctrine and of worship from good passing over to those who are of the church; “in the midst of them round about” signifies from what is within the memory-knowledges of good on every side; “a bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about” signifies thus everywhere; “and it shall be upon Aaron” signifies a representative of the Lord; “to minister” signifies when engaged in worship and in evangelization; “and the voice thereof shall be heard” signifies the influx of truth with those who are in the heavens and who are on earth; “when he goeth in unto the holiness before Jehovah, and when he goeth out” signifies in every state of good and truth in worship; “that he die not” signifies that the representative does not perish, and therewith the conjunction with the heavens.

9911. *And thou shalt make the robe of the ephod.* That this signifies Divine truth in the internal form in the spiritual kingdom is evident from the signification of “the robe” as being the spiritual kingdom in general, and specifically Divine truth there in the internal form (see n. 9825).

9912. *All of blue.* That this signifies by means of influx from the good of the celestial kingdom is evident from the signification of “blue” [*hyacinthinum*], as being the celestial love of truth (see n. 9466), which is the good of mutual love; and the good of mutual love is the external good of the celestial kingdom; for the goods in the heavens proceed in order from the inmosts to the extremes, and they inflow in the same order as they proceed; for to proceed is to flow in. (In what order goods proceed, see n. 9873.) It is this external good of the celestial kingdom that flows into the internal good of the spiritual kingdom, which is signified by “the robe.” From this comes forth the good of the spiritual kingdom, which is the good of charity toward the neighbor. This is the reason why the robe was all of blue. With regard to the influx of goods, the case is this. There is no good which is good unless it has within it an interior good from which it is; the interior good from which it makes its essence; whence it is that this interior good exists in the good which follows, almost as the soul exists in its body. It is this following good of which it is said that it proceeds from another good, which is more interior. That the good of charity toward the neighbor proceeds from the good of mutual love, which is a prior or interior good, has been shown several times. The good of mutual love is the external good of innocence, and unless the good of charity has within it the good of innocence, it is not the good of charity (n. 2526, 2780, 3183, 4797, 6765, 7840, 9262), consequently not unless it has within it the good of mutual love. This is the reason why the robe was to be all of blue; for “blue” denotes the good of mutual love, or what is the same thing, the external good of innocence; and “the robe” denotes Divine truth in the internal form in the spiritual kingdom, which is the same thing as the good of charity (n. 9825).

9913. *And there shall be a mouth of the head of it in the midst thereof.* That this signifies the method of the influx from what is above is evident from the signification of “the mouth of the head of the robe in the midst thereof” as being where there is influx from what is above; or what is the same thing, from what is within, thus from the celestial kingdom into the spiritual kingdom. That the external good of the celestial kingdom flows into the internal good of the spiritual kingdom, may be seen just above (n. 9912).

That “the mouth of the head of the robe in the midst thereof” has this signification is because by “the robe” is signified the spiritual kingdom, and specifically its internal (n. 9825); and by “the neck,” where was the mouth of the head of the robe, is signified the influx, communication, and conjunction of celestial with spiritual things (n. 3542, 5320, 5328); for the head with man corresponds to the Lord’s celestial kingdom, and the body to his spiritual kingdom; consequently the intervening neck, which is encompassed and clothed by the mouth of the head of the robe, corresponds to the intermediation or influx of the celestial kingdom into the spiritual kingdom.

[2] That such things are signified by “the mouth of the head of the robe in the midst thereof” may seem like an absurdity, especially to those who know nothing of heaven, and of the spirits and angels there, consequently nothing of correspondence. That there is a correspondence of all things in man with all things in the heavens has been shown at the end of many chapters (see the places cited in n. 9280); and also that in general the head corresponds to celestial things, the body to spiritual things, and the feet to natural things (n. 4938–4939). From this it is plain that by virtue of its correspondence, the neck signifies the influx, communication, and conjunction of celestial with spiritual things. Consequently “the mouth of the head of the robe,” which was made to encompass the neck, signifies the method of this influx; for by Aaron’s garments were represented in general the things that belong to the Lord’s spiritual kingdom (n. 9814). From this it is evident that by the description of its mouth or circuit is described the influx itself. Be it known moreover, that angels and spirits appear clothed in garments; and that each of their garments is representative; as is well known to all who are in the heavens. It is from this that each of Aaron’s garments also was representative of such things as are in the heavens; for the Word that is from the Lord has been so written that there is conjunction by its means. That the man of the church does not know this, in spite of his having such a Word, is because he turns his interiors toward the world, insomuch that he cannot be raised toward heaven, and be instructed (n. 9706–9707, 9709).

9914. *And there shall be a lip for the mouth of it round about.* That this signifies that it is bounded and closed on every side is evident from the signification of “a lip,” or border, round about the mouth or upper opening of the robe, as being that which is bounded and closed on every side; for this “lip,” or border, which was round about, bounded and closed the robe. By this and what presently follows is described the method of the influx of celestial good into spiritual good. That this influx takes place by a method like that with man of the influx of forces from the head through the neck is evident from what was said in the foregoing article about correspondence.

[2] What the nature of this influx is shall also be briefly told. All the first things that belong to the head, that is, to the cerebrum and cerebellum, are gathered together there into little bundles of fibers, and into little nerves, and after being gathered together they are passed down through the neck into the body, and are there diffused in all directions, and move the organs in complete compliance with the will, which begins in the brains. Similar also is the downflow and inflow of powers and forces from the celestial kingdom (which is the head in the grand man, that is, in heaven) into the spiritual kingdom (which is like the body there). This influx is also what is meant and described by “the mouth of the head of the robe in the midst,” and its bounding termination by “the lip round about.” It is for this reason that by “the lip of its mouth” is signified what is bounded and closed on every side. The bounding itself is now described.

9915. *The work of the weaver.* That this signifies from the celestial is evident from the signification of “the work of the weaver” as being from the celestial. By “work” is signified that which is done, or which comes forth, thus that which is from something else; and “the weaver” denotes one who causes the thing to be, or to come forth; thus he denotes the celestial, because the spiritual comes forth from and through the celestial. (That the good of the celestial kingdom flows into the good of the spiritual kingdom, and causes this good to come forth, was shown above, n. 9913–9914.) Whether we say “the good of the celestial kingdom,” or “the

celestial,” it is the same thing; for the celestial is the good of the celestial kingdom. The case is similar with “the good of the spiritual kingdom,” and “the spiritual.” What the good of the celestial kingdom or the celestial is, and what the good of the spiritual kingdom or the spiritual is may be seen from the passages cited in n. 9277.)

[2] There are three things in the heavens which follow on in order; namely, the celestial, the spiritual, and the natural; the celestial makes the inmost heaven, the spiritual the middle heaven, and the natural which proceeds from the spiritual makes the ultimate heaven. These same three things are in man, and in him they follow on in the same order as in the heavens; for a regenerated man is a heaven in the least form, corresponding to the grand man (n. 9279). But the faculties which receive these three things are called the will, the understanding, and the memory-knowledge by virtue of which is the thought or imagination of the external or natural man. The will receives the celestial, or good; the intellectual receives the spiritual, or truth from this good; and the memory-knowledge which makes the understanding of the natural man brings the two former to a close. These three are signified in the Word by “the embroiderer,” “the skilled craftsman,” and “the weaver.” (That “the embroiderer,” or “the embroidered work” denotes memory-knowledge, see n. 9688; also that “the skilled craftsman,” or that which is thought, denotes the understanding, n. 9598, 9688.) Thus “the weaver” denotes the will. The reason why “the weaver” denotes the will is that the will flows into the understanding, and weaves it, insomuch that the things which are in the understanding are woven fabrics from the will; for that which the will wills, it forms so as to appear to the sight in the understanding. This sight is thought, consequently by “the skilled craftsman” is signified the understanding.

[3] As by Aaron’s garments was represented the spiritual kingdom joined to the celestial kingdom (n. 9814); and as the celestial kingdom corresponds to the will in man, and the spiritual kingdom to the understanding in him (n. 9835), therefore in application to garments mention is made of “the work of the embroiderer,” of

“the skilled craftsman,” and of “the weaver,” and by these are signified things which are from the faculty of memory-knowledge, from the understanding, and from the will; or what is the same, from the natural, the spiritual, and the celestial.

[4] That such things are signified can be seen by all who believe that the Word is Divine, and that it therefore contains within it things that belong to the Lord, to heaven, and to the church; for these things are Divine. Apart from these, what purpose would be served by Jehovah himself declaring of what, and by what work, the garments of Aaron should be made, and which of them should be the work of the embroiderer, which the work of the skilled craftsman, and which the work of the weaver? All these particulars are distinctly mentioned in what follows in the book of Exodus in these words:

Them hath he filled with wisdom of heart, to do all the work of the workman, and of the skilled craftsman, and of the embroiderer; in blue, and in crimson, and in scarlet double-dyed; and of the weaver, even of them that do all work, and of those who think thoughts (Exod. 35:35).

“The workman” here denotes Divine celestial good, from which is the will of the regenerated man (n. 9846); his “work” is mentioned in the first place, because it is immediately from the Divine; and from celestial good all things are mediately born and proceed.

**9916.** *As the mouth of a coat of mail it shall be, that it be not rent.* That this signifies thus strong and safe from injury is evident from the signification of “a coat of mail” as being what is strongly woven together; wherefore it is said, “that it be not rent,” that is, that it be safe from injury. Something thus woven together is signified by this term in the original tongue. An idea of what is thus woven together can be had from correspondence; for in the internal sense there is here treated of the influx of celestial good into spiritual good. It is this influx which is signified by “the mouth of the head of the robe,” and is described by “the work of the weaver,” and “of a coat of mail”; and to this influx from the heavens corresponds in man the influx of life from the head through the neck into the body (n.

9913, 9914). And because to this influx corresponds the woven fabric of the neck which is of strong sinews; and lower down a kind of interwoven circle of bones; through both of which the influx is rendered safe from all injury, therefore, as before said, an idea can be had of the several expressions in this verse, namely, of what is signified by “the mouth of the head of the robe in the midst,” by “the lip which is round about” it, by “the work of the weaver,” and by “the mouth of the coat of mail” which it had, lest it should be rent. Be it known that all the representatives in nature bear relation to the human form, and have their signification according to this relation (n. 9496); and that all clothing derives its signification from that part of the body which it covers (n. 9827); consequently so also does this upper part of the robe which encompasses and covers the neck.

9917. *And upon the skirts of it thou shalt make.* That this signifies in the extremes where is what is natural is evident from the signification of “the skirts of the robe” as being the extremes where is what is natural. For by “the robe” is specifically signified Divine truth in the spiritual kingdom in its internal form, and in general the spiritual kingdom (see n. 9825); and by “the skirts” which are round about below are signified the extremes of this kingdom; and the extremes of the spiritual kingdom are natural. For the goods and truths in the heavens follow on in this order: in the highest or inmost heavens are celestial goods and truths; in the middle heavens are spiritual goods and truths; and in the ultimate heavens are natural goods and truths (concerning which succession in the heavens and with man, see what was said above, n. 9915). And because the memory-knowledges of truth and good are in the external or natural man, therefore also pomegranates were placed in the skirts, for by “pomegranates” are signified the memory-knowledges of good; and also among the pomegranates were bells of gold, because by “bells” are signified such things as are from memory-knowledges.

[2] That “the skirts of the robe” denote the extremes where is what is natural is evident from the passages of the Word where “skirts” are mentioned, as in Isaiah:

I saw the Lord sitting upon a throne, high and lifted up, and his skirts filled the temple (Isa. 6:1).

By “the throne upon which the Lord was sitting” is signified heaven, and specifically the spiritual heaven (n. 5313, 8625); by “skirts” here are signified Divine truths in the ultimates or extremes, such as are the truths of the Word in the sense of the letter; which are said to “fill the temple” when they fill the church. The like is signified by “the skirts filling the temple” as by “the smoke and cloud filling the tabernacle,” and also the temple, as repeatedly mentioned in the Word. (That by “smoke” is there signified Divine truth in ultimates, such as is the sense of the letter of the Word, see n. 8916, 8918; as also by a “cloud,” n. 4060, 4391, 5922, 6343.)

[3] That a woman laboring with an issue of blood was made whole when she touched the skirt of the Lord’s garment (Matt. 9:20, 22), and in general that as many as touched the skirt of his garment were made whole (Matt. 14:36; Mark 6:56), signified that health went forth from the Divine extremes or ultimates; for that there are strength and power in the ultimates of good and truth which are from the Divine may be seen above (n. 9836); and also that answers are given there (n. 9905). In Matthew:

Jesus said of the scribes and Pharisees that they do all their works to be seen of men, that they make broad their phylacteries, and enlarge the skirts of their robes (Matt. 23:5).

It is here very evident that “the skirts of the robe” denote the external things which stand forth to view, and that “enlarging” them denotes to do works outwardly, so that they may appear, or be seen.

[4] In Jeremiah:

Jerusalem hath sinned a sin, her uncleanness was in her skirts (Lam. 1:8–9).

“Uncleanness in the skirts” denotes in the deeds and words, thus in the extremes; for the extremes or outermost things derive their essence from the interior ones; and therefore when the interiors are unclean, the extremes also are unclean, although the uncleanness may not appear before men; for the reason that men look at the outward form, and therefore do not see the interiors. Nevertheless these uncleannesses that are in the interiors appear before the angels, and in the other life are also uncovered with everyone, because external things are there taken away; consequently it becomes manifest what has been the quality of the works in their essence.

[5] In Nahum:

I will uncover thy skirts upon thy faces, and I will show the nations thy nakedness (Nah. 3:5).

“To uncover the skirts upon the faces” denotes to remove external things so that internal ones may appear; for in various ways the external things of the natural man hide the internal things, which are hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things; and therefore when the external things are taken away, the internal ones appear in their uncleanness and filthiness.

[6] In Jeremiah:

If thou say in thine heart, Wherefore have these things covered me up? For the multitude of thine iniquity have thy skirts been unveiled, thy heels have suffered violence. I will lay bare thy skirts upon thy faces, that thy disgraces may be seen, even thine adulteries (Jer. 13:22, 26–27);

speaking of the abominations of Jerusalem; “to unveil the skirts, and lay them bare” denotes to take away the external things which cover, so that the interiors may be seen; for a man learns to counterfeit what is good, honorable, and sincere, for the sake of reputation, honor, and gain, when yet he has evils and falsities of various kinds hidden within. As by “skirts” are signified external things, therefore mention is also made of “heels,” because “the heels” denote the lowest things of the natural (n. 259, 4938,

4940–4951). From all this it can now be seen that by “the skirts of the robe” are signified goods and truths in the ultimates or extremes, which are in the natural world.

**9918.** *Pomegranates.* That hereby are signified memory-knowledges of good is evident from the signification of “pomegranates” as being the memory-knowledges of good (see n. 9552). That pomegranates were put upon the skirts of the robe, was because “the skirts” signified the ultimates or extremes of heaven and the church, and the ultimates or extremes of the church are memory-knowledges, as is evident from what was said above (n. 9915, 9917), about the successive order of goods and truths in the heavens and with man. The memory-knowledges of good and truth which are signified by “the pomegranates” are doctrinal things from the Word, which are memory-knowledges insofar as they are in the memory which is in the external or natural man. But when they enter into the memory which is in the internal or spiritual man, as is the case when the man lives according to them, then doctrinal things as to truth become of faith, and doctrinal things as to good become of charity, and are called spiritual. When this is done, they almost vanish out of the external or natural memory, and appear as it were innate, because they are then implanted in the man’s life, like all those things which through daily use have become as it were of his nature. From this it is evident what memory-knowledges are, and what purpose they serve; consequently what purpose the doctrinal things of the church serve so long as they are kept solely in the memory; for so long as they are kept in the memory only, they have a place beneath intelligence and wisdom; and they do not ascend, or enter into the life, until they become of faith and charity in the internal man.

**9919.** *Of blue, and of crimson, and of scarlet double-dyed.* That this signifies from the good of charity and of faith is evident from the signification of these things in n. 9687, 9833. The reason why fine linen was not interwoven, as in the ephod, is that the tunic, which was the inmost garment, was of fine linen; and this for the reason that “fine linen” signifies truth from a celestial origin (n. 5319, 9469), which is spiritual good itself proceeding from celestial good.

9920. *Upon the skirts thereof, round about.* That this signifies in the extremes where there is what is natural, on every side is evident from the signification of “the skirts” as being the extremes where there is what is natural (see above, n. 9917); and from the signification of “round about” as being on every side; for where “the skirts” signify the extremes, the whole circumference which consists of the skirts signifies the whole extreme, consequently, everywhere, or on every side.

9921. *And bells of gold.* That this signifies all things of doctrine and of worship from good passing over to those who are of the church is evident from the signification of “bells” as being all things of doctrine and of worship passing over to those who are of the church (of which below); that they are from good is signified by their being of gold, for “gold” signifies good (see n. 113, 1551–1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884). That “the bells” denote all things of doctrine and of worship passing over to those who are of the church is because by means of the bells the people heard and perceived the presence of Aaron in his ministrations, for by “the people” are signified those who are of the church, and by “Aaron’s ministry” are signified all things of doctrine and of worship; and therefore it is said in what follows:

And they shall be upon Aaron to minister; and the voice thereof shall be heard when he goeth in unto the holiness before Jehovah, and when he cometh out (Exod. 28:35);

from which it is plain what is signified by “the bells.” The reason why these bells were put in the skirts was that the holy things of doctrine are in the extremes, and the hearing and perception are there, and are from thence (see n. 9824, 9905).

9922. *In the midst of them round about.* That this signifies from what is within the memory-knowledges of good on every side is evident from the signification of “in the midst” as being that which is within (see n. 1074, 2940, 2973, 5897); thus “in the midst,” when said of the hearing and perception of doctrine and of worship, which are signified by “the bells,” denotes from what is within; from the signification of “the pomegranates,” in the midst

of which were the bells, as being the memory-knowledges of good (n. 9918); and from the signification of “round about” as being on every side (as above, n. 9920). The reason why the bells were placed in the midst of the pomegranates was that the memory-knowledges which are signified by “the pomegranates” are recipients, and are as it were vessels, of truth and good (n. 1469, 1496, 3068, 5373, 5489, 7770); and the doctrine and worship which are signified by “the bells” must be from the good and truth which are within the memory-knowledges, as in their vessels; if the doctrine and the worship are not from good and truth, but only from memory-knowledges, they have nothing of life. It is said that the doctrine and worship must be from the good and truth which are within the memory-knowledges; but not from the memory-knowledges apart from the good and truth.

[2] But as few can apprehend how the case herein is, it shall be unfolded to the apprehension insofar as this can be done. All things of the external or natural memory are called “memory-knowledges”; for there is an external memory, which is the memory of things in the natural world; and there is an internal memory, which is the memory of things in the spiritual world (n. 2469–2494, 2831, 5212, 9394, 9723, 9841). The things which have been inscribed on the internal memory are not called memory-knowledges, because they are things of the man’s life; but they are called truths of faith and goods of love. These are the things which must be within memory-knowledges. For there is in man an external, which is called the external man; and an internal, which is called the internal man. The internal must be in the external, as the soul is in its body; thus the things which are in the internal man must be in those which are in the external man, for then there is a soul or life in the latter. Wherefore if there are no internal things, that is, things of the internal man, in the external things, there is no soul, and consequently no life, in them. And as the good of love and of faith is internal, it follows that this good must be in the external things, thus in the memory-knowledges; for as before said, the memory-knowledges are recipients and as it were vessels of internal things. Consequently the doctrine and the worship must be from what is within the recipients or vessels, and they are not in recipients and vessels which are empty or void of

what is internal. From all this it is evident how it is to be understood that all things of doctrine and of worship must be from the interior things of the memory-knowledges of good, which is signified by the bells of gold being in the midst of the pomegranates.

[3] Be it known further that there are memory-knowledges of good, and memory-knowledges of truth; and that the truths in them are again vessels recipient of good, for the truths of faith are vessels of the good of love. For the illustration of this subject see what has been already said and shown about memory-knowledges, namely, that memory-knowledges are things of the memory in the natural man (n. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934); that the internal man is opened by means of memory-knowledges (n. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901); that memory-knowledges are means for growing wise, and also means for becoming insane (n. 4156, 4760, 8628, 8629); that memory-knowledges are vessels of truth, and truths are vessels of good (n. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724); that memory-knowledges are of service to the internal man (n. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394); that when memory-knowledges, which are things of the external memory, become of the life, they vanish out of the external memory; but remain inscribed on the internal memory (n. 9394, 9723, 9841); that the man who is in the truths of faith from the good of charity can be raised above memory-knowledges (n. 6383, 6384); that this is called being raised above the things of the senses (n. 5089, 5094, 6183, 6313, 6315, 9730); that when a man dies he carries with him into the other life the memory-knowledges, that is, the things of the external memory; but that they are then quiescent; and in what manner (n. 2475–2486, 6931).

9923. *A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the skirts of the robe round about.* That this signifies thus everywhere and wholly, namely, that the doctrine and the worship must be from what is within the memory-knowledges is evident from what has been shown just above concerning the

bells and the pomegranates. The repetition involves that it must be thus everywhere.

9924. *And it shall be upon Aaron.* That this signifies a representative of the Lord is evident from the representation of Aaron as being a representative of the Lord in respect to the good of love (see n. 9806, 9809); here in respect to those things which concern evangelization and worship; because such things are signified by “the bells in the midst of the pomegranates” and by “the voice to be heard therefrom when Aaron went in unto the holiness.”

9925. *To minister.* That this signifies when engaged in worship and in evangelization is evident from the signification of “ministering,” when said of Aaron, by whom is represented the Lord, as being worship and evangelization. By “worship” is signified everything that is representative of worship from the good of love and the truths of faith; for the worship that is from these is truly worship, whereas worship without these is like a shell without a kernel, and like a body without a soul. And yet such was the worship with the Jewish and Israelitish nation, for this worship merely represented internal things, which, as has been said, are of love and faith. Nevertheless the Lord provided that such worship should be perceived in the heavens, and that thus by means of it there should be effected the conjunction of heaven with man; not indeed through internal things, but through correspondences with external things (on which subject see the places cited in n. 9320, 9380). This is the worship that is signified by “the ministry of Aaron.”

[2] That evangelization is also signified is because by evangelization are meant all things in the Word which treat of the Lord, and all things in worship which represented him. For evangelization is annunciation about the Lord, his coming, and the things that are from him which belong to salvation and eternal life. And as all things of the Word in its inmost sense treat solely of the Lord, and all things of worship represented him, therefore the whole Word is the evangel, in like manner all worship that was done according to the things commanded in the Word. And

because the priests presided over the worship, and likewise taught, therefore by their “ministry” were signified worship and evangelization.

9926. *And the voice thereof shall be heard.* That this signifies the influx of truth with those who are in the heavens and who are on earth is evident from the signification of “being heard” as being reception and perception (see n. 5017, 5471, 5475, 7216, 8361, 9311), consequently also influx, because the things which are received and perceived must flow in; and from the signification of “the voice,” when said of Aaron, by whom is represented the Lord, as being Divine truth (see n. 8813); for “the voice” denotes the annunciation of this truth, and because it denotes its annunciation, it exists with those who are in the heavens and on earth. For Divine truth fills all things of heaven, and makes all things of the church. Such an annunciation was represented by the voice from the bells of gold, when Aaron went in unto the holiness before Jehovah, and when he came out, as is said in what now follows in this verse.

[2] That in the Word a “voice” signifies the Divine truth which is heard and perceived in the heavens and on earth is evident from the following passages. In David:

The voice of Jehovah is upon the waters; the voice of Jehovah is in power; the voice of Jehovah is with honor; the voice of Jehovah breaketh the cedars; the voice of Jehovah cleaveth as a flame of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to calve; but in his temple everyone saith, Glory (Ps. 29:3–9).

In this psalm Divine truth is treated of, in that it destroys falsities and evils; this Divine truth is “the voice of Jehovah”; but the “glory” which is spoken of denotes the Divine truth in heaven and in the church. (That “glory” denotes the Divine truth, see n. 9429; and that the “temple” denotes heaven and the church, n. 3720.)

[3] In John:

To him who is the shepherd of the sheep the doorkeeper openeth; and the sheep hear his voice. The sheep follow him, because they know

his voice. A stranger they follow not, because they know not the voice of strangers. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice. But ye are not of my sheep, for my sheep hear my voice, and I know them, and they follow me (John 10:2–5, 16, 26–27).

That the “voice” here denotes the Divine truth proceeding from the Lord, thus the Word, is very evident; “the voice of strangers” denotes falsity.

[4] In Isaiah:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah, for the glory of Jehovah shall be revealed. The voice saith, Cry. O Zion, that tellest good tidings, get thee up upon the high mountain! O Jerusalem, that tellest good tidings, lift up thy voice with strength, lift it up! Behold the Lord Jehovih cometh in strength (Isa. 40:3, 5–6, 9–10; also John 1:23).

“The voice” here denotes annunciation from the Word about the coming of the Lord, thus it also denotes the Divine truth which the Word announces; “the wilderness” denotes the state of the church at that time, which was as it were in the wilderness because the Word was no longer understood; “the glory which shall be revealed” denotes the Word as to its interiors. (That this is meant by “glory,” may be seen above, n. 9429.) That “Jehovah, for whom a way was to be prepared,” and “the Lord Jehovih, who should come in strength” denote the Lord is plain, for this is clearly stated.

[5] In Isaiah:

The voice of thy watchmen; they shall lift up the voice when they shall see eye to eye that Jehovah will return to Zion (Isa. 52:8);

“the watchmen” denote those who search the Scriptures concerning the coming of the Lord, their “voice” denotes the Word, which is the Divine truth that is the source. In Jeremiah:

The maker of the earth by his understanding hath stretched out the heavens. At the voice which he uttereth there is a multitude of waters in the heavens (Jer. 5:12–13; 51:6).

“The voice” here denotes Divine truth; “waters” denote truths which are in the heavens and from the heavens. (That “waters” in the Word denote truths, see n. 2702, 3058, 3424, 4976, 5668, 9323.)

[6] So also in the following passages:

The voice of the son of man was like the sound of many waters (Rev.1:15).

I heard a voice from heaven, as the voice of many waters (Rev. 14:2).

The voice of Jehovah is upon the waters, Jehovah is upon great waters (Ps. 29:3).

Jehovah hath uttered his voice before his army, for without number is he that doeth his word (Joel 2:11).

In this passage also “voice” denotes Divine truth, and likewise the Word which they do. Again:

Jehovah shall utter his voice from Jerusalem, so that the heavens and the earth shall shake (Joel 3:16).

Sing psalms unto the Lord, ye kingdoms of the earth, to him that rideth upon the heaven of heaven of old; lo, he shall utter in a voice a voice of strength (Ps. 68:32–33).

I say unto you, The hour cometh when the dead shall hear the voice of the son of God; and they that hear shall live (John 5:25).

That “the voice” in this passage denotes Divine truth, consequently the Word of the Lord, is manifest.

[7] In Ezekiel:

The spirit lifted me up, and I heard behind me the voice of a great earthquake, saying, Blessed be the glory of Jehovah. And I heard the

voice of the wings of the living creatures, and the voice of the wheels, even the voice of a great earthquake (Ezek. 3:12–13).

The voice of the wings of the cherubs was heard even to the outer court, as the voice of God Shaddai when he speaketh (Ezek. 10:5).

Here also “the voice” denotes Divine truth; for “the cherubs” signify the providence and guard of the Lord that there be no approach to himself and to heaven except through the good of love (n. 9277, 9509); “the voice of the wings,” and “the voice of the wheels” denote spiritual truths.

[8] In the present verse, in which Aaron is treated of, it is the sound or ringing from the bells which is called a “voice.” In other passages of the Word also sounds and blarings from trumpets, and sounds and peals from thunders, are called “voices”; and thereby in like manner are signified Divine truths (see n. 7573). Moreover, the sounds of musical instruments of various kinds have also a like signification; but those which give out a stridulous and a discrete sound signify Divine spiritual truths; while those which give out a continuous sound signify Divine celestial truths (n. 418–420, 4138, 8337). From this it is evident that by the sounds or “voices” of the bells are signified Divine spiritual truths; for the garments of Aaron, and specifically the robe, in the skirts of which were the bells, round about, represented the Lord’s spiritual kingdom or heaven (n. 9814, 9825).

9927. *When he goeth in unto the holiness before Jehovah, and when he goeth out.* That this signifies in every state of good and truth in worship is evident from the signification of “going in unto the holiness,” and of “going in before Jehovah” as being worship (of which above, n. 9903, 9907). That it is the state of good and truth in worship which is signified is because all things of worship with the Israelitish and Jewish nation were representative of internal worship; and internal worship is from good and truth; that is, from the affection of good and from the faith of truth. That it is every state of these which is signified is because it is said, “when he goeth in, and when he goeth out,” and by “going in and going out” are signified all the things of the state. For whatever belongs to motion,

as “walking,” “going,” “advancing,” signifies a state of life. (That “walking” has this signification, see n. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420; in like manner “advancing” and “journeying,” n. 8103, 8181, 8397, 8557; and that motions and progressions in the other life signify states, n. 1273–1277, 1376–1381, 2873, 3356, 9440.) From this it is evident that “going in and going out” denote everything of the state or thing that is being treated of; and as the subject here treated of is worship from good and truth, it is every state of good and truth in worship that is signified by “going in and going out.”

[2] This signification of “going in and going out” is from the representatives in the other life; for there they go, walk, advance, go in and out, just as in the world; but all these acts are done according to the state of the life of their thoughts and affections (as may be seen in the places above cited). That these acts also originate from their thoughts and affections, and are correspondences, and thus real appearances, they do not notice. From this it is evident that all things of motion signify those which belong to the state of life; consequently that “going in and going out” signify every state of life, thus the state of the thing that is being treated of, from beginning to end. It is from this that among the ancients it was a customary form of speaking to say that they knew a person’s coming in and his going out, or his entrance and his departure, when they meant that they knew every state of his life. And as this form of speaking originates from the correspondences in the other life, as has been already said, therefore in the Word also a like expression is made use of, and where this is done the like is signified; as in the following passages. In the first book of Samuel:

Achish called David, and said unto him, Thou art upright, and good in mine eyes is thy going out and thy coming in with me in the camp; for I have not found evil in thee (1 Sam. 29:6).

“Good in the eyes is thy going out and thy coming in” denotes that every state of his life was well-pleasing to him.

[3] In the second book of Samuel:

Thou knowest Abner, that he came to persuade thee, and to know thy going out and thy coming in, and to know all that thou doest (2 Sam. 3:25).

“To know the going out and the coming in” denotes to know all the thoughts and all the acts of the life; and therefore it is also said, “and to know all that thou doest.” In the second book of Kings:

I know thy sitting down, and thy going out and thy coming in, and that thou hast set thyself in motion against me (2 Kings 19:27; Isa. 37:28);

where Sennacherib the king of Assyria is spoken of; “knowing his going out and his coming in” denotes all things of his counsel. In David:

Jehovah shall keep thee from all evil, he shall keep thy soul. Jehovah shall keep thy going out and thy coming in, from this time forth and even for evermore (Ps. 121:7–8).

“To keep the going out and the coming in” denotes everything of the life according to the state of good and truth.

[4] In Moses:

Let Jehovah, the God of the spirits of all flesh, set a man over the assembly, who may go out before them, and who may come in before them, that the assembly of Jehovah be not as a flock that hath no shepherd (Num. 27:16–17).

“Who may go out before them, and who may come in before them” denotes one who may lead them; thus one whom they may look to and follow in every state of life. In John:

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. I am the shepherd of the sheep; by me if anyone enter in, he shall be saved, and shall go in and out, and shall find pasture (John 10:1–2, 9).

“To enter in” (that is, into heaven), denotes into the good of love and faith, for this good makes heaven; and therefore “to go in and to go out” denotes to be led by the Lord in respect to every state of life; consequently it denotes to think and will what is good from freedom, that is, from love and faith which are from the Lord, for these make freedom.

[5] In Luke:

Jesus sent the twelve disciples to preach the kingdom of God. And he said unto them, Into whatsoever house ye enter, there abide, and thence go out (Luke 9:2–4).

“To enter into a house,” “to abide there,” and “to go out thence” denote to enjoy heavenly consociation with those who receive the Lord in faith and love; for in heaven those who are together in one society are also in one “house,” and they come in and go out there, because they are in a like good; but those who are in an unlike good cannot do so; and if they do enter in, they do not enter by the doors, but by some other way. He who does not know that such things are signified cannot know what is involved in the words, that “into whatsoever house they should enter, they should there abide, and thence go out.”

[6] In Ezekiel:

When the prince shall go in, he shall go in by the way of the porch of the gate, and he shall go out by the way thereof. When the people of the land shall go in before Jehovah in the appointed feasts, he that goeth in by the way of the north gate to worship shall go out by the way of the south gate; and he that goeth in by the way of the south gate shall go out by the way of the north gate; he shall not return by the way of the gate whereby he had gone in, but shall go straight before him. But when the prince goeth in in the midst of them, they shall go in; and when they shall go out, they shall go out (Ezek. 46:8–10).

In the internal sense a new heaven and a new church are here treated of; and by “the prince” is signified the truth of faith from the good of love. In what manner this truth enters in with angels in the heavens and with men of the church on earth, and how it

afterward progresses toward the interiors when it has entered in by an external way, and toward the exteriors when it has entered by an internal way, is described by the going in and going out of the prince and of the people of the land. “The south” denotes the state of the truth of faith in the internal man; and “the north,” its state in the external man; “the going in and going out” denote the state of life as to good and truth, thus as to worship.

[7] From all this it can be known clearly enough that “to go in and go out” denote such things as belong to the state of life from good and truth; for otherwise what could it matter that the prince should go in by one way, or by another way, and also the people of the land? For by “the house” or temple there mentioned, into which there was entrance, and out of which there was going out, is signified heaven and the church (see n. 3720); by “the prince” is signified the truth of faith (n. 5044); by “the people of the land,” those who are in heaven, or who are of the church (n. 2928); by “the way,” that which leads to truth (n. 627, 2333); by a “gate,” doctrine (n. 2851, 3187); by “the south,” where truth is in light (n. 9642), thus truth in the internal man; and by “the north,” where truth is in obscurity (n. 3708), thus truth in the external man.

9928. *That he die not.* That this signifies that the representative does not perish, and therewith the conjunction with the heavens, is evident from the signification of “dying,” when said of Aaron and his office, as being the ceasing of the representatives, and consequently of conjunction with the heavens; for by Aaron was represented the Lord, and by his office the whole work of salvation, and on the part of man, worship. That this worship was representative, and that by means of representative worship there was conjunction with the heavens, has been abundantly shown. (See the places cited in n. 9320; also what was the representative of a church with the Israelitish and Jewish nation, n. 9280, 9457, 9481, 9576–9577; and that the conjunction of the Lord and of heaven with man at that time was by means of representatives, n. 9481.) From this also it was that when Aaron was performing holy things he was clothed with garments that represented heavenly things; and that if he had done otherwise he would have died;

especially if he had gone in to perform holy things without the knowledge of the people; for with the people there was the representative of a church, and with Aaron the representative of the Lord, from whom and toward whom is everything of worship.

9929. Verses 36–38. *And thou shalt make a plate of pure gold, and engrave upon it with the engraving of a signet, Holiness to Jehovah. And thou shalt put it upon a thread of blue, and it shall be upon the miter; over against the faces of the miter shall it be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall sanctify, in respect to all the gifts of their holy things; and it shall be upon his forehead continually, to make them well pleasing before Jehovah.* “And thou shalt make a plate of pure gold” signifies enlightenment from the Lord’s Divine good; “and engrave upon it with the engraving of a signet” signifies what is perpetual and impressed on hearts according to the heavenly sphere; “Holiness to Jehovah” signifies the Divine human of the Lord, and from this all celestial and spiritual good; “and thou shalt put it upon a thread of blue” signifies influx into the truth of celestial love; “and it shall be upon the miter” signifies from infinite wisdom; “over against the faces of the miter it shall be” signifies to eternity; “and it shall be upon Aaron’s forehead” signifies from the Lord’s Divine love; “and Aaron shall bear the iniquity of the holy things” signifies the consequent removal of falsities and evils with those who are in good; “which the sons of Israel shall sanctify, in respect to all the gifts of their holy things” signifies acts of worship representative of removal from sins; “and it shall be upon Aaron’s forehead continually” signifies a representative of the Lord’s love to eternity; “to make them well-pleasing before Jehovah” signifies the Divine of the Lord in them.

9930. *And thou shalt make a plate of pure gold.* That this signifies enlightenment from the Lord’s Divine good is evident from the signification of “a plate” as being enlightenment; and from the signification of “gold” as being the good of love, here the Lord’s Divine good, because there was inscribed upon it, “Holiness to Jehovah.” (That “gold” denotes the good of love, see n. 113, 1551–1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881.)

That “the plate” denotes enlightenment was from its brightness, for it was resplendent from gold upon Aaron’s forehead, and all brightness signifies enlightenment such as is in the heavens from the Lord as the sun. Enlightenment in the heavens is wisdom and intelligence from the Divine truth proceeding from the Lord from that sun, for this enlightens their interiors. Their interiors correspond to the understanding with man, which is enlightened by the Lord when the truth and good of the church and heaven are perceived; for the understanding is the recipient subject; because without a subject there is no reception. That this “plate” denotes enlightenment from the Lord’s Divine good is because upon it was inscribed “Holiness to Jehovah,” and it was placed upon the front of the miter, which was upon Aaron’s head. The “holiness” which is from Jehovah denotes the Divine truth that proceeds from the Lord’s Divine good (n. 6788, 8302, 8330, 9229, 9680, 9820). In order that this plate might represent the shining forth, that is, the enlightenment, from which come wisdom and intelligence, it was bound on the forefront of the miter.

[2] As by “the plate” was signified enlightenment from the Lord’s Divine good, it was also called “the plate of the crown of holiness,” and likewise “the crown of holiness”; for a crown is a representative of Divine good, and “holiness” denotes the Divine truth thence proceeding, as was said above. That it was called “the plate of the crown of holiness” is plain in what follows in this book of Exodus:

Lastly they made the plate of the crown of holiness of pure gold, and wrote upon it with the writing of the engravings of a signet, Holiness to Jehovah (Exod. 39:30).

That it was also called “the crown of holiness” is evident from another passage in Exodus:

Thou shalt set the miter upon his head, and put the crown of holiness upon the miter (Exod. 29:6).

He set the miter upon his head; and upon the miter, opposite the faces of it, did he set the plate of gold, the crown of holiness (Lev. 8:9).

[3] That a crown represented Divine good from which is Divine truth is evident from the crowns of kings; for kings represented the Lord in respect to Divine truth (see n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); wherefore they had a crown on the head, and a scepter in the hand; for government from Divine good was represented by a crown, and government from Divine truth by a scepter.

[4] That a “crown” has this signification is evident from the following passages. In David:

I will make a horn to bud unto David; I will set in order a lamp for mine anointed. his enemies will I clothe with shame; but upon himself shall his crown flourish (Ps. 132:17–18).

“David” here denotes the Lord (n. 1888), like the “anointed” (n. 3008–3009); his “horn” denotes power (n. 2832, 9081); “a lamp” denotes the Divine truth from which is intelligence (n. 9548, 9783); the “crown” denotes the Divine good from which is wisdom, and from which is also his government; the crown, which denotes wisdom, is said “to flourish” because in respect to the human he acquired wisdom in the world by means of combats against and victories over the hells (n. 9548, 9783), which are the “enemies that shall be clothed with shame.”

[5] Again:

Thou art angry with thine anointed, thou hast condemned his crown even to the earth (Ps. 89:38–39);

where also “the anointed” denotes the Lord; “anger” denotes a state of temptations which existed when he was in combats with the hells; the lamentation at that time is described by “anger” and “condemnation”; as for instance the last lamentations of the Lord on the cross, that he was “forsaken”; for the cross was the last of the temptations, that is, of the combats with the hells; and after this last temptation he put on Divine good, and in this way united his Divine human to the Divine itself that was in him.

## [6] In Isaiah:

In that day shall Jehovah Zebaoth be for a crown of adornment, and for a diadem of comeliness, to the remains of his people (Isa. 28:5);

where “a crown of adornment” denotes the wisdom which is of good from the Divine; “a diadem of comeliness,” the intelligence of truth from this good; this is predicated of Divine things with the people; the “people” here denote the church, because it was there.

## [7] In the same:

For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest, until her righteousness go forth as brightness, and her salvation burn as a lamp; and thou shalt be a crown of comeliness in the hand of Jehovah, and a miter of the kingdom in the hand of thy God (Isa. 62:1, 3).

By “Zion” and “Jerusalem” is meant the church, by “Zion” the celestial church, and by “Jerusalem” the spiritual church thence derived; “a crown of comeliness” denotes the wisdom which is of good, and “a miter of the kingdom,” the intelligence which is of truth; and as by “a crown” is signified the wisdom which is of good, therefore it is said to be “in the hand of Jehovah”; and as by “a miter” is signified the intelligence which is of truth, therefore it is said to be “in the hand of God”; for where good is treated of, the name “Jehovah” is used, and where truth is treated of, the name “God” (n. 2586, 2769, 6905).

## [8] In Jeremiah:

Say thou to the king and to the mistress, Renounce yourselves, sit down; for the adornment of your head is come down, even the crown of your comeliness (Jer. 13:18);

where “the crown of comeliness” denotes the wisdom which is of good from Divine truth, for “comeliness” denotes the Divine truth of the church (n. 9815). In the same:

The joy of our heart hath ceased; our dance is turned into mourning; the crown of our head is fallen (Lam. 5:15–16).

“The crown of the head” denotes the wisdom which those who are of the church have from Divine truth, by virtue of which they are more excellent than the rest of the peoples, and hence have a kind of government.

[9] In Ezekiel:

He put a jewel upon thy nose, and earrings in thine ears, and a crown of adornment upon thine head (Ezek. 16:12).

The subject here treated of is the setting up of the church; “a jewel upon the nose” denotes the perception of good; “earrings in the ears” denote the perception of truth, and obedience; “a crown upon the head” denotes the wisdom thence derived. In Job:

He hath stripped me of my glory, and taken away the crown of my head (Job 19:9);

where “glory” denotes the intelligence which is of Divine truth (n. 9429); “the crown of the head” denotes the wisdom thence derived.

[10] In Revelation:

Upon the thrones I saw four and twenty elders, clothed in white garments; who had upon their heads golden crowns. They fell down before him that was sitting upon the throne, and worshiped him that liveth forever and ever, and cast their crowns before the throne (Rev. 4:4, 10).

The “four and twenty elders” signify all those who are in good from truths, and in the abstract sense all goods from truths (n. 6524, 9404); the “thrones” denote truths from the Divine (n. 5313, 6397, 8625, 9039); the “golden crowns on their heads” are representatives of wisdom from the Divine, and because this is from the Divine, therefore they cast them before him that was sitting upon the throne.

[11] As the good of wisdom is acquired by means of temptation combats, which are carried on by means of the truths of faith, therefore crowns were assigned to those who fought against evils and falsities and overcame; and for this reason also the crowns of martyrdom were badges of command from the Lord over evils. That “crowns” denote the rewards of victory over evils, and that for this reason they denote the goods of wisdom, because these are the rewards, is also evident from Revelation:

I saw, and behold a white horse; and he that sat upon it had a bow; and there was given unto him a crown; and he went forth conquering, and to conquer (Rev. 6:2).

The “white horse and he that sat upon it” signify the Lord as to the Word (n. 2760–2762); “a bow” denotes the doctrine of truth, by means of which the combat is waged (n. 2686, 2709); from this it is evident that the “crown,” because said of the Lord, denotes the Divine good, which is the reward of victory.

[12] And in another passage:

Afterward I saw, and behold a white cloud; and upon the cloud one sitting like unto the son of man, having upon his head a golden crown, and in his hand a sharp sickle (Rev. 14:14).

“A white cloud” denotes the literal sense of the Word (n. 4060, 4391, 5922, 6343, 6752, 8781); “the son of man” denotes the Divine truth which is from the Lord (n. 9807); “a golden crown,” the Divine good from which is the Divine truth; “a sharp sickle” denotes the dispersing of evil and falsity. And again:

Be thou faithful unto death, and I will give thee the crown of life (Rev. 2:10).

Behold I come quickly; hold fast that which thou hast, that no one take thy crown (Rev. 3:11).

The “crown” denotes good from truths, thus wisdom; for this belongs to the good of love from the truths of faith. From all this it

can now be seen what is signified by a “crown,” and what by “the crown of holiness,” which was the plate of gold on which was engraved “Holiness to Jehovah.”

9931. *And grave upon it with the engraving of a signet.* That this signifies what is perpetual and impressed on hearts according to the heavenly sphere is evident from the signification of “to engrave” as being to impress on the memory (see n. 9841–9842), thus also on the heart; for that which is impressed on the interior memory, which belongs to the life, is said to be “impressed on the heart,” and as this remains to eternity, it also signifies what is perpetual; and from the signification of “the engraving of a signet” as being the heavenly sphere (n. 9846). The reason why it is said to be “impressed on hearts according to the heavenly sphere” is that the things which have been impressed on the memory, especially on the interior memory, which is the book of life (see n. 2474), have been impressed according to the heavenly sphere; for a man who is in the good of love from the truths of faith resembles heaven, and moreover, is a heaven in the least form (see the places cited in n. 9279, 9632); thus in him there is the heavenly form; for all the societies in heaven have been set in order in accordance with the heavenly form, because all the affections of good and the consequent thoughts of truth flow in accordance with this form (n. 9877). (That when a man is in heavenly love all the memory-knowledges are arranged in the heavenly form, and that love so arranges them, see n. 6690.)

9932. *Holiness to Jehovah.* That this signifies the Divine human of the Lord, and from this all celestial and spiritual good, is evident from the signification of “holiness” as being the Divine that proceeds from the Lord, thus as being the Lord himself in respect to the Divine human, from which is everything Divine in the heavens. It is from this that celestial good, which is the good of love to the Lord from the Lord; and spiritual good, which is the good of love toward the neighbor from the Lord, are holy. For the Lord alone is holy, and that which proceeds from him is the only holiness in the heavens and on earth (see n. 9229, 9680, 9820). (That the holiness proceeding from the Lord is called “the Holy

Spirit,” see n. 9818; and that angels, prophets, and apostles, are called “holy” from their reception of Divine truth from the Lord, n. 9820; and also that “the sanctuary” denotes heaven from the Divine there, n. 8330, 9479.) It is said, “Holiness to Jehovah,” because “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373). The reason why “Holiness to Jehovah” was engraved on the plate of gold, and placed upon the miter upon Aaron’s forehead, was that in this way it was in the view of all the people, consequently there was holiness in their minds while they were in worship, and this holiness corresponded to the holiness that is in the universal heaven, which is the Divine human of the Lord; for as before said this makes heaven. That which is in the general view of all the people, and which thereby reigns universally in their minds, enters into everything of thought and of affection, and consequently into everything of worship, and affects it (n. 6159, 6571, 7648, 8067, 8865); and therefore when this very great holiness was constantly before their eyes, and from this reigned universally in their minds, it made holy all things of worship.

9933. *And thou shalt put it upon a thread of blue.* That this signifies influx into the truth of celestial love is evident from the signification of “blue” as being the truth of celestial love (of which below). Influx into this truth is signified by the plate on which was engraved “Holiness to Jehovah” being put upon a thread of blue, for in this way it hung from it and was bound to it, and in the spiritual sense by “being bound to,” and “hanging” is signified to inflow, because all conjunction whatever is effected by means of influx. That the influx is into the truth of celestial love about the Lord’s Divine human, which is signified by “Holiness to Jehovah” is because in that sphere of heaven where is the truth of celestial love, no other Divine is perceived than the Divine human of the Lord.

[2] For the case herein is as follows. There are three heavens, which have been distinguished from one another by means of the degrees of good. In the inmost heaven is the good of celestial love, which is the good of love to the Lord; in the second or middle heaven is the good of spiritual love, which is the good of charity

toward the neighbor; in the first or ultimate heaven is the good of natural love, from spiritual and from celestial love, which is the good of faith and obedience. In each heaven there is an internal and an external. As just said, the internal in the inmost heaven is the good of love to the Lord, and the external there is the good of mutual love, which belongs to the love of good for the sake of good. This good is what is meant by the truth of celestial love, which is signified by “the thread of blue.” In the sphere where is this truth, the Lord’s human is perceived as being the Divine itself in the heavens, and therefore as soon as an angel is raised into this sphere, he comes into this light also. This perception flows in from the Lord, because the Divine human of the Lord makes heaven. This is the influx which is here signified (That “blue” denotes the celestial love of truth, or what is the same thing, the truth of celestial love, see n. 9466, 9687, 9833.)

9934. *And it shall be upon the miter.* That this signifies from infinite wisdom is evident from the signification of “the miter” as being intelligence (see n. 9827); and when said with reference to the Lord, who was represented by Aaron, the “miter” denotes Divine or infinite wisdom.

9935. *Over against the faces of the miter shall it be.* That hereby is signified to eternity is evident from the signification of “over against the faces of the miter,” when said of the Lord, who is represented by Aaron, as being to eternity (see n. 9888).

9936. *And it shall be upon Aaron’s forehead.* That this signifies from the Lord’s Divine love is evident from the representation of Aaron as being the Lord as to Divine good, which is the good of his Divine love (see n. 9806); and from the signification of “the forehead,” when it refers to the Lord, as being his Divine love; for by “the face of the Lord,” or what is the same, by “the face of Jehovah” are signified all things of the Divine love; such as mercy, peace, good, wisdom (n. 222–223, 5585, 6848–6849, 9306, 9545–9546). That “the face of Jehovah” or “the face of the Lord” has this signification is because by “the face” in general are signified the interior things of man, which are his affections and the

consequent thoughts, thus the things that belong to his love and faith (see the places cited in n. 9546). The reason why these things are signified by “the face” is that they shine forth from the face as it were in their type or effigy; wherefore also the face is called the effigy of the mind. Hence it is that by “the face,” when said of Jehovah or the Lord, is signified the things which are of his Divine love. That by “the forehead” is specifically signified the Divine love itself is because the interiors have been allotted their provinces in the face; those which are of love being in the province of the forehead; those which are of wisdom and intelligence being in the province of the eyes; those which are of perception being in the province of the nostrils; and those which are of utterance being in the province of the mouth. From this it is evident why “the forehead,” when said of the Lord, who is represented by Aaron, signifies the Divine love.

[2] As the forehead with man corresponds to his love, therefore they who are in celestial love (that is, in love to the Lord from the Lord) are said to have “a mark on their foreheads,” by which is signified that they are under the Lord’s protection, because they are in his love, as in the following passages:

Jehovah said, Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that groan and sigh for all the abominations that are done in the midst thereof; and smite; let not your eye spare; but come not near against any man upon whom is the mark (Ezek. 9:4–6).

Behold the lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having the name of his Father written on their foreheads (Rev. 14:1).

They shall see the faces of God and of the lamb, and his name shall be on their foreheads (Rev. 22:4).

It was said that they should not hurt the grass of the earth, neither any green thing, nor any tree; but only the men that have not the mark of God on their foreheads (Rev. 9:4).

[3] “Having the mark,” or seal, “of God,” and “the name of God” “on their foreheads” denotes to be in safety from the infestation of evils which are from hell, because they are in the Lord through love; “the grass and the green thing” which were not to be hurt, denote the memory-truth through which is the truth of faith (n. 7571, 7691); “the tree” which also was not to be hurt denotes the perception of truth from good (n. 103, 2163, 2722, 2972, 4552, 7692).

[4] In Moses:

Thou shalt love Jehovah thy God from all thine heart, and from all thy soul, and from all thy strengths. Thou shalt bind these words for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. 6:5, 8).

“To be for frontlets” denotes for a sign of love to Jehovah God; it is said “between the eyes” because “the eyes” signify the intelligence and wisdom which are from this love, and wisdom from this love is to have God continually before the eyes. That this is the meaning is evident, because love to Jehovah God is treated of. It is said that they should “love him from all the heart, from all the soul, and from all the strengths,” by which is signified with all that is in man. “From the heart” denotes from the will in which is the good of love (n. 7542, 9050, 9300, 9495); “from the soul” denotes from the understanding in which is the truth of faith, thus from faith (n. 9050), which two are of the internal man; “from all the strengths” denotes from the things that belong to the understanding and the will in the external man. The strengths and power of the love of both the external and the internal man are signified by “the hands” (n. 4931–4937, 7518); and therefore it is said that “these words shall be bound for a sign upon the hand.”

[5] As by virtue of its correspondence “the forehead” signifies heavenly love with the good; so with the evil it signifies infernal love, which is opposite to heavenly love. The forehead of the latter is called a “brazen forehead” in Isaiah 48:4; and a “hardened forehead” in Ezekiel 3:7–8; and of those who are in infernal love it is said that “they had the mark of the beast upon their foreheads”

(Rev. 13:16; 14:9; 20:4); and also “the name of Babylon upon their foreheads” (Rev. 17:5).

9937. *And Aaron shall bear the iniquity of the holy things.* That this signifies the consequent removal of falsities and evils with those who are in good from the Lord is evident from the representation of Aaron as being the Lord in respect to the good of love (see n. 9806); and from the representation of the priesthood which Aaron administered as being the whole office which the Lord discharges as the savior (n. 9809); from the signification of “bearing iniquity” as being the removal of falsities and evils with those who are in good (of which below); and from the signification of “the holy things” as being the gifts which they brought to Jehovah or the Lord in order that their sins might be expiated, which gifts were burnt offerings, sacrifices, and meat offerings. That these things are meant by “the holy things,” is clear, for it is said, “which the sons of Israel shall sanctify in respect to all the gifts of their holy things.” That “bearing iniquity” denotes to remove falsities and evils, or sins, with those who are in good is because it is said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation was represented by the office, or priesthood, of Aaron. That it is said of the Lord that he “bore sins” for the human race has been known in the church; but still it is not known what is meant by “bearing iniquities and sins.” It is believed by some that it denotes that he took on himself the sins of the human race, and suffered himself to be condemned even to the death of the cross; and that because the condemnation for sins was cast on him, mortals were thus freed from damnation; and also that the damnation was taken away by the Lord through the fulfilling of the law, because the law would have condemned everyone who did not fulfil it.

[2] But these things are not meant by “bearing iniquity” because every man’s deeds remain with him after death, and according to the quality of these he is then judged either to life or to death. Their quality is from his love and his faith, for love and faith make the life of a deed; and therefore they cannot be taken away by transfer to another who would bear them. From this it is evident that something else is meant by “bearing iniquities”; but what is

meant can be seen from the bearing itself of iniquities or sins by the Lord. For the Lord bears them when he fights for man against the hells, because man cannot fight against these from himself; but the Lord alone does this, and indeed continually for every man, but with a difference according to his reception of the Divine good and Divine truth.

[3] When the Lord was in the world, he fought against all the hells, and completely subjugated them. From this he also became righteousness. Thus he redeemed from damnation those who receive the Divine good and truth from him. Unless this had been done by the Lord, no man could have been saved; for insofar as the Lord does not remove them, the hells are constantly with man, and have dominion over him; and he removes them in proportion as the man desists from evils. He who once conquers the hells, conquers them to eternity; and in order that this might be done by the Lord, he made his human Divine. He, therefore, who alone fights for man against the hells (or what is the same thing, against evils and falsities, for these are from the hells) is said “to bear sins,” for he alone supports this burden. That by “bearing sins” is also signified the removal of evils and falsities from those who are in good is because this is the consequence; for insofar as the hells are removed from man, so far evils and falsities are removed, because as before said both of these are from the hells. Evils and falsities are “sins” and “iniquities.” How the case herein is can be seen from what was shown above (n. 9715, 9809), where the Lord’s merit and righteousness, and also the subjugation of the hells by him are treated of.

[4] The reason why it is said of Aaron that he should “bear iniquities” was that he represented the Lord, and his priesthood represented the Lord’s whole work of salvation (n. 9806, 9809); and the main work of salvation is to redeem and deliver man from the hells, and thus to remove evils and falsities. It is said to remove evils and falsities, because deliverance from sins (that is, the forgiveness of them) is nothing else than their removal; for they remain with the man; but insofar as the good of love and the truth of faith are implanted, so far the evil and falsity are removed. The case herein is like that with heaven and hell. Heaven does not

abolish hell; but removes from itself those who are there. For it is the good and truth from the Lord which make heaven; and these are what effect this removal. The case is similar with man, who of himself is a hell; but when he is being regenerated, he becomes a heaven, and insofar as he becomes a heaven, so far hell is removed. It is a common opinion that evils, that is, sins, are not removed in this way; but are absolutely separated. But such persons are not aware that from himself the whole man is nothing but evil, and that insofar as he is kept in good by the Lord, the evils which belong to him appear as if they were rooted out; for when a man is kept in good, he is withheld from evil. Nevertheless no one can be withheld from evil and kept in good unless he is in the good of faith and of charity from the Lord; that is, only insofar as he suffers himself to be regenerated by the Lord. For as before said, heaven is implanted in man by regeneration, and thereby the hell which is with him is removed.

[5] From all this it can be seen again that “bearing iniquities,” when said of the Lord, denotes to continually fight for man against the hells, thus continually to remove them; for there is a perpetual removing, not only while man is in the world, but also in the other life to eternity. It is impossible for any man to remove evils in this way; for from himself man cannot remove the least of evil, still less the hells, and least of all to eternity. (But see what has been shown on this subject before, namely, that the evils with man are not absolutely separated; but are removed insofar as he is in this good from the Lord, n. 8393, 9014, 9333–9336, 9444–9454.) (That while he was in the world the Lord conquered the hells by means of the combats of temptations, and thereby disposed all things into order; and also that he did this from Divine love, in order to save the human race, and that thus he also made his human Divine may be seen in the places cited in n. 9528e; and also that in temptations, which are spiritual combats against the evils which are from hell, the Lord fights for man, n. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969.) How the Lord while in the world bore the iniquities of the human race, that is, fought with the hells and subjugated them, and thus acquired for himself the Divine power of removing these things with all who are in good, and thus became

merit and righteousness is described in Isaiah 59:16–20; 63:1–9, as has been already explained (n. 9715, 9809).

[6] When these things are understood it can be known what is signified by all that is said in the fifty-third chapter of the same prophet concerning the Lord, in which from beginning to end the state of his temptations is treated of; thus the state in which he was while he fought with the hells, for temptations are nothing else than combats with these. This state is thus described:

He bore our sicknesses, and carried our griefs; he was pierced for our transgressions, and bruised for our iniquities; Jehovah made to fall on him the iniquity of us all; and thus he gave the wicked to their sepulcher; the will of Jehovah shall prosper by his hand; he shall see from the labor of his soul and be sated; and by his wisdom shall justify many, because he hath borne their iniquities, and thus hath carried the sin of many (Isa. 53:4–5).

He is also called there “the arm of Jehovah,” by which is signified Divine power (n. 4932, 7205). That by “bearing sicknesses,” “sorrows,” and “iniquities,” and by “being pierced and bruised by them” is signified a state of temptations is evident; for in such a state there are griefs of soul, distresses, and despairs, which in this way cause anguish. Such things are induced by the hells, for in temptations they assault the very love of him against whom they fight; the love of everyone being the inmost of his life. The Lord’s love was the love of saving the human race, which love was the *esse* [being] of his life, for this love was the Divine in him. In Isaiah also, where the subject treated of is the combats of the Lord, this is described in these words:

He said, Surely they are my people, therefore he became their savior. In all their distress he was distressed; in his love and in his pity he redeemed them; and he took them up, and carried them all the days of eternity (Isa. 63:8–9).

[7] That while he was in the world the Lord endured such temptations is only briefly described in the Gospels, but at great length in the prophets, and especially in the Psalms of David. In the Gospels it is only said that he was led into the wilderness, and

was afterward tempted by the devil, and that he was there forty days, and was with the beasts (Mark 1:12–13; Matt. 4:1). But that from his earliest childhood even to the end of his life in the world he was in temptations, that is, in combats with the hells, he did not reveal, in accordance with these words in Isaiah:

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

His last temptation was in Gethsemane (Matt. 26; Mark 14), and then came the passion of the cross; that he thereby fully subjugated the hells, he himself teaches in John:

Father, rescue me from this hour. But for this sake came I into this hour. Father, glorify thy name. Then came there a voice out of heaven, saying, I have glorified it and will glorify it. Then said Jesus, Now is the judgment of this world; now shall the prince of this world be cast out (John 12:27–28, 31).

“The prince of the world” is the devil, thus all hell; “to glorify” denotes to make the human Divine. The reason why mention is made only of the temptation after forty days in the wilderness is that “forty days” signify and involve temptations to the full, thus the temptations of many years (n. 8098, 9437); “the wilderness” signifies hell, and “the beasts with which he fought there” signify the diabolical crew.

[8] The removal of sins with those who are in good, that is, those who have practiced repentance, was represented in the Jewish church by the he-goat called “Asasel,” upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all their transgressions in respect to all their sins, and was then to send it into the wilderness, and that in this way the he-goat should bear upon him all their iniquities into a land of separation (Lev. 16:21–22). By Aaron is here represented the Lord; by “the he-goat” is signified faith; by “the wilderness,” and “the land of separation,” hell; and by “bearing thither the iniquities of the sons of Israel” is signified to remove them, and cast them into

hell. No one can know that such things were represented, except from the internal sense; for everyone can see that the iniquities of a whole congregation could not be borne into the wilderness by any he-goat; for what had the he-goat in common with iniquities? But as at that time all representatives signified such things as belong to the Lord, to heaven and to the church, so also did these. The internal sense therefore teaches what these things involve, namely, that it is the truth of faith by means of which man is regenerated, consequently by means of which sins are removed; and because the faith of truth is from the Lord, it is the Lord himself who effects this; according to what was said and shown in the preface to Genesis 22, and also in n. 3332, 3876, 3877, 4738. (That Aaron represents the Lord, see n. 9806, 9810; also that a “he-goat of the goats” denotes the truth of faith, n. 4169, 4769.) That “the wilderness” denotes hell is because the camp in which were the sons of Israel signified heaven (n. 4236); and therefore the wilderness is called a “land of separation,” or of “cutting off.” Thus by “bearing iniquities into that land,” that is into the wilderness, is signified to cast evils and falsities into hell, from which they are; and they are cast thither when they are removed so as not to appear, which is effected when a man is withheld from them by being kept in good by the Lord, according to what was said above.

[9] The like that was signified by the casting out of sins into the wilderness is signified by “casting them forth into the depths of the sea,” as in Micah:

He will have compassion upon us; he will suppress our iniquities;  
and he will cast all their sins into the depths of the sea (Micah 7:19).

“The depth of the sea” also denotes hell.

[10] From all this it is now evident that by “Aaron bearing the iniquities of the holy things” is signified the removal of sins by the Lord from those who are in good; and that their removal is continually being effected by the Lord; and that this is meant by “bearing iniquities.” So also in another passage in Moses:

Jehovah said unto Aaron, Thou and thy sons with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. The sons of Israel shall no more come nigh the tent of meeting, to bear sin, by dying. But the Levite shall do the work of the tent, and they shall bear their iniquity (Num. 18:1, 22–23).

The like is meant by “bearing,” in Isaiah:

Attend unto me O house of Israel that have been carried from the womb. Even to old age I am the same, and even to hoar hairs will I carry; I have made, and I will carry; yea, I will bear, and will rescue (Isa. 46:3–4).

[11] That “bearing iniquity” denotes to expiate, thus to remove sins, is evident in Moses:

Moses was indignant with Eleazar and with Ithamar because the he-goat of the sacrifice of sin had been burnt, saying, Wherefore did ye not eat it in the place of holiness, seeing that Jehovah hath given it you to bear the iniquities of the congregation, to expiate them before Jehovah (Lev. 10:16–17)?

(That “expiation” means a cleansing from evils, thus removal from sins, see n. 9506; and that Aaron was enjoined to expiate the people, and to pardon their sins, Leviticus 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7; 15:15, 30.) That “to bear sins,” when not said of the priesthood, denotes to be damned, thus to die, see Leviticus 5:1, 17; 7:18; 17:16; 19:8; 20:17, 19–20; 22:9; 24:15; Numbers 9:13; 18:22; Ezekiel 18:19–20; 23:49.

**9938.** *Which the sons of Israel shall sanctify in respect to all the gifts of their holy things.* That this signifies acts of worship representative of removal from sins is evident from the signification of “gifts” or “offerings,” which among the Israelitish and Jewish nation were chiefly burnt offerings, sacrifices, and meat offerings, as being the interior things of worship, for these were what they represented. The interior things of worship are those which are of love and faith, and from this forgivenesses of sins, that is, removals from them, because sins are removed through faith and love from the Lord. For

insofar as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed, both that which is within man, and that which is without him. From this it is evident what is meant by “the gifts which they sanctified,” that is, offered. The gifts were called “holy,” and presenting or offering them was called “sanctifying” them, because they represented holy things; for they were offered for expiations, thus for removals from sins, which are effected through faith and love to the Lord from the Lord.

[2] They were called “gifts and offerings made to Jehovah,” although Jehovah, that is, the Lord, does not accept any gifts or offerings, but gives to everyone freely. Nevertheless he wills that these things should come from man as from himself, provided he acknowledges that they are not from himself, but from the Lord. For the Lord imparts the affection of doing good from love, and the affection of speaking truth from faith; but the affection itself flows in from the Lord, and it appears as if it were in the man, thus from the man; for whatever a man does from the affection which is of love, he does from his life, because love is the life of everyone. From this it is evident that what are called “gifts and offerings made to the Lord” by man are in their essence gifts and offerings made to man by the Lord; and their being called “gifts and offerings” is from the appearance. All who are wise in heart see this appearance; but not so the simple; and yet the gifts and offerings of the latter are grateful, insofar as they are offered from ignorance in which is innocence. Innocence is the good of love to God, and dwells in ignorance, especially with the wise in heart; for they who are wise in heart know and perceive that there is nothing of wisdom in themselves from themselves; but that everything of wisdom is from the Lord, that is, everything of the good of love, and everything of the truth of faith; thus that even with the wise innocence dwells in ignorance. From this it is evident that the acknowledgment of this fact, and especially the perception of it, is the innocence of wisdom.

[3] The gifts that were offered in the Jewish church, and which were chiefly burnt offerings, sacrifices, and meat offerings, were also called “expiations from sins,” because they were offered for the sake

of the forgivenesses of them, that is, removals from them. Those who belonged to that church also believed that their sins were accordingly forgiven; nay, that they were entirely taken away; for it is said that after they had offered these things they would be “forgiven” (see Lev. 4:26, 31, 35; 5:6, 10, 13, 16, 18; 9:7, 15, 30). But they did not know that these offerings represented interior things, thus such things as are done by man from the love and faith that are from the Lord; and that these are the things which expiate, that is, remove sins, and that after they have been removed they appear as if they were quite removed or taken away, as has been shown above in this and in the preceding articles. For that nation was in representative worship, thus in external worship without internal, by means of which there was at that time a conjunction of heaven with man. (See the places cited in n. 9320e, 9380.)

9939. *And it shall be upon Aaron’s forehead continually.* That this signifies a representative of the Lord’s love to eternity is evident from the signification of “the forehead” as being love (see n. 9936); from the representation of Aaron as being the Lord (n. 9806); and from the signification of “continually” as being to eternity. That “continually” denotes to eternity is because all things that belong to time, when said of the Lord, signify eternal things; therefore also “continually.” For “continually,” “daily,” and “always” are predicated of time. From this also it is that “yesterday,” and “today,” when said of the Lord, likewise signify that which is eternal (n. 2838).

9940. *To make them well-pleasing before Jehovah.* That this signifies what is Divine of the Lord in them is evident from the signification of “well-pleasing,” when said of Jehovah, that is, the Lord, as being from his Divine, for that which is well pleasing to the Lord is that which is from him with man, spirit, or angel; for it is then in another, in whom it is looked at, and thus is well pleasing. The things which are from the Lord are either nearer to, or more remote from him; and they are said to be “from his will,” “from good pleasure,” “from leave,” and “from permission.” The things which are from will are most nearly from him; those which are from good pleasure are somewhat more remotely from him;

those which are from leave still more remotely; and those which are from permission are most remotely from him. These are the degrees of the influx and reception of the Divine. But each degree contains innumerable things which are distinct from those which are in any other degree; and these innumerable things are arcana of heaven, a few only of which fall into the human understanding. For instance, to take only those things which take place from permission, which, although they are in the last place, nevertheless on account of the numberless arcana therein cause a man to fall into confusion when he looks at them from the happenings of things in nature, and from appearances, and still more when from the fallacies of the senses. Yet the arcana of permission are comparatively few as compared with those of the higher degrees, which are the things that take place from leave, from good pleasure, and from will.

9941. Verses 39, 40. *And thou shalt checker the tunic of fine linen, and thou shalt make a miter of fine linen, and a belt thou shalt make with the work of the embroiderer. And for Aaron's sons thou shalt make tunics, and thou shalt make for them belts; and tiaras shalt thou make for them, for glory and for comeliness.* “And thou shalt checker the tunic of fine linen” signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love; “and thou shalt make a miter of fine linen” signifies the wisdom there; “and a belt” signifies a bond, and separation from the external things of this kingdom; “thou shalt make with the work of the embroiderer” signifies by means of the knowledges of good and truth; “and for Aaron's sons” signifies the Divine truths that proceed from the Lord's Divine good in the heavens; “thou shalt make tunics” signifies the things which are of faith there; “and thou shalt make for them belts” signifies a holding together in connection; “and tiaras shalt thou make for them” signifies the intelligence there; “for glory and for comeliness” signifies the truth of the spiritual church.

9942. *And thou shalt checker the tunic of fine linen.* That this signifies the inmost things of the spiritual kingdom that proceed from the truths of celestial love is evident from the signification of Aaron's garments in general as being the spiritual kingdom joined to the celestial kingdom (see n. 9814), and as the tunic was the

inmost of these garments, therefore by it are signified the inmost things of this kingdom (that “Aaron’s tunic” denotes the Divine truth in the spiritual kingdom that proceeds immediately from the Divine celestial, see n. 9826); and from the signification of “fine linen” as being truth from a celestial origin (see n. 9469). Of this tunic it is said that it was to be checkered, and by what is checkered is meant the work of a weaver, and by “the work of a weaver” is signified that which is from the celestial (n. 9915); the word by which “checkering” is expressed in the original tongue, means also “weaving.”

[2] That this tunic was woven, or from the work of the weaver, is evident from what follows in the book of Exodus:

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

That it was checkered, that is, woven, of fine linen, was for the reason that there might be represented that which proceeds immediately from the celestial, which is relatively as it were continuous; for the things which proceed from the celestial are like those which with man proceed from his will; for all things with man that belong to the understanding proceed from his will. Those things which proceed interiorly from the will are as it were continuous relatively to those which proceed exteriorly; and therefore among those things which proceed interiorly from the will there is especially the affection of truth; for all the affection of love in the understanding flows in from the man’s will. The case is similar in the heavens, where the celestial kingdom corresponds to the will of man, and the spiritual kingdom to his understanding (see n. 9835); and because the garments of Aaron represented the Lord’s spiritual kingdom joined to his celestial kingdom (n. 9814), therefore the tunic represented that which is inmost there, thus that which proceeds most closely from the celestial kingdom, for the tunic was the inmost garment. From this it is evident why the tunic was woven or checkered, and why it was of fine linen; for by “that which is woven” is signified that which is from the will, or from the celestial (n. 9915), and by “fine linen” is signified the truth which is from celestial love (n. 9469).

[3] The spiritual which is from the celestial is also signified in other parts of the Word by “tunics” as by “the tunics of skin” which Jehovah God is said to have made for the man and his wife after they had eaten of the tree of knowledge (Gen. 3:20–21). That by these “tunics” is signified truth from a celestial origin cannot be known unless these things are unfolded according to the internal sense; and therefore this shall be unfolded. By the man and his wife is there meant the celestial church, by the man himself as a husband is meant this church as to good, and by his wife this church as to truth. This truth and that good were the truth and good of the celestial church. But when this church had fallen, which took place by means of reasonings from memory-knowledges about truths Divine, and which is signified in the internal sense by the persuasion of the serpent, this first state after the fall of that celestial church is what is there described, and its truth is described by “the tunics of skin.”

[4] Be it known that by the creation of heaven and earth in the first chapter of Genesis, in the internal sense is meant and described the new creation, or regeneration, of the man of the church at that time, thus the setting up of a celestial church; and that by the paradise are meant and described the wisdom and intelligence of that church, and by eating of the tree of knowledge its fall in consequence of reasoning from memory-knowledges about Divine things. That such is the meaning may be seen from what has been shown on this subject in the explications at those chapters. For all the things contained in the first chapters of Genesis are made up historical things, in the internal sense of which, as before said, are Divine things concerning the new creation or regeneration of the man of the celestial church. This method of writing was customary in the most ancient times, not only among those who were of the church, but also among those who were outside the church, as among the Arabians, Syrians, and Greeks, as is evident from the books of those times, both sacred and profane.

[5] In imitation of these books, because derived from them, the Song of Songs was written by Solomon; for this book is not a holy book, because it does not contain within it heavenly and Divine

things in a series, as do the holy books. The book of Job also is a book of the ancient church. Mention is also made of holy books of the ancient church which are now lost, as in Moses (Num. 21:14, 15, 27, and following verses). The historical parts of these books were called “the Wars of Jehovah” and their prophetic parts were called “the Enunciations” (see n. 2686, 2897). That in the historical parts of the books called “the Wars of Jehovah,” the style was of this nature is clear from what has been taken from them and quoted by Moses. In this way their historical things approached a certain prophetic style, of such a nature that the things might be retained in the memory by little children and also by the simple. That the books named above were holy is evident from what is quoted in verses 28, 29, and 30 of the same chapter, when compared with what is found in Jeremiah 48:45–46, where there are similar expressions. That among people outside the church such a style was very much used at that time and was almost the only style is clear from the fables of those writers who were outside the church, in which they wrapped up moral things, or such as belong to the affections and life.

[6] In the historical things that were not made up, but were true, such as are those in the books of Moses after the first chapters of Genesis, and likewise in the books of Joshua, Judges, Samuel, and Kings, “tunics” also signified spiritual truth, and the good of truth, that proceed from celestial truth and good. (Be it known that spiritual truth and good are such as are the truth and good of the angels in the middle or second heaven; but that celestial truth and good are such as are the truth and good of the angels in the third or inmost heaven, see the places cited in n. 9277.) It is recorded in the books of Moses that Israel the father gave to Joseph his son a tunic of various colors, and that on account of this his brethren were indignant, and afterward stripped it off and dipped it in blood and sent it so to their father (Gen. 37:3, 23, 31–33). These were true historicals, and as these in like manner contained within them, or in the internal sense, holy things of heaven and the church, thus Divine things, therefore by that “tunic of various colors” was signified the state of good and truth which Joseph represented, which was a state of spiritual truth and good that proceed from the celestial (see n. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869,

5877, 6417, 6526, 9671). For all the sons of Jacob represented in their order such things as belong to heaven and the church (n. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996); but in this case they represented the opposite things.

[7] As all things contained in the books of the Word, both the historical and prophetical, are representative and significative of Divine celestial and spiritual things, therefore the affection of this truth is described by the “king’s daughter” and the truth itself by her “garments,” in David:

The king’s daughter is among thy precious ones; at thy right hand doth stand the queen in the best gold of Ophir. The daughter of Tyre shall bring an offering; the rich of the people shall entreat thy faces. The king’s daughter is all glorious within; her garment [tunic] is of weavings (or checkering) of gold. She shall be brought to the king in brodered work (Ps. 45:9, 12–14).

(That a “daughter” in general signifies the affection of spiritual truth and good, thus also the church, see n. 2362, 3024, 3963, 9055e; and that a “king,” when said of the Lord, signifies Divine truth, n. 2015, 2069, 3009, 4581, 4966, 5068, 6148.) From this it is evident that all those things which are related in this psalm about the king’s daughter signify such things as belong to the affection of truth and good from the Lord in the church. Its being said that “the daughter of Tyre shall bring an offering” signifies the knowledges of good and truth (that “Tyre” signifies these, see n. 1201); in like manner “the rich of the people,” for by “riches” in the spiritual sense nothing else is meant than the knowledges of good and truth (n. 1694, 4508). From this it is evident what is signified by “the king’s daughter being glorious within,” and that “her clothing was of the weavings of gold”; for by her “clothing” is meant a tunic, as is evident from the signification of this word in the original tongue, where it signifies the garment next the body. That it means a tunic is evident in John 19:23, 24, where the Lord’s tunic is described, which in David (Ps. 22:18) is called, by the same word, “clothing.” So in the second book of Samuel (13:18), it is said that the king’s daughters were clad in tunics of divers colors (of which below). By “the weavings of gold” in David

the like is meant as by “the checkerings of the tunic of Aaron,” the same word being used in the original tongue. (What is meant by the “broidered work” in which she was to be brought to the king, see n. 9688.)

[8] As such things were represented by the king’s daughter and by her garment, or tunic, therefore a king’s daughters were at that time clothed in this manner, as is evident in the second book of Samuel:

There was upon Tamar a tunic of divers colors; for with such wraps were the king’s daughters clothed (2 Sam. 13:18).

[9] Now as spiritual goods and truths were represented by tunics, it can be seen what is signified by “Aaron’s tunic,” also what by “the tunics of his sons,” which are spoken of in the following verse of the present chapter, where it is said that “for Aaron’s sons they should make tunics, belts, and tiaras, for glory and for comeliness.” And as their tunics represented these holy things, it was said that Nadab and Abihu the sons of Aaron, who were burnt by fire from heaven, because they offered incense from strange fire, were brought forth outside the camp in their tunics (Lev. 10:1–5); for by “strange fire” is signified love from some other source than what is celestial, for in the Word “holy fire” denotes celestial or Divine love (n. 6832, 6834, 6849, 7324, 9434). Consequently the spiritual goods and truths signified by their “tunics” were defiled, and therefore they were brought forth outside the camp in their tunics.

[10] The like is also signified by “tunic” in Micah:

My people holds as an enemy by reason of a garment; ye strip the tunic from off them that pass by securely (Micah 2:8);

in this passage “tunic” is expressed in the original tongue by another word, which, however, signifies spiritual truth and good; “stripping the tunic from off them that pass by securely” denotes to deprive of their spiritual truths those who live in simple good; “to hold anyone as an enemy by reason of a garment” denotes to do evil to them on account of the truth which they think, when yet no

one is to be injured on account of what he believes to be true, provided he is in good (n. 1798–1799, 1834, 1844).

[11] From all this it can now be seen what is signified by a “tunic” in Matthew:

Jesus said, Swear not at all; neither by the heaven, nor by the earth, nor by Jerusalem, nor by the head. Let your discourse be, Yea, yea; Nay, nay. Whatsoever is beyond these is from evil. If any man would drag thee to the law, and take away thy tunic, let him have thy cloak also (Matt. 5:34–37, 40).

He who does not know what is the state of the angels in the Lord’s celestial kingdom cannot possibly know what these words of the Lord involve; for the subject here treated of is the state of good and truth with those who are in the Lord’s celestial kingdom, with whom all truth is imprinted on the heart. For from the good of love to the Lord they know all truth, insomuch that they never reason about it, as is done in the spiritual kingdom; and therefore when truths are being spoken of, they only say, Yea, yea, or Nay, nay; and they do not even mention faith there. (Concerning their state see the places cited in n. 9277.) From this then it is evident what is signified by the injunction “swear not at all”; for by “swearing” is signified to confirm truths (n. 3375, 9166), which is done in the spiritual kingdom by means of the rational, and memory-knowledges from the Word. By “dragging to the law, and desiring to take away the tunic” is meant to debate about truths, and to wish to persuade that they are not true; a “tunic” denotes truth from what is celestial; for the celestial leave to everyone his truth without further reasoning.

[12] By a “tunic” is signified the truth from what is celestial in another passage also in Matthew:

Jesus sent the twelve to preach the kingdom of the heavens, saying that they should not possess gold, nor silver, nor brass in their girdles; nor a scrip for the journey; neither two tunics, nor shoes, nor staves (Matt. 10:5, 7, 9–10).

By these words was represented that those who are in goods and truths from the Lord possess nothing of good and truth from themselves, but that they have all truth and good from the Lord. For by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all goods of love and truths of faith from the Lord (n. 3488, 3858, 6397). Goods and truths from self, and not from the Lord, are signified by “possessing gold, silver, and brass in the girdles,” and by a “scrip”; but truths and goods from the Lord are signified by “a tunic, shoe, and staff”; by “the tunic,” interior truth, or truth from the celestial; by “the shoe,” exterior truth, or truth in the natural (n. 1748, 6844); and by “the staff,” the power of truth (n. 4876, 4936, 6947, 7011, 7026). But by “two tunics,” “two pairs of shoes,” and “two staves” are signified truths and their powers from both the Lord and self. That they were allowed to have one tunic, one pair of shoes, and one staff is evident in Mark 6:8–9, and in Luke 9:2–3.

[13] When it is known from these examples what is signified by a “tunic,” it is manifest what is signified by “the Lord’s tunic,” of which we read in John:

They took the garments, and made four parts, to every soldier a part, and the tunic; and the tunic was without seam, woven from the top throughout. They said, Let us not divide it, but cast lots for it, whose it shall be; that the scripture might be fulfilled which saith, They divided my garments among them, and upon my tunic did they cast a lot. These things the soldiers did (John 19:23–24; also Ps. 22:18).

Who cannot see, if he thinks from reason at all enlightened, that these proceedings signified Divine things, and that otherwise they would not have been foretold by David? But what they signify cannot be known without the internal sense, thus without knowledge therefrom as to what is signified by “garments”; by “casting lots” upon, or “dividing” them; by a “tunic”; and by its being “without seam,” that is, woven throughout; and by “soldiers.” From the internal sense it is plain that by “garments” are signified truths, and by “the Lord’s garments,” Divine truths; by “casting a lot,” and “dividing” them is meant to pull these truths asunder and disperse them (n. 9093); by the “tunic” is signified

Divine spiritual truth from the Divine celestial, the like as by “Aaron’s tunic,” because Aaron represented the Lord; so also by its being “without seam,” and “woven from the top throughout,” the like is signified as by the “checkered,” or woven, “work,” in Aaron’s tunic. That the tunic was not divided signified that the Divine spiritual truth which proceeds most nearly from Divine celestial truth could not be dispersed, because this truth is the internal truth of the Word, such as is with the angels in heaven.

[14] Its being said that “the soldiers did this” signifies that it was done by those who should fight for truths, thus by the Jews themselves, with whom was the Word, and who nevertheless were of such a nature that they dispersed it. For they had the Word, and yet they were not willing to know from it that the Lord was the Messiah and the son of God who was to come, nor anything internal of the Word, but only what is external; which they also wrested to their loves, which were the loves of self and of the world, thus to favor the lusts which spring from these loves. These things were signified by “the dividing of the Lord’s garments”; for whatever they did to the Lord represented the state of Divine truth and Divine good among them at that time; thus that they treated Divine truths in the same way as they treated him. (That the Lord while in the world was the Divine truth itself, see the places cited in n. 9199, 9315.)

9943. *And thou shalt make a miter of fine linen.* That this signifies the wisdom there is evident from the signification of “a miter,” as being intelligence, and when said of the Lord, who is here represented by Aaron, as being wisdom (see n. 9827); and from the signification of “fine linen” as being truth from a celestial origin (n. 9469); for the wisdom which is here signified by “the miter” comes from this truth. For all wisdom and intelligence are from the Divine truth that proceeds from the Lord’s Divine good. There are no other wisdom and intelligence that really are such, because there are none from any other source. Intelligence is to know and understand truths Divine, and afterward to have faith in them; and wisdom is to will and love these truths, and from this to live according to them.

9944. *And a belt.* That this signifies a bond and separation from the external things of this kingdom is evident from the signification of “a belt” as being the external bond that holds together all things of love and faith in their connection and form, so that they look to one end (see n. 9341, 9828, 9837). That it also signifies separation from the external things is because in this way it gathers up and holds together the internal things, and that which gathers up and holds together the internal things, also separates them from the external things. The internal things of the spiritual kingdom are signified by “the tunic,” because this was the inmost clothing, and its external things are signified by “the robe,” and “the ephod,” because these were the outer garments. (That by the garments of Aaron was represented the spiritual kingdom, see n. 9814; by the ephod its external, n. 9824; by the robe its interior, n. 9825; and by the tunic the inmost, n. 9826.)

9945. *Thou shalt make with the work of the embroiderer.* That this signifies by means of the knowledges of good and truth is evident from the signification of “the work of the embroiderer” as being that which is from memory-knowledges (see n. 9688). It is said “by means of the knowledges of good and truth,” because by these knowledges are meant interior memory-knowledges such as are those of the church concerning faith and love. That these memory-knowledges are here signified by “the work of the embroiderer” is because by “the belt” of the tunic, which was of the work of the embroiderer, is signified the inmost bond of the spiritual kingdom (of which just above); and because all things in the spiritual world are held together in connection by means of knowledges, and the affections thence derived.

9946. *And for Aaron's sons.* That this signifies the Divine truths that proceed from the Lord's Divine good in the heavens is evident from the representation of the sons of Aaron as being the Divine truths that proceed from the Lord's Divine good (see n. 9807). That “in the heavens” is signified is because what is Divine of the Lord in the heavens is that which is represented by the priesthood of Aaron and his sons; Divine good in the heavens by the priesthood of Aaron, and Divine truth from Divine good there by the priesthood of his sons. It is said “in the heavens” because the

Lord himself is above the heavens, for he is the sun of heaven; and yet his presence is in the heavens, and is as if he himself were there. He himself in the heavens, that is, his Divine good and his Divine truth there, can be represented; but not his Divine which is above the heavens, for the reason that the latter cannot fall into human minds, and not even into angelic minds, because it is infinite; but the Divine in the heavens which is from it is accommodated to reception.

9947. *Thou shalt make tunics.* That this signifies the things which are of faith there is evident from the signification of a “tunic,” when said of Aaron, as being Divine truth inmosty in the spiritual kingdom, thus that which proceeds immediately from the celestial (see n. 9826, 9942); but when it is said of Aaron’s sons, the “tunic” denotes that which is of faith, for it denotes that which proceeds from the spiritual which is from the celestial. This proceeding is what is called “the faith of truth.”

9948. *And thou shalt make for them belts.* That this signifies a holding together in connection is evident from the signification of “belts” as being external bonds which hold together in connection the truths and goods of faith and love (see n. 9341, 9828, 9837, 9944).

9949. *And tiaras shalt thou make for them.* That this signifies the intelligence there is evident from the signification of a “miter,” and in general of a covering for the head, as being intelligence and wisdom (see n. 9827); consequently also a “tiara”; for the covering of the head for the sons of Aaron was called a “tiara.”

9950. *For glory and for comeliness.* That this signifies the truth of the spiritual church is evident from the signification of “for glory and for comeliness” as being to present, in an internal and an external form, Divine truth such as it is in the spiritual kingdom joined to the celestial kingdom (see above, n. 9815); but here it denotes the truth of the spiritual church which is thence derived; for by Aaron is represented Divine good in the heavens, and by his sons the Divine truth thence derived. Moreover, the Divine good

there is as a father, and the Divine truth from it is as a son; and because this is so, by “father” in the Word is signified good, and by “sons” truths. And indeed truths are born from goods when the man is being born anew, that is, when he is being regenerated.

9951. Verse 41. *And thou shalt put them on Aaron thy brother, and on his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister to me in the priest's office.* “And thou shalt put them on Aaron thy brother” signifies such a state of Divine good in the spiritual kingdom; “and on his sons with him” signifies such a state there in the external things proceeding therefrom; “and shalt anoint them” signifies a representative of the Lord as to the good of love; “and fill their hand” signifies a representative of the Lord as to the truth of faith; “and shalt sanctify them” signifies thus a representative of the Lord as to the Divine human; “and they shall minister to me in the priest's office” signifies a representative of the Lord in respect to the whole work of salvation from the Divine human.

9952. *And thou shalt put them on Aaron thy brother.* That this signifies such a state of Divine good in the spiritual kingdom is evident from the signification of “to put on” as being to induce the state of the thing which is represented by the garments, here the state of Divine truth in the spiritual kingdom; for by Aaron is represented the Lord as to Divine good, and therefore also the Divine good which is from the Lord (see n. 9806); and by his garments is represented the Lord's spiritual kingdom joined to his celestial kingdom (n. 9814). That by “to put on” is signified to induce the state which is represented by the garments that are put on, originates in the representatives in the other life. The spirits there, and the angels, all appear clothed in garments, each one according to the state of truth in which he is, thus each one according to his understanding that corresponds to the will which is in him. The reason of this is that the understanding in man clothes his will; and the understanding is formed of truths, and the will of goods; and good is what is clothed (n. 5248). It is from this that “garments” in the Word signify truths (see n. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814); and that this

has its origin from the representatives in the other life, see n. 9212, 9216, 9814.

9953. *And on his sons with him.* That this signifies such a state there in the external things proceeding therefrom is evident from the signification of “putting on” as being to induce a state such as is represented by the garments (of which just above, n. 9952); here such a state as is represented by the garments of the sons of Aaron, which is a state of the external things that proceed from Divine truth in the spiritual kingdom; for by “sons,” and so also by their “garments,” is signified that which proceeds (according to what was said just above, n. 9950).

9954. *And thou shalt anoint them.* That this signifies a representative of the Lord as to the good of love is evident from the signification of “anointing” as being inauguration to represent (see n. 9474). That it denotes inauguration to represent the Lord as to the good of love, or what is similar, to represent the good of love which is from the Lord is because by the oil wherewith the anointing was done is signified the good of love (n. 886, 4582, 4638, 9780). It is important to know about this, because anointing has remained in use from ancient time to the present day; for kings are anointed; and anointing is accounted holy at the present day in like manner as it was formerly. Among the ancients, when all external worship was performed by means of representatives, that is, by such things as represented the interior things of faith and love from the Lord and to him, thus such as are Divine, anointing was instituted for the reason that the oil with which the anointing was done signified the good of love; for they knew that the good of love was that essential thing from which all things of the church and of worship live, because it is the being of life. For the Divine flows in with a man through the good of love, and makes his life, indeed that heavenly life in which truths are received in good. From this it is plain what anointing represented. Wherefore the things which were anointed were called holy, and were also accounted as holy, and were of service to the church for representing Divine and heavenly things, and in the supreme sense the Lord himself who is good itself, thus for representing the good of love which is from

him, and also the truth of faith insofar as it lives from the good of love. From this then it was that at that time they anointed stones that were set up for pillars; also weapons of war, such as shields and bucklers; and afterward the altar and all its vessels; likewise the tent of meeting, and all things therein; and moreover, those who administered the priesthood, and their garments; likewise prophets, and lastly kings, who from this were called “the anointed of Jehovah.” It also became customary to anoint themselves and others, in order to testify gladness of mind and goodwill.

[2] As regards the first point, that they anointed stones erected for pillars, this is evident in the book of Genesis:

Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it (Gen. 28:18).

The reason why they anointed stones in this manner was that “stones” signified truths, and truths without good have no life of heaven within them, that is, no life from the Divine. But when the stones were anointed with oil, they represented truths from good, and in the supreme sense the Divine truth that proceeds from the Lord’s Divine good, thus the Lord himself, who from this was called “the stone of Israel” (n. 6426). (That “stones” denote truths, see n. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476; in like manner “pillars,” n. 3727, 4580, 9388–9389; and that “to anoint pillars” denotes to cause truths to be from good, thus to be truths of good, consequently goods, see n. 3728, 4090, 4582.) That stones erected for pillars were afterward accounted holy is evident from the same chapter of Genesis, where it is said:

Jacob called the name of that place Bethel, and said, If I return in peace to my father’s house, this stone, which I have set up for a pillar, shall be God’s house (Gen. 28:19–22).

“Bethel” means “the house of God,” and “the house of God” denotes the church, and also heaven, and in the supreme sense the Lord himself (n. 3720).

[3] Secondly, that they anointed the weapons of war, such as shields and bucklers, is evident in these passages:

Rise up, ye princes, anoint the shield (Isa. 21:5).

The shield of the heroes was defiled, the shield of Saul not anointed with oil (2 Sam. 1:21).

The reason why weapons of war were anointed was that they signified truths fighting against falsities; and truths from good are what prevail against falsities; but not truths without good. Wherefore weapons of war represented the truths that proceed from the good which is from the Lord, thus the truths by means of which the Lord himself in men fights for them against falsities from evil, that is, against the hells. (That “weapons of war” denote truths that fight against falsities, see n. 1788, 2686; for in the Word “war” signifies spiritual combat, see n. 1664, 2686, 8273, 8295; and “enemies” signify the hells, and in general, evils and falsities, n. 2851, 8289, 9314.)

[4] Thirdly, that they anointed the altar and all its vessels, also the tent of meeting and all the things therein is evident in the following passages:

Jehovah said unto Moses, thou shalt anoint the altar and sanctify it (Exod. 29:36).

Thou shalt make an anointing oil of holiness with which thou shalt anoint the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the lampstand and all the vessels thereof, and the altar of incense, and the altar of burnt offering and all the vessels thereof, and the laver and the base thereof. Thus thou shalt sanctify them, that they may be holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:25–29).

Thou shalt take the anointing oil, and anoint the habitation, and all that is therein, and thou shalt sanctify it, and all the vessels thereof, that they may be holy. And thou shalt anoint the altar of burnt offering, and all its vessels, and thou shalt sanctify the altar, that the altar may be holy of holies. And thou shalt anoint the laver and its base, and shalt sanctify it (Exod. 40:9–11).

Moses anointed the habitation and all that was therein; and he sprinkled of the oil upon the altar and all its vessels, and the laver and its base, to sanctify them (Lev. 8:10–12; Num. 7:1).

[5] The reason why the altar, and the habitation with all things therein, were anointed, was that they might represent the Divine and holy things of heaven and of the church, consequently the holy things of worship; and they could not represent these things unless they had been inaugurated by means of something that represented the good of love; for the Divine enters through the good of love, and through this good is present in heaven and in the church, consequently also in worship. Without this good the Divine does not enter, and is not present, but what is man's own, and with this, hell; and when hell is present, evil and falsity are present; for man's own is nothing else. From this it is evident why the anointing was done with oil; for in the representative sense "oil" denotes the good of love (see n. 886, 4582, 4638, 9780); and the altar was the chief representative of the Lord, and from this of worship from the good of love (n. 2777, 2811, 4489, 4541, 8935, 8940, 9388–9389, 9714); and the habitation together with the ark was the chief representative of heaven where the Lord is (n. 9457, 9481, 9485, 9594, 9596, 9632, 9784). (That what is man's own is nothing but evil and falsity, thus hell, see n. 210, 215, 694, 874–876, 987, 1047, 3812, 5660, 8480, 8941, 8944; also that insofar as what is man's own is removed, so far the Lord can be present, n. 1023, 1044, 4007.)

[6] Fourthly, that they anointed those who administered the priesthood and their garments is evident in Moses:

Take thou the anointing oil, and pour it upon the head of Aaron, and anoint him (Exod. 29:7; 30:30).

Thou shalt put on Aaron the holy garments; and thou shalt anoint him, and sanctify him, that he may minister to me in the priest's office; and thou shalt anoint his sons, as thou didst anoint their father; and it shall be that their anointing shall be to them for the priesthood of an age in their generations (Exod. 40:13–15).

Moses poured of the oil upon Aaron's head, and anointed him, to sanctify him. Then he took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him; and sanctified Aaron, his garments, and his sons, and his sons' garments with him (Lev. 8:12, 30).

[7] The reason why Aaron was anointed, and why his sons were anointed, and even their garments, was that they might represent the Lord as to Divine good, and as to the Divine truth thence derived; Aaron, the Lord as to Divine good; and his sons, the Lord as to the Divine truth thence derived; and in general, that the priesthood might represent the Lord as to the whole work of salvation. The reason why they were anointed in his garments (Exod. 29:29) was that Aaron's garments represented the Lord's spiritual kingdom joined to his celestial kingdom. The celestial kingdom is where the good of love to the Lord from the Lord reigns; so that the influx of the Divine into the spiritual kingdom is effected through the good of love. On this account the inauguration into representation was effected with oil, which in the spiritual sense denotes the good of love. (That Aaron represented the Lord as to Divine good may be seen above, n. 9806; and that his sons represented the Lord as to Divine truth proceeding from Divine good, n. 9807; also that the priesthood in general represented the Lord as to the whole work of salvation, n. 9809; that Aaron's garments represented the Lord's spiritual kingdom joined to his celestial kingdom, n. 9814; that his sons' garments represented the things which proceed therefrom, n. 9946, 9950; and that in the celestial kingdom the good of love to the Lord reigns, see the places cited in n. 9277.)

[8] As the inauguration into representation was effected by anointing, and as by Aaron and his sons were represented the Lord and that which is from him, therefore to Aaron and his sons were given the holy things of the sons of Israel that were given to Jehovah as gifts, and were called "heave offerings"; and it is said that they are an anointing, and likewise stand for an anointing; that is, that they are a representation, or stand for a representation, of the Lord; and that they are from him; as is evident from these words in Moses:

The wave breast and the heave shoulder have I taken from among the sons of Israel from the sacrifices of the peace offerings, and have given them unto Aaron and unto his sons. This is the anointing of Aaron, and the anointing of his sons, from the offerings of Jehovah made by fire, which I have commanded to be given unto them in the day that he anointed them from among the sons of Israel (Lev. 7:34–36).

Jehovah spoke unto Aaron, Behold I have given thee the charge of my heave offerings, in respect to all the holy things of the sons of Israel; unto thee have I given them by reason of the anointing, and to thy sons, in a statute of eternity. Every offering of theirs, in respect to all their meat offering, in respect to all sacrifice for sin and for guilt, all the wave offering of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine, and of the grain, the firstfruits of them which they shall give unto Jehovah; to thee have I given them; also everything devoted in Israel; everything that openeth the womb; thus all the heave offering of the holy things. Thou shalt have no inheritance in their land, neither shalt thou have any portion in the midst of them. I am thy portion and thine inheritance in the midst of the sons of Israel (Num. 18:8–20).

From these words it is evident that “anointing” denotes representation, because they were inaugurated into representation by means of anointing; and that by it was signified that all inauguration into the holiness of heaven and of the church is through the good of love which is from the Lord, and that the good of love is the Lord with them. Because it is so, it is said that “Jehovah is his portion and inheritance.”

[9] Fifthly, that they anointed the prophets also is evident from the following passages:

Jehovah said unto Elijah, Anoint Hazael to be king over the Syrians; and anoint Jehu to be king over Israel; and anoint Elisha to be prophet in thy room (1 Kings 19:15–16).

The spirit of the Lord Jehovih is upon me; therefore Jehovah hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the brokenhearted, to preach liberty to the captives (Isa. 61:1).

The reason why the prophets were anointed was that they represented the Lord in respect to the doctrine of Divine truth,

consequently in respect to the Word, for this is the doctrine of Divine truth. That the prophets represented the Word, see n. 3652, 7269, specifically Elijah and Elisha, n. 2762, 5247, 9372. And that it is the Lord as to the Divine human who is represented, and who is therefore meant by “him whom Jehovah hath anointed,” the Lord himself teaches in Luke 4:18–21.

[10] Sixthly, that afterward they anointed the kings, who were then called “the anointed of Jehovah,” is evident from many passages in the Word (as 1 Sam. 10:1; 15:1; 16:3, 6, 12; 24:6; 26:9, 11, 16; 2 Sam. 1:16; 2:4, 7; 5:3; 19:21; 1 Kings 1:34–35; 19:15–16; 2 Kings 9:3; 11:12; 23:30; Lam. 4:20; Hab. 3:13; Ps. 2:2, 6; 20:6; 28:8; 45:7; 84:9; 89:20, 38, 51; 132:17; and elsewhere). The reason why they anointed the kings was that these might represent the Lord in respect to judgment from Divine truth; therefore in the Word by “kings” are signified truths Divine (see n. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148).

[11] The reason why the kings were called “the anointed of Jehovah,” and why it was therefore sacrilegious to injure them, was that by “the anointed of Jehovah” is meant the Lord as to the Divine human; although according to the sense of the letter the term is applied to a king who was anointed with oil. For when the Lord was in the world, he was, in respect to the human, the Divine truth itself; and in respect to the very being of his life, he was the Divine good itself, which with man is called the soul from the father; for he was conceived from Jehovah, and in the Word “Jehovah” denotes the Divine good of the Divine love, which is the being of the life of all. From this it is that the Lord alone was “the Anointed of Jehovah” in very essence and in very performance, because the Divine good was in him; and the Divine truth proceeding from this good was in his human while he was in the world (see the places cited in n. 9194, 9315). The kings of the earth, however, were not “the anointed of Jehovah,” but they represented the Lord, who alone is “the Anointed of Jehovah”; and therefore on account of this anointing it was sacrilegious to injure the kings of the earth. But the anointing of the kings of the earth

was done with oil, while the anointing of the Lord as to the Divine human was done with the Divine good itself of the Divine love, which the oil represented. From this it is that he was called “the messiah,” and “the Christ,” “messiah” in the Hebrew tongue meaning “the anointed,” in like manner as “Christ” in the Greek tongue (John 1:41; 4:25).

[12] From all this it can be seen that where mention is made in the Word of “the anointed of Jehovah,” the Lord is meant, as in Isaiah:

The spirit of the Lord Jehovah is upon me; therefore Jehovah hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken hearted, to preach liberty to the captives (Isa. 61:1).

That the Lord as to the Divine human is the one whom Jehovah anointed is evident in Luke, where the Lord openly says so in these passages:

There was delivered to Jesus the book of the prophet Isaiah. And he unrolled the book, and found the place where it was written, The spirit of the Lord is upon me; wherefore he hath anointed me to preach good tidings to the poor; he hath sent me to heal the broken hearted, to preach release to the bound, and sight to the blind, to send away the wounded with deliverance, to preach the acceptable year of the Lord. Afterward, rolling up the book, he gave it to the minister, and sat down. And the eyes of all in the synagogue were fastened on him. And he began to say unto them, This day hath this scripture been fulfilled in your ears (Luke 4:17–21).

[13] Know therefore and perceive, that from the going forth of the Word even to restore and to build Jerusalem, even unto the messiah the prince, shall be seven weeks (Dan. 9:25).

“To build Jerusalem” denotes to set up the church, for “Jerusalem” denotes the church (n. 3654); “Messiah the prince,” or “the anointed” denotes the Lord as to the Divine human. Again:

Seventy weeks have been decreed, to seal up the vision and the prophet, and to anoint the holy of holies (Dan. 9:24).

“Sealing up the vision and the prophet” denotes to close up the things that have been said in the Word about the Lord, and to fulfill them; “to anoint the holy of holies” denotes the Divine human of the Lord, in which was the Divine good of the Divine love, that is, Jehovah.

[14] By “the anointed of Jehovah” is also meant the Lord in the following passage:

The kings of the earth have set themselves, and the rulers have consulted together, against Jehovah, and against his anointed. I have anointed my king upon Zion, the mountain of my holiness (Ps. 2:2, 6).

“The kings of the earth” denote falsities, and “the rulers,” evils, which are from the hells, and against which the Lord fought when he was in the world, and which he conquered and subdued; “the anointed of Jehovah” denotes the Lord as to the Divine human, for from this he fought; “Zion the mountain of holiness,” upon which he is said “to be anointed as the king” denotes the celestial kingdom, which is in the good of love. This kingdom is the inmost of heaven, and the inmost of the church.

[15] Again:

I have found David my servant, with the oil of holiness I have anointed him (Ps. 89:20);

where by “David” is meant the Lord (as also in other passages, see n. 1888); “the oil of holiness with which Jehovah anointed him” denotes the Divine good of the Divine love (see n. 886, 4582, 4638). That it is the Lord who is here meant by “David” is plain from what precedes and from what follows in this psalm, for it is said:

Thou spoke in vision concerning thy holy one, I will set his hand in the sea, and his right hand in the rivers. He shall call me, my Father; I also will make him the firstborn, high above the kings of the earth. I will set his seed to eternity, and his throne as the days of the heavens (Ps. 89:19, 25–27, 29);

besides many other passages.

[16] In like manner in the same:

In Zion will I make a horn to bud unto David; I will set in order a lamp for mine anointed. His enemies will I clothe with shame; and upon himself shall his crown flourish (Ps. 132:17–18).

That here also the Lord is meant by “David” is plain from what precedes, where it is said:

Lo, we heard of him in Ephrathah, we found him in the fields of the forest. We will go into his habitations, we will bow at his footstool. Thy priests shall be clothed with righteousness, and thy saints shall shout for joy. For thy servant David’s sake turn not away the faces of thine anointed (Ps. 89:6–7, 9–10).

From these passages it can be seen that the Lord as to his Divine human is here meant by “David, the anointed of Jehovah.”

[17] In Jeremiah:

They chased us upon the mountains; they laid wait for us in the wilderness. The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we had said, In his shadow we shall live among the nations (Lam. 4:19–20);

where also by “the anointed of Jehovah” is meant the Lord, for the subject here treated of is the assault on Divine truth by falsities and evils, which is signified by “being chased upon the mountains” and by “being laid wait for in the wilderness”; “the breath of the nostrils” denotes the heavenly life itself which is from the Lord (n. 9818).

[18] From all this it can now be known why it was so sacrilegious to injure the anointed of Jehovah, as also is plain from the Word; as in the following passages:

David said, Jehovah forbid that I should do this word unto my lord, the anointed of Jehovah, to put forth my hand against him, seeing that the anointed of Jehovah is he (1 Sam. 24:6, 10).

David said unto Abishai, Destroy him not; for who shall put forth his hand against the anointed of Jehovah and be innocent? (1 Sam. 26:9).

David said unto him who said that he had slain Saul, Thy blood be upon thy head; because thou hast said, I have slain the anointed of Jehovah (2 Sam. 1:16).

Abishai said, Shall not Shimei be slain for this, because he cursed the anointed of Jehovah? (2 Sam. 19:21).

That Shimei was slain for this by order of Solomon may be seen in 1 Kings 2:36 to the end.

[19] Seventhly, that it had become customary to anoint themselves and others in order to testify gladness of mind and good will is evident from the following passages:

I, Daniel, was mourning three weeks. I ate no bread of desires, and flesh and wine came not to my mouth, and anointing I was not anointed, even until three weeks of days were fulfilled (Dan. 10:2–3).

Thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father in secret (Matt. 6:17–18).

“To fast” denotes to be in mourning. Again:

They who drink out of goblets of wine, and anoint themselves from the firstfruits of the oils; but they are not grieved over the breach of Joseph (Amos 6:6).

I washed thee with waters; yea, I washed away thy blood, and I anointed thee with oil (Ezek. 16:9);

speaking of Jerusalem, by which is signified the church. Again:

Thou shalt tread the olive, but shalt not anoint thee with oil (Micah 6:15).

Thou shalt have olive trees in all thy border, but thou shalt not anoint thyself with the oil; for thine olive shall be shaken off (Deut. 28:40).

To give unto them a miter for ashes, the oil of joy for mourning (Isa. 61:3).

Thy God hath anointed thee with the oil of gladness beyond thy fellows (Ps. 45:7).

Thou settest in order a table before me in the presence of mine enemies; thou makest fat my head with oil (Ps. 23:5).

My horn shalt thou exalt like the horn of the unicorn; I shall grow old with fresh oil (Ps. 92:10).

Wine maketh glad the heart of man, to cheer his faces with oil (Ps. 104:15).

The disciples going out anointed with oil many that were infirm, and healed them (Mark 6:12–13).

Jesus said unto Simon, I entered into thine house, and my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment (Luke 7:44, 46).

[20] From all this it is evident that it was customary to anoint themselves and others with oil; not with the oil of holiness with which the priests, the kings, the altar, and the tabernacle were anointed; but with common oil; for the reason that this oil signified the gladness and satisfaction that belong to the love of good; whereas the oil of holiness signified the Divine good, of which it is said:

Upon the flesh of man shall it not be poured, and in the quality thereof ye shall not make any like it. It shall be holy to you. Whosoever shall prepare any like it, or whosoever shall put any of it upon a stranger, he shall be cut off from his peoples (Exod. 30:32–33, 38).

9955. *And thou shalt fill their hand.* That this signifies a representative of the Lord as to the truth of faith is evident from the signification of “filling the hand” of Aaron and of his sons, as being to inaugurate into the representation of the Lord in respect to the Divine truth which is of faith; for by “the hand” is signified the power that belongs to truth from good; and therefore “the hand” is predicated of truth (see n. 3091, 3387, 4931–4937, 7518, 8281, 9025). From this then it is that just as anointing represented the Lord as to Divine good, so the filling of the hands represented the Lord as to Divine truth; for all things in the universe bear relation to good and truth, and to both, in order that they may be anything; and therefore in the Word where good is treated of, truth also is treated of (see the places cited in n. 9263, 9314). In what manner the hands were filled is described in the following chapter; and therefore of the Lord’s Divine mercy the meaning of it shall be told there.

9956. *And shalt sanctify them.* That this signifies thus a representative of the Lord as to the Divine human is evident from the signification of “sanctifying” as being to represent holiness itself, which is the Lord as to the Divine human, for it is this alone which is holy, and from which is all holiness in the heavens and on earth. Everyone is able to know that the oil did not sanctify; but that it induced a representative of holiness. The case herein is this. The Lord himself is above the heavens, for he is the sun of the angelic heaven. The Divine which thence proceeds from him in the heavens is what is called “holy.” The Divine of the Lord above the heavens could not be represented, because it is infinite; but only the Divine of the Lord in the heavens, for this is accommodated to the reception of the angels there, who are finite. In their perception this Divine is the Lord’s Divine human, which alone is holy, and which was represented. From this it is evident what is signified by being “sanctified” and why after the anointing it was said, as in Moses, “thou shalt anoint the altar, and sanctify it” (Exod. 29:36); “thou shalt anoint the tent of meeting, and all things therein, and shalt sanctify them” (Exod. 30:26-29); “thou shalt anoint Aaron and sanctify him” (Exod. 40:13); “Moses anointed Aaron and his garments, his sons and their garments, and sanctified them” (Lev. 8:13, 30); besides other passages. (That the Lord alone is holy, and

that everything holy is from him, and that all sanctification represented him, see n. 9229, 9680; also that the Lord in the heavens is “the sanctuary” and therefore also heaven, n. 9479; and that the Holy Spirit is the Divine that proceeds from the Lord, n. 9818, 9820.)

9957. *And they shall minister to him in the priest's office.* That this signifies a representative of the Lord in respect to the whole work of salvation from the Divine human is evident from the signification of “the priest's office” as being a representative of the Lord in respect to the whole work of salvation (see n. 9809). This is said after the sanctification by anointing, because the work of salvation is from the Lord's Divine human (according to what was shown just above, n. 9956).

9958. Verses 42, 43. *And thou shalt make for them breeches of linen to cover the flesh of their nakedness; from the loins even unto the thighs they shall be. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.* “And thou shalt make for them breeches of linen” signifies what is external of conjugal love; “to cover the flesh of their nakedness” signifies lest the interior things of the love, which are filthy and infernal, should appear; “from the loins even unto the thighs they shall be” signifies their extension, that is, of the exteriors of conjugal love; “and they shall be upon Aaron, and upon his sons” signifies protection from the hells; “when they go in unto the tent of meeting” signifies in the representative worship of all things of heaven and of the church; “or when they come near unto the altar to minister in what is holy” signifies in the representative worship of the Lord himself; “lest they bear iniquity, and die” signifies the annihilation of the whole of worship; “it is a statute of an age to him and to his seed after him” signifies the laws of order in the representative church.

9959. *And thou shalt make for them breeches of linen.* That this signifies what is external of conjugal love is evident from the signification of “breeches” as being what is external of love (of

which below); and from the signification of “linen” as being external truth, or natural truth (of which also below). The reason why “breeches” signify what is external of conjugal love is that garments or coverings derive their signification from that part of the body which they cover (see n. 9827), and the loins together with the genitals, which are clothed or covered by the breeches, signify conjugal love. (That “the loins” have this signification, see n. 3021, 4280, 4575; and also “the genitals,” n. 4462, 5050–5062.) What love truly conjugal is shall be told in the following article.

[2] The reason why the breeches were made of linen was that “linen” signifies external truth, that is, natural truth (n. 7601), and the external itself is truth. The reason why the external is truth is that internal things cease in external ones, and rest upon these as their supports; and supports are truths. They are like the foundations on which a house is built; and therefore “the foundations of a house” signify truths of faith from good (see n. 9643). Moreover, truths are what protect goods from evils and falsities, and resist them; and all the power which good has is by means of truths (n. 9643). From this also it is that in the ultimate of heaven are those who are in truths of faith from good; and therefore also the ultimate, or outermost, with man, which is his outer skin, corresponds to those in the heavens who are in truths of faith (n. 5552–5559, 8980); but not to those who are in faith separate from good, for these are not in heaven. From all this it can now be seen why the breeches were of linen. But when Aaron was clothed in garments which were for glory and comeliness (which have been treated of in this chapter), his breeches were of linen with fine linen interwoven, as is evident from what follows, where it is said:

They made the tunics of fine linen, the work of the weaver, and the miter of fine linen, and the adornments of the tiaras of fine linen, and the breeches of linen with fine linen interwoven (Exod. 39:27–28).

But when he was clothed in the garments of holiness, Aaron’s breeches were of linen, as is evident from these words in Moses:

When Aaron shall enter into the holiness within the veil, he shall put on the linen tunic of holiness, and the linen breeches shall be put upon his flesh, and he shall gird himself with the linen belt, and he shall put on himself the linen miter; these are the garments of holiness; he shall also wash his flesh with water when he puts them on; and he shall then first offer burnt offerings and sacrifices, by which he shall expiate the holiness from uncleannesses (Lev. 16).

[3] The reason why Aaron then went clothed with linen garments, which were also called “garments of holiness,” was that he then administered the office of expiating the tent, as also the people and himself, from uncleannesses; and all expiation, which was effected by means of washings, burnt offerings, and sacrifices, represented the purification of the heart from evils and falsities, thus regeneration; and purification from evils and falsities, or regeneration, is effected by means of the truths of faith. Therefore there were then linen garments upon Aaron, for as before said, by “the linen garments” were signified the truths of faith. (That all purification from evils and falsities is effected by means of the truths of faith, see n. 2799, 5954, 7044, 7918, 9089; thus that regeneration is so effected, n. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638–8640, 8772, 9088, 9089, 9103.)

[4] It was for the same reason that the priest put on linen clothing, and linen breeches, when he took the ashes away from the altar (Lev. 6:10, 11); and that the priests the Levites, of the sons of Zadok, were also to do the same when they should enter into the sanctuary, of which we read in Ezekiel:

The priests the Levites, the sons of Zadok, shall enter into my sanctuary, and shall come near to my table, to minister to me. When they shall enter in at the gates of the inner court, they shall put on linen garments; and no wool shall come upon them, when they shall enter in at the gates of the inner court inward. There shall be linen tiaras upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with sweat (Ezek. 44:15–18).

The new temple is here treated of, by which is signified the new church; by “the priests the Levites” are signified those who are in truths from good; by “the linen garments” are signified the truths

of faith by means of which purification and regeneration are effected; “not to be girded with sweat” signifies that the holy things of worship were not to be commingled with what is man’s own; for “sweat” denotes what is man’s own; and what is man’s own is nothing but evil and falsity (n. 210, 215, 694, 874–876, 987, 1047, 3812, 8480, 8941).

[5] That the breeches worn by Aaron when he was clothed in garments for glory and comeliness were of linen with fine linen interwoven (as is evident from the passage cited above, Exod. 39:27–28), was because in them Aaron represented the Lord as to Divine good in the heavens; Aaron himself the Lord as to the Divine celestial there; and his garments the Lord as to the Divine spiritual there proceeding from the Divine celestial (n. 9814); and “fine linen” denotes the Divine spiritual that proceeds from the Divine celestial (n. 5319, 9469).

**9960.** *To cover the flesh of their nakedness.* That this signifies lest the interior things of the love, which are filthy and infernal, should appear is evident from the signification of “covering” as being to cause not to appear; and from the signification of “the genitals” and “the loins,” which are here meant by “the flesh of nakedness” as being the interior things of conjugal love; for when by “breeches” are signified the external things of this love (see n. 9959), by “the flesh” which they cover are signified its internal things. (That “the loins” signify conjugal love, see n. 3021, 4280, 4575; as also “the genitals,” n. 4462, 5050–5062; and “flesh,” the good of love, n. 3813, 7850, 9127.) And as most things in the Word have also an opposite sense, so likewise have “the loins,” “the genitals,” and “the flesh,” in which sense they signify the evil, filthy, and infernal things of this love (see n. 3813, 5059). That here they signify evil, filthy, and infernal things is evident from the fact that it is said, “to cover the flesh of their nakedness.” “The flesh of nakedness” here denotes that which is opposite to the good of conjugal love, which is the delight of adultery, thus what is infernal (of which in what follows).

[2] With respect to “nakedness,” it derives its signification from the parts of the body which appear naked, just as garments derive their signification from the body which they clothe (n. 9827). Therefore “nakedness” has one signification when it has reference to the head, which is baldness; another when it has reference to the whole body; and another when it has reference to the loins and genitals. When “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good; when it has reference to the whole body, it signifies the loss of the truths of faith; but when it has reference to the loins and the genitals, it signifies the loss of the good of love.

[3] As regards the first point: that when “nakedness” has reference to the head, which is baldness, it signifies the loss of the intelligence of truth and the wisdom of good is evident in Isaiah:

In that day shall the Lord shave by the king of Asshur the head and the hair of the feet, and shall consume the beard (Isa. 7:20).

“To shave the head” denotes to deprive of the internal truths of the church; “to shave the hair of the feet,” and “to consume the beard” denotes to deprive of its external truths; “by the king of Asshur” denotes by means of reasonings from falsities. It is plain to everyone that neither the head, nor the hair of the feet, nor the beard, was to be shaved by the king of Asshur, and yet that these expressions are significative. (That “the head” denotes the interior things of wisdom and intelligence, see n. 6292, 6436, 9166, 9656; that “the king of Asshur” denotes reasoning, n. 119, 1186; “hair,” the external truth of the church, n. 3301, 5247, 5569–5573; “the feet” also denote external or natural things, n. 2162, 3147, 3986, 4280, 4938–4952.) That “the beard” denotes sensuous memory-knowledges, which are ultimate truths, is evident from those passages in the Word where “the beard” is mentioned.

[4] Again:

On all the heads is baldness, every beard is cut off (Isa. 15:2);

where the meaning is the same. Again:

Baldness shall come upon Gaza; how long will thou cut thyself?  
(Jer. 47:5).

Shame shall be upon all faces, and baldness upon all heads. They shall cast forth their silver into the streets, and their gold shall be for an abomination (Ezek. 7:18–19).

“Baldness upon all heads” denotes the loss of the intelligence of truth and wisdom of good; and because this is signified it is also said “they shall cast forth their silver into the streets, and their gold shall be for an abomination”; for “silver” denotes the truth of intelligence, and “gold” the good of wisdom (n. 1551, 5658, 6914, 6917, 8932). It is evident that baldness upon all heads is not meant, that they were not to cast forth their silver into the streets, and that gold was not to be an abomination.

[5] Again:

Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Shave not your heads, neither rip open your garments; lest ye die, and he be angry with the whole assembly (Lev. 10:6).

The priests, the Levites, shall not shave the head, and shall not let down their hair (Ezek. 44:20).

As Aaron and his sons represented the Lord as to Divine good and as to Divine truth (n. 9806–9807), and as by a “shaven head,” and by “ripped garments” was signified the loss of these, therefore it was forbidden to shave the head and to rip open their garments; and it is said, “lest ye die, and he be angry with the whole assembly,” by which is signified that thus would perish the representative of the Lord as to Divine good and as to Divine truth, thus the representative of the church.

[6] As mourning represented spiritual mourning, which is mourning on account of the loss of the truth and good of the

church, therefore when mourning they made bald their heads; as we read in the following passages:

Men shall not lament for them, nor shall they make themselves bald for them (Jer. 16:6).

I will turn your feasts into mourning, and I will make baldness to go up upon every head; and I will make it as the mourning for the only-begotten (Amos 8:10).

Put on baldness, and shave thee for the sons of thy delights; enlarge thy baldness as the eagle; for they have gone away from thee (Micah 1:16).

“Sons of delights” denote Divine truths; their “going away” denotes the loss of these (that “sons” denote truths, see n. 9807).

[7] Secondly, that when “nakedness” has reference to the whole body it signifies the loss of the truths of faith is evident in John:

To the angel of the church of the Laodiceans write, Because thou sayest, I am rich, and have need of nothing, and knowest not that thou art wretched, and miserable, and needy, and blind, and naked; I counsel thee to buy of me gold purified in the fire, and white garments, that thou mayest be clothed, that the shame of thy nakedness be not made manifest (Rev. 3:14, 17–18).

“The angel of the church” denotes the truth Divine there; “saying that it is rich” denotes that it is in the knowledges of truth and good; “wretched, needy, blind, and naked” denotes that nevertheless it is devoid of truths implanted in the life, thus is devoid of good; “buying gold purified in the fire” denotes to procure for themselves good; “white garments” denote the genuine truths of faith from good. From this it is evident what is meant by “the shame of thy nakedness not being made manifest.”

[8] Again:

Behold I come as a thief, blessed is he that watcheth, and preserveth his garments, that he walk not naked, and they see his shame (Rev. 16:15);

where the meaning is similar. Again:

They shall hate the harlot, and shall make her devastate and naked (Rev. 17:16).

“The harlot” denotes those who falsify truths Divine; “making her naked” plainly denotes depriving them of these truths, for it is said “devastate and naked,” and “to devastate” denotes to deprive of truths.

[9] By “nakedness” is also signified ignorance of truth, and by “being clothed,” information, in these passages:

When thou shalt see the naked, and shalt cover him, thy light shall break forth as the dawn (Isa. 58:7–8).

The king shall say unto them on his right hand, I was naked, and ye clothed me; and unto them on his left hand, I was naked, and ye clothed me not (Matt. 25:34, 36, 41, 43).

“Naked” here denotes those who are not in truths, and yet long for truths, and also those who acknowledge that there is nothing of good and truth in them (n. 4956, 4958).

[10] Thirdly, that when “nakedness” has reference to the loins and genitals it signifies the loss of the good of love is evident in Isaiah:

O virgin, daughter of Babylon, take the millstone, and grind meal; uncover thy hair, make bare thy feet, uncover the thigh, pass through the streams; thy nakedness shall be uncovered, yea, thy reproach shall be seen (Isa. 47:1–3).

The “daughter of Babylon” denotes the church, or a semblance of the church, where there is what is holy in externals, but what is

profane in internals. That which is profane in internals is that they regard themselves and the world as their end, thus dominion and abundance of wealth; and holy things as means to this end. “Taking a millstone and grinding meal” denotes to string together doctrine from such things as will serve for means to promote the end (n. 7780); “uncovering the hair, making bare the feet, and uncovering the thigh” denotes to dishonor holy things, both external and internal, without shame and fear; thus “uncovering the nakedness” denotes to cause to appear the filthy and infernal things which are their ends.

[11] In Jeremiah:

Jerusalem hath sinned a sin, all that honored her despise her, because they see her nakedness. Her uncleanness was in her skirts (Lam. 1:8–9).

“Jerusalem” denotes the church, here the church which is in falsities from evil; “seeing the nakedness” denotes filthy and infernal loves, “uncleanness in the skirts” denotes such things in the extremes (that “the skirts” denote the extremes, see n. 9917). In Nahum:

I will uncover thy skirts upon thy faces; and I will show the nations thy nakedness, and the kingdoms thy shame (Nah. 3:5).

“Uncovering the skirts” denotes to take away the externals so that the interiors appear; “the nakedness which shall be shown to the nations, and the shame which shall be shown to the kingdoms” denote infernal loves, which are the loves of self and of the world, which defile the interiors.

[12] Again:

Thou camest to ornaments of ornaments; thy breasts were made firm, and thy hair grew; thou wast naked and bare. With all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and stripped, trampled upon in thy blood. Thy nakedness was uncovered through thy whoredoms over thy lovers (Ezek. 16:7, 22, 36).

I will give thee into the hand of those whom thou hatest, that they may deal with thee from hatred, and they shall leave thee naked and stripped; and the nakedness of thy whoredoms shall be uncovered (Ezek. 23:28–29).

Contend with your mother that she put away her whoredoms from her faces, and her adulteries from between her breasts; lest perchance I strip her naked, and set her according to the day that she was born, and make her as a wilderness, and dispose of her like a land of drought, and slay her with thirst. I will return, and take my grain, my new wine, my wool, and my flax, which should have covered her nakedness. And I will uncover her baseness in the eyes of her lovers (Hos. 2:2–3, 9–10).

[13] In these passages the subject treated of is Jerusalem, which is also called “mother,” and by which is signified the church; its perversity is described by “whoredoms, adulteries,” and by “the uncovering of her nakedness,” which denote nothing else than filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which all evils and the derivative falsities take their rise. Consequently falsifications of truth and adulterations of good are described in the Word by “whoredoms” and “adulteries,” and are also there called “whoredoms” and “adulteries” (n. 8904). From this it is evident what is meant by “nakedness,” and by “the uncovering of nakedness.” As the subject treated of is the truths of the church falsified, and the goods thereof adulterated, therefore it is said, “I will make her as a wilderness, and dispose of her like a land of drought, and will slay her with thirst”; “a wilderness” denotes that which is devoid of goods; “a land of drought,” that which is devoid of truths; and “thirst” denotes the loss of all things of faith.

[14] It is also said that he would “take away his grain, his new wine, his wool, and his flax, with which he had covered her nakedness” because by “grain” is signified the interior good of the spiritual church, by “new wine” [*mustum*], the interior truth thereof, by “wool,” its exterior good, and by “flax,” its exterior truth. That flax, wool, new wine, and grain are not meant can be seen by everyone who reads these things from a reason in some measure enlightened, who believes that in the Word there is no

word devoid of value, and that there is nothing in it anywhere that is not holy, because it is Divine.

[15] Again:

O daughter of Edom, the cup shall pass through unto thee also; thou shalt be drunken, and shalt become naked (Lam. 4:21).

Woe unto him that causeth his neighbor to drink, making him drunken, and looking on their nakednesses! Thou shalt be sated with shames for glory; drink thou also that thy foreskin may be uncovered (Hab. 2:15–16).

In thee they have shed blood, in thee hath he uncovered his father's nakedness (Ezek. 22:9–10).

No one can know what these words signify unless he knows what is meant by a “cup,” by “drinking,” by “being drunken,” by “being made naked,” by “looking on nakednesses, and uncovering them,” and by “the foreskin.” That all these expressions are to be spiritually understood is plain; spiritually, “drinking” denotes to be instructed in truths, and in the opposite sense in falsities, thus to imbibe them (n. 3069, 3168, 3772, 8562, 9412); from which it is evident what is meant by a “cup,” out of which men drink (n. 5120); “being drunken” denotes to be insane from this; and “being made naked” denotes to be made destitute of truths; “to uncover nakedness” denotes to reveal the evils of the loves of self and of the world, which are infernal; “to uncover a father's nakedness” denotes to reveal those evils which are from inheritance and from the will; “to uncover the foreskin” denotes to defile celestial goods by these loves. (That “the foreskin” denotes this defilement, see n. 2056, 3412, 4462, 7045; consequently “circumcision” denotes purification from these loves, n. 2036, 2632.)

[16] From all this it can be seen what is signified by the “drunkenness” and consequent “uncovering of the nakedness” of Noah, as described in Genesis:

Noah drank of the wine, and was drunken; and he was uncovered in the midst of his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers. And Shem and Japheth took a garment, and put it upon the shoulder, both of them, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness (Gen. 9:21–23).

Here is described the man of the ancient church, who is “Noah”; “the wine which he drank, and with which he was made drunken” denotes the falsity with which that church in the beginning was imbued; his consequent lying “uncovered in the midst of his tent” signifies evils resulting from a deficiency of truth in worship; “the garment with which Shem and Japheth covered his nakedness” denotes the truth of faith by means of which these evils were covered and amended; the implanting of the truth and good of faith in the intellectual part is described by their “laying the garment upon the shoulder, going backward, and turning the face backward,” for this is exactly the case with the truths and goods of faith with the man of the spiritual church; “Shem and Japheth” signify those of the spiritual church who have received the truths of faith in good, which is charity; but “Canaan” signifies those who have not received the truths of faith in good, that is, in charity.

[17] (That Noah represents the man of the ancient church in its beginning, and that they were of such a character, see n. 736, 773, 788, 1126; that Shem represents the man of the internal spiritual church, and Japheth the man of the external spiritual church, n. 1102, 1127, 1140–1141, 1150; that Canaan represented those who are in faith separated from charity, or what is the same thing, in external worship separated from internal, thus specifically the Jewish nation, see n. 1093, 1140–1141, 1167; that with the men of the spiritual church the truth and good of faith are implanted in the intellectual part, see n. 9596; moreover, that “the wine with which Noah was made drunken” signifies falsity, n. 6377; “the tent” in which he lay uncovered signifies the holiness of worship, n. 2145, 2152, 3312, 4128, 4391; “the garment” with which they covered their father's nakedness signifies the truth of faith, n. 5954, 9212, 9216.) “The nakedness” itself signifies his evil will, which is covered by means of the truths of faith; and while it is being

covered the truths look backward. That these arcana are involved in these historical things is plain from the internal sense. And that these arcana are arcana of the church can be seen from the fact that Shem and Japheth were blessed, and with them all their posterity, merely because they covered their father's nakedness; and that Canaan with all his posterity was cursed, merely because his father told this to his brothers.

[18] As with the Jewish and Israelitish nation the interiors were filthy, because of their being in the loves of self and of the world more than other nations; and because the genitals together with the loins signify conjugal love, and this love is the fundamental love of all celestial and spiritual loves, and thus comprehends them; therefore a warning was given lest the nakedness of these parts with Aaron and his sons should in any manner appear while they were in holy worship, which is the reason why it is said that they should “make them linen breeches to cover the flesh of their nakedness, from the loins even to the thighs”; and in another place, that they should “not go up by steps upon the altar, that their nakedness be not uncovered thereon” (Exod. 20:23). (That with the Jewish and Israelitish nation the interiors were filthy, and that these were closed while they were in worship, see the places cited in n. 9320e, 9380; that the genitals together with the loins signify conjugal love, n. 3021, 4280, 4462, 4575, 5050–5062; and that conjugal love is the fundamental love of all celestial and spiritual loves, and consequently that these loves also are meant by conjugal love, n. 686, 2734, 3021, 4280, 5054.) From all this it is now evident what “nakedness” signifies—especially the nakedness of the parts assigned to generation—when the interiors are filthy.

[19] But when the interiors are chaste, then “nakedness” signifies innocence, because it signifies conjugal love, for the reason that in its essence love truly conjugal is innocence. (That love truly conjugal belongs to innocence, see n. 2736; consequently that in this sense “nakedness” denotes innocence, n. 165, 8375; wherefore also the angels of the inmost heaven, who are called celestial angels, appear naked, n. 165, 2306, 2736.) As the most ancient church, which is described in the first chapters of Genesis, and is meant in

the internal sense by the “man,” or “Adam,” and by his “wife,” was a celestial church, therefore it was said of them, that “they were both naked, and were not ashamed” (Gen. 2:25). But when that church had fallen, which was caused by their eating of the tree of knowledge, by which was signified reasoning from memory-knowledges about Divine things, then it is said that “they knew that they were naked,” and that “they sewed fig leaves together and made themselves girdles,” thus that they covered their nakednesses; and that the man also said, when Jehovah called unto him, that he “was afraid because he was naked”; and that “Jehovah then made for them tunics of skin, and clothed them” (Gen. 3:6–11, 21).

[20] By “the fig leaves of which they made themselves girdles,” and also by “the tunics of skin,” are meant the truths and goods of the external man. The reason why their state after the fall is thus described is that from being internal men they became external; their internal is signified by “the paradise,” for “the paradise” denotes the intelligence and wisdom of the internal man, and its being closed up is signified by their being cast out of the paradise. (That “a leaf” denotes natural truth, which is memory-knowledge, see n. 885; that a “fig tree” denotes natural good, that is, the good of the external man, n. 217, 4231, 5113; and that a “tunic of skin” also denotes the truth and good of the external man, n. 294–296; that “skin” denotes what is external, n. 3540.)

9961. *From the loins even unto the thighs they shall be.* That this signifies the extension of the exterior things of conjugal love, which are signified by “the linen breeches,” is evident from the signification of “the loins” and “the thighs” as being the things that belong to conjugal love; “the loins,” those which belong to its interiors; and “the thighs,” those which belong to its exteriors; thus its extension from interiors to exteriors. That “the loins” signify the interior things of this love is because they are above; and that “the thighs” signify its exterior things is because they are below; for the things with man which are above signify interior things, and those which are below signify exterior things. From this it is that in the Word interior things are meant by higher, and exterior by lower things (see n. 3084, 4599, 5146, 8325). With man the higher

things correspond to celestial and spiritual things, which are interior; and the lower things correspond to natural things, which are exterior.

It is from this that “the feet” signify natural things (n. 2162, 3147, 3986, 4382, 4938–4952). And as by the thighs is meant the lower part of the loins, which looks toward the feet, therefore the exterior or lower things of conjugal love are signified by the thighs (n. 4277, 4280); but that in general “the loins” signify conjugal love, see n. 3021, 3294, 4575, 5050–5062. That “the loins” have this signification is from correspondence. (Concerning the correspondence of all things of man with heaven, see what has been abundantly shown in the places already cited, n. 9276, 9280.)

[2] It is said “the extension of conjugal love from interior things to exterior”; for in the heavens there is an extension of all things of love and of all things of faith, or what is the same, of all things of good and of all things of truth, for there all are conjoined according to affinities in respect to the truths of faith and the goods of love. There is such an extension in each heaven. This extension reaches also into the heavens which are beneath, because all the heavens make a one; nay, they extend even to man, so that he likewise may make a one with the heavens. This extension is what is meant by “the extension from higher or interior to lower or exterior things.” Higher or interior things are called celestial and spiritual, while lower or exterior things are called natural or worldly.

[3] As to what specifically concerns conjugal love, the extension of which is here described, this love is the fundamental of all loves; for it descends from the marriage of good and truth in the heavens; and as the marriage of good and truth is in the heavens, and makes the heavens, therefore love truly conjugal is heaven itself with man. But the marriage of good and truth in the heavens descends from the conjunction of the Lord with the heavens; for that which proceeds from the Lord and flows into the heavens is the good of love; and that which is received there by the angels is the truth thence derived, thus is the truth which is from good, or in which is good. For this reason the Lord is called in the Word the

“bridegroom” and “husband”; and heaven with the church is called the “bride” and “wife.”

[4] From all this it can be seen how holy marriages are in heaven, and how profane adulteries are there. For in themselves marriages are so holy that there is nothing more holy, and this also for the reason that they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have lived an angelic life. And on the other hand adulteries are so profane that there is nothing more profane, because they are destructive of heaven and the church with man. (That this is so, see what has been said and shown above concerning marriages and adulteries, n. 2727–2759.)

[5] From all this it can be seen further why by “nakedness” are signified the filthy and infernal things spoken of in the preceding paragraph; and why it was so strictly enjoined that Aaron and his sons, while ministering, should be clothed with breeches, and that otherwise they would die; for it is said, “thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs they shall be; and they shall be upon Aaron, and upon his sons, when they go into the tent of meeting, or when they come near unto the altar to minister in what is holy; lest they bear iniquity, and die; it is a statute of an age to him and to his seed after him.”

[6] Therefore be it known that by conjugal love is meant all celestial and spiritual love, for the reason, as shown above, that love truly conjugal is the fundamental of all loves. Therefore those who are in this love are also in all other loves of heaven and of the church, for as before said, it descends from the marriage of good and truth in the heavens, which marriage makes heaven. From this also it is that in the Word heaven is compared to a “marriage” and is likewise called a “marriage.” From this also it is evident why a warning was given that the nakednesses of Aaron and of his sons should not appear while they were ministering; for their “nakednesses” signified all loves contrary to heavenly loves, which in general, when they are ends, are called the loves of self and of the

world, and are filthy and infernal loves. That this is so the man of the present day is not aware, for the reason that he is in these loves, and perceives no other delight than that which is from them. Consequently when spiritual love and celestial love are mentioned, he is perplexed, and does not know what they are, consequently what heaven is; and perhaps he will be amazed when he hears and thinks that in spiritual and celestial love, separate from the love of self and of the world, there is eternal happiness which is unutterable.

9962. *And they shall be upon Aaron and upon his sons.* That this signifies protection from the hells is evident from the signification of “the breeches,” of which it is said that “they shall be upon Aaron and his sons” as being the external things of conjugal love (see n. 9959); and from the signification of “the nakednesses” which the breeches were to cover, as being the interior things of this love, which were filthy and infernal (of which also above, n. 9960); and because “nakednesses” have this signification, therefore the breeches which were to be upon Aaron and upon his sons were for protection from the hells. The case herein is as follows. In respect to their interiors, the Jewish and Israelitish nation was in the loves of self and of the world, thus in infernal loves, above all other nations; but in respect to their exteriors they could be in holiness also above all other nations; wherefore when they were in holiness, their interiors were closed; for in this way holy external things could be communicated through them with the heavens, and from this there could be conjunction. It would have been altogether different if the internals with them, which as above said were filthy and infernal, had not been closed. It is from this that with that nation there was no church, but only the representative of a church; for a church which is a church is in the internal things of faith and of love; but not in external things separate from these. The external things with them were all representative.

[2] As then by “breeches” are signified the external things of conjugal love, and in general the external things of all heavenly loves; and as external things were what covered the internal things, and as with that nation the internal things were filthy and infernal,

therefore by “the breeches being upon Aaron and upon his sons” is signified protection from the hells; for so long as they were in a holy external, and their internals were covered or closed, so long also they were removed from the hells, and were thereby under protection. (That the internals with the Jewish and Israelitish nation were filthy and infernal, and that on this account there was no church with them, but only the representative of a church, may be seen at the places cited in n. 9320, 9380; that while they were in worship, they were only in a holy external, n. 3479, 4293, 4311, 6304, 8588, 9373, 9380; and that their interiors were then closed, n. 8788, 8806.)

9963. *When they go in into the tent of meeting.* That this signifies in the representative worship of all things of heaven and of the church is evident from the signification of “going in into the tent of meeting” as being the representative worship of all things of heaven and of the church; for by “the tent” was represented heaven where the Lord is (see n. 9457, 9481, 9485, 9784); thus by “going into it,” when said of Aaron and his sons, is signified the worship of the Lord. Moreover, at that time all worship was performed in the tent and at the altar; for in the tent were set in order the breads of faces, the lamps were lighted, incense was burned, and sacrifices were offered at the altar. In these things the representative worship chiefly consisted. Representative worship is external worship that represents the internal things which belong to love from the Lord to the Lord, thus which are all things of heaven and of the church; for in heaven and in the church all things bear relation to the good that is of love, and to the truth that is of faith, from the Lord to the Lord.

9964. *Or when they come near unto the altar to minister in what is holy.* That this signifies in the representative worship of the Lord himself is evident from the fact that the altar was the chief representative of the Lord in respect to the Divine good (see n. 9714); thus “coming near unto the altar, and ministering there in what is holy” denotes the worship of the Lord himself. The representative worship of the Lord consisted chiefly in burnt offerings and sacrifices offered upon the altar (n. 922–923, 2180,

6905, 8680, 8936); the representative worship of the Lord in respect to Divine good was at the altar, and the representative worship of him in respect to Divine truth was in the tent of meeting. Therefore it is said that by “going in into the tent of meeting” is signified the representative worship of all things of heaven and of the church (n. 9963); and by “coming near unto the altar” is signified the representative worship of the Lord himself; for heaven and the church are receptacles of the Divine truth that proceeds from the Lord. The Divine truth that proceeds from the Lord is the truth that proceeds from the good of his love, and it is implanted where this good also is received, consequently where the Lord is received, from whom is this good.

9965. *Lest they bear iniquity, and die.* That this signifies the annihilation of the whole of worship is evident from the signification of “bearing iniquity,” when said of the priesthood of Aaron and his sons, as being the removal of falsities and evils with those who are in good from the Lord (of which above, n. 9937). But when they are said “to bear iniquity and die,” it signifies the annihilation of all worship (n. 9928); for representative worship died, because nothing of it appeared any longer in the heavens. (How the case herein is can be seen from what was said and shown above, n. 9959–9961.) Moreover, that they died when they did not act in accordance with the statutes is plain from Aaron’s sons, Nadab and Abihu, who were consumed by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire (Lev. 10:1–2). The fire of the altar represented love Divine, thus love from the Lord, whereas the strange fire represented love from hell. The annihilation of worship was signified by the burning of incense from this latter fire, which resulted in their death. (That “fires” signify loves, see n. 5215, 6832, 7324, 7575, 7852.)

[2] It is said in many passages in the Word that “they would bear iniquity” when they did not act according to the statutes, and by this was signified damnation, because their sins were not removed; not that they were damned on this account, but that they thereby annihilated the representative worship, and thus represented the damned who remain in their sins. For no one is damned on account of the omission of external rites; but on account of evils of

the heart, thus on account of the omission of them from evil of heart. This is signified by “bearing iniquity” in the following passages. In Moses:

If a soul shall sin, and shall do any of the things commanded by Jehovah not be done; though he knew it not, yet shall he be guilty, and shall hear his iniquity (Lev. 5:17).

“To bear iniquity” here does not mean, but only signifies, the retention of evils and thus damnation, because he did not do it from evil of heart; for it is said, “though he knew it not.”

[3] Again:

If eating any of the flesh of the sacrifice of his peace offerings be eaten on the third day, he that offereth it shall not be reconciled; it is an abomination, and the soul which eateth of it shall bear his iniquity, and shall be cut off from his peoples (Lev. 7:18, 20; 19:7-8).

By “bearing iniquity” here also is signified to remain in his sins, and thus to be in damnation; not because he ate of his sacrifice on the third day; but because by “eating it on the third day” was represented that which is abominable, which is amenable to damnation. Thus by “bearing iniquity” and by “being cut off from his people” was represented the damnation of those who do the abomination which is signified by that deed. Nevertheless the damnation was not on account of the eating, for it is the interior evils which were represented that condemn, and not the outward things without them.

[4] Again:

Every soul that eateth a carcass, and that which is torn, and laveth not his garments, nor washeth his flesh, shall bear his iniquity (Lev. 17:15-16);

as “to eat a carcass and that which is torn” represented the appropriation of evil and falsity, therefore he is said to “bear iniquity,” also representatively. Again:

If a man who is clean shall omit to keep the passover, this soul shall be cut off from his peoples, because he offered not the oblation of Jehovah in its appointed time, he shall bear his sin (Num. 9:13).

The passover represented liberation from damnation by the Lord (see n. 7093, 7867, 7995, 9286–9292); and the paschal supper represented conjunction with the Lord through the good of love (n. 7836, 7997, 8001); and because these things were represented, it was ordained that anyone who did not keep the passover should be cut off from his people, and that he should bear his sin. Yet this was not so very bad a deed; but only represented those who at heart deny the Lord, and the consequent liberation from sins; and thus it represented those who do not wish to be conjoined with him by love; thus it represented their damnation.

[5] Again:

The sons of Israel shall not come nigh the tent of meeting, to bear iniquity in dying. The Levites shall do the work of the tent of meeting, and they shall bear iniquity (Num. 18:22, 23).

The reason why the people “bore iniquity in dying” if they came nigh the tent of meeting to do the work there was that they thus annihilated the representative worship enjoined on the ministry of the priests; the ministry of the priests, or the priesthood, represented the whole work of the Lord’s salvation (n. 9809). Therefore it is said that “the Levites,” who also were priests, should “bear their iniquity,” by which was signified expiation, that is, the removal from evils and falsities with those who are in good from the Lord alone (n. 9937). By “bearing iniquity” is signified real damnation when it is said of those who do evils from an evil heart, as is said of those described in Leviticus 20:17, 19–20; 24:15–16; Ezekiel 18:20; 23:49; and elsewhere.

9966. *It is a statute of an age to him and to his seed after him.* That this signifies the laws of order in the representative church is evident from the signification of “a statute of an age” as being a law of Divine order in the heavens and in the church (see n. 7884, 7995, 8357). It is said “in the representative church” because the external things of worship which represented internal things were

called “statutes” (n. 8972), thus those things which were representatives of the church; and because the internal things which were represented were Divine, thus eternal, therefore it is said, “a statute of an age”; for by “an age” is signified what is eternal.

## CONCERNING THE SECOND EARTH SEEN IN THE STARRY HEAVEN

9967. I was afterward led by the Lord to an earth in the universe which was at a greater distance from our earth than that first one which was treated of at the end of some of the former chapters. That it was further distant was given me to know from the fact that I was two days being led thither as to my spirit. This earth was to the left; but the former was to the right. Remoteness in the other life does not arise from distance of place; but from difference of state, which nevertheless appears there like distance of place (according to what was said above, n. 9440). Wherefore from the time it took to get there, which as already said was two days, I was able to infer that the state of the interiors with those people—which is the state of the affections and the consequent thoughts—differed from the state of the interiors with the spirits from our earth in the same proportion. As I was conveyed thither in respect to the spirit by means of changes of state of the interiors, it was given me to note the successive changes themselves, before I arrived there. This took place while I was awake.

9968. When I arrived there, the earth itself was not seen, but only the spirits from that earth; for as has already been observed several times, the spirits of every earth appear around their own earth, for the reason that they are of a diverse genius in consequence of a diverse state of life; and in the other life diversity of state disjoins, and likeness of state conjoins; and especially for the reason that they may be with the inhabitants of their own earth, who are of a similar genius. For a man cannot live apart from spirits, and spirits of a like nature are adjoined to everyone (see n. 5846–5866, 5976–5993). These spirits appeared at a considerable

height above the head, and from thence they looked at me as I was coming.

[2] Be it known that those who are on high can look at those who are below; and the greater their height, the farther their view extends; and that they can not only look at them, but can also speak with them. From their position they observed that I was not from their earth, but from a greater distance elsewhere; wherefore they addressed to me a variety of questions, to which it was also given me to reply. Among other things I told them from what earth I was, and what was its nature. Afterward I told them about the earths in our solar system, and at the same time also about the spirits of the earth or planet Mercury, to whom it is given to wander about to many earths for the sake of acquiring knowledges about various things, with which they are delighted (n. 6808–6817, 6921–6932, 7069–7079). When they heard this, they said that they also had seen these spirits among them.

9969. I was told by angels from our earth that the inhabitants and spirits of this “second” earth bear relation in the grand man to the keenness of the external sight; and that on this account they appear on high, and are also remarkably keen of sight.

9970. Because they bear this relation in the grand man, which is heaven, and as they clearly see the things which are below, in conversing with them I compared them to eagles, which fly to a great height, and look around with a sharp and far-reaching vision. But at this they were indignant, supposing that I believed them to be like eagles in respect to rapacity, and thus that they were evil. But I replied that I did not liken them to eagles in respect to rapacity, but in respect to their keenness of sight; adding that they who are like eagles in respect to rapacity are evil, but that they who are like them only in keenness of sight are good.

9971. Being questioned about the God whom they worship, they answered that they worship a visible and an invisible God; a visible God under a human form, and an invisible God not under any form. And it was found from their speech, and also from the ideas

of their thought when communicated to me, that their visible God is our Lord himself, and they also called him “the Lord.” To all this it was given me to reply that on our earth also a visible and an invisible God is worshiped, and that the invisible God is called “the Father”; and the visible God, “the Lord”; but that the two are one, as he himself taught us, saying, that “no one hath ever seen the shape of the Father,” but that “the Father and he are one,” that “whosoever seeth him, seeth the Father,” that “the Father is in him, and he in the Father”; consequently that both are this Divine in one person. (That these are the words of the Lord himself, see John 5:37; 10:30; 14:7, 9–11.)

9972. Afterward I saw spirits from the same earth in a place beneath the former, and I spoke with these also. But these were idolaters, for they worshiped an idol of stone like a man, but not beautiful. Be it known that at first all who come into the other life have a worship like their worship in the world, but that they are gradually removed from it. The reason of this is that all worship remains implanted in the interior life of the man, from which it cannot be removed and rooted out except gradually. Upon seeing this, it was given me to tell them that they ought not to worship what is dead, but what is alive. To this they answered that they know that God is alive, and is not a stone; but they think of the living God when they look upon a stone that is like a man, and that otherwise the ideas of their thought could not be fixed and determined to the invisible God. It was then given me to tell them that the ideas of thought can be fixed and determined to the invisible God, by fixing and determining them to the Lord, who is the visible God; and that in this way a man can be conjoined with the invisible God in thought and affection, and consequently in faith and love, when he is conjoined with the Lord; but not otherwise.

9973. A continuation concerning this second earth in the starry heaven will be found at the end of the following chapter.

## Critical Notes

### Exodus 22, numbers 9112–9238

1. The verses are numbered as in the Hebrew Bible; the figures in parentheses refer to the verses as numbered in the English authorized version. [Reviser]
2. Verses 2 to 4 in the English Bible. [Reviser]
3. Here, incorrectly, *boni causa*, (good cause) but in n. 6978 *boni gratia*. (good grace) [Reviser]
4. The Greek word *paracletos* is here and elsewhere left untranslated by Swedenborg, doubtless because there is no precise equivalent for it in Latin, as neither is there in English. *Advocatus*, like advocate, has too restricted a meaning, and so has “comforter.” “Paraclete,” used as a noun, means “one who is called to us,” or “summoned”; in the present passage in connection with instruction—“he shall teach you all things.” [Reviser]
5. This is not a direct quote from the Gospel, but it is in accord with the wording of John 16:7. [Reviser]

### Exodus 23, numbers 9239–9362

1. That is, an empty or false report. [Reviser]
2. That is, of the evil kingdom. See below. [Reviser]
3. Here *fera* is better rendered “wild animal.” [Reviser]
4. Some figures have been changed to conform to the English Bible. [Reviser]

### Exodus 24, numbers 9363–9442

1. Compare n. 3300[3]. [Reviser]

2. The original Latin reads “natural world.” [Reviser]
3. The seventh “part” or volume of the original Latin work, in quarto, published in London in 1754, ends here, and the eighth “part” or volume follows. [Reviser]

## Exodus 25, numbers 9443–9584

1. The Latin has “scarlet” here; but “blue” in n. 2576, etc., as also it is in the Hebrew. [Reviser]
2. Latin, *pelles melium*. “Badgers” is the usual rendering of *meles*. But in *Adversaria*, Exodus, n. 1297, Swedenborg says that these *meles* are *mares haedorum*, “the males of kids,” which would agree with what is here said of them. It is difficult to believe that a badger has a higher signification than a ram. [Reviser]
3. Latin *calamus*; Hebrew *kaleb*; both of which mean “a reed.” “A reed” signifies the power of truth; as for instance the “golden reed” in Revelation 21; and as these six golden reeds that stood like arms out of the lampstand.

Their being of gold causes these reeds to signify the power of the truth that comes from good. [Reviser]

## Exodus 26, numbers 9585–9700

1. Latin, *excogitator*; Hebrew, *hashab*, to think out. [Reviser]
2. Here *urbis*, city; but in n. 8286 and 9818, *orbis*, world. [Reviser]
3. In n. 1298, “carbuncle.” [Reviser]

## Exodus 27, numbers 9701–9795

1. That is, a millstone turned by an ass. [Reviser]

## Exodus 28, numbers 9796–9973

1. Rendered “sincerity,” “integrity,” “perfection,” and “uprightness” in the English Bible. [Reviser]